

# Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 83

NASHVILLE, TENNESSEE, JUNE 28, 1917

New Series Vol. 27, No. 45

## THE CALL OF THE LONESOME PINE

Albert R. Bond, D. D.

A STUDY IN WASTE.

It stood out in the old field with simple grandeur. Its branches, bare and glistening, stretched out like talons of helpless failure. Through its bareness the sunshine fell to cast strange spectres on the rich soil underneath. The rain found little trouble to bespatter its way to the ground. The cold frost lay over its receptive wastes. The soft snow would find a ready form for its mantle as of a shroud. The fierce winds beat their weird shrieks and the gentle zephyrs stirred the quiet music of by-gone hopes.

Passers-by said that Lonesome Pine often spoke its message to friends and sympathetic pilgrims who might linger in its fellowship. And so it chanced that one pilgrim of trust found himself near its rustic form, bent on hearing the words of grace that might fall from this lingering memorial of an ancient and primeval forest. He transcribes the call.

"Speak," the voice of the Lonesome Pine quieted the zeal of the Pilgrim, lest he lose the message, "speak to the children of men in their day of opportunity, and speaking bid them listen to a wisdom not of this earth. Bear to them this trilogy of waste.

Bid them find in my desolate branches a warning against the waste of obstructions. The ground is hampered by my useless form. The plough may not uncover the hidden riches for the eager crop."

The Pilgrim listened to receive the further word of wisdom. The voice of the Pine had been hushed, as if to permit the Pilgrim to run the warning through human life to find its parallels. He found it an easy task.

With trooping speed came to him the weary retrospect of obstructed churches. Pledged to the advance of that deathless Kingdom of hope and life, the peculiar gift of the Nazarene, concerned with the problems of meat and bread and raiment, forgetful that the way to supreme character led through the valley of service in sacrifice, the churches had lingered, faltered, and refused to push the limits of that kingdom to the repentant heart everywhere.

The Pilgrim thought of the waste that comes to the church life by failure to cultivate the spiritual life through means of the missionary impulse. The appeal of the Home Mission outlook, embracing in it benefits the land of unrivaled richness, will bring to any church a method of limitless spirituality. Let the test be made. Personal growth, individual and corporate, will be commensurate with interest in and service for the Christless millions that bring the menace of shame and infidelity to the nation that harbors in its liberties all creeds and no creeds of faith. Touch with the newly born will quicken the pulse even of the aged.

The Pilgrim thought of the waste of misdirected energies. Tithes of anise and cummin are not wanted when the weightier matters of the law are to be harvested and distributed. Bickerings, party spirits and the enervating jealousies of church life obstruct the work of the kingdom. One church can misdirect sufficient vitality to evangelize a city. An earnest response to this day of Home Missions will remove the encumbering obstructions.

A voice, eager, and yet somehow mellowed with memories of departed glories, broke the Pilgrim's reverie. It was the Lonesome Pine with its second word.

"Speak to the children of men that they learn the sorrow of the unused Tree. In my day of strength I stand, lonely, useless, weary. Some hearthstone might have burned brightly with my corded bounty. Some home might have given place to my timbers, or some sanctuary might have found pulpit or pew in my

fibres. But I have simply stood where I have been; the world of my fellows has moved on. Let the children of men learn that only the life that serves is the life that lives. Bid them lose themselves in others. Speak the word, oh Pilgrim, that they may 'live.'"

The voice died away in a holy hush as if Lonesome Pine were being choked by its own memories of failure. The Pilgrim let his mind follow the invitation of the Pine. He saw the woodmen with axe and teams, transferring the firm companions to the mill where they might be prepared for world service. He could almost feel the obsession of these ancient days. Then he knew that the Pine but translated the church life into its own terms of swaying dead branches.

## THE RECESSIONAL

Rudyard Kipling.

God of our Fathers, known of old  
Lord of our far-flung battle line  
Beneath whose awful hand we hold  
Dominion over palm and pine,  
Lord God of hosts, be with us yet,  
Lest we forget, lest we forget.

The tumult and the shouting dies,  
The captains and the Kings depart;  
Still stands thine ancient sacrifice,  
An humble and a contrite heart,  
Lord God of hosts, be with us yet,  
Lest we forget, lest we forget.

