

# Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

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One of the most beautiful Scriptures is Revelation 3:20: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Raphael, in his masterpiece, "The Transfiguration," gave the world a striking commentary on the gospel narrative of our Lord's transfiguration on, as we suppose, Mount Hermon. William Holman Hunt, an English historical painter, has rendered a similar service for the Scripture quoted. With Rossetti and Millais, he founded the pre-Raphaelite Brotherhood, whose purpose was to restore to art the conscientious accuracy of the painters who preceded Raphael. The disciples of this school carefully studied nature both for accuracy and inspiration. Hunt was the leader of this school of art.

He went to Palestine the better to study the figures and landscapes for his religious subjects, to which he gave his chief attention. He spent four years in Palestine in preparation for his picture, "Christ Discovered in the Temple." In 1854, he produced his two powerful pictures, "The Awakened Conscience," and "The Light of the World." This latter picture is a most suggestive commentary on Revelation 3:20. It is altogether the best known of Hunt's works; it is now in Keble College, Oxford. His "Christ, the Carpenter," or "Shadow of Death," is in Manchester; and "Christ Discovered in the Temple" is in Birmingham. His "Light of the World" represents Christ wandering in the night, bearing a lantern in his hand, and wearing over his shoulders an embroidered robe. He is knocking on a door which evidently has long been closed, and which partly is covered with vines, while its hinges are rusty. The door has no knob on the outside; this fact elicited criticism when the picture first appeared. But the artist showed his deep spiritual insight by omitting an external knob, and making the door open only from the inside. This masterpiece of this great artist beautifully illustrates the passage quoted, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

## The Epistles of Christ.

It is very difficult for us to realize that we have in the New Testament a section which might be entitled "The Epistles of Christ." We seldom hear any one mention this fact. We are familiar with our Lord's parables, miracles, sermons, and prayers; but the idea of a series of epistles from our Lord is quite surprising. We naturally think of the Epistles of Paul, of Peter, of James, of John, and of others; but letters from Jesus! The thought is still more startling when we remember that these letters came from Jesus after His ascension, His enthronement, and His glorification. It is still more wonderful that these letters are marked by such tenderness of feeling, such considerateness of love. Often when men are highly promoted and greatly honored, they forget their early simplicity of heart and tenderness of love. Christ was as tender, loving and gracious after His exalted enthronement, as when He sojourned on earth among His lowly disciples. The picture suggested by Revelation 3:20 is from His last letter, that to the church at Laodicea. Laodicea is in Phrygia, about forty miles from Ephesus, and near Colosse. Curious remains of antiquity are still found beneath the soil. It is sad to remember that in the place which was Laodicea, the name of Christianity is largely forgotten, and the sounds that chiefly disturb the silence are the tones of the muezzin, proclaiming the ascendancy of Mohammedanism.

This church was neither cold nor hot; it imagined itself to be rich, when it was poor, blind, and naked. Regarding this church, the Lord uses an

## The Knocking Christ

Robert Stuart MacArthur

intensely strong image. His language is implicative of deep disgust and utter loathing. Christ wished to restore the lost love of the church at Laodicea. In order to secure this result, He stood at the heart's door, knocking for admittance. This is the picture which our blessed Lord has painted for us in His last letter, that to the Laodiceans. The vivid depiction of Christ standing at the door is to bring home to the careless, lukewarm church proofs of His unchanging love. In this letter, we have the severest rebukes and the tenderest invitations. Where love is strongest, reproof must be severest. To the worst church is made the greatest promise. Where the strongest incentive is needed, it is given. We shall, in later articles, study more fully this great letter of our Lord to the church at Laodicea.

### Christ's Attitude.

Notice Christ's Attitude—"Behold, I stand at the door, and knock." This is a very remarkable attitude, so remarkable that it excites wonderment, as is implied in the word "Behold!" The church had greatly erred, but the opportunity of repentance was open. Christ was still willing to receive these Laodiceans again into His favor. This is the most condescending attitude conceivable. In the Kensington Museum there is a picture of the great Doctor Johnson, sitting at the door of royalty, waiting in the anteroom, to take his turn of admittance. Here, the King stands at the door of human hearts and waits for admittance. This is truly a gracious attitude. But it is also a warning attitude. He stands at the door. Already He has stood long. He may walk away. In winter's cold and in summer's heat He has stood; by day and by night, He has stood. His locks are wet with the dews of the night. Having waited long, He is waiting still; but He may not wait much longer. I plead with you now to admit my patient and pleading Lord!

### Christ's Activity.

Observe, also, Christ's Activity—"Behold, I stand at the door and knock." He is not idle as He waits through the heat of the day and the cold of the night. The utterance of rebukes is one of the methods of His knocking. His varied providences, in prosperity and in adversity, in joy and in sorrow, are methods by which He knocks. He comes in the stern demands of law; He comes in the gentle wooings of love. The utterance of the rebukes contained in this epistle was the knocking of mercy. Listen to His invitation. He speaks not only by his knock but by his voice as well. The heart has many doors, and Christ knocks at each door. Over one is written the word "Faith;" Christ knocks on this door. Over another door is written the word "Fear," and Christ knocks on this door. Over another door, we see the word "Love," and Christ knocks on this door. Over another door is the word "Hope," and Christ knocks on this door. He will leave no door unvisited. He will earnestly strive to enter any possible opening.

A few years ago, I went, during my summer holiday, on foot through many parts of Scotland. I had occasion to call at a home while seeking for information regarding facts of my family history.

I knocked at the door, but received no answer. They do not hear you; they are all ben the hoose." I caught the thought instantly. Humble cottages are divided into two parts, the "but" and the "ben." When a house consists of only two apartments, the outer apartment is the "but," and the inner is the "ben." The word "but" is be-out; and the word "ben" is be-in. Burns says:

"Wi kindly welcome, Jenny brings him ben."

I waited a few moments; the neighbor ran around to the rear of the house, and a member of the family soon came, and I was admitted.

You are, today, in the inner chamber of your souls, you are "ben" the house, perhaps, in selfish pleasure, or in selfish love; and Christ is knocking at the "but" of the house of your soul. Wonderfully touching is the Scottish expression at this point. If you would take your neighbor into the inner apartment of the house, you would practically say, "I took him far ben the hoose;" that is, "I took him into the very shrine of my home." Jesus waits to be admitted "ben the hoose;" he longs to take up his abode in the inner part of the soul's temple.

Very suggestive is the language used in Revelation 3:20. It is remarkable that the dweller has the right to open the door, or to leave it closed. Man is the lord of his home; he is, within certain limitations, absolute lord of his soul. The Scripture quoted clearly teaches the freedom of the human will—"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." If man were not free, he were not man. If there is no freedom, there can be no responsibility. We are free to receive or to reject the heavenly Guest. If man is not free, Christ's appeal is simply hideous mockery. The door is fastened on the inside; you must open the door. Christ can break down the door; but he will not do it. He will not violate the laws of human freedom; these laws are his ordainment; they express his will; they proclaim our manhood. We must rise and open the door. Why do you not rise and open the door. Why do you not rise, that the heavenly Guest may enter? You treat no other visitor so ill as you treat Jesus Christ. You would open your home to me, your hand to me, your purse to me, your heart to me. I am only the lowly servant; but Christ is the Divine Master. You open your door to the servant; you leave it shut in the face of the Master. You would unspeakably humiliate me, because you honor me while you dishonor my Lord. Shut me out, if you will; but let the blessed Jesus into your heart now.

I repeat that one is very much struck in studying these letters, with the wonderful condensation and divine graciousness of Jesus Christ. It would seem as if, when He was on earth, condensation could not go farther than it did with Jesus. He showed us then that the door of mercy was wide open; but he is unspeakably more gracious now. Then he said, "Come unto me." He exhorted us to knock, saying, "To him that knocketh, it shall be opened." But now he reverses the entire process. Now he is lovingly saying, "Let me come to you." This thought never fully came to me until quite recently. It moved my soul when it was really recognized. The whole process, as I have said, is now reversed. Then He urged us to ask, saying, "Every one that asketh, receiveth." He open the door to Him?" Such condescension must urged us to seek, saying, "He that seeketh, findeth." Now he knocks, asking us to open to him. This is marvelous condescension. He now knocks at our hearts, asking leave to enter. The question is no longer, "Will Christ hear our prayer?" The question is, "Shall we hear His prayer?" Not,

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## A REVIEW OF BAPTIST PROGRESS.

W. J. McGlothlin, Ph.D.

(Written at the request of the "Denominational Day" committee in Richmond, Va., to be used as an advertisement, but featured by the Richmond dailies in their news columns.)

Seven million, two hundred thousand communicants, free men and women, who have voluntarily and for religious reasons requested baptism, associated themselves together for worship and service. Not one drafted, not one baptized in unconsciousness or against his wishes. A volunteer army, chiefly in the United States, England and the British colonies, but with members in all lands and speaking all languages. Russia, Sweden, Hungary and Germany have large contingents, while the mission fields of China, Burma and South India together have 175,000. The Baptist population of the world is between twenty and twenty-five millions, between one-twenty-fifth and one-twentieth of the total Christian population of the world; these probably more intelligently and firmly attached to their principles than any other similar religious group in the world, because they freely entered into their church relations. Millions more in other communions agree with Baptists in many of their distinctive beliefs and practices. The tendencies of modern times swinging swiftly and mightily toward the essentials of the Baptist position, the world open and opening to Baptist propaganda and service, prejudices and fears melting and vanishing, democracy calling, the accumulated political and ecclesiastical autocracies and aristocracies of the ages crumbling into the rust, the whole social order becoming fluid. It is a Baptist opportunity. Negro Baptists, 50 per cent; Northern Baptists, 56 per cent, and Southern Baptists 111 per cent in the last twenty-five years; all Baptists in the United States made a net gain of 2,589,086 in the same period.

From 100,000 to Nearly 8,000,000.

In a century and a quarter the Baptists of the world have grown from about 100,000 to nearly 8,000,000, a gain of nearly 8,000 per cent. They have created all their general and state organizations in this time; founded and so far endowed all their educational institutions; founded, and supported and so far equipped their missionary undertakings; done their full share in temperance and other reforms; given to the world such preachers as Robert Hall, C. H. Spurgeon and Alexander MacLaren in England; Richard Fuller and John A. Broadus in America; such missionaries as William Carey and Timothy Richards in England, and Adoniram and Anne Hasseltine Judson, M. T. Yates and William Ashmore in America; such hymn writers as Robert Robinson, Samuel Stennett, Anne Steele and John Fawcett in England, S. F. Smith, Robert Lowry, P. P. Bliss and others in America; educators like Francis Wayland, William Rainey Harper, H. H. Harris and many others; governors, senators and congressmen in great numbers.

## Are Well Equipped.

American Baptists are now well equipped with educational institutions, some of the most important of which are among theological seminaries, the Southern Baptist Theological Seminary at Louisville, Ky., the most largely attended seminary in the world; Cilgate, Crozer, Newton, Rochester, Southwestern and the Divinity School of the University of Chicago. In all there are fourteen seminaries, which had at their last report 1,444 students; property valued at \$2,266,873, and endowment of \$5,425,569. One hundred of the universities and colleges are supported, some of the most important of which are Baylor, Brown, University of Chicago, Colgate, Rochester, Bucknell, Dennison, Franklin, Furman, Georgetown, Hollins, Howard, Stetson, Mercer, Meredith, Mississippi, Richmond, Vassar, Wake Forest, Westhampton and William Jewell. The total attendance at these institutions at last reports was 38,716, while the property was valued at \$35,988,860 and the endowment at \$37,607,195. The amount of endowment and the value of property and equipment have been enormously increased in recent years. There reported 118 academies with an attendance of 16,919 pupils, and property valued at more than \$6,000,000. Almost every

dollar of the money has been contributed within the last century. In addition, the mission fields are being rapidly equipped with educational institutions.

## In Other Lands.

The Baptists of other lands are not so well supplied with educational facilities as American Baptists, but they, too, are making progress. There are theological seminaries at Bristol, Hamburg, Stockholm, Rio Janerio, Canton, Shanghai, Rome, and colleges at many points. Better far than the amounts of money which have been contributed to the accumulation of property and endowments is the gradual creation of an education sentiment and tradition that naturally inclines Baptist young people in increasing ratio to seek an education in institutions of higher learning, our own and others.

Baptists organized the first Protestant missionary society for work among the heathen—the Baptist Missionary Society of England, organized in 1792. William Carey, one of the most famous, scholarly and effective missionaries of Christian history, was its first missionary and the first Protestant missionary of the English-speaking world. His labors opened the glorious chapter of modern missionary effort. As he opened the work in India, so Adoniram Judson, a Congregationalist, converted to Baptist views, opened the work in Burma. He was directly instrumental in organizing the first Baptist missionary society in this country in 1814, and was its first missionary. Great success has attended Baptist work in Burma, India, China, Brazil, Russia and Sweden. Baptists have nearly half a million communicants on the foreign field and hold large property interests.

## Organized in 1845.

The Southern Baptist Convention was organized in 1845, and its constituency is the largest and the most homogeneous body of Baptists in the world; Anglo-Saxon in blood, harmonious in doctrine, with very slight variations in practice, rapidly growing in wealth, they constitute a great asset of the Kingdom. Their Foreign Mission work is conducted through the Foreign Mission Board, located at Richmond; their Home Mission work through the Home Mission Board, located at Atlanta, and their Sunday school and publishing work through the Sunday School Board at Nashville. Each state has its convention, its colleges for men and women, its local boards and other equipment. The women are organized into the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, with headquarters in Baltimore, and through organizations in all the states. They have a training school at Louisville, Ky., with curriculum and faculty second to none in the country.

The Baptist young people are organized into the Baptist Young People's Union for the older people and various other organizations for the juniors, all earnestly laboring to train up a body of faithful, devoted and effective workers. These various organizations are disseminating knowledge of missions, Christian history and the Bible.

Baptists believe in the practical worth of the Bible for the life of the people in their daily temptations and perplexities, and seek in every way possible to give their membership an intelligent knowledge of the book. Through the Sunday School, summer assemblies, training schools, college classes, chautauqs, etc., they are teaching and learning it and methods of doing Christian work. They have given to the world such biblical scholars as Broadus, Hovey, Hackett, Harper, Weston and others. They have made some contributions to other fields of Christian thought. They have contributed to the common treasures of the Christian world by giving it some of the best known of its hymns, such as "Father Whate'er of Earthly Bliss", "Savior Thy Dying Love", "Majestic Sweetness Sits Enthroned", "Come Thou Fount of Every Blessing", "Blest be the Tie that Binds", "How Firm a Foundation, ye Saints of the Lord", "My Country, 'tis of Thee" and many other scarcely less known and generally used. Among Baptist composers, Howard Doane and P. P. Bliss are among the most notable. Baptists have also made some contributions to the polite literature of the present day, several who rank among the first could be named both in England and America. They are trying

to do their share of the world's work in all lines of worthy endeavor, loyal to conscience, to home and fireside, to country and to God.

## Fundamentally Democratic.

Baptists are friends of freedom, the opponents of autocracy and aristocracy in politics and religion, in state and church. Holding that conscience is free and supreme under God, they are fundamentally and necessarily democratic, believing in the Fatherhood of God, the Lordship of Christ, the brotherhood of man, the right and duty of every human being to determine his religious connections for himself; opposing all sacerdotalism that puts a priest between God and the soul, all ecclesiasticism that makes the church the purveyor of grace, all ceremonialism that obscures the spirituality of religion; opposing infant baptism as an invasion of the fundamental and inalienable rights of the individual soul, and as dangerous to the spirituality and reality of the Christian religion, as the foundation of the Greek and Roman Catholic churches and all other non-evangelical churches, as tending to lull the conscience to sleep and obscure the distinction between the church and the world; believing in light and truth from whatever source they may come, holding themselves in the attitude of learners from the word and works and people of God; their faces to the future without fear, because they believe in a God that lives and loves and rules and is mighty; loyal to country and home and fireside, ready to give life for its treasures and its freedom; believing that the Scriptures, rightly interpreted and applied are a sufficient and sure guide for the moral and religious life, making their principles the guides for the social, individual and religious life. Thus believing, the Baptists dedicate themselves afresh to the cause of freedom, enlightenment, righteousness and democracy in religious, political, social and economical life.

Baptists count every man a human brother and every man that loves the Lord a Christian brother. They desire to live in peace and harmony with all; to stand shoulder to shoulder with every man in every good word and work; to owe no man anything, but to love him; to serve as the Lord shall point the way; to see all Christians united in spirit, faith and practice, as revealed to us in the life of the Lord and his disciples, even as the Father and Son are one.—Baptist World.

## THE SEALS OF JUDGMENT.

By J. J. Taylor, L.L.D.

"The seven seals," said Dr. Taylor, "are presented in two groups of four and three each, the first group with horses and riders, the second without. These mounted messengers represent the movements of God among His people. God has left His agencies, which operate with swift and irresistible power; and these are symbolized by the riders who appear as the seals are opened. The opening of the seals is recorded as a succession of events, but it does not indicate that the transactions set forth under each seal are closed before the next begin. The first rider does not finish his career before the others appear. As he represents a dispensation of mercy, the others represent dispensations of judgment. These seals of disaster are broken, and the voice cries, 'Come and see.'"

"The first sight suggests desolation: 'There went forth another horse that was red.' It is the color of fire and blood, indicating carnage and ferocity and vengeance. The figure is taken from the prophet, who says: 'I saw by night, and behold a man riding on a red horse.' This man is not a minister of mercy; he is sent forth to wreak the vengeance of the Almighty on those that know not God and obey not the voice of His word. Isaiah takes up the same image. He sees one coming from Edom with dyed garments from Bozrah, and he asks: 'Why art thou red in thine apparel, and thy garments like unto him that treadeth in the winevat?' Immediately the answer comes: 'I will tread them in mine anger, and trample them in my fury; their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year

of my redeemed is come.' Red is the color that indicates desolation. It is the color of the dragon, that has instigated all the murders, from the murder of righteous Abel down to the last deed of violence that has snuffed out a human life. And here also is seen a red horse which bears his rider forth on a mission of blood.

"The rider of this bloody beast is not described in person, but the dreadful character of his work is made plain. It is given him to take peace from the earth, the language being unlimited. It is not a matter of disturbing Patmos or Palestine; his power extends to continents and hemispheres. Under his malevolent sway peace is taken from Europe, Asia, Africa, America, and the isles of the sea. The spirit of discord and hatred swirls the nations into confusion, and flings them into a maelstrom of death. It is written that they shall kill one another; and this ruthless rider receives a great sword. It is not the ornamental sword, sometimes worn as a symbol of authority; it is a weapon of war, and a big one of its kind. It is to fulfill the word:

"Nation was destroyed of nation, and city of city. For God did vex them with all adversity.' It is a record of violence, breaking out in formal war and in deeds of desolation enacted by individuals, every man's hand being turned against his brother and the land being filled with public hatreds and private revenge. Human life is rated as cheap, and human passions are sated in blood. 'For the Lord hath a controversy with the nations; He will plead with all flesh, and will give them that are wicked to the sword.'"

"The second sight is even worse: 'Lo, a black horse, and he that sat on him had a pair of balances in his hand.' Black is a symbol of famine, which naturally follows the crime of war, which calls men from their natural duty of caring for the needs of the race and sets them to killing one another. It is a calamity which adds a deeper darkness to the shadow of death. Says the prophet: 'They that be slain with the sword are better than they that be slain of hunger. For these pine away, stricken for want of the fruit of the field. Their visage is blacker than a coal, and they are not known on the streets.' It is a pitiful sight, these withered and starving ones, blackened until they are hardly recognized as they totter along the streets. Such a scene owes Jeremiah to lament: 'We get our bread at the risk of our lives, because of the sword of the land. Our skin is black like an oven, because of the terrible famine.' It is an inspired description of the things that are coming to pass among us, and their origin is not hard to find. Men have turned away from God, and His anger is kindled against them.

## God Must be Taken Into Account.

"It is all right for commissions to consider the high cost of living. It is very well to applaud the plowman, and to encourage him in his work. It is a matter of interest to urge a diversity of crops, and to consider methods of culture, ways of conservation, means of distribution. But these are not the chief things. Whatever the remedy for the weevil and the tick among cattle and the cholera among hogs, whatever the kind and quantity of money in circulation and the rates of exchange and transportation. God must be taken into the account. In the rush of life men are liable to forget how they are taught to pray for their daily bread, or they come to regard it as an empty form; but Jehovah rules over the fields, and by His decree seed-time and harvest never cease. Not in the councils of food commissions, but in the councils of heaven is the price of bread fixed; 'A measure of wheat for a penny and three measures of barley for a penny.' The measure is something more than a pint, and the coin the usual day's wages; and in the pinch that follows war it is a question how the plain people are to live. They may deny themselves the food which they prefer, and turn to the barley, which is usually fed to the stock; but they find this also greatly advanced in price, and the day's labor secures only three measures, whereas formerly it secured eight times as much. The oil and the wine are still spared to the



rich; but they do not relieve the distress which follows the course of the black horse.

"The third sight is even more alarming: 'A pale horse, and his name that sat on him was death, and hell followed with him; and power was given him over the fourth part of the earth to kill with the sword, and with hunger, and with pestilence, and with the beasts of the earth.' The horse is the ghastly color of the dead, where yellow darkens into green. This repulsive beast seems to be stalking through the fourth part of the earth today. Not the flood which swept away the world in Noah's time, nor the historic plague which devastated Asia centuries ago, nor the black death which blighted Europe in later years, nothing that has ever scourged the race in ages past has wrought such desolation as men are inflicting on themselves in these last days, as they really repudiate the Prince of Peace and follow the god of war. In a recent address Mr. John R. Mott says more than forty millions of men are bearing arms, while millions more are preparing the munitions of death, and whole nations are mobilized for the work of destruction. Already seven millions have been slain, and millions more have been maimed and mutilated for life. It is the greatest scene of pulsating pain the world has ever known. The mental anguish is greater than the physical agony, and many are driven insane.

So Death seizes the reins of the pale horse, and rides forth in fearful triumph to reduce the living world to subjection, the multitudes weakened by hunger and worn by grief falling an easy prey, while hell follows on with remorseless ruin to spread his sable pall over all. It is a day in which God is judging the world, and sifting the nations before His judgment seat. It is a day of distress, when many hearts fall for fear and for looking after the things that are to come upon the earth.

It is a time for searching of heart, and for self-restraint. If these things are written in the Book and must come to pass, it is no time for unseemly words. In the state of war which has come every man must do his part. Charged with so great responsibility the President deserves the prayers and sympathies of every good man of every shade of opinion, and there is no place for the shirk. The Speaker of the House, second in rank in his party and also in the nation, is equally worthy of respect. If he feels constrained to express a view at variance with the majority, it helps nothing for newspapers to call it a "vapid burst of unmeaning vulgarity." It takes the entire citizenship to make up the nation, and divergent views on incidental matters are inevitable, but they are not crimes. Whether expressed in words or in deeds intolerance is repugnant to the spirit of liberty as also to the spirit of Christ. The situation is appalling. It is too late to ask what might have been done to avert the calamity, but it is time to inquire how the tide of evil may be stayed and the pangs of misery assuaged. The conditions call for deep humiliation and earnest prayer. God is our refuge and strength. It is He that maketh wars to cease even to the ends of the earth. Let us turn to Him with full purpose of heart." Amen.

Dr. Taylor took for his text the words, "Come and See," found in the third, fifth and seventh verses of the sixth chapter of Revelation.

At the morning service he mentioned the appeal to Southern farmers to provide food in the present emergency and gave it his hearty commendation. —Savannah Morning News.

#### THE GREATEST STORY-TELLER.

By Ulysses Grant Foote, D.D.

One of the striking features of the teaching of Jesus is his method of presenting truth. He makes it so clear and attractive that it is easily comprehended by the simplest minds. There are epigrams, short, crisp, terse statements that sparkle like diamonds; there are imperatives so positive that men are provoked to obedience or rebellion; there are hyperboles that startle by the force of their impact; there are ripples

of humor, natural, spontaneous, which show that He was akin to all the world. His life was so divinely human that the story of it inspires men to simplicity as well as heroism.

But the chief mode of the teaching of Jesus was parabolic. He was the world's greatest story-teller. There have been many who told longer stories, but none who have told better stories. These stories were inspired by various circumstances. They were told at the dinner table, on the lake shore, on the mountain side, on the highway, and in the quiet company of the disciples. They were not told for commercial reasons nor for mere entertainment, but for the spiritual lessons they teach. He went not to mythology, but to the common things of life for them—such as the seed, the net, the sheep, the pearl, the field, the piece of money, and various other familiar objects. By them he illustrated the general thoughts of life as related to the Kingdom of heaven. These stories have beauty for the eye, melody for the ear, preception for the judgment, taste for the senses, and poetry for the soul. The power of this method of teaching lies not in the mere words of the narrative or in the story itself, but in the suggestiveness. It is not in what is said merely, but in what is created by it. A word becomes a volume, an outline, a panorama of color, a dewdrop, an ocean. Some of these stories hold one truth as a solitaire; some two truths as of equal importance, balancing each other; and still others glow like a cluster of stars. The simple narrative suggests that which without direct application of the narrator is appropriated by the hearer himself. He sees a picture and says: "That is my likeness." It is a process of spiritual photography. The parable as an excerpt from the lives of men has human interest, and the soul is always moved by its relation.

If we group the parables of Jesus, they form a sort of mirrored gallery, in which the individual sees himself from all angles. It matters not which way he turns, his soul is duplicated. If you fill such a garden with fine people, they spontaneously break into a hallelujah chorus; if you fill it with the worst of our humanity, the mass becomes the beast of the mob; fill it with common mixture of the street where the masses meet, and the contrast is such that one can readily choose his place. The parable is of a social kaleidoscope, each turn of which forms a new coloring and relationship. Out of these we get philosophy. Philosophy is a study of the race in its moods. It deals with relationship. Take the parable of the father and two sons, and we see that it is more than a good story. It is the psychology of motive and action, the relation of man to God, the relation of man to man, the relation of the individual to environment, the relation of sin to salvation, the relation of wealth to righteousness, the relation of misery to music, the relation of servant and son. It is also a beautiful poem, for it has melody with its rhythm, passion in its problems, and heart in its hardships.

The parables of Jesus are more than a process of spiritual photography; they are poems. Jesus was a poet. A poet is a seer of the beautiful, a creator, an artist. The artist blends his colors to portray his ideas and vivify his ideals. A poet takes beauty, symmetry, rhythm and blends them with realities; and the result is a creation. The genius of a great poet or artist and that of a great teacher are closely related. It grows in each case out of the artistic temperament, and that was the temperament of Jesus. The Son of the source of all things could not be otherwise. For this end he was born, that he might bear witness to the truth; and what is truth but conformity to facts? Truth is first psychic; then formal. There was the divine idea before there could be material universe, and this material is what Carlyle calls the "clothes" of the infinite Presence. So the soul is clothed upon, for life is anterior to its form or phenomena. Jesus was interpreting the heart of humanity to itself. Since out of the heart are the issues of life, volitional or actual, men must know their hearts. So Jesus seeks to create a new humanity and leads it into a picture gallery of itself, where it may contrast itself with the divine. But his work is not merely critical; he does not merely pass judgment, but allows men to judge themselves after they have

come face to face with themselves and with God. When men begin to build themselves, he helps.

These parables are prose poems of humanity in its deepest needs, sorrows, impulses, and aspirations. Jesus takes all the colors—those of nature, social relations, individual characteristics, and the nature of the Father revealed to us in his attributes—and weaves them together and appeals to them in parables. Buckham says: "Behind the scientific aspect of nature is the parabolic. Each is true in its own way, but he to whom the world is a parable is nearer the heart of things and richer withal than he to whom it is a complex of scientific laws. It is not the material and visible that influence us most, but the unseen and spiritual. It is not the light that charms us, but the light of the light; not the star, but the star of the star; not the flower, but the flower of the flower; not the melody, but the melody of the melody. Nature never uncovers her fairest forms but to the soul that contemplates her eternal beauty." By the parable this eternal beauty is revealed or suggested. Take the pearl. The man sells all to buy it, because the pearl is a simile; therefore it is a revelation. It is a thing of beauty because it holds a combination of colors—the white of the sea foam, the purple of the dawn, the opalescence of the stars, and the azure of the sky. These combined are pearl, which is neither. The pearl is a spiritual as well as a physical result. Physically it is the result of a struggle with pain; the foreign substance being a source of irritation in the flesh, the muscle begins to secrete its own life to alleviate and heal, and God gives beauty for pain. God says to us: "If you suffer, you shall be glorified." This suffering is immortalized in beauty. Jesus was the great pearl, because both soul and body were made to suffer unto death. It is not success, but suffering that gives immortality to men.

The world is as full of vines and flowers now as it was in the days when Jesus spoke to them in Galilee or Judea. There are as many parables now as then. But the man who has no poetry in his soul does not see them and of course cannot interpret them. To the man who has never seen the evening star, the sunset has no prophecy; to those who have never wept over a grave the white throat of the lily trumpets no resurrection. Even the desert gives birth to thoughts of infinity. It was Wadsworth who wrote:

"To me the meanest flower that blows can give  
Thoughts that do often lie too deep  
for tears."

In the presence of nature, with her manifold tongues and sympathetic hearts, we uncover our heads to the intimacy of the profound. This is not an old, but a new world, born again every time a child is born. It comes crowding about the feet of the dull, blind humanity every new morn and says: "I am come to inform you that we are to live together. We have a common origin. God made me, and he has made you. But he made me because he was to make you. I am your brother; so we will play together and work together. If you have troubles, I will minister to them. If at any time you fear me or do not understand me, it would be well for you to ask Jesus; for he knew me and interpreted me." Lanier who visited the shrine of nature and knew her secrets, once wrote: "I fled in tears from man's ungodly quarrel about God; I fled in tears to the wood and laid me down on earth. Then somewhat like the beating of many hearts came up to me out of the ground; and I looked, and my cheeks lay close to a violet. Then my heart took courage, and I said:

"I know thou art the word of God,  
dear violet;  
And O, the ladder is not long that to  
my heaven leads!"

That is where Jesus means to lead us with his stories of flowers and vines. The quarrels of men are hindrances to spiritual development. The human motive is to be trained and led upward toward God's heaven, and heaven is not far away to those who live in the realm of the divine simplicity. Life is itself a parable which ends as a tale that is told. It has its springtime of promise, its flowers of manhood, then the sere and yellow leaf. —Christian Advocate, New Orleans, La.

#### HOT SHOTS FROM SUNDAY'S SERMONS.

I am an Amen Christian—but don't shout it any louder than you live it.

If you can't do a thing one way, do it another, but do it. That's on Scriptural authority.

The time a young man spends on education is not lost—time must be spent grinding the ax before the tree comes down.

You talk about your culture. You wear a pin as a member of a literary society, and you couldn't quote ten verses of the Bible to save your soul from hell.

Good music will give the devil cold feet. I suppose that is the reason so many scraps start in the choir loft.

See that the minister's salary is always behind. He doesn't have to eat like the rest of you. God sent the ravens, and he's got plenty yet.

I got out my old gun and loaded it with ipecac, dynamite, rock salt and railroad spikes, and I pulled the trigger, and the gang has been hunting their holes, and the feathers have been flying ever since.

Every church is cursed with a few buttinskys who try to run the business.

Lots of people join the church from the same motive that a man blows up a safe—for what he can get out of it.

The less religion you've got, the longer it takes to express it.

The Pharisees were the biggest devils in Jerusalem, although they were the best theologians in Jerusalem.

Religion is all right. Christianity is not at fault. It is the hypocrites who profess it that are at fault.

We are going daffy over culture. It is all right in its place, but it is all wrong when you make it take the place of Christianity. America needs a tidal wave of religion, a cyclone of redemption.

When you get right down to facts there is nothing wrong with the people but the devil in them.

It makes me sick to see a man gadding about, ignoring his wife during her lifetime, and then placing flowers on her grave. Why doesn't he give her the flowers when she can smell them?

Go home and love your wife for a change, even though it will frighten her at first.

God is entitled to the best church that can be built. I don't believe in worshipping God in a little chicken coop.

Many a man prays in the time of trouble, but when he can stick his thumbs in his armholes and take a pair of scissors and cut his coupons, it is "Good-bye, God; I'll see you later."

With reference to the question whether there is less drinking by business men than was formerly the case, Collier's Weekly presents the following evidence: "The entire liquor bill of all the lunchers and diners at the Advertising Club of New York for a recent month was \$30! There were something like 4,000 regular meals served in the club room during those twenty-six working days, not reckoning the dinner parties. This makes the average bill for 'booze' not more than eight-tenths of a cent a person each meal. In other words, not more than one diner in forty took a drink with his meal." And this in New York!



## AMONG THE BRETHREN.

## By Fleetwood Ball.

Rev. T. E. Shelton of Roff, Okla., writes: "Sunday, April 29, was a good day with us here. Had 218 in S. S. and large congregation at preaching service. Our revival meeting commences second Sunday in June with Evangelist Forrest Maddox doing the preaching. Pray for us."

Rev. J. H. Sharp of Sweetwater, Tenn., writes: "I desire to report the result of a great revival in our church. Dr. John M. Anderson of Morristown was with me for nine days. The meeting lasted only two weeks with more than 60 accessions to the membership. I have baptized 45. Some came by letter. I began my sixth years' ministry here from April 1 under flattering prospects. Our church is very hopeful and enthusiastic. Our Sunday school reached the 500 mark a few Sundays ago."

Rev. A. L. Bates of Jackson, Tenn., writes: "Bro. J. H. Fowler will help me the first week in August in a meeting at Cooper's Chapel. Bro. T. R. Hammons at Right Angle church, near Milan, the fourth week in August. Just dedicated our church there Sunday. Dr. I. N. Penick preached the sermon. He gave us the Bible doctrine that Baptists love."

Dr. W. F. Powell of the First church, Chattanooga, Tenn., one of the most brilliant preachers and capable pastors in the South, has been called to the care of the First church, Asheville, N. C., and many hearts in Tennessee await his decision anxiously.

The program for the commencement exercises of Hall-Moody Institute at Martin, Tenn., includes a sermon by Dr. J. W. Porter of Lexington, Ky., an address to the graduating class by Dr. W. M. Wood of Mayfield, Ky., and a sermon to the J. N. Hall Society of Religious Inquiry by Rev. A. C. Abney of Paducah, Ky.

Dr. M. E. Dodd of the First church, Shreveport, La., began a series of expository sermons on I. Corinthians two weeks ago and crowds are thronging his church. The people like to hear the Word expounded.

As a result of the recent meeting in Emmanuel church, Alexandria, La., where Rev. W. J. Mahoney of Jefferson of Jefferson City, Tenn., assisted Rev. W. J. Bolin, there were over 70 additions to the church, the majority of them by baptism.

Rev. C. M. Truex closed his work as pastor of East church, Sedalia, Mo., last Sunday and began his labors immediately as Superintendent of Efficiency of Lamine Association in Missouri. Is that a new term for Associational Missionary?

Dr. H. L. Morehouse, who has long been identified in a large way with the denominational affairs of Northern Baptists, died suddenly in his 83d year at his home in Brooklyn, N. Y., Saturday, May 5. Had returned two days before from a trip to the South.

After serving the church at Louisiana, Mo., seven and a half years, Rev. Alpha Ingle has resigned to take effect July 31. He has no definite plan for the future.