Far-called our navies melt away  
On dune and head-land sinks the fire;  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the nations, spare us yet,  
Lest we forget, lest we forget.

If, drunk with sight of power, we loose  
Wild tongues that have not thee in awe,  
Such boasting as the Gentiles use  
Or lesser breeds without the law—  
Lord God of hosts, be with us yet,  
Lest we forget, lest we forget.

For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding calls not thee to guard—  
For frantic boast and foolish word,  
Thy mercy on thy people, Lord!

The selfish life cultivates waste. Losing and saving, what terms of contradiction, and yet the regal voice of earth's Greatest assures us that only by dying do we live and that we reach nobility only through the servant's shoes. The fault of the unused talent,—how crushing its word of judgment! Misuse will bring evil results; but church life is not so much vitiated by evil practice as it is nevertheless with an atrophied sense of its membership. Let the vibrant call of Home Missions, set to the task of conserving the best inheritances of the nation as well as those of the heavenly kingdom that now transforms its earthly citizenry, stir into self-forgetful service the churches, and the result will not require a vision of prophet to indicate.

The Pilgrim considered that there were thousands of churches and hundreds of thousands of members who name the name of the King of glory, that take no part in this effort to save America. How shall

they be enlisted? Then he felt the blush of shame, for had not the Master sent these into the world to speak for him? For them he gave himself, and they were giving nothing for him.

Enlistment will depend upon two factors, information and empowerment. The distributor of information must be mainly the pastor in the local community of need. Empowerment comes both from God and men. These two key-factors are mutually dependent. If the Home Mission Board could afford the immediate expense, it would at no distant day repay the outlay. Place the name of each pastor of non-contributing churches on the list of The Home Field. No other instrument of vision will so readily bring results.

But the preaching of the Pilgrim was again broken. The Lonesome Pine should complete its trilogy.

"Speak, oh Pilgrim of grace, to the children of men that they stand not in the waste of isolation. Through the years I bear my grief alone. I am but the solitary memorial of forlorn and decayed ambitions. Stay not here but hasten to warn the laggard that the heroes of faith are faced to the future. God wants men with the forward look. The sons of tomorrow are the princes of the kingdom."

The Pilgrim looked with dimming eye at the single Pine, bereft of its fellows of the forest, shorn of its annual green that would never return. Shaft of barren hopes. It seemed weary of its isolation.

The theory of missions is well-nigh the universal creed among believers. The practice of missions is too often the specialty of the inner circle.

The Pilgrim was about to turn from the Lonesome Pine with this trilogy of warning for the children of men, when he heard a stirring of dead branches, as if another word might fall therefrom. He listened, he heard, he transcribes.

Pilgrim of Grace, speak thou with unfaltering word,  
Nor stop to consider the rebuke of thy fellows.  
The Lonesome Pine for many weary years for thee yearned,  
And hope delayed but graced desire with force.  
Go, speak to the children of men,  
Who linger in the valley of sin,  
Nor wonder to see the glory of their Lord.  
The Millions of souls my vision enfolds,  
Who come to birth through truth and love.  
Speed thou thy fellows ere day begins to wane,  
Lest the shades of falling light thy way delay.  
The Son of God must win His throne,  
His blood shall pass into life again,  
His redeemed of the horizon of men.  
Have missed their appeal to the sons of America.  
Speak thou, nor be afraid;  
The God of the Forest, the Age-long Form,  
Bids thee go, en clothed in power, to bring  
To his hearthstone the restless and wearied.  
The Lonesome Pine in shame and waste  
Bids thee warning, gives thee hope.  
AMEN.

"Love never fails to play the part of the surgeon when need be. It will unhesitatingly stain the razor-edged blade with some of the life-blood of the one loved, if so purer and stronger life may come. Yet it is always done with love's own unequalled skill. This is a great test; the severest, would you say? the surest? There is nothing harder to do, and harder yet to do skillfully, cutting as deep as the bad growth, not too deep, swiftly, surely, steadily, and then with equal skill binding up the wound, and nursing it until healed. Many a life has been badly hurt because love was not allowed a free hand here. Love itself never faileth in its faithfulness, nor its skill."—S. D. Gordon.