Rev. J. W. Beville, a former Tennessean and a man of distinct evangelistic gifts, closed his work as pastor of Carondelet Street church, St. Louis, Mo., the last Sunday in April.

Rev. E. C. Stevens has resigned as office editor of the Western Recorder, Louisville, Ky., in order to devote his full time to the work of the Clifton church, Louisville, of which he is pastor. His work has greatly enriched the columns of the Recorder.

Rev. J. T. Early of Little Rock, Ark., lately held a meeting with Rev. D. M. Carter of Stuttgart, Ark., resulting in 60 conversions and 35 additions to the church. The congregation has recently entered a new house of worship and the Sunday school grew to 200.

Rev. W. C. Wood, who lately resigned at Paragould, Ark., has accepted the call to Ohio Street church, Pine Bluff, Ark., where he rendered himself immensely popular while holding a series of meetings. Bro. Woods is a Kingdom-builder.

Miss Landis Barton, daughter of Dr. A. J. Barton of Dallas, Texas, and entered upon religious work. She has lately aided materially in work at Mena and Board Camp, Ark.

Rev. H. W. Williams of Covington, Ga.,

has been called to fill the vacancy in the pastorate at Vidalia, Ga., caused by the resignation of Rev. A. D. Kendrick. He has accepted and takes charge at once.

There was a total of 36 additions, 15 by baptism, in the recent meeting conducted by Rev. A. F. Mahan of Knoxville, Tenn., in Gordon Street church, Atlanta, Ga., of which Rev. W. M. Sentell is pastor.

Dr. J. B. Phillips of Chattanooga, Tenn., is assisting Rev. G. A. Ogle of McCay's church, Copperhill, Tenn., in a revival and indications are favorable for a great ingathering.

The church at Parsons, Tenn., did the gracious thing in sending its pastor, Rev. C. S. Thomas, to the Convention in New Orleans. His wife and Joe Jennings and wife accompanied him.

Dr. Carter Helm Jones of Seattle, Wash., has lately assisted his brother, Dr. M. Ashby Jones, in a meeting with the First church, Augusta, Ga., which resulted in many additions. Dr. C. H. Jones delivered a Memorial address at Edgefield, S. C., May 10.

Recently Dr. W. W. Landrum of Broadway church, Louisville, Ky., assisted Dr. A. G. Alderman in a revival with the First church, Belton, S. C., resulting in 44 additions by baptism and others by letter.

Mrs. Kate Hinkle and Rev. W. D. Wakefield of Baptist Tabernacle church, Louisville, Ky., were recently married. The bride was corresponding secretary of the Kentucky Baptist Woman's Missionary Union. It seems like a most fortunate match.

Mrs. Janie Cree Bose of Louisville, Ky., office secretary of the Kentucky Baptist Woman's Missionary Union, has been promoted to the position of corresponding secretary, succeeding Mrs. W. D. Wakefield.

The Convention edition of the Baptist Standard of Texas is a marvel of mechanical neatness and the subject matter is intensely interesting from the very first to the forty-eighth page. Editor E. C. Routh has scored a triumph.

Rev. H. Boyce Taylor of Murray, Ky., says: "Our fathers were wise in their day in creating the Home Board, for it was needed in pioneer days and reconstruction days in the South. It is not needed today. Its work in Cuba, Panama and among foreigners ought to be turned over to the Foreign Board; its evangelistic enlistment, co-operative and church-building departments to the various State boards; and its educational work to the Sunday School Board."

Rev. Thos. B. Holcomb of Purcell, Oklahoma, has resigned that pastorate in order to become missionary in Pottawatomie County, Okla. He graduates from Oklahoma Baptist University in June. He formerly lived at Paris, Tenn.

Rev. F. A. Bowers of Albany, N. Y., accepts the call to the care of the First church, Morganton, N. C., and enters upon his duties at an early date.

Rev. Andrew Potter of Waurika, Okla., a graduate of Hall-Moody Institute, Martin, Tenn., and who formerly lived at Paris, Tenn., has been called to the care of the First church, Enid, Okla., succeeding Rev. E. L. Watson. It is thought he will accept ad if he does that church is to be congratulated.

Dr. H. C. Wayman, one of the junior professors in the Seminary at Louisville, has been engaged to assist Rev. Webb Braine in a revival at New Albany, Miss., beginning Aug. 26.

## THE SEMINARY COMMENCEMENT.

The Commencement program of the Southern Baptist Theological Seminary at Louisville includes in its list of speakers the following names: President Clarence A. Bourbour, D.D., Rochester, N. Y., who will preach the Baccalaureate sermon Sunday night, May 27, in the Walnut Street Baptist church; Rev. W. F. Yarbrough, D.D., of Montgomery, Ala., who will give the Missionary address on Monday, May 28, at 10:30 a. m., in Norton Hall Chapel; Rev. W. F. Powell, D.D., of Chattanooga, Tenn., who will deliver the Alumni address on Tuesday, May 29, at 10:30 a. m., in the Chapel of Norton Hall.

The graduating exercises, with addresses by graduates and the conferring of degrees, will take place on Tuesday, May 29, at 8 p. m., in the Walnut Street Baptist church.

It is hoped that many of the brethren will find it possible to attend these exercises.

## OUR BOOK CORNER

## All Books Noticed Will be Sent on Receipt of Price

"At Mother's Knee"—Prayers to be used in the religious training of children in the home. Compiled by Ozora S. Davis. Abingdon Press, New York. Price 25 cents, net. A collection of prayers, mostly in verse, for children. Rightly used it may be helpful.

"Think Peace"—By Abe Cory. Standard Publishing Company, Cincinnati. Price, 50 cents. An appeal for peace in the form of a little story. To think peace will cultivate a desire for it.

"An Exposition of the Epistle to the Philippians." By T. B. Bell, D.D. Nashville, Tenn. Sunday School Board, S. B. C. 1917. Price, 75 cents net.

This continues the Convention series of Commentaries published by the Sunday School Board. Special interest attaches to this book in that Dr. Bell was unable to finish the book; he laid down his facile pen, for so many years a powerful factor in Southern Baptist affairs, at chapter four, verse eight. Dr. Wm. Lunsford completed the work. The commentary is well written, and thus brings to the attention the salient truths of this "Epistle of Rejoicing." It will abide as his memorial volume. We commend it most cordially. Dr. Lunsford has done his brief but difficult task with great ability.

"The White Queen of Okoyong." A true story of adventure, heroism and faith. By W. P. Livingston. Illustrated. New York. George H. Doran Co. \$1.00 net.

This thrilling story of the work and trials of Mary Slessor, missionary to West Africa, is deserving of a high place among modern missionary books. Replete with examples of faith, this delightful little volume is well worth the reading of those who wish to know the miracles Christian workers are bringing to pass in dark lands. Mary Slessor, with her wonderful courage and integrity in critical times, her never-failing trust in her Saviour, her kind and tactful ministrations to ignorant heathen, who in time came to revere her with all their enlightened hearts, is destined to take an honored place beside that worker in the same land, the great Livingston. Her work and results form another concrete example of the effectiveness and power of the religion of Jesus Christ.

"After Many Years." This reviewer desires to refer to an experience that stands by itself in his reading of life. Recently he spent some time re-reading his thumbed copy of Robert Browning. As a companion pleasure he turned to "The Letters of Robert Browning and Elizabeth Barrett," published in two massive volumes by Harper and Brothers, New York, in 1899. He bought these when they were first issued. Many times during these almost twenty years he has had in prospect the joy of their perusal, but—well, one need not justify his failure in such matters. But he has read them, and he can not quite forgive himself for such a long-deferred treat. Not many books could afford to wait so long to get read. However, there need be no apology for placing this notice in a column devoted to new books, for they are, and will remain, new. Robert Browning and Elizabeth Barrett will never grow outworn. These "Love Letters" were written during that period of romantic courtship that stands for the unique feature of the literary world so far as the personal note is concerned. We make no effort to review the work. If one wants to come within the holy circle of the heart-life of these two immortals, here is the sesame. The letters of Mrs. Browning are more fascinating, and yet those of Mr. Browning reveal the great, human heart of the greatest poet since Shakespeare (one almost ventures to omit the since). It is not yet too late to read these letters. Please do not borrow this reviewer's copy.

In the April Woman's Home Companion the Rev. Dr. C. H. Jefferson, pastor of the Broadway Tabernacle, has an article on business men and

Christianity in which he says among other things:

"No other man in the community has more abundant opportunities for the development of the Christian character than the business man. If he is only a subordinate, he can be watchful and industrious and faithful. If he becomes the head of a firm, and employs hundreds or thousands of men, he can be to every one of them a brother. No finer test of character comes to any man than that which comes to an employer. To the men who work for him he is called to be just, and considerate, and generous, and kind, and only as he is all of these does he fulfill the law of Christ.

"If his business does not prosper, he must acquit himself as becomes a good soldier of Christ. In times of financial reverse, he should endure as one who sees the Invisible. Calamities sometimes overwhelm the wisest and the best of men, and when fortune is swept away the merchant should show to the world a heart that is cheerful, because it knows the peace that passes understanding. Few losses are more depressing and demoralizing than the loss of money. It is in the business world we have a right to expect some of the greatest heroes of the faith."

"Understanding the Scriptures." By Francis J. McConnell, Bishop of the Methodist Episcopal Church, New York. The Methodist Book Concern. 1917. Price, 75 cents net.

This is a series of six lectures delivered at DePauw University upon the Mendenhall Foundation. Bishop McConnell has published a number of valuable books, but it is doubtful if he is in any of them more felicitous in thought and expression than in this brief discussion. The chapter headings suggest the scope of treatment: Preliminary; The Book of Life; The Book of Humanity; The Book of God; The Book of Christ; The Book of the Cross. The author has a terse, vigorous and gripping style. He is conversant with the modern treatment of the Bible by all classes of critics. He makes a strong presentation of the competency of the Bible to stand as God's interpretation of the eternal verities amid the changing order of the world. He believes that Jesus Christ is the real presentation of God to men, and that the Cross is the satisfying contact of Christ with men. The little book will go far toward confirming the faith of those who, still holding to the Bible as the rule of faith and conduct, are yet disturbed by contrary opinions. A fresh, stimulating discussion that will be a tonic to the reader.

In the May American Magazine is a story entitled, "Unwanted," by Olive Higgins Prouty, in which her heroine, an American girl, gives her idea of heaven. We quote it because it is typical of the viewpoint of so many Americans nowadays:

"My idea of heaven is a big, luxurious room all my own, papered in light blue, with my things spread all around everywhere, and expensive damask at the windows, and heavy mahogany furniture, and a soft, sinky carpet, and lots of mirrors, and a big generous closet, and a comfy couch, and all the heat I want, and a tiny silk-shaded electric light at the head of the bed, and a massage due in fifteen minutes, and a nice, big, prosperous husband thrown in besides, who pampers me to death with extravagant luxuries. That's my idea of heaven."

The story is revived of a society woman who wrote to Paderewski for "a lock of hair." She received this reply: "Dear Madam: M. Paderewski directs me to say that it affords him much pleasure to comply with your request. You failed to specify whose hair you desire. So he sends samples of that of his valet, cook, waiter and mattress belonging to M. Pullman, proprietor of the coach in which he traveled in America."

SEND US A NEW SUBSCRIPTION.



## PASTORS' CONFERENCE

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

### NASHVILLE.

Belmont—Pastor preached at both hours. Audience a little off at night on account of the cold. Observed Mothers' Day in Sunday school. Good B. Y. P. U.'s. Good day.

Seventh—Pastor C. L. Skinner spoke on "Christ and His Mother," and "Fishers of Men." Observed Mothers' Day in S. S. Fine S. S. and Unions. Meeting commences next Sunday with Bro. T. O. Reese of Birmingham, Ala., preaching, and Bro. Rowland of Georgia doing the preaching. Pray for us.

Grandview—J. F. Savell, pastor. C. A. Melroy spoke on "Habakuk's Vision," and "Some Reasons Why the Jews in Searching the Scriptures Failed to Obtain Eternal Life." 157 in S. S. \$4.12 collection. Attendance at all the services said to be about normal.

Franklin—Pastor Albert R. Bond spoke on "The Dignity of Motherhood." At night the pastor delivered a stereopticon lecture on "Italy." Good day.

Third—Pastor Creasman spoke on "Continuing the Revival," and "The Gain of Godliness." 187 in S. S. One profession. One addition. Three baptized. Splendid audiences. Good day.

First—Pastor Allen Fort spoke on "The Mother of Moses," and "The Golden Age." Two for baptism. 346 in S. S. Pastor preached commencement sermon at Orphanage in afternoon.

Bradshaw—Pastor C. G. Hurst spoke at both hours. 108 in S. S. Two conversions in the morning, and one at night.

Centennial—Pastor J. Henry DeLaney spoke on "The Exaltation of Christ the Mission of the Church," and "The Classics in Hell." Good S. S. and B. Y. P. U.

Park Ave.—Pastor I. N. Strother spoke on "Mother," and "The Design of Baptism." 167 in S. S. Young peoples' meeting well attended.

South Side—Pastor C. W. Knight spoke at both hours on "The Resurrection," and "Living Water." Four additions. Good day.

Big Springs—Pastor Fitzpatrick spoke on "The Holy Spirit."

Edgefield—Pastor Lunsford spoke on "Where Is Mother?" and "A Voice from the Grave." Three baptized.

Lockeland—Pastor W. R. Hill spoke on "The Love of the Spirit," and "The Bible Verbally Inspired." Good B. Y. P. U. 170 in S. S. Good congregations.

North Edgefield—Pastor Duncan spoke on "The Unstaggering Faith of Abraham," and "The Sin of Rejection." One by letter. 285 in S. S. Interesting Unions.

Adairville—Pastor Wright spoke on "Commands of Christ," and "Prepare to Meet Thy God." Spoke to the old soldiers at the park. Great day.

Judson Memorial—Pastor C. F. Clark spoke on "Thy Mother," and "Bartemus." 150 in S. S. Good B. Y. P. U.

Grace—Pastor W. Rufus Beckett spoke on "Exhortations to a Living Hope," and "A Problem in Biblical Arithmetic." 233 in S. S. Good B. Y. P. U.

White Bluff—Bro. J. T. Williams of Nashville spoke at both hours on "The Friends of Jesus," and "A Chosen Vessel." Very good S. S. Small congregations. Collections small. 36 in S. S.

### KNOXVILLE.

Bell Ave.—Pastor U. S. Thomas spoke on Mal. 3:17, and Mark 9:18. 715 in S. S. Two baptized.

First—Pastor Len G. Broughton spoke on "The Mystery of the Christ Unveiling," and "Mother." 574 in S. S. Four baptized. Two by letter. House packed at all services.

Deaderick Ave.—Rev. A. T. King spoke on "Paul's Prayer for the Christian Ephesus," and "The Responsibilities Along Life's Wayside." 512 in S. S.

Island Home—Pastor J. L. Dance spoke on "Prayer and Its Power," and the 8th Psalm. 431 in S. S.

South Knoxville—Pastor M. E. Miller spoke on Zech. 3:2, and Luke 14:23. 359 in S. S.

Euclid Ave.—Pastor W. M. Griffitt spoke on "Woman's Christ-given Mission to the World," and "The Elder Brother." 318 in S. S. One by letter. Great day with us. Etowah Quartette sang for us.

Immanuel—Pastor A. R. Pedigo spoke on "Mother's Day," and "Gideon." 306 in S. S. Good day.

Lonsdale—Pastor J. C. Shipe spoke on "Christians the Temple of God," and "A Man that Could Say No." 300 in S. S. Large congregations.

Mt. Olive—Pastor Wm. H. Fitzgerald spoke on "Getting Rich Toward God." 201 in S. S.

Mountain View—Pastor W. C. McNeely spoke on "Not Ashamed of the Gospel," and at night we observed the Lord's Supper. 228 in S. S. Four baptized.

Lincoln Park—Pastor T. E. Elgin spoke on "A Message to Our Mothers," and "Antichrist." 209 in S. S. Four baptized. Steady increase in attendance and interest.

Central of Fountain City—Pastor A. F. Mahan spoke on "Mothers," and "Famine of Hearing the Word of the Lord." 190 in S. S. Two conversions.

Beaumont—Pastor H. Massengill spoke on Psalm 14, and I. Cor. 9:27. 172 in S. S. Interest growing gradually.

Calvary—Pastor S. C. Grigsby spoke on "Laborers in the Vineyard," and "The Choice that Moses Made." 112 in S. S. Great day. Large congregations.

Powell—Pastor J. R. Evans spoke on Isa. 33:17, and "Parable of the Rich Fool." 103 in S. S. Good Union and prayer service.

Jacksboro—Pastor D. A. Webb spoke on I. Cor. 11:26, and Matt. 24:21. 148 in S. S.

### CHATTANOOGA.

Chamberlain Ave.—Pastor G. Theodore King spoke on "Ruth, the Heroine of Love," and "Reasons for Resisting the Enticements of Sinners." 102 in S. S. Fine Union.

St. Elmo—Pastor Oscar D. Fleming spoke on "A Mother's Song," and "A Mother's Prayer." 158 in S. S. Ten by letter.

Riverview—Pastor Jesse Jeter Johnson spoke on "Not As I Will, But As Thou Wilt," and "God, Be Thou Merciful to Me a Sinner." 169 in S. S.

Highland Park—Pastor Keese spoke on "Home—Its Dangers and Defense." Excellent "Mother's Day" observance in S. S. Good attendance. Patriotic service at evening hour in honor of our soldier boys. Hon. T. C. Thompson spoke. S. S. Institute arranged for May 21-25.

First—Pastor William Francis Powell spoke on "America's Greatest Mobilization Camp," and "The Mother of Men." Three additions. Three professions. 723 in S. S.

Alton Park—Pastor J. W. Wood spoke in the morning on "There is Death in the Pot." 170 in S. S. Dr. J. B. Phillips spoke in the afternoon on "Mother." Fine service. Pastor spoke at the evening hour on "And He Preached Unto His Jesus." Large congregation. Three additions. Meeting still going on with good interest. Seven baptized last night, more to follow. Bro. Phillips is a great preacher and has greatly endeared himself to our folks. To date we have had 18 additions.

Woodland Park—Pastor McClure spoke on "The Test of Obedience," and "The Son of Man Lifted Up." One approved for baptism. 81 in S. S. Good Unions.

Oak Grove—Pastor E. J. Baldwin spoke on "Heaven, Who will Enter?" and "Heaven." Six united with the church. 196 in S. S. First class presented the pastor with Bible and note book. Good congregations.

Ooltewah—Mother's Day observed in S. S. Number present, 90. Pastor Paul Hodge preached on "The Union of the Lord and His Church," using I. Cor. 12:12-13 as the basis for this thought.

North Chattanooga—Pastor D. E. Blacklock spoke on "Compromising with Satan," and "Mental Visions." 136 in S.

## THE Life in Christ



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S. Nice Mother's Day program.

Rossville—Pastor J. Bernard Tallant spoke at night on "Echo Meeting." Bro. Leonard Monity spoke in the morning. One by letter. One profession. Splendid Unions. 249 in S. S.

East Lake—Pastor W. E. Davis spoke in "In the Secret Place with Jesus," and "Secret Sins." 144 in S. S. Four additions. Two baptized. Observed Mother's Day in S. S. Splendid program Good Unions.

### MEMPHIS.

Temple—Pastor J. Carl McCoy spoke at night on "The Christian's Warfare." The morning hour was given over to a baptismal service. 34 were baptized. 251 in S. S. Excellent Union. The church sends both pastor and wife to the Convention, paying all expenses. We have just closed one of the most successful meetings in the history of the church. Home Board Evangelist L. C. Wolfe did the preaching. There were 61 professions and restorations; 43 of these for baptism. Nine received by letter. Bro. Wolfe is a preacher of power and ability and a blessing to the church where he labors.

First—Pastor Boone spoke to good congregations. Two by letter.

New South Memphis—Pastor T. E. Rice spoke at both hours. One conversion. 96 in S. S.

Union Ave.—Pastor W. R. Farrow spoke at both hours. 215 in S. S. One baptized. Church sends pastor to the Southern Baptist Convention.

Rowan—Pastor J. E. Eoff spoke on Judges 13:12, "How Shall We Order the Child?" 113 in S. S. Good Union.

LaBelle Place—Pastor D. A. Ellis spoke to great congregations. One on profession. 271 in S. S.

Bellevue—Pastor R. M. Inlow spoke at both hours. Six received. 380 in S. S. Fine Unions.

Boulevard—Pastor T. N. Hale spoke on "Honoring Fathers and Mothers," and "If Jesus Should Attend Service at Boulevard Tonight." 161 in S. S. Three additions. One wedding.

Binghamton—Pastor spoke at both hours on "Perfection," and "A Successful Wicked Man." Splendid S. S. and Union.

Prescott Memorial—Pastor E. L. Watson spoke on "Jesus Christ the Interpreter of Human Life," and "Why I Want to Go to Heaven." Large congregations.

Highland Heights—Pastor E. G. Stout spoke at both hours.

Central—Pastor Cox spoke at both hours. Four for baptism, three girls, one man 84 years of age. One little girl, 10.

Hartsville—Great service with six valuable additions and a good move for missions. Subject, "The Night Cometh and Also the Morning." The evening service was given to the Mother's Day, and was tender and happy. Am now starting to New Orleans to see the Baptist hosts.—J. T. Oakley.

South Harriman—Pastor J. H. O. Clevenger spoke in the morning on "The Lord's Supper," evening, "The Sadness of Old Age Without Salvation." Good congregations. Preached in afternoon at Walnut Hill. Baptized three at four o'clock in Emory river before great congregation.

Harriman—Pastor, M. C. Atchley. Rev. J. L. Edington spoke in the morning, and the pastor at night. Pastor preached the commencement sermon at High School at Clinton at morning hour. Eight additions since last report, seven by letter and one by experience.

Alder Branch—Pastor W. A. Masterson spoke on "The Propitiation For Our Sins," and "Crucified but Crowned." 189 in S. S. The church voted pastor a much-appreciated raise in salary.

Antioch—Pastor Kuykendall spoke at Florence in the morning on "Love." Had with us Bro. Nowlin and Bro. Tembro. Both made good talks to the S. S. One by letter.



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

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

### IF I KNEW YOU AND YOU KNEW ME.

If I knew you and you knew me,  
'Tis seldom we would disagree.  
But, never having yet clasped hands,  
Both often fail to understand  
That each intends to do what's right  
And treat each other "honor bright."  
How little to complain there'd be,  
If I knew you, and you knew me.

Then let no doubting thoughts abide  
Of firm good faith on either side:  
Confidence in each other give—  
Living ourselves, let others live.  
But any time you come this way  
That you will call, we hope and pray.  
Then face to face, we each shall see  
Then I'll know you, and you'll know me.  
—F. M. Dearing.

### HONOR ROLL.

A-1 Sunday Schools—Calvary, Nashville; Second, Jackson; First, Covington; First, Lebanon; Bellevue, Memphis.

A-1 B. Y. P. U.'s—Senior, Murfreesboro; First Junior, Chattanooga; Broadway Senior, Knoxville; Section 1, Carson-Newman College, Jefferson City; Section No. 2, Carson-Newman College, Jefferson City; Section 3, Carson-Newman College, Jefferson City.

A-1 Organized Classes—Fidelis, First Church, Newbern; Euzelian, Bellevue Church, Memphis; Philanthia, First Church, Union City; Junior Berean, Central Church, Memphis; Fidelis, First Church, Fayetteville; Fidelis, First Church, White House.

A number of Unions were A-1 unions last year, but have not qualified this year. I would like to have them send in their report and qualify this year and be counted on the honor roll for this year. Please see to it that your union is checked up and that you are on the honor roll before the next quarter is ended.

Those receiving awards this past week are as follows:

Diplomas—Mrs. S. C. Croom, Miss Zella Mae Collie, Mrs. O. H. Hem-bree, Mrs. O. F. Huckaba, Mr. C. F. Dalton, Mrs. C. F. Dalton, Mrs. C. H. Parish, Mrs. W. P. Glisson, Miss Lavenia Sparks, Mrs. H. L. Wright, Mrs. A. L. Roberts and Miss Sarah Annie Skinner, all of Jackson. The above took the course under Mr. Filson at the Training School and finished the following week during the studies at Union University. Miss Cynthia McIntyre also received diploma for work done at other training schools.

The following took "What Baptists Believe," under Dr. I. N. Penick, in the Jackson Training School: Mr. A. E. Canaday, Mrs. J. W. Hudson, Mrs. R. T. Bartholomew, Mrs. R. S. Brown, Mrs. J. D. Smith, Mrs. Rena James, Mrs. McWaters, Mr. S. H. Green, Mrs. W. B. Day, Mrs. J. E. Duboise, Mrs. T. D. Gaither, Mr. J. H. Fowler, Rev. C. H. Warren, Mr. M. M. Crump, Mrs. J. L. McAlley, Mr. John T. Jenkins, Mr. J. B. Freays, Mr. J. W. Camp, Mr. C. H. Franks, Mr. A. L. Bates, Mr. J. S. Atkins, Mr. J. W. Hudson, Mrs. Eula Walker, Prof. J. L. McAlley, Mr. George P. Owen and Mr. L. R. Riley, all of Jackson. Mr. L. R. Riley took studies in the New Testament under Mr. Wauford.

Those taking First Division Normal Manual and receiving certificates are as follows: Mrs. F. F. Devant, Miss Clara Skinner, Miss Sue Cocke and Mr. A. M. Cartwright, all of Forest Hill; A. H. Franks, E. E. McPeake, J. E. McPeake, A. L. Bates, A. M. Nix, R. J. Anthony, H. L. Knight, C. B. Baker, L. Roy Ashley, Mrs. L. Roy Ashley, J. W. Hudson, Melvin W. Crump and Miss Faustina Curlin, all of Union University, Jackson; Lynn Claybrook, C. T. Starkey, Mrs. J. C. Woods, Mrs. C. J. Hicks, Mrs. E. L. Rule, Miss Mabel Steelman, Jackson.

Those taking Second Division Manual: Mrs. J. C. Wood and Mrs. C. J. Hicks, Mrs. J. W. Hudson, M. B. Howard, C. B. Baker and L. Roy Ashley took the Bible Division of the university work.

The friends of Sunday School Work in Tennessee will be glad to hear from Mrs. Frances Peay Leavell, who is now a missionary in China and who is doing some splendid work among the children of China. You will remember her as the lady who helped in the Primary Department of the State work here several years ago and who did such delightful work at some of the training schools held in the State, and who could tell stories so any one would be entertained. She married Mr. George Leavell and went to China as a missionary. Soon after she got there she became interested in the work among the Chinese children and now she has a Sunday School of her own. She is Superintendent, and a long letter from her gives her methods of conducting Sunday Schools in that country. The methods are different from ours, but the same principle is involved, and it would be interesting if we had the space to explain all she has told us in her letters. She is always interested in the work and workers here, and we should not forget her and Mr. Leavell and their little child. Let us pray for them and sometimes write them a letter telling them how much we are interested in them and the work they are doing in far-off China. Her address is Wuchow, China. We also have a minute of the China Association, giving a full explanation of their work and the work of all the churches in South China. It is very interesting.

The work done at Martin and Jackson by Mr. Flake and Mr. Filson is far-reaching work. Nearly all the reports this week have come from these schools. The names of the ones taking the course under Mr. Flake has not been given because we have not yet received the names from Mr. Flake. We owe a debt of gratitude to the schools for this opportunity of doing this work among the pupils while they are so crowded with other work.

A splendid institute was held at White House last week. This school lacks only a few points being A-1, and they voted while we were there to strive for the A-1 standard. A training class was started and about twenty-five will continue the study until they have finished. We also spent one day at Hickory Grove nearby and hope to have a fine study class started there soon.

Rev. Charles T. Scott, Christiana, reports his schools doing fine work and also reports three new B. Y. P. U.'s in his churches, Christiana, Milton and Powell's Chapel. He also asks for a training school or institute at Powell's Chapel. He is a progressive preacher and a fine pastor. He is not satisfied with half work anywhere. His new church gave more than \$200 to Home and Foreign Missions—more than four times as much as they ever gave. This tests a man's work.

The East Tennessee Preacher Schools have been arranged for and the outlook is promising for a large representation. Stockton Valley, Holston Valley, Sevier County, all are asking for Preacher Schools. So one has been planned for Helena, Stockton Valley Institute, one at a large country church on the line of Holston Valley and Mulberry Gap Associations, and one at Smoky Mountain Academy. We expect 100 preachers to attend these three schools.

Brother Monroe of Holston Association has arranged for three training schools in his Association and each will last four days. The preachers of the Association have all agreed to help in the schools and others have been invited to take part. These schools promise to be a forward movement in Holston.

## SUNDAY SCHOOL REPORT.

By Jas. H. Oakley.

(Whiteville News.)

To the Whiteville Baptist Church:  
As your Superintendent, I beg leave to submit the following report:

On the first Sunday this year we had enrolled 96, and on January 28 the enrollment was 103, a gain of 7. The average attendance for January was 77, and the average collection was \$2.70 for each Sunday. There was a reorganization of the Sunday School on the first Sunday in February, preceded by a religious census of the town by all the denominations, the following officers being re-elected: C. R. Howe, Superintendent; J. R. Webb, Assistant Superintendent; Gates, Secretary and Treasurer. The following departments were added: Cradle Roll, Mrs. J. C. Pettigrew, Superintendent; Home Department, Mrs. J. M. Lindley, Superintendent; Beginners' Department, Mrs. J. B. Cross, Superintendent; Primary Department, Mrs. Irene Blalock, Superintendent; Albert Hornsby, New Pupil Superintendent. The following classes were organized and teacher; Beginners' Class, Mrs. J. B. Cross, teacher. On the first Sunday in February we began a new enrollment, having enrolled Class, F. F. Howse, teacher; Fidelis Class, Mrs. J. H. Oakley, teacher; King Messengers Class, Miss Carrie Wilkes, teacher; Hy Shy Ny Class, J. C. Pettigrew, teacher; Dorcas Class, Mrs. F. I. Blalock, teacher; Primary Class, Mrs. V. D. Blalock, teacher; Beginners' Class, Mrs. J. B. Cross, teacher. On the first Sunday in February we began a new enrollment, having enrolled 83, and on March 25 we had enrolled 133, a gain of 50. The average attendance for the two months was 84, and the average collection was \$5.25 for each Sunday.

C. R. HOWSE, Supt.

Two Training Schools are on in Judson Association this week. The first will be held at Bon Aqua and the other at Dickson. Mr. Filson will have charge of both of them and, with the other brethren, will have a good, profitable time.

### ROBERTSON COUNTY BAPTIST SUNDAY SCHOOL CONVENTION

Will Be Held at Barren Plains Beginning on Friday Night, May 25th, 1917, and Continuing Through Saturday and Sunday.

Friday Night.

7:30—Sermon by W. R. Ivey. Text: "Teaching them to observe all things whatsoever I have commanded you."

Saturday Morning.

9:00—Devotions, L. S. Ewton.  
9:15—How to have a Spiritual and Working S. S., W. G. Mahaffey.  
9:30—Our S. S. as Denominational Assets, H. W. McNeeley.  
10:05—The Teachers' Problems, W. T. Martin.  
10:30—How to Get the Folks to Come to S. S., V. B. Filson.  
11:00—Subject to be selected, Dr. J. W. Gillon.  
Lunch.

## NUX IRON PEPSIN and SARSAPARILLA—Effective Combination.

As comprised in Hood's Sarsaparilla and Pepton Pills, these valuable remedies possess unequalled health-value, for the alleviation and cure of a long train of ailments common among our people in this 20th century. In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs and must have the aid of the health-giving powers of this combination of medicines to support and sustain normal health tone. If it is not supplied, the depletion of the blood and the broken-down nerves will soon give way to permanent invalidism and ruined health.

The very best remedies for blood-purifying and nerve-building are found in Hood's Sarsaparilla and Pepton Pills. You know well the great tonic properties of iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals, Pepton Pills after.

Never Put  
a Croupy  
Child to  
Bed With-  
out Giving  
a Dose of



## Foley's Honey and Tar

Mothers know it stops croup because it cuts the thick choking mucus, clears the throat of phlegm, stops the hoarse metallic cough, eases the difficult breathing, then quiet sleep.

Mrs. T. Neurener, Eau Claire, Wis., writes: "Foley's Honey and Tar completely cured my boy of a very severe attack of croup. We know from experience that it is a wonderful remedy for coughs, colds, croup, whooping cough."

1:00—Devotions, C. M. Crossway.  
1:15—The Qualifications of a Good Teacher, W. R. Ivey.  
1:45—The Superintendent and His Work, V. B. Filson.  
2:15—Subject to be selected, Dr. J. W. Gillon.  
Saturday Night.  
7:30—The Preparation and Work of the Teacher, V. B. Filson.  
8:00—Sermon, Dr. J. H. Padfield.  
Sunday Morning.  
9:30—Sunday School.  
10:30—The Responsibility of Each Church Member for the Success of the Sunday School, V. B. Filson.  
11:00—Sermon by Dr. J. W. Gillon.  
2:00—Devotional.  
2:15—Teen Age Boys and Girls in Sunday School, V. B. Filson.  
3:00—The Teacher, L. S. Ewton.

### A LITTLE GIRL WITH TWO FACES.

I heard a strange thing the other day. It was of a little girl who had two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. But, do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she can not have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her. So, you see, this little girl has two faces—one she uses in company, and puts it on just like her best dress, and the other she wears at home with her mother. I also know a little girl who has only one face, which is always sweet, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like better, or which of them you would most like to resemble.—Home Herald.

### WATCH THE BABY!

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

Rev. Frank M. Wells is engaged in a meeting at Searcy, Ark. From there he will go to the First Baptist church, Aurora, Mo., to help Rev. W. J. Laster in a meeting.



## Woman's Missionary Union

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

### A PRAYER.

In this new day of life which thou dost trust to me,  
I cannot help but touch some other lives.  
I cannot know their inner longings, griefs or joys;  
I cannot see how I might help them best.  
But thou, my Father, knowest each of these—  
Thy children all are they.  
Teach me today, my Father,  
Just the words to speak, what gentle, loving act to do,  
That I may cheer, and help, and lift  
The heart that needs.  
I would be helpful, Father, through this day—  
Not cold or careless, thoughtless or unkind.

All this I dare to ask, my Father,  
Because of him whose days were filled with love,  
Whose every act was gentle, thoughtful, kind;  
Jesus, thy Son, my Saviour and my Friend.

—Charles A. Boyd.

### VICTORY FOR TENNESSEE—W. M. U.

When this is read those of us who are privileged to do so will be enjoying the meeting of our Southern Union in New Orleans. How glad we are that we can report our apportionments more than met for Home and Foreign Missions and our Training School (the part we took for the year). We did better than last year for Bible and Margaret Funds, but failed to give all we should to these. Of course, we will meet all another year. Success stimulates to greater success. The accelerated motion will bring us to the end of our State year November 1, with a clean slate for State Missions. Oh, with what joy we will enter on the campaign for our State interests. We are just beginning to realize our strength.—Ed.