### DIFFICULTIES IN THE WAY OF CHURCH UNION.

(Address delivered before Nashville Baptist Ministers' Conference, and requested for publication.)

Deals with the Question Outside of Baptist Ranks.

By Austin Crouch, D.D.

On the method of administering baptism we find the denominations divided. It is true that all of them will receive, and, perhaps, give immersion. But with some it is a kind of courtesy shown the people so ignorant as to desire it. Those who practice sprinkling and pouring labor hard to show that immersion is not baptism. Rev. Geo. W. Belk, in a recent pamphlet on "The Presbyterian Faith", says: "The churches will never unite on immersion. It has no substantial support in the Bible. Certainly not a single example!" ("The Presbyterian Faith", Geo. W. Belk, p. 68). The title of a late Presbyterian tract is: "Baptism Not Immersion", by the Rev. D. W. Poor, D. D. Here are some of the objections against immersion as given in "The People's Hand-Book," by Z. A. Parker, D. D., published by the Publishing House, Methodist Episcopal Church, South: "It is not taught in the Bible;" "The Apostles were not immersed, and did not practice it;" "It is a heathen religious rite, and born from heathen ideas;" "Because this ritual of immersion leads to idolatry;" "Because it is not decent," \* \* \* No woman ought to be required to submit to immersion before a mixed crowd, \* \* \* Even a heathen priest blushed when he performed the rite of immersion for a woman," (pages 74-75). In a book with the interesting title: "An Exposition of the Pretensions of Baptists to Antiquity as Viewed from Scripture and History," published by the Publishing House, Methodist Episcopal Church, South, James A. Clement, the author, devotes thirteen pages to a discussion of the incompetency of immersion. Those who speak as these men do, surely do not believe in immersion. They will not unite on immersion as baptism. And there is no doubt that the Disciples will not unite on sprinkling or pouring. Neither will the plan advocated by Brown, in "Unity and Missions" prove acceptable. He says: "Emphasis should also be laid upon the statements that unity does not necessitate the abandonment of any truth. We should not ask any one to surrender what he deems vital. True unity is characterized by inclusion rather than by exclusion. Take, for example, the mode of baptism. Christians have differed for centuries and doubtless always will differ as to whether it is properly administered by sprinkling or by immersion. Uniformity of practice will never be attained, nor will unity if either party insists that the other shall yield. Unity is possible only by recognizing the validity of both modes of baptism and giving to each believer the option of receiving and to each clergyman the option of administering either method that may be preferred. One who believes that the Bible authorizes only immersion need not be asked to submit to sprinkling, nor need a clergyman who holds that view be required to administer the rite of sprinkling. Let him follow his own conviction; but let him not unchurch his brother clergymen who with equal sincerity believe the other mode to be a scriptural one" (page 60).

As to those who are entitled to baptism there are wide differences. Some say, as the Disciples, that only adults are to be baptized. Others say that both infants and adults are proper subjects of baptism. The Methodists say that all children are entitled to baptism. The Presbyterians hold that only the children of believers are proper subjects of infant baptism.

When it comes to the purpose of baptism there is a further clash of opinions. They are divided into hostile camps. The Methodists and Presbyterians say that baptism is not necessary for salvation. On the other hand, Episcopalians and Disciples say that baptism is essential to salvation

—is for the remission of sins. Here is Episcopal testimony. The Rev. Frank N. Westcott, says: "The sacraments are means by which the pardon and grace of God are given to men, \* \* \*