### FIELD NOTES.

It was a pleasure to be in the fifth Sunday meeting of Tennessee Association. Sunday afternoon was given to woman's work, the program in charge of the First church, Knoxville, Mission Society. Mr. Jones, assistant pastor of First church, opened the meeting. Miss Laura Powers spoke first, bringing to these good people some things of her trip to Baltimore and New York. Mrs. J. H. Anderson made a good talk on "The First Missionary Society." Your Secretary followed with a talk on W. M. U. work in general. Mrs. Harris was not well enough to be present. Sunday morning was spent in the Sunday school and preaching service of the First church. It was a joy to be in Mrs. Mason's class and to hear a good sermon by Dr. Broughton. Again I am with Mrs. Harris from Saturday night till Monday afternoon, a hostess that has the happy faculty of making the guest feel welcome and at home. Monday night I am in the hospitable home of Mrs. Jarnigan at Coal Creek, where the Clinton Association workers are to meet on Tuesday for their semi-annual session. The day is fine, the air bracing

in this picturesque little mountain town. The train and autos bring a goodly company from Andersonville, Clinton and Oliver Springs. Mrs. Wallace, the new superintendent, has charge. A good program. Mrs. Wendling, in her own way, makes us feel that Coal Creek is glad to have us, and Mrs. Dawn of Andersonville responds. All the societies in this Association are represented except one—Black Oak. The opening devotional was led by Mrs. Hall of Clinton. The reports of societies were good. Mrs. Humphreys of Oliver Springs presented the Training School well, and Mrs. Dawn read a splendid paper on "W. M. U. Plan of Work." The visiting Secretary talked on "The Ideal Associational Union, Training School, etc." The open discussion on the topic, "Why I Go to the Missionary Society," was very helpful. Quite a number took part. Among the reasons given, Mrs. Wendling said, "It is our local Training School." Mrs. Galloway: "I can't stay away; it means so much to me." Mrs. Wallace: "A place where each one may do her bit." Others: "It is a duty;" "am helped individually;" "a social help;" "we learn more of our missionaries and their work;" "if I did not go I would not be interested enough to give;" "we are told to assemble together;" "increases our love to Christ and our fellow-man."

One had only missed one or two meetings in seven years. A young girl said: "I go that I may learn more to enable me to train others younger than myself." A good paper was read by Mrs. Longacre of Andersonville on "The Unenlisted," and Miss Flora Moore of Oliver Springs sent a good paper. Another open discussion followed on "Why Am I a Better Church Member by Being a Member of the W. M. S.?"

The Coal Creek Society gave very effectively the playlet, "How Not to Do It." The parts were well taken and well done. Every one enjoyed it. The presiding officer suggested that each one might possibly see herself in the way it was done and be helped not to do it that way.

The next meeting will be the second Tuesday in September at Clinton. I trust the number of societies will be doubled by September through the efforts of those already at work, and the work of the superintendent.

MARGARET BUCHANAN.

### MISSIONS AND THE AID SOCIETY.

The question is asked, "How shall I set to work to awaken an interest in missions? We have an aid society, but no mission circle." This is what was done in one community. Some years ago a mother and daughter went from an eastern to a far western city, from a church with a strong missionary spirit to one where there was no interest whatever in missions. There was an Aid Society, but no desire for any other church activity. After a little while they felt that something must be done to awaken an interest in missions. They decided to start a mission society. They asked the pastor to read the following notice: "The Woman's Mission Society will meet in the church at two o'clock on Friday." They prepared a good program and carried it out with

no others present but themselves. The notice was repeated the next month. Still no one came. Then somebody asked at the Aid Society, "Who knows anything about this mission circle? Who goes to it?" Then out of sheer curiosity one and another dropped in to see what was taking place. This was the beginning of a real missionary awakening in the church. It is astonishing what two women can do when they believe the Master wants them to do it. A suggestion: Don't let the Aid Society become a Hindrance Society. Missions should have the right of way in every church.—From Missionsgrams.

### ENLISTING STUDENTS FOR MISSIONS.

Under the above caption, Mrs. H. R. Steele, of Nashville, in March issue of "The Missionary Review of the World," has this to say: "No part of the great missionary work for which we are responsible is more important than the work of the Young People's Missionary Societies; no opportunity greater than that of enlisting the students in our schools and colleges, in the great enterprise which has been so truly called the greatest business enterprise of the day. Many times we hear it said that the young people of today are the world's tomorrow, that the young people of today are the church's tomorrow. We know that the future pastors and teachers, Sunday School Superintendents and missionary leaders are today in training, and the responsibility is great to touch the young life of the churches with a spirit of service. Their standards of life, their faith in Jesus Christ, their surrender to God will hasten or hold back the Kingdom of God in the earth. It is important to preserve denominational loyalty during the college life and to prepare young women for definite service in the home church.

The call of the world is the call of God. He is ever saying: "follow thou Me." Our service is but the continuation of His work upon His plan, in His power, and for His praise."

Woman's Missionary Union Auxiliary to West Tennessee Sunday School Convention met in Ripley April 16, 17. Sermon given by Dr. R. W. Weaver, on "Christian Education." This strong masterly discourse was very much enjoyed and appreciated. Meeting called to order Tuesday morning by Vice President Mrs. T. L. Martin. Devotionals conducted by Mrs. M. L. Davis, of Brownsville, interesting remarks on 10th chapter of Acts, and Mrs. A. B. Walker, of Humboldt, on the 11th Psalm. We were given a cordial welcome by Mrs. J. W. Storer, to which Mrs. L. M. Short responded with dignity. Very encouraging reports were given from the Vice President and each superintendent present, and several written reports showing a steady increase in work. Solos were enjoyed from Miss Sarah Owen, of Covington, and Mrs. James Cole, of Memphis. The following subjects were discussed with much interest and showing much thought in their preparation.

"Our Training School," by Mrs. M. R. Graves, from Bellevue, Memphis.

"Student Volunteer Convention," by Miss Buchanan.

The Call of the Girl, Mrs. E. L. Atwood, Dyersburg.

After Her Response, What? Mrs. S. A. Wilkinson, Memphis.

Christian Education, Mrs. E. M. Hicks, Trenton.

Baby Building, Miss Buchanan.

Woman's Part in Local Church, Mrs. W. R. Farrow, Memphis.

We were glad to have a number of the brethren with us, among them Brethren I. N. Penick, V. E. Boston, B. W. Brown, J. B. Moody.

Dr. Moody gave some convincing remarks on "Woman's Place in the Church."

Six associations were represented, and all were very much inspired by the spirit and co-operation in the meeting.

Thanks to the entertainment committee who so graciously entertained us.

MRS. JAS. T. HARRIS,  
Secretary-Treasurer.

### TWO LAWYERS' TRICKS.

J. H. Gambrell.

Many years ago Mississippi had two notable criminal lawyers who were generally pitted against each other in unusual criminal trials. They were the legal giants of the State. General D. would cry to overwhelm a jury. The tears would flood his cheeks. He wept at will and as long as he felt his cause was being helped. "Private" John Allen, who was a district attorney, destroyed the power of General D.'s tears in this way: "The jury will keep in mind that crying is neither law nor evidence; that when a lawyer cries that is all he has to offer in behalf of his client. The truth is no man can keep from crying if he carries pepper and his handkerchief both in his hat as General D. does. The pepper gets on his handkerchief and he wipes his eyes, as you see the General doing, and he can't help crying." The General remonstrated, but lost his case. The jury felt that an imposition was being practiced on them.

Colonel M., the other lawyer, had his trick also. It was this: When opposing counsel was getting in telling blows the Colonel would rise and ask, "What did you mean when you said, so and so?" The purpose, of course, was to break the force of what was being said. The power of Colonel M.'s trick was destroyed by a young preacher in a contest on the saloon question. The Colonel was an anti-orator of fine ability. While the preacher was speaking, now and then Colonel M. would interrupt him by asking, "What did you mean by saying . . . ?" Finally the preacher saw the trick, called a little negro and asked, "Did you understand what I meant?" "Yassir, I sho' did," said the boy. "If you will take the Colonel out and explain this to him and let me go on with my speech, I will give you this quarter." The crowd went wild, and that ended the usefulness of the trick.

There are church members after the manner of these two lawyers. They are dominated by the purpose to save themselves, and what they have, from the cause their churches stand for. When mission or other funds are being called for they suddenly call to mind that the church is in debt, the pastor's salary is in arrears, there are poor people in need, the meeting house needs repair, etc. Just anything to head off what is proposed to be done right now. Pity on such misguided people, their pastors and churches! They need to be special objects of prayer or have something else done for them. You have seen them, no doubt. They are not so smart as bad.—Baptist Standard.

15 WAKEFIELD'S EVERBLOOMING ROSES, postpaid, \$1.00; five for 50c.  
27 Big Re-Rooted, First-Early Tomato Plants, postpaid, 50c; 75 for \$1.00.  
Sweet Potato Plants, Nancy Hall and others \$1.75 per 1000 by express.

Free Catalogue.

WAKEFIELD PLANT FARM,  
Charlotte, N. C.

Adv.

"James, my son," said the milkman, "ye see what I'm a-doin' of?"  
"Yes, father," replied James, "you're a-pourin' water in the milk."

"No, I'm not, James; I'm a-pourin' milk into the water. Allus stick to the truth, James. Cheaten' is bad enough, but lyin' is wuss."

## FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

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



## Editorial

### THE NEW TESTAMENT AND WAR.

These days are strenuous. The ends of the earth focus their news interest upon every breakfast table where men read the morning paper to find out the happenings the world over. Never before were men so vitally mixed up with the occurrences of our far-away brethren. It becomes every man in these days to walk humbly before God and his brethren and to think clearly upon the vital themes claiming his attention. With perplexing doubts, with gripping fears many people now face the problems consequent to the world war. It has occurred to us that possibly others may be included in the attitude suggested by the letter of Rev. R. E. Grimsley of Mountain City, who writes:

#### A Pertinent Answer.

"On the editorial page of the Baptist and Reflector of April 12, 1917, we find this paragraph: 'In these days of anxious waiting the question has often arisen, Does Christianity sanction or admit war? We may not here fully answer it. However, we must express a conviction that the New Testament, correctly interpreted, will sanction war that is waged not for greed or graft or despotism, but for the preservation of national honor in a righteous cause, and for the championship of the strong nation in behalf of the oppressed, down-trodden, weak nation.' Now we have always thought that the New Testament was opposed to war and the above paragraph has not changed our opinion, because it does not refer to the chapter and verse of the New Testament which 'sanctions war for the preservation of national honor.' Please show us that part of the New Testament which, 'correctly interpreted,' sanctions war. Where can I find it? Who said it? Surely it was not the Prince of Peace who taught us to 'resist not evil.'"

#### Militarism Un-Christian.

Christianity is against a militarism that would exalt the sword as the symbol of authority, that would crush down the weak, whether individual or nation, that would override rough-shod every sacred tie, and would make right but a lesser word for might, and would exalt despotism. There can be no defense, as we see it, for any nation that would seek the occasion of weakness by which to increase its own power or territory for no other reason than that it coveted such greater position. Those who seek in the New Testament the justification for a righteous war are certain that the New Testament teachings are against the militarism that leads to tyranny and despotism.

#### Doctrine of Non-Resistance.

The objections to war of any sort, on the part of those who appeal to the New Testament, are based upon certain passages which we quote. Jesus said: "Every one who is angry with his brother shall be in danger of the judgment" (Matt. 5:22). "Resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also" (Matt. 5:39). "Love your enemies and pray for them that persecute you, that you may be the sons of your Father who is in heaven" (Matt. 5:44-45). "They that take the sword shall perish with the sword" (Matt. 26:52). The evident bearing of these passages is that the general doctrine of non-resistance should obtain in personal matters and relationships. Violence should be lacking in the conduct of a Christian. The illustrations given by Jesus were individual and personal in regard to non-resistance of injuries. He taught with a clear word that the Christian must not entertain hatred or anger or purposes of retaliation toward individual offenders.

Upon one occasion Jesus took opportunity to show his own lack of non-resistance when the situation dealt not with personal affairs but with the larger dignity of the House of God, for we read in John 2:14-16 that Jesus went to Jerusalem "and He found in the temple those that sold oxen, sheep and doves, and the changers of money sitting; and He made a scourge of cords and cast all out of the temple, both the sheep and the oxen; and He poured out the changers' money and overthrew their tables, and to them that sold the doves He said, Take these things hence. Make not my Father's House a house of merchandise."

His holy indignation burst the bounds of Pharisaical propriety by which other religious teachers of His day allowed commercialism to encroach upon the sanctity of the place of worship; His anger was tumultuous, just and aggressive. He might suffer all sorts of personal humiliation and abuse, as indicated in His arrest and trial and crucifixion, but when it became a matter of conflict between His Father's House, which stood for the organic expression of religion, and those who would violate such a place, He could not withhold the scourge.

The example of Jesus relative to non-resistance would seem to indicate that in matters of personal concern, that have no reference to general questions of right and wrong, a Christian should practice such a class of non-resistance as not to bring reproach upon his profession. However, the example of Jesus suggests that there will arrive occasions when the Christian must stand loyally and forcefully against those who would desecrate life's holy places.

We find Paul probably echoing words of Jesus when he says: "Bless them that persecute you, bless and curse not. Render to no man evil for evil. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, 'Vengeance belongeth unto me; I will recompense,' saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome with evil, but overcome evil with good" (Romans 12:14-21). This is Paul's idea of non-resistance, but still applicable to individual disputes and offenses.

#### Divine Function of the State.

The New Testament teaches that government is of divine appointment. Men associate themselves together and organize themselves for purposes of mutual interest, but in it all there must be the recognition that God stands behind organized society. He does not declare through the New Testament teachings what their form shall be, but government as such has a higher sanction than its own orderly purposes. We cannot here discuss at great length God's relationship to organized society, but the Apostle Paul makes a masterly summary of such teachings in Romans 13:1-7: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldst thou have no fear of the power? do that which is good, and thou shalt have praise from the same; for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience's sake. For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Romans 13:1-7). Paul thus declares that the State finds its justification for existence in the purpose of God. It will be further noticed that in this paragraph the Apostle teaches that the State has the authority for police protection. The State, individualized through its rulers, becomes a source of terror to the evil-doers because God has so appointed that the State shall be His minister to the protection of life and the things worth while.

To fulfil this protective function, the world, acting for the State, will find that there are subjects who do not lawfully submit themselves to the law; such evil doers, violating the law of a community, will not always, if rarely, submit without resistance and punishment for their evil deeds. It becomes essential, therefore, that the State exercise the strong arm of the law to enforce obedience and subjection for the rights of others. We judge that there would be few who would deny that this paragraph from Paul teaches this police power of the State.

Out of this particular power of the State for police purpose it naturally follows that a government may be called upon to defend itself against the aggression from another nation. If any government, led astray by false ideals and ambitions, should depart from its divinely appointed function as God's minister for righteousness and seek to oppress any nation, such nation thus oppressed, still acting as God's minister in its own realm, would clearly have the right to defend itself by force, for in so doing it would be upholding God's purpose for it that it might fulfil its mission.

Christianity has a world mission. The brotherhood of a common life obtains not only upon the general theory of the fatherhood of God and the brotherhood of man, but also upon the special revelation of Jesus Christ as the One competent to bring into fellowship of God the regenerate of all the nations who are to be known thereby as children of God. It is no longer true that one nation can isolate itself, but every nation has now become a cosmopolite. The strong nation, in which are still active the principles of righteousness, may be as well justified in common police protection in behalf of the weak and down-trodden nation as may the police in any community acting for the benefit and with the authority of the community. It thus would become apparent that if governments are ministers of God's service they will be called upon sometimes to enlarge their functions beyond their own borders and speak for God with such authority that will gain attention and such authority will sometimes take the form of the "Man Behind the Gun."

#### SACRED MOTHERHOOD.

Sunday, May 13, has been put in the calendar of special occasions as Mother's Day. For a number of years attention has been given to this Day, official proclamation of governors and mayors bringing to each community the purposes of the celebration. It is fitting that people should bring their tributes to her from whom they have the gift of life and its early training. Effort is made to honor the living mothers with words and deeds of appreciation, and the memory of those who have slipped into the Beyond.

But, the day stands for something far more than a passing enthusiasm for some unique occasion. Back of it is to be seen a growing recognition of the sacredness of motherhood. In ancient Israel motherhood was regarded as the greatest blessing of woman, and the childless home was held to be under the disfavor of heaven. Christianity has given to woman a more exalted place in society and made her a competent companion and fellow-worker with men. But it also dignifies the sacred privilege of motherhood. It was a wonderful night for the world when the shepherd watchers on Judean hills heard the angelic message of "Glad Tidings." It meant that a woman had gone down into the dark shadows of suffering in order to bring to life a child. It meant also that the Son of God had chosen the life of the flesh and had come as the Babe of Bethlehem. This incarnation has forever dignified and made holy the privilege of motherhood. However, the sanctity is not limited to Mary, the mother of Jesus, as she deserved some halo of beauty, holiness and glory, that might not be shared by other mothers; every mother by the very right of her suffering and contribution of life fulfills a holy destiny.

The worth of a nation may be judged by the type of its mothers and the position they occupy. The character of a man may be read in his conduct toward his mother. There is great need that boys and girls today be trained to a more profound regard for their mothers.

#### A TRIPLE ALLIANCE.

The greatest modern Triple Alliance is composed of evil companions, intemperance, and ignorance. The famous European Triple Alliance, binding governments to a common purpose, cannot compare with this one, which cannot be limited by times or territories. An expert in the study of crime recently declared that the vast majority of criminals traced their evil deeds to three causes—evil companions, intemperance, ignorance. These three forces are the strongest enemies of men and the most frequent victors. Evil is rarely isolated



in its initial steps; companions lead astray until the heart is willing to do alone what formerly required company to spur toward. Strong drink deprives a man of his correct judgment and inflames the passions. Ignorance breeds all sorts of wicked broods. Herein lies an unanswerable appeal for proper education.

#### MEMORIAL TO DR. FROST.

The Sunday School Board has issued a small booklet as a memorial to Dr. J. M. Frost, its great founder and Secretary. It is entitled, "Whom the Preacher Preaches. The God of the Man of God. By J. M. Frost." It consists of four chapters: Hoping for Kindly Consideration—A Personal Plea; The God of the Man of God—The Baccalaureate Sermon; A Visit from the Master—An Experience; Saint, Seer and Sage—An Appreciation, by Dr. W. W. Landrum. It was the wish of Dr. Frost that such a memorial might be issued rather than that a monument should be erected for him. The main part of the booklet consists, in part two, a sermon preached for the Southern Baptist Theological Seminary, May 30, 1915. The title of the sermon is the best eulogy of Dr. Frost, for he made it the ambition of his life to preach about God and to be a real Man of God. The booklet is distributed free to the Baptist preachers of the South. A great man—a great memorial.

#### 75 NEW FRIENDS.

During the first fifteen days of May we have received 75 new subscribers—75 new friends—to the Baptist and Reflector. How proud we are of these new friends! We hope they may get so much information and inspiration from the paper that they will become life-long subscribers. While we are proud of these 75 new friends, we are not satisfied. We MUST have 425 others before June 1st. FIVE HUNDRED NEW SUBSCRIBERS FOR MAY is our aim, and we MUST NOT fail. Have you sent us a new friend? If not, send it today. We are counting upon YOU.

#### EDITORIAL BREVITIES.

Jesus chased away the shadows from the human heart.

"Cast thy bread upon the waters: for thou shalt find it after many days."

Jesus matriculated His Apostles in the school of personal contact with Himself.

No one has yet been found who will take the entire responsibility for putting the Nick in Nicholas.

Of the much quoted and greatly misunderstood statement of President Wilson about being "too proud to fight" we have not heard so much in the last four weeks.

War lessons can often be applicable to times of peace; this is especially so in the warning, "One trained man is worth fifty untrained." Another argument for education.

There may be a wide difference of opinion as to methods and details, but we would all unite as a joyful chorus in the Peace Song, accompanied by the twitterings of the rejuvenated Dove of Peace.

Rev. J. H. Sharp, pastor of the Sweetwater Baptist Church, preached the baccalaureate sermon to the graduating class of the Sweetwater High School Sunday morning, May 13. Nine of the sixteen graduates are Baptists.

Rev. C. A. McIlroy has been appointed by the State Mission Board as Colporteur for the Nashville Association. He is ready to serve the brethren in any possible way, and would be glad to do supply work or hold revivals.

The meeting of the East Tennessee Baptist Sunday School Convention will convene at the First Baptist Church, Sweetwater, Tenn., June 27th, at 10 o'clock, with the Woman's Auxiliary meeting convening on June 26th at 9:30 o'clock. A program will be published soon.

Small souls busy themselves with little affairs, great souls can be bounded only by the expanse of Heaven itself.

The term of Rev. S. F. Sims as chaplain at the State Prison expired May 15. Brother Sims is now open for a pastorate.

New cabinets have recently been formed in Sweden and Spain, but a faster pace must be set by these nations if they would in this respect keep up with France and the Central American countries.

We appreciate visits during the week from Dr. G. H. Crutcher, Alexandria, La.; Dr. T. N. Compton, Lebanon, Tenn.; Judge G. T. Mayo, Dresden, Tenn.; President Geo. J. Burnett and Mr. C. H. Byrn of Murfreesboro. We are never too busy to see our friends.

The New York Legislature has passed a bill, urged by the Governor as an emergency measure, to permit the cities of the State to decide for themselves by local option the question of the saloon. Thus the advance is made, even though war must force the action.

Let every one rest assured that economy, voluntary or compulsory, will not be out of place, notwithstanding the opposition of some to Mr. Wilson's exhortation. The motto, "Business as usual" is being used to counteract the President's good advice, but we can hardly become too frugal at the best.

The War Department is seeking to secure well-trained officers for the new army to be raised by selective draft some time in September. The first class at West Point, normally expected to complete the course in June, 1918, will be graduated at once and 154 highly trained men will be commissioned as first lieutenants. The class ahead of this one has recently been graduated. We must have trained men as officers if we expect to have an army worth while.

At a recent sale of books belonging to the late S. H. Austin of Philadelphia a copy of the first edition of Dickens' "Pickwick Papers" was sold for \$4,500.00. Mr. Austin obtained the book years ago from an old library in England.—Pathfinder. The books of most authors never survive even a mention so long after the author's death. One of the ironies of life is the long-delayed financial return that famous authors' books have secured, when they themselves so greatly needed the necessities of life.

In the recently issued catalog of the Southern Baptist Theological Seminary we find that there are 322 male students, representing 32 States, with two students from England, one from Cuba, and one from Japan. Kentucky leads the list with 55 young preachers, while Tennessee has but nine. Young ladies to the number of 97 are taking classes, but are not matriculated students of the Seminary. These women come from 17 States and one foreign country. Here Georgia has the ascendancy with 17, and Tennessee trails far behind with only three. It seems that the Volunteer State is not proving its merit in this important phase of the denominational program.

#### THE KNOCKING CHRIST

By Robert Stuart MacArthur

(Continued from page 1)

"Shall He open the door to us?" But, "Shall we open the door to Him?" Such condescension must excite the wonder, admiration, and adoration of angels!

#### Christ's Appeal.

Let me now speak of Christ's Appeal. He speaks with His hands, but He speaks also with His voice. He speaks with His hands, and He speaks also with His lips. We have thus more than the mere sound of His knocking; we have the echoes of His voice, saying, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will

sup with him, and he with me." This appeal is to every human being who hears the sound of Christ's hand, or the voice of His heart. The application is wide as the sound of hand and heart; surely we cannot longer resist this appeal. He has spoken to us in sorrow; He has spoken to us in joy; He has spoken to us in adversity; He has spoken to us in prosperity. Hear His voice once more, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Do you not hear the voice of Jesus now? O man, O woman, O boy, O girl, rise, open the door, and let Jesus in! Have you no room for Jesus? There was no room for Him, as a babe, in the inn at Bethlehem. Is there no room for Him in your church? Better that it had never been built, than that it should have no room for Jesus. Is there no room for Him in your home? Better that you were homeless, than that you should have a house which has no room for Jesus; such a home is not a home truly. It is merely a house and not really a home. Better have a roofless house, than a Christless home. Is there no room for Him in your heart? Better that it never began to beat. Is there no room for Christ in your life? Better far, for you, if you had not been born.

#### Christ's Abidance.

We speak to you, finally, of Christ's Abidance. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus and some of us have been supping together for a good many years. We are on good terms. He loves us with a love passing knowledge, and we love Him with a love passing speech. This divine Guest finally becomes our blessed Host. You open the door to admit Him as Guest, and, for a time, you are host. The Guest, however, whom you admitted, soon becomes Host, and you become His guest. In this thought, this part of the passage quoted is most admirable. This Guest is the Divine Christ; this Guest is the Bread of life; this Guest is the Giver of the feast; this Guest is the Water of life. This Guest, who becomes Host and furnishes the marriage supper of the Lamb. Let us sup forevermore with Jesus.

The story of Alfred the Great, coming to the home of the cowherd, and caring for the bread which the peasant woman was baking, may be apocryphal. In any case, he was a remarkable man. Literary men from all parts of Europe visited his court. The prevailing tradition, that he founded the University of Oxford, is of doubtful authority; but it is quite certain that he, at least, greatly improved the monastic school which previously existed at Oxford. His translation of Latin works was of great advantage to his needy countrymen. His disposition was amiable toward all, and he was merciful and forgiving toward his enemies. Freeman, the great historian, says: "He was a saint without superstition, a scholar without ostentation, a conqueror whose hands were never stained with cruelty, a prince never cast down by adversity, and never lifted up to insolence in the day of triumph." Neglecting his duty, and permitting the bread to burn, the peasant woman gave him sharp rebuke. Her reproofs he received with all lowliness of mind. This incident, even though apocryphal, has given the world an exalted conception of Alfred's humility; indeed, some have not hesitated to discover in him, at this point, markedly Christic qualities. But, to make the parallel between Alfred and Christ complete, Alfred must have transformed that peasant cottage into a palace, its rude chairs into a throne, and the peasant man and woman into king and queen to preside in this palace, sharing with King Alfred royal honors. When Christ becomes Guest and Host in our soul's home, He, by His divine grace, effects this heavenly transformation, this gloriously divine metamorphosis. O men and women, open the heart's door to Christ now! Take Him "far ben" with you, at this time, into your heart's home! Do not leave him outside the door, nor even in the "but" of your soul-house! Dethrone every idol, and enthrone Jesus Christ; and then your divine Guest will become your blessed Host, and you shall sup with Him in His glorious kingdom, as a sharer in all His regal honors and heavenly glories!



## The Home Page

A Short Story and Items of Interest in the Home.

### A PARABLE.

Said Christ our Lord, "I will go and see  
How the men, my brethren, believe in me."

Great organs surged through arches  
dim

Their jubilant floods in praise of him;  
And in church, and palace, and judgment-hall,

He saw his own image high over all.  
But still, wherever his steps they led,  
The Lord in sorrow bent down his head;

And from under the heavy foundation-stones,  
The Son of Mary heard bitter groans.

"Have ye founded your thrones and altars, then,  
On the bodies and souls of living men?

And think ye that building shall endure,  
Which shelters the noble and crushes the poor?"

Then Christ sought out an artisan,  
A low-browed, stunted, haggard man,  
And a motherless girl, whose fingers thin

Pushed from her faintly want and sin.

These set he in the midst of them,  
And as they drew back their garment-hem,

For fear of defilement. "Lo, here," said he,

"The images ye have made of me!"  
—James Russell Lowell.

### THE CHILDREN'S HOUR.

"Between the dark and the daylight,  
When the night is beginning to lower,  
lower,

That is known as the children's hour.  
I hear in the chamber above me  
The patter of little feet,

The sound of a door that is closed,  
And voices soft and sweet."

It was just that time of day in the modest, little country home where I was visiting. Supper had been over an hour or so. Nine-year-old Helen had stood on a box beside the kitchen table and washed the dishes while two smaller helpers wiped them.

A frolicsome boy amused the baby while the busy little mother shut the biddies with their broods of tiny chicks safely away for the night. They were all getting ready for "storytime." One after another four pairs of bare, brown feet were washed out on the back porch, and some more salve and a fresh rag were bound around Jack's stubbed toe. Then they all pattered up the stairway.

The voices and laughter were so sweet that they would have lured the most indifferent listener to follow them to their source in the chamber above. But quiet instantly fell on the restless flock when Alice brought "Timothy's quest" to the mother, who sat in a low rocker putting the baby to sleep. The small book-bearer stopped to kiss impulsively the hand held out to accept the volume. The dear hand that was hardened and roughened with loving service. Then she quietly backed up to one of the others to have her frock unbuttoned. Jack had already slid out of his "rompers" and into his night clothes, and climbed into my lap to be buttoned up. He stayed there and cuddled down, forgetful of his proud

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

boasts that he was no longer a baby. They were all quiet as mice while the mother read how Timothy put the clothes-basket on the little wagon and tucked the baby in it to take her away and find a home for her. Dorothy, who was sitting up in bed putting Josephine to sleep, patted the doll lovingly and hugged it a bit closer.

But the reading was hardly begun before there was the sound of hurried bare feet on the stairs, and a tiny boy in torn, blue overalls stole into the room. The reader smiled, made a place for him at her feet, and went on with the story. The newcomer held the baby's hand against his freckled cheek while he listened.

When the chapter was done and the good-night kisses given, the children smuggled down in their beds. From the room below we could hear them talking about the story until the voices grew sleepy and then trailed off into silence.

Meanwhile, the mother was fixing a broken suspender for David before he went home to the little cabin a few rods down the road, where he and his father lived alone. The shy little chap trudged off along the dusty way, eating a quarter section of pie. Watching him, we notice that he kept a generous bite for the man who sat at the edge of the well-trough waiting for him.

"No, we hardly ever miss the bedtime story," replied the mother, in response to questions, while she put away the big pail of milk that had just been brought in. "I began it when Helen was big enough to ask for stories, and it has always been one of their greatest pleasures. Last winter we had another of Kate Douglas Wiggin's books. 'The Bird's Christmas Carol.' They liked that so well I wrote to the library in the city that sends a box of books to this district, and asked for some more by that author in the next box. Another of the mothers wrote to the children's department of the library and got a list of good books for children of different ages and school grades. From that we selected some that we thought we wanted, and asked to have those put in the box. You see, with the sewing and the washing, as well as the other work, I am kept so busy that the bedtime half-hour or so is all the time I can give to story telling. But that sends them all to bed happy, and rests me. Last February we read a book about the boyhood of Lincoln, which made them love the name of that hero.

Often when we have finished a book they act it out in their play for quite a long while. They did that with 'The Bird's Christmas Carol.' They liked to play the scene where Mrs. Ruggles taught the children their manners and got them dressed for the Christmas dinner, also the one where they sat at the dinner table. Jack always insists on being Uncle Jack, feeling as if the name gives him a special right to the character. You need not be at all surprised if you see them playing 'Timothy's Quest' tomorrow.

It is wonderful how much they have learned from this little reading to them. We have had many good animal and bird stories, and I believe their kindness to all creatures is largely due to these tales. I am always on the watch for stories about the great pictures and those who painted them. We have inexpensive prints of a number of them. You know, you can get these as low as a penny apiece. Because they know a story about each picture or the person who made it, they never get tired of looking at them."

We deserted the doorstep and the starlight, and before I fell asleep I promised myself that I would try to get every mother to realize how much it means to have story time for the children.—Anne King in "The School and Home."

### CONJUGAL COMPROMISE.

"When you and your wife have a difference of opinion," said the father who was giving advice to his newly married son, "and you are unable to persuade her that you are right, you must compromise. To illustrate my point, I will give you a little experience of my own. One summer your mother wished to spend the season in Maine, while I was anxious to go to the Adirondacks."

### The Weekly Bulletin

Baptist Sunday School Board  
NASHVILLE, TENNESSEE

### NEW BOOKS

for the

New Orleans Convention

CHURCH ORGANIZATION AND METHODS. Postpaid, \$0.60.

By Tull-Burrows-Wolfe-Henderson-Lawrence. These five brethren were constituted a commission at the 1916 Convention to suggest a pattern as a working basis for a uniform program of denominational activities.

Life of Robert T. Willingham, D.D. Postpaid, \$1.50.

By his Daughter, Elizabeth Walton Willingham. Illustrated. Two full-page portraits. 282 pages.

Dr. Willingham was a man with a big heart and a world-wide vision. His intense missionary zeal and enthusiasm was manifested both as pastor and Corresponding Secretary of the Foreign Mission Board. The author has displayed great tact in arranging the subject-matter as to make it of thrilling interest, which grips from the beginning. This book is a valuable asset to Southern Baptist literature.

Philippians. By T. P. Bell. Postpaid, 75c.

The latest of the Convention series of Commentaries. The author was well suited to write this book. He was for many years editor of the Christian Index.

### BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE NORTH, NASHVILLE, TENNESSEE.

## 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.

"And how did you compromise, father?"

"Well, we stayed from Friday to Monday in the Adirondacks, and spent the rest of the summer on the Maine coast!"—The Youth's Companion.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves. Adv.



## THE YOUNG SOUTH

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

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

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

My Young South Friends: Did you see the picture of the Baby Building last week? What did you think of it? Isn't it one of the prettiest buildings you ever saw? And, of course, it is much prettier than the picture, because you can't see that beautiful background of hills and green trees. Do you know I forgot to tell you which was the Young South Room. Quite an oversight, wasn't it? It is the front room upstairs with the big windows. I think it is decidedly the nicest room in the house. And just wait until it is all furnished with these nice things you are sending me, then I know it will be the best. I had some more pillowcases from the Missionary Society at Adams. They are such pretty crocheted pieces, and I am very grateful for them.

"Carter's Creek, Tenn., R. R. 1.—Dear Miss Annie White: I am sending you two dollars as my second birthday offering; one for the Orphans' Home, and one for the Baby Building. I like to help the children that haven't a sweet mother and daddy to care for them as I have. Your little friend, Madine Goad."

Isn't this a sweet letter from a dear little two-year-old? And such an unselfish giver, because she is thoughtful of those less fortunate than she. May she always have her precious mother and "Daddy" to guard and protect her through life. Thank you, little Nadine, for the birthday money, and we wish you many, many more happy birthdays.

"Petersburg, Tenn.—Dear Miss Annie White: In our Sunday school at Bellville we are preparing to have Children's Day the second Sunday in June. We have written to the Sunday School Board for a program, but were informed that they no longer furnish them. Now I am going to trust you to select the books from which we can get our program. You see I used to know you in Tennessee College. I was Clara Waggoner then. We want a real good drill and, in fact, a real good program. We are going to take a collection for the Orphans' Home on this day. We have real good little recitation and song to be used just before the collection. We also have a little birthday bank to be opened then and, with it all, we hope to gladden the hearts of the orphans once more. The books I had selected are "Young Folks' Entertainments," price 25c; and "Little People's Speaker," price 15c. If you think we cannot get suitable material from these books, use your own judgment and send me something else. We have some recitations and exercises to use, but thought we needed a few more. Will send you a check when you send a bill of what you decide on. If possible, get them to me by Saturday, for we wanted them to give out Sunday. It is needless to say how I sympathized with you in the death of your dear father. I knew him personally, as well as being a reader of his paper all of my life. No death outside of my own family has ever grieved me as did his. As I would try to read the messages of love and sympathy, my eyes would overflow and I would have to lay my paper aside. Such a great and useful man from us has gone, but God knows best, and we must humbly submit to His will. May the Lord bless you in carrying on the work so dear to your father, and give you strength and wisdom to make the true woman worthy of Dr. E. E. Folk's daughter. Thanking you in advance and with every good wish for you, Yours in love, Mrs. Joe J. Sorrells."