\* \* \* Now for the proof of this statement. Take first the sacrament of Baptism. Our Lord said, 'He that believeth and is baptized, shall be saved' (Mark 16:16). Notice He here puts Baptism on the same level with, and as being of the same importance as faith. But surely, He could not possibly have spoken of Baptism in the same breath with such a vital matter as faith, and made them both conditions of salvation, if Baptism is only a form. On the contrary, if Baptism conveys some grace which is generally necessary to salvation, then our Lord's association of Baptism with faith, is most reasonable and natural, \* \* \* St. Paul was wonderfully converted, and yet after his conversion, he was told to 'arise and be baptized and WASH AWAY HIS SINS' (Acts 22:16). So that conversion does not complete the spiritual cleansing without baptism. Christ is said to 'sanctify and cleanse His church WITH THE WASHING OF WATER BY THE WORD' (Eph. 5:26). But a mere form or symbol cannot possibly sanctify or cleanse anything in a spiritual sense. A sacrament surely can, if it conveys cleansing grace. Again we read, 'that even Baptism doth now save us' (1 Pet. 3:12), together with 'the answer of a good conscience towards God.' Baptism then at least must be one of the means by which we are brought into a savable condition.' ("Catholic Principles", Frank N. Westcott, pages 302-305). M. M. Davis, A.M., gives us the belief of the Disciples on this point: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (Jno. 3:5). Our sins are forgiven when we enter the kingdom of God; but the birth of water (baptism) and of the Spirit lies between us and that kingdom, therefore this birth is for remission of sins. 'As many of you as have been baptized into Christ have put on Christ.' (Gal. 3:27). Out of Christ we are unsaved; in Christ we are saved; whatever, therefore, puts us in Christ is essential to salvation; baptism does this, hence it is for the remission of sins. 'Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Spirit.' (Tit. 3:5). We are saved by the washing of regeneration; the washing of regeneration means baptism; therefore baptism is for the remission of sins.' ("How To Be Saved", M. M. Davis, p. 181).

It is not necessary to enter upon a lengthy investigation of the differences as to the Lord's Supper among denominations, other than the Baptists. However, it should be said that there are some real differences of opinion here. If one will take the pains to investigate he will find that the denominations differ as to the manner of administering the Lord's Supper, as to those who partake of it, and as to the purpose of celebrating it.

After the friends of Church Union have settled the universal creed, they will surely find a few problems confronting them when they come to the ordinances.

Lastly, we are to consider the polity or the form of government for the new, United Church.

If our friends of the other denominations are able to overcome the difficulties in the way of church union, growing out of the creed, and the ordinances, they will find, more than likely, more insuperable difficulties when they come to polity. During the European war we have read of advances of a few hundred yards being made. But during the ten years, while negotiations were in progress between the Episcopalians and the Presbyterians, they did not advance even one inch toward union at this point, that of polity.

There are three theories of church government held by denominations, other than Baptists. The advocates of each of these three theories claim divine authority for their form of gov-

(Continued on page 14)

### THE DENOMINATIONAL PAPER AND THE DENOMINATION.

By Hight C. Moore, Raleigh, N. C.

The denominational paper should serve the denomination faithfully and efficiently; and the denomination should support its paper adequately and continually. This mutual relationship involves an objective definite and comprehensive ownership virtual if not actual; management indirect if not direct; and circulation by active and general co-operation.

#### 1. The Objective.

What does the denominational paper undertake for the denomination? The first thing is evangelization—the winning of souls to the Lord Jesus Christ. The second thing is enlightenment; for the saved soul needs instruction in the way of righteousness. The third is edification; for the soul that is saved and enlightened needs to be built up in faith and work. The next thing is enlightenment; for what has gone before must be put to worthy and specific use. And the last thing is equipment for the most efficient service in the various departments of denominational and world-wide Christian work. In other words, the denominational paper stands squarely upon ever plank in the whole denominational platform.

And what does the denomination undertake through the denominational paper? The solution of seven problems, we should say: (1) The contact that is necessary, especially in view of the great neglect in family instructions and church indoctrination. (2) The competition that confronts us in our church life, since the world about us is money-mad, pleasure-glad, society-sad, and iniquity-bad. (3) The controversy resulting from heresies as vital and deadly as ever infested the earth. (4) The constituency that we ought to reach and develop, including our present membership and others who will come into our fold in the future. (5) The co-operation about which we are hearing so much which must nevertheless remain true to genuine denominationalism. (6) The constructiveness which in the upbuilding of our work will require perspective, systematization, and intensive culture. (7) The conquest which is thereby possible to our individual membership, our leading workers and our great institutions, both through our money and our men.

Thus the denomination is a field for the paper, and the paper is a force in the hands of the denomination.