It was so pleasant to have a letter from a schoolmate of mine while I was at Tennessee College. I want you to enjoy it with me, and the beautiful trib-

ute to my father I appreciated so much. I shall try to send some suggestions about the program for Children's Day, but I am sure Mrs. Sorrells knows more than I do about it. We hope it will be a great success, and that we may have a big contribution for the Orphans' Home. They need it so badly.

"Eads, Tenn.—Dear Miss Annie White: It has been quite a while since I have written to the Young South. I have just been reading the Baptist and Reflector, and I surely do enjoy it. It is like receiving a letter from home. I have had a small misfortune since I wrote you about the needle-work. I had the measles and they settled in my eyes. They are too weak to do the needle-work now. It will be another month before I shall be able to use them for study work. I failed to receive the measurements. Please send them as I shall make some gift as soon as my eyes get strong enough. I had to stop school three weeks before it was out, but my teachers let me pass on in the next grade. I certainly did appreciate it. Hoping to do something in the near future for the dear little orphans, and with prayers and best wishes for your good work, I remain. Your sincere friend, (Miss) Burnie Ercell Bryan."

What a terrible thing to have happen to one just as school was closing! I know, because I had the measles, too. We are just so glad you are almost well again, Burnie, and we shall all hope that your eyes may regain their strength soon. Don't you worry about making anything. We wouldn't have you hurt your eyes, and we appreciate your wanting to do just as much. Write to us again soon.

"Collierville, Tenn.—Dear Miss Annie White: Find enclosed money order for five dollars, one dollar for the Orphans' Home, two dollars for Home Missions, and two dollars for Foreign Missions. I don't think our church has taken up money for missions, so I will send mine to the Young South. We lost our beloved pastor not long ago. I don't think we will find another like him. Your friend, (Mrs.) W. H. Nolley."

Thank you, Mrs. Nolley, for the gift you sent through us to missions and the orphans. It was so nice of you to send the money yourself, since the church had not done so.

"Knoxville, Tenn.—Dear Miss Annie White: The Sunbeam Band of River View Baptist church gave their program on Home Missions Sunday, April 22. We would like very much to have it printed in the Baptist and Reflector. An offering was taken for Home Missions after the program was given, amounting to \$3.10. I am sending you the program in full.—Myrtle Bullard, Leader."

"We have fifteen members in our band. We were organized December 31, 1916." Sunbeam Program, April 22, 1917: Devotional service. Song, "Open the Door for the Children."

Scripture, John 15:10-14. Prayer by pastor. Recitation, "Thrice Welcome," by Dora Shook.

Acrostic on Home Missions by twelve children.

Recitation, "Praying and Paying," by Bessie Shook.

Exercise, "Evening."

Prayer by two children.

Recitation, "What Can a Little Girl Do for the Lord?" by Clela Huling.

Recitation, "Christ Loves the Little Children," by Christian Milbert.

Recitation, "A Sunday School Boy," by Chas. Huling.

Exercise, The Visit of Foreign Children.

Recitation, Little Things, by Nellie Shook.

Recitation, "A Little Girl," by Rosa Wallace.

Recitation, "What a Child Knows," by Vinie Wallace.

Song, "Walking in His Footsteps."

Dismissed in prayer by Bro. Masterson. I know you will be interested in reading this program that the Knoxville Sunbeams gave on Home Mission Sunday. Perhaps it will help Mrs. Sorrells in composing her program.

Loyally,  
ANN WHITE FOLK.

SEND US A NEW SUBSCRIPTION.

### JUST FOR FUN.

"Did Johnson's purchase include also the good will of the business?"  
"There wasn't any good will. It was a coal dealer that Johnson bought out."

"That's a magnificent house of yours."  
"Yes," replied Mr. Dustin Stax. "And it's full of servants who don't do much except get together and discuss the employer problem."

Romantic Tripper: "Tell me have you ever picked up any bottles on the beach?"

Boatman: "Werry often Miss!"  
Romantic Tripper: "And have you found anything in them?"

Boatman: "Not a blessed drop, Miss!"

A quack doctor was holding forth his medicine to a rural audience.

"Yes, gentlemen," he said, "I have sold these pills for twenty-five years, and never heard a word of complaint. Now, what does that prove?"

Voice in crowd:  
"That dead men tell no tales."

Two young fellows recently attended a parish tea for which they had bought tickets at fifteen cents each. The profits were to go to charity. One of them, after consuming four cups of tea, six ham sandwiches, a plate of bread and butter, two tea-cakes, five jam tarts, and four large buns passing his cup for the fifth time when he turned to his friend and said in a serious tone: "I think every one should encourage a thing of this sort. Its for a good cause you know."

"Is your husband much of a provider, Malindy?"

"He jes' aint nothing else, ma'am. He gwine to git some new furniture providin' he gits de money; he gwine to git de money providin' de job suits him. I never see sich a providin' man in all mah days."—Boston Transcript.

Mr. Sidener had made his first public speech and waited for his wife's verdict. He expected her to say: "Oh, it was simply great, Eddy;" but they were half way home, and she had said nothing. "Well," he began awkwardly, "what did you think of my speech?" "What you said was all right," she answered with guarded enthusiasm, but you don't make the most of your opportunities." "Opportunities?" repeated Mr. Sidener. "What do you mean, Effie?" "Why," Mrs. Sidener replied, "You had ever so many chances to sit down before you did."—Ex.

The sergeants of a certain battery in France sat down to an exceptionally fine dinner, the crowning glory of which was a large plum pudding. "Seems mighty hard," remarked the sergeant-major, as he vainly tried to stick his fork into it. "Have you boiled the cannon ball?" "Or the regimental football?" asked another. "Where did you get the flour?" questioned the sergeant-major, again struggling vainly. "Where?" the cook retorted. "From Store No 5, of courses." "You did?" roared the quartermaster-sergeant. "Then you have made the pudding with Portland cement!"—Ex.

### A GODSEND TO RHEUMATICS.

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

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Make the Home Happy

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



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## CHURCH AND PERSONAL.

The following news will be of interest. We give it in the delightful style of Dr. R. S. Gavin, pastor of the First Baptist church, Corinth, Miss.:

"We have just closed a very remarkable meeting with the First church. We had planned for it to be a meeting of large proportions, and far-reaching in its results. But it exceeded by far our expectations, for in every detail it went beyond our planning. For several years we have had a debt of \$15,000.00 on our building. Early in the year we decided to have a meeting in the Spring that would really revive us to the extent of paying off half our debt. Then we invited Dr. W. A. McComb, Clinton, Miss., to do the preaching, and otherwise help us in our meeting. I said above that the results went beyond our planning. They did! Dr. McComb came and began the preaching in that tender and persuasive manner so characteristic of this fine evangelist. No high pressure methods were injected into the situation, but in nearly every sermon he laid upon our hearts the supreme importance of liquidating the church debt. The details of the debt-paying campaign were turned over to a committee, wise and tactful, from our own membership. While Dr. McComb preached, we all prayed, and the committee worked, with the result that on last Sunday morning, without any public collection at all, the committee announced the entire debt wiped out, and a substantial overplus besides, to go on the rebuilding of the pastorium, which burned on Friday before the meeting began.

"Besides this remarkable achievement, the spirituality of our members has been quickened to a marked degree, and quite a number converted and added to our membership, including several fine and promising young men.

"Dr. McComb measured well up to his deserved reputation as an evangelist. He is deeply spiritual, conservative, tactful and withal an ideal evangelistic helper. And since he is now giving all his time to this kind of work, it is the desire of the writer that our brethren keep him busy. No pastor will make a mistake in having him in his meeting, for he is the kind that can easily fit into most any kind of a situation.

"The singing was in charge of Mrs. E. E. Whitner, Memphis, Tenn., and she sang with our people with her, and so satisfied with her services, that they unanimously invited her to be with us again in our next meeting."

Dr. Ben Cox and daughter, Miss Mamie, held a very gracious ten-days' meeting at Millington, Tenn. Pastor Brown said it was one of the very best meetings in many respects that the church has ever had. There were about one dozen additions, and much spiritual interest was shown. Pastor B. W. Brown and his estimable family occupy a very warm place in the hearts of the citizenship of Millington. Brother E. A. Harold is to be congratulated upon the fine progress being made by the Sunday school under his leadership.

Millington people are leading the noon prayer-meeting for about ten days at the Central Baptist church, Memphis, and they are having some very joyous occasions together.

A good report comes from Alexandria, La. We copy from a local paper there:

"The revival meeting which has been in progress at Emmanuel Baptist church in this city for more than two weeks, was brought to a close Sunday night. The pastor Dr. W. J. Bolin, was assisted in the conduct of the meeting by Dr. W. J. Mahoney of Jefferson City, Tenn., whose eloquent words and persuasive powers contributed very materially to the conversion of many souls.

"The meeting was largely attended at each service, and great enthusiasm prevailed. The choir was under the

direction of Mr. Roscoe Smith of Knoxville, Tenn., and a splendid musical program was rendered at each service. During the meeting there were more than seventy accessions to the church, fifty-two of which were by baptism and the remainder by letter.

"The church was crowded to capacity by a congregation which attended the closing meeting Sunday night, there being fully one thousand people in attendance. At the conclusion of the services, thirty of the converts were baptized by Dr. Bolin. The remainder will be baptized at a future service."

Rev. R. L. Bell is now located at Garland and Mt. Lebanon for half-time each, and at Smyrna for two Sunday afternoons. His postoffice is Covington, Tenn. He may be secured for revival meetings, for which he has special gifts.

Dr. W. F. Powell, First church, Chattanooga, has been called to the First church, Asheville, N. C. It is probable that he will accept. He has done a splendid work and would be greatly missed in Tennessee.

The First Baptist church of Columbia, under the splendid leadership of Dr. John H. Barber, is doing effective work. They made a 10 per cent increase on their apportionment for Home and Foreign Missions. Congratulations!

Dr. W. A. McComb of Clinton, Miss., one of the most effective representatives for the financial program of our Boards and institutions, has given up his work for the Hospital and will devote himself to evangelistic work, for which he is peculiarly talented. He was at one time a member of the Home Mission Board staff of evangelists. We should be glad to see some strong Tennessee church secure him as pastor, thus affording opportunity for his evangelistic powers and also for his wise pastoral leadership.

Rev. J. H. Fuller, pastor of the First Baptist Church Flora, Miss., formerly pastor of the East Lake Baptist church Chattanooga, will spend the month of August in Tennessee and will be glad to hold meetings during that time.

Brother Fuller is a good preacher and does not resort to clap-trap method.

Encouraging reports come from the work of the First Baptist Church, Charleston, Mo., Rev. Robert F. Lemons, pastor. The church sends its pastor to the Convention. The church is planning to secure a new home for the pastor.

The Will Mayfield College, Charleston, Mo., has had a very prosperous year. It has recently come into possession of about \$50,000 endowment fund from the estate of Dr. W. H. Mayfield, of the Mayfield Sanitarium, St. Louis, Mo. This school has a wonderful opportunity under the guidance of President C. A. Hendricks, an East Tennessee man, and a capable and successful teacher and president.

Rev. O. A. Utley has resigned the pastorate of the Second Baptist church, Columbia, Tenn., to take effect immediately. He will make his home in Memphis, and expects to devote his time to evangelistic work. Any church wanting his services write him at 1984 Young Ave., Memphis. He has a number of engagements for the summer, but may be secured for May and June work. He requests us to notify his correspondents that his address has been changed from Columbia to 1984 Young Ave., Memphis.

We were fortunate indeed in having with us last Sunday Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary. We had a great day. Dr. Mullins is a wonderful preacher. The people here were lifted higher by his message. C. E. WAUFORD, Covington, Tenn.

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## B. Y. P. U. OF AMERICA CONVENTION.

After thorough consideration of all the conditions and problems involved, it was unanimously decided by the Executive Committee that we would go ahead with our plans for the Detroit Convention, which is to be held July 5-8.

We believe this is going to be one of the greatest patriotic and deeply religious conventions ever held. Our slogan during these days will be "Carry-On." We are going to put forth every effort as our Canadian young people are doing to keep the home fires burning 'till the boys come back. Plan now to go to Detroit, July 5-8.

JAMES A. WHITE,  
General Secretary.

A distinguished theologian was invited to make an address before a Sunday School. The divine apparently forgot the nature of his audience, and spoke for over an hour,

his remarks being of too deep a character for the average juvenile mind to comprehend.

At the conclusion the superintendent, according to custom, requested some one in the school to name an appropriate hymn to be sung.

"Sing 'Revive us again,'" shouted a boy in the rear of the room.—Ex.

## CLEANLINESS.

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



OBITUARIES

For what is your life?  
It is even a vapour, that appeareth  
for a little time, and then vanish-  
eth away." (James 4:14.)

We publish 200 words of obituary notices free. Above the 200 words we charge one cent a word. Count the words and you will know just how much to send with the obituary.

Since it has pleased our Heavenly Father, in His infinite wisdom, to take Bro. W. E. Jacobs from life's pilgrimage into the riches of eternal glory, be it resolved:

First, That Grace Baptist Church of Nashville, Tenn., mourns the loss of a faithful and zealous charter member and deacon.

Second, That Bro. Jacobs' love for God and his loyalty in service are memorable Christian characteristics worthy of fond remembrance.

Third, That we are happy to ascribe a large part of the success of Grace Church to the Christian activities of Bro. Jacobs in the formative period of the church.

Fourth, That in the organized church work we shall miss the counsel of our brother, which has been inspiring, and his presence, which was so companionable to the deacons and laymen.

Fifth, That a copy of these resolutions be given Sister Jacobs and family; also a copy be sent to the Baptist and Reflector for publication, also that a copy be spread on the minutes of Grace Church.

R. J. SHACKELFORD,  
H. W. CROOK,  
W. RUFUS BECKETT,  
T. B. McMURTRY,  
Committee.

Since our Heavenly Father has called to her eternal reward our much beloved sister, Miss Lillie Mai Thompson, be it resolved:

That the membership of Grace Baptist Church of Nashville, Tenn., do hereby note with sorrow this dispensation of God's grace, July 18, 1916.

That we gladly recognize the faithful service Sister Lillie Mai gave this church as organist, teacher and co-laborer.

That we regarded her as a Christian young lady of culture and ability; and in whatever capacity she

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

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ALBERT R. BOND, D.D., Editor and Manager  
MISS MATTIE STRAUGHAN, Assistant Manager  
MISS ANN WHITE FOLK, Office Assistant

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gave service, humility and faithfulness were her pre-eminent Christian graces.

That we rejoice to mention Sister Lillie Mai's devotion to her church, both in its infancy and maturer growth. Being one of the charter members, her ideal for her church was growth and prosperity, and her loyalty to the church, B. Y. P. U., and Y. W. A. to bring things to pass, was beautiful to behold.

"That a copy of these resolutions be furnished her father's family, and to the Baptist and Reflector for publication; also a complete record be spread on the minutes of the church.

H. P. JACOBS,  
W. RUFUS BECKETT,  
NELL ELLIS,  
MRS. H. W. CROOK,  
R. J. SHACKLEFORD,  
Committee.

BRAMLETT—Like a meteor dropping amid aerial bodies has our beloved brother, Rev. J. M. Bramlett, passed from us. He was born Feb. 12, 1848. Bro. Bramlett was a beloved Christian, a devoted husband, and a watchful father. Nobly did the brethren, Rev. W. A. Howard and H. B. Burdett, speak of their so much beloved brother in the funeral sermon. It was so fittingly said of him, "He is trying to help somebody."

How terrible it seems that so much can come from so little as a nail entering the foot; but in three weeks a life was taken from among us from lock-jaw on July 31, 1916.

Bro. Bramlett was so well liked that news spread rapidly. People were here from all parts of the county to attend the funeral.

He leaves a devoted wife, four loyal sons, four daughters, two brothers, and a host of warm friends to mourn his departure.

He has been preaching the gospel for forty-five years, most of the time pastor of some one or more poor churches. He was true to his profession as a Baptist minister—always an uplifting word in the Sunday School, prayer meeting, or anything of pure Baptist concern.

Our beloved brother had a great interest at heart toward our Orphanage. He talked and preached that people might know the necessity of helping the poor orphan.

His was the life of harmony, peace, and good-will toward all men. Bro. Bramlett was a strong advocate of the doctrines of the Missionary Baptists, often closing his year's work with a sermon on the final perseverance of the saints. His last public utterance, as remembered by the writer, was: "I will soon go to that rest of the soul, not to return to you, brethren; but you will soon come to where I am." And then he closed that protracted meeting by singing, "Oh, Think of the Home Over There."

WM. S. WEST.

GANDY—Mrs. Sophia Alice Hogwood Gandy, widow of William A. Gandy, late deceased, of Woodbury, Tenn., was born October 11, 1843; died April 15, 1916.

Sister Gandy united with the Baptist Church early in life and remained a consistent member thereof until the day of death. She suffered much for the last several years of her life with rheumatism, which

suffering she bore without complaint, which Christian fortitude can only be shown by the faithful, who are ready to say, "Though He slay me, yet will I trust in Him." Sister Gandy leaves three sons, one daughter, her church, and a host of friends to mourn her loss to them.

Therefore, be it resolved by the Baptist Church of Woodbury, Tenn., That in the loss of Sister Gandy the church has lost one of its most faithful members, the children a loving mother, and the friends and neighborhood an excellent citizen, whose noble influence was always with the right, whose sympathy was with the suffering, and whose trust was in God.

Be it further resolved, That a copy of these resolutions be spread on the minutes of the church, one given the family of the deceased, one published in the Cannon Courier and one in the Baptist and Reflector, in token of the respect and esteem that we have for our deceased sister.