#### II. Ownership.

The membership of the denominational paper is of four kinds amongst us:

The first is individual ownership. The editor is also proprietor of the paper. Or it may be that the editor is secured on salary, while the paper is owned by some other individual, or family, or firm. In either case, the property is privately owned. The advantage of this plan consists of its individual business initiative, and its sensitive response to denominational opinion. Among its disadvantages may be reckoned the fact that the denomination may become suspicious of growing private wealth, and it is also possible that the editor and owner in his independence may, like one of old, wax fat and kick!

The second plan may be called associate ownership. The editor and owner retains a majority of stock, but disposes of the remainder to friends in sympathy with his administration. The excellence of this plan lies in the fact that it gives the editor good backing and conservative counsel. Its defect lies in the fact that it may be exposed to the danger of a denominational clique.

The third plan may be characterized as corporate ownership. The paper is owned for the denomination by a corporation composed of brethren and sisters scattered widely throughout its constituency. No one has a majority of the stock; the editor may have only a very few shares, if any at all; and the more stockholders there are, the better for the paper and the denomination. It may be specified that the stockholders will be allowed only the legal rate of interest, if any dividends at all can be declared, while of course they must make good any and all deficits. The advantages of this

arrangement are that its ownership is thoroughly representative; its responsibility is widely distributed; its loyalty to the denomination is assured; its efficiency is promoted by the monthly meeting of the directors; its organization enables it to make business and even necessary editorial changes with deference but without shock to the denomination; its work is done wholly for the denomination without the cost of a copper or the least financial liability; and its perfect alignment with the denomination is guaranteed through reports on it adopted by the district associations and by the State Convention. If there should be possibility of such a corporation growing rich or degenerating into a "ring" it would in those respects be open to just criticism.

The fourth plan is denominational ownership. The paper is the property of the denomination, which elects the editor directly or through a committee, dictates the policy of the paper, and assumes financial responsibility for its management and maintenance. The value of this plan lies in its immediate touch with the denomination; its loyalty to the faith and work of the denomination; its more perfect classification as a denominational agency claiming denominational support; and its financial independence so that individual friends may neither enrich themselves out of its profits nor impoverish themselves through its losses. Whatever danger there may be in this plan would perhaps appear in the instability of the editor's official tenure, or inefficiency in the business management, both possibly due to nagging criticism on the part of defeated aspirants for these honored positions, or Job's comforters who delight in journalistic sackcloth and ashes, or chronic kickers who meanly mean to set their individual freedom of speech over against the public freedom of the press.

#### III. MANAGEMENT.

How can the denomination "manage" the denominational Paper?

By management is not meant that the denomination stands over the paper with club in hand to enforce an arbitrary will, but merely that it exercises legitimate control of the paper both in its editorial and business departments.

The machinery of management may be very simple. It may be entrusted to a standing committee; or the staff of the paper may be required to report annually just as the boards do; or there may be only a report and general discussion on the paper every year which, slender as the tie may seem, is nevertheless vital.

The management of the paper's business must be in competent hands, or its financial stability will be endangered. Whether the paper is denominationally owned or not, the denomination has a right to express its opinion on matters connected with the business of the paper, as for example, its subscription price, its concessions to pastors and others, its elimination of certain kinds of advertising, its profits and losses.

The editorial management of the paper is of primal importance. The editor should be selected, or certainly approved, by the denomination to which he ministers through the printed page. His election should be analogous to that of the indefinite pastoral call. After election, he should be left perfectly free to work out his journalistic ideals without being in the least gagged or tethered. He should, of course, be in complete harmony with the denomination; for the denominational paper is the last place in the world which should be held by a doctrinal heretic or denominational iconoclast. As a matter of fact, the whole secret of the paper's management and ministry is bound up in getting the right man in the editorial chair. If every brotherhood could have "a model religious editor" as described by Dr. John A. Broadus in the Religious Herald, April 4, 1875, many of the management problems would be solved. "The chief end of religious journalism," said Dr. Broadus, "should be usefulness. A journal to be useful must be read; to be read it must be fresh, racy, and instructive; to have those qualities it must be prepared with care, skill, and taste;



and the editor who can do the work well has no common qualifications." To a half dozen of these qualifications attention is called. First of all, the model editor must be well informed, though he may or may not be learned in the popular sense of that term. Again, he is an independent thinker. Candor is another important element in his character. And he is not only candid in judgment, but also courteous in manner. Moreover, he is laborious, being engaged in ever beginning but never ending work which taxes his brain and body both day and night. And the crowning excellence of the religious editor, as of the pastor, is his disinterestedness. Where is a model religious editor? Yet, who would not like to be one?