JESSE DAVENPORT,  
WALTER HANCOCK,  
G. STANTON SMITH,  
Committee.

JONES—God, in His infinite wisdom, has seen fit to remove from our midst our brother, James N. Jones. In his death we have lost one of our most beloved members and consecrated Christians. He has stood steadfast in the faith whereby we are all brothers in Christ Jesus.

Brother Jones was born April 22, 1881, and died July 16, 1916. He professed faith in Christ about the age of 25, and was baptized into Concord Church. He was ordained a deacon in July, 1912.

This brother has gone to claim his heirship in our Father's kingdom and to be with that immortal band and see that wonderful God-man who made it possible for us all to be sons of God.

This brother having severed the ties that bind us, and left those who are even more sorrowful than we, it is hereby resolved,

That we extend to the bereaved family our heart-felt sympathy and express to them our joy in knowing that this church and we, as fellow Christians, have surrendered to the heavenly kingdom a true Christian and a man upright and honored.

Resolved further, That a copy of these resolutions be sent to this de-

ceased Christian's family, also copies be given to the Baptist and Reflector and local press for publication, and also these resolutions be spread on the minutes of this church.

HOMER CHAMBERS,  
J. H. HOUSTON,  
J. R. HALL,  
Committee.

WESTER—Through the providence of Almighty God the death angel visited the home of Bro. Sam Wester on July 4, 1916, and took his companion in life, Sister Minnie Wester. We realize our church has lost a worthy member. But, though she is gone, her influence and kind words still live and encourage us to go on in the Christian race. We trust our loss is her eternal gain. We extend the following resolutions in behalf of our beloved Bro. Wester:

Resolved, That New Prospect Church extends to our beloved brother our sincere sympathy and love in the loss of his dear wife. In the dark and lonely hours of his life we would commend him to our God, who doeth all things well, and whose grace is sufficient for us.

Resolved further, That a copy of these resolutions be spread on the records of the church and a copy be sent to the Baptist and Reflector.

A. BAILEY,  
MRS. G. C. BEETS,  
Committee.

OWEN—Whereas it has pleased our Heavenly Father to take from our midst our beloved brother, William H. Owen, and with sad hearts we are called upon to record his death, which occurred Tuesday, May 10, in his fifty-seventh year.

First. Resolved, That the Men's Bible Class of the Eastland Baptist church has lost a faithful and consecrated brother, but we realize our loss is his eternal gain, and we bow in humble submission to Him, who doeth all things well.

Second. Resolved, That we extend to the bereaved family our deepest sympathy.

Third. Resolved, That a copy of these resolutions be spread upon our records, a copy be sent to the family, and a copy to the Baptist and Reflector.

W. H. BOONE,  
G. H. BRIGGS,  
ARCHIE THOMPSON,  
Committee.

Cog Hill—Pastor Frank Waugh spoke on James 4:14, "For What Is Your Life?" Very good congregation. Good S. S. Cog Hill is truly proud of her pastor and the future looks promising.

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C. D. WHITWORTH, T. P. A., Independent Life Bldg., Nashville, Tenn.



### WHY ARE OUR CHURCHES SO FAR BEHIND IN MISSIONS?

J. B. Moody, D.D.

It is largely the deacons' fault. Our old preachers and writers taught that "good deacons with a sorry preacher built up a church, more than a good preacher with sorry deacons." Forty years ago our papers were full of articles on the deaconship. I remember they were very severe on muley-headed, and short-horned deacons. Christ instituted the office of deacon to get up the finances of the church, but they are largely used now as an advisory aristocracy. Brethren, stop that; and put the deacons to giving liberally themselves, and then can they be qualified to get liberal contributions from the membership. Whenever a church gets behind on pastor's salary and missions, her deacons are not doing their duty, and ought to get out, and let others more qualified take their places. Giving begets love, and there can be no love where there is no giving. In fact scriptural love means the feeling that a contributor has for another, as for a cause he has helped by giving, and the more the sacrificial giving, the greater the love. In 1st John iii, 17, giving is made a test of love. We can't get our membership interested in the church, until we get them to contributing. Giving is the only thing that ties them to the church. Sometimes they seem to be tied, but the tie is severed when they have no pre-eminence. Nearly forty years of observation and experience has taught me that when a church is behind in finances, she has unscrip-tural deacons.

Martin, Tenn.

### A REMARKABLE CLASS.

From a private letter to Dr. P. E. Burroughs, we are privileged to take an interesting news item. Dr. O. C. S. Wallace, so well known and appreciated in the South, now at West Mount Baptist church, Montreal, Canada, sends us the report of the examination for his teacher-training class. The class completed studies in the New Testament by Dr. A. T. Robertson. The eight graduates who received seals individualized thus:

One is an ex-principal of a ladies' college.

One is an ex-teacher in a ladies' college.

One is a graduate of McGill University, now a teacher.

One is a graduate of McDonald College, now a teacher.

One is a graduate of Brown University, and now a teacher.

### BROWN'S Camphorated Saponaceous Dentifrice.



keeps the teeth clean and white. It attacks the very source of dental troubles by dissolving that slimy film on the teeth which you feel with the tongue. This film holds the stains which discolor the teeth and the small particles of food which sooth ferment and form acid, which causes dental decay. Microscopical examinations show that only those who use saponaceous dentifrice are free from parasites on the teeth.

### Use Brown's Camphorated Saponaceous Dentifrice

to keep the teeth perfectly clean and white, to remove the film which hardens into tartar, to avoid an acid mouth, to preserve the teeth and strengthen the gums, to remove parasites, relieve soreness of the gums and to perfume the breath. Highly endorsed by dentists. 25c a jar.

Curtis & Brown Mfg. Co. (Ltd.)  
215-217 Fulton St., New York, N. Y.  
Send five 2c stamps for full set of 7 costume paper dolls of all Nations.

One is a teacher in Montreal Public Schools.

One is a maid in service.

One is a graduate of Harvard University, and now in business.

If such a class thought that the teacher-training course was not beneath them, how much more necessary is it for others with less equipment for Kingdom affairs to take advantage of this method of preparation.

### LOOK BROTHERN—COVET.

(We take the liberty of publishing the following semi-personal letter because it will create a worthy envy among most of us.—Ed.)

Some time ago our brethren at Siloam very pleasantly surprised us by a donation of good things to eat such as flour, corn, sorghum, beans, and gave us some cash. Our popular rural carrier, Brother Virgil Lambert, brought these good things to us, thus filling our hearts with gratitude to God and our eyes with tears as we realized God's goodness and the kindness of our brethren. Siloam was organized in 1842 and is composed of some of God's choicest saints. Bro. Ramsey is our much-beloved pastor. Buffalo church gave us a nice donation of money and corn. Wolf Hill church gave us sorghum and cash. Angel Town School House gave us a nice cash donation and a pair of shoes.

R. H. FUSSELL.

Westmoreland, Tenn.

### THAT DOUGLAS, GA., AFFAIR.

I would change one word in Bro. J. B. Phillips' explanation of his jail experience. He speaks of it as a "humiliation." I think instead he should have used the word "honor." Our Master says: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice, and be exceedingly glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5: 11, 12.

The devil thought to humiliate him, but instead, was just adding lustre to his crown. He can now read the 11th chapters of Hebrews and Second Corinthians with new meaning and greater appreciation. He can now have a new fellowship with Peter, and Paul, with Bunyan, Clarke, Randall, Holmes, Ireland, the Craigs, and a host of others.

"Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried . . . be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

It is my humble opinion that others who are living today will share his fate, only with greater severity, before they shall go hence.

Brother Bond, here is my "biggest Baptist hand" "for the race set before you." J. H. GRIME.

Lebanon, Tenn.

### WHEN THE PASTOR IS STARVED.

Multitudes of brilliant young ministers of great promise have been doomed to mediocre lives because their salaries were utterly inadequate. Starved for books and ideas, their congregations starved and deteriorated. Crushed by debt, there was no juice of courage or joy left for their work. In nine cases out of ten, the minister who attains to large success had an income above the average for his denomination during the first five years of his ministry, so as to develop himself. If a few geniuses succeed in spite of poverty, that does not help the average man who needs the equipment as a substitute for genius, and is doomed without it. The utterly inadequate support given the average Protestant minister is a primary cause of his inefficiency and a curse to the church. The deadening results cannot be overestimated.

If "he that provideth not for his own is worse than an infidel and hath denied the faith," then the pastor who meekly remains without protest as pastor of a "worse than an infidel" church which provideth not for its own pastor and his family according to its ability is himself worse than an infidel in abetting the infidelity of his church and neglecting to seek a place

## Like a Boy at 50 Bubbling Over With Vitality—Taking Iron Did It

Doctor says Nuxated Iron is greatest of all strength builders—often increases the strength and endurance of delicate, nervous folks 100 per cent. in two weeks' time.

NEW YORK, N. Y.—Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret he said was taking iron—nuxated iron had filled him with renewed life. At 30 he was in bad health; at 45 he was careworn and nearly all in. Now at 50 after taking Nuxated Iron a miracle of vitality and his face beaming with the buoyancy of youth. As I have said a hundred times over, iron is the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or run down. Instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages I am convinced that in this way they could ward off disease, preventing it becoming organic—in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it and as a consequence you become weak, pale and sickly looking just like a plant trying to grow in a soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron

three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron; you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prizefighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affair, while many another has gone down to inglorious defeat simply for the lack of iron.—E. Sauer, M. D.

NOTE—Nuxated Iron, recommended above by Dr. E. Sauer, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. 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.

### Backache? Rheumatism? Run-Down?

Those of us who are past middle age are prone to eat too much meat and in consequence deposit lime-salts in the arteries, veins and joints. We often suffer from twinges of rheumatism or lumbago, sometimes from gout, swollen hands or feet. There is no need of this, as the new prescription, Anuric, is bound to give immediate results as it is many times more potent than lithia in ridding the impoverished blood of its poisons by way of the kidneys. Simply ask for Anuric for kidneys or backache, the discovery of Dr. Pierce, Buffalo, N. Y. It will overcome such conditions as rheumatism, dropsical swellings, cold extremities, scalding and burning urine and sleeplessness due to arising from bed.

where his family will have justice. It is his duty to seek and accept such an income as is adequate if he is a Christian, just as it is of the church to give it. The scarcity of competent ministers is one way by which God is compelling the churches to make more adequate provision for those who are competent. Unless God can bless dishonesty or infidelity, we must expect that a cure will rest on the churches that "muzzle the ox which traeth out the corn," that fail to honor and provide for those who are, humanly speaking, the "fathers of their souls," as children should honor parents. The cry that "we cannot get good ministers" is usually because the stinginess of the church is such that it would starve and handicap a good minister if it got him, and it may have already done McGarrah, in "Modern Church Finance."

At Cobbham, a rural station in Central Virginia, Mr. Bell is the storekeeper. One day a small negro came into his store with a single egg. He went up to Mr. Bell and displayed the new-laid egg. "Mr. Bell, mummer say please, sir, give her a needle for dis egg."

"You can get two needles for an egg," answered Mr. Bell.

"Nor, sir; mummer don't want two needles; she say please, sir, give me de change in cheese."

SEND US A NEW SUBSCRIPTION.

TO BUILD UP both the flesh and strength of pale, puny, scrofulous children, for young or old people, get Dr. Pierce's Golden Medical Discovery. It's the best thing known for a wasted body and a weakened system. It thoroughly purifies the blood, enriches it and makes effective every natural means of cleansing, repairing, and nourishing the system. In recovering from fevers, pneumonia, or other debilitating diseases, nothing can equal it as an appetizing, restorative tonic to bring back health and vigor. Always benefits in nervous and general debility. Sold in tablet or liquid form.

Purify and rid your blood of the taints and poisons that make it easy for disease to fasten its hold.

Doctor Pierce's Pellets were first put on the market over thirty years ago, and will always relieve the inactive liver and biliousness. Insist on getting Doctor Pierce's Pleasant Pellets—there is none so good.

## 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. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

## GOSPEL TENTS



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## CALOMEL MAKES YOU SICK, UGH!

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

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

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

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

## CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first laws of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

## SUFFERING CATS! GIVE THIS MAN THE GOLD MEDAL

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

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

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

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

Dr. J. B. Phillips is in a meeting with the Chamberlain Avenue Baptist church, Chattanooga, Rev. G. T. King, pastor. The results of the meeting so far are 18 baptisms and nine received by letter.

## OUTLINE STUDIES IN JOHN'S GOSPEL.

Wm. J. Mahoney, D.D.

(D). On the way to the Mount of Olives, 15:1-16:33.

1. His vital union with His disciples, 15:1-11.

a. Character, 1-3.

b. Intimacy, 4-5.

c. Doom of unfruitfulness, 6. Was there ever any union with Christ.

d. Blessed results of this union, 7-11.

(1) Prevailing prayer.

(2) Abundantly fruitful to God's glory.

(3) Recognition as His disciples.

(4) The ever-abiding love of Christ.

(5) Sharing in the joy of Christ.

(6) Perfection of their own joy and happiness.

2. This union evinced, 15:12-17.

a. Love for one another, 12a, 17.

b. Measure, 12b-13.

c. Proves relationship with Him, 14-15.

d. Which they enjoy because of His selection, 16a.

e. This selection evidenced by their fruitfulness and prevalence in prayer, 16b.

3. Confirmed, 15:18-27.

a. By world's hatred, 18. As the world hated Christ, so will it hate those who are truly His.

b. What it proves, 19. That we are His, and not the world's.

c. It is to be expected, 20. His own must not expect better treatment than He received.

d. The reason for, 21-25.

e. Sustainment in, 26-27.

4. He foretells the persecutions that shall grow out of the world's hatred, 16:1-4.

a. Purpose of the warning, 1. That they may not stumble when persecutions come.

b. Woeful misconceptions, 2.

c. Born of ignorance, 3.

d. Reason for warning, 4.

5. The promised coming of the Paraclete, 16:5-11.

a. Whose coming depends upon the going away of Jesus, 5-7.

(1) Gentle rebuke for their despondency, 5-6.

(2) The Comforter will not come except I return to the Father, 7a.

(3) But my departure from you insures His coming to you, 7b.

b. The Paraclete's mission to the world, 8-11. A convicting one.

(1) Of sin—in that they do not believe in me.

(2) Of righteousness—to be obtained through me.

(3) Of judgment—to come upon those who persist in wilful unbelief.

c. The Paraclete's mission to the disciples, 12-15. An enlightening one.

6. Sorrow displaced by joy, 16:16-24.

a. New relation, 16-18. They shall have no more physical, but spiritual apprehension through the Paraclete.

b. His personal return, 19-22. At which their sorrow at His departure shall be turned into joy.

c. End of perplexed questionings, 23a.

d. Gracious privileges, 23b-24.

(1) Full and unobstructed access to the Father.

(2) Gracious response to their prayers.

(3) Perfected joy.

7. Summary and conclusion, 25-33.

a. Approaching hour of clear revelation, 25.

b. New relation between the Father and believers, 26-27.

c. The mission of the Son, 28.

d. Their confession of faith, 29-30.

e. The note of warning, 31-32. Present faith is insufficient to meet all coming emergencies. Need to pray "Increase our faith" so that may be met all coming greater trials.

f. Promised peace and victory, 33.

(E) Our Lord's Prayer, 17:1-26.

1. For Himself, 1-5.

a. He had finished His work.

b. He now prays to be reinvested with His original glory.

2. For His disciples, 6-19.

a. Basis, 6-8.

(1) They had been given to Him.

(2) They had received His teaching.

(3) They had believed on Him.

# Health for Sick Women

**For Forty Years Lydia E. Pinkham's Vegetable Compound Has Been Woman's Most Reliable Medicine—Here is More Proof.**

To women who are suffering from some form of woman's special ills, and have a constant fear of breaking down, the three following letters ought to bring hope:—



Pinkham remedies."—Mrs. MAYME ASBACH, North Crandon, Wis.

### Testimony from Oklahoma.

Lawton, Okla.—"When I began to take Lydia E. Pinkham's Vegetable Compound I seemed to be good for nothing. I tired easily and had headaches much of the time and was irregular. I took it again before my little child was born and it did me a wonderful amount of good at that time. I never fail to recommend Lydia E. Pinkham's Vegetable Compound to ailing women because it has done so much for me."—Mrs. A. L. McCasland, 509 Have St., Lawton, Okla.

### From a Grateful Massachusetts Woman.

Roxbury, Mass.—"I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it."—Mrs. B. M. Osgood, 1 Haynes Park, Roxbury, Mass.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.



Ask  
Grandfather—  
He'll  
Tell You—

## Treat The Body As A Delicate Machine

You would not let a machine built for efficient work, get rusty and full of dust and dirt. Why let the body, the most delicate of all machines, get rusty and run down from inattention? Cleanse the blood; that's the secret; keep it clean. S. S. S., proven for 50 years the best of all blood tonics, will do it. Get a bottle at your druggist's TODAY and take it according to directions. SWIFT SPECIFIC CO., ATLANTA, GA.

**S.S.S. Keeps It Always Fit**

(4) They had kept His word.  
b. Their preservation, 9:16.  
When He was with them He kept them. Now He was going away, and He prays that the Father shall keep them.  
c. Their sanctification, 17-19.  
3. For all future believers, 20-26.  
a. Their unity, 20-23.  
(1) Kind. It is to be a unity of faith, affection, will and purpose.  
(2) Model—the unity between the Father and the Son, 21, 33.  
(3) Ground—a common faith in Jesus Christ.  
(4) Result—that the world might be brought to believe on Him.  
b. Their glorification, 24-26.

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

"Mother," he asked, "don't you want little sister to be a good wife like you when she grows up?"

"Of course," said his mother.

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

And before his mother could move, Johnny tore the train of cars from the screaming baby.

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



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