#### IV. CIRCULATION.

The problem of circulation cannot be solved by circular or even personal letters from the office, for too often they fall in harmless showers to the ground; nor by premiums which are like a paper fire—too much blaze for the heat, and too quickly over; nor by commissions which may appeal to the mercenary motive in the solicitor and the philanthropic motive in the subscriber; nor even by a traveling representative who, at best, can barely skim over his territory and is utterly unable to cultivate it intensively.

We shall never be able to solve this problem until the denomination gets as squarely, as earnestly, and as unitedly behind the denominational paper as it is behind Missions, Education, Orphanage, Ministers' Relief, and other denominational agencies and undertakings.

And in such a movement the pastor must lead in developing conscience, cultivating sentiment, and securing co-operation. There is the more reason for this, because the paper and the pastor are co-workers in a common cause. Thus the paper seconds and supplements the work of the pastor: (1) In the unfolding and application of Bible truth. (2) In building up in our pews and homes a stalwart and symmetrical Christian character. (3) In developing denominational consciousness, loyalty, and efficiency.

(4) In presenting the various objects of benevolence—Missions, Education, Orphanage, Ministers' Relief, Sunday Schools, and so on. (5) In affording an impartial and serviceable medium for the interchange of news, experiences and opinions. (6) In magnifying the office of the pastor and rallying his people around him in every phase of the Lord's work. (7) In making a strictly religious and denominational paper worthy, as far as the staff can make it, of a great brotherhood, of the great work they are doing, and of the far greater work they are yet to do. And the pastor can help the paper in at least a half dozen ways: (1) take and read it regularly and carefully. (2) Pray for it—its editor, contributors, readers; pray for it in private, in the home, and in the pulpit. (3) Create an atmosphere and appetite for it by interesting the people in matters of religious and denominational concern. (4) Call attention in conversation, in address, and in sermon to its special articles of value, its discussions which ought to be widely helpful, and its news of the Kingdom which every intelligent Christian ought to know. (5) Send to it short items of interest: as of a revival, ordination, organization of a church or Sunday School, special increase in gifts, brief obituary notices, successful plans of work, pertinent and fraternal observations on matters of interest, and so on. (6) And in extending its circulation; commending it as worthy of a place in every Baptist home; offering to forward subscriptions for the brethren and sisters; sometimes appointing in the church a live special representative who will bring things to pass in securing subscribers; and occasionally making a thorough canvass himself of his people, as many pastors have done with fine success.

Only with such support can we face with hope the colossal task of securing and maintaining an adequate circulation. As a denomination, we have in our territory and in our brotherhood magnificent possibilities latent and untapped, great Baptist masses unreached and undeveloped. We have

the illiterate Baptist who is yet in his primer and playing truant most of the time. We have the educated Baptist who is better acquainted with the gods of Greece than with the Baptists of the South, who knows all the officials from policeman to President, but knows not the officials in his church, association, and convention; who is conversant with the Mexican Revolution, Latin American development, and the European war, but is silent in seven languages on his own State Missions, our Home Missions in the South and Cuba, and our Foreign Mission work in five continents. We have the brother with ten talents who invests his thousands in factories and his dimes in benevolence; puts electricity in business and chloroform in church; exemplifies brain-fag in the office and brain-famine in the pew; and aspires to be a Napoleon in finance, but is content to be a Tom Thumb in religion. We have the unsteady Baptist who is ready to be blown about by any and every wind of doctrine, who can be developed into at least a passable Baptist, though if neglected he will be "first come first served" to any other sect, Methodist or Mormon, Christian or Catholic. We have the miserly Baptist who expects his pastor to have nothing but souls for his hire, desires the flock fed, but not sheared, and thinks a nickel will usher in the Kingdom. We have the lopsided Baptist who, while orthodox on the ordinances, is heterodox on the Great Commission; who in zeal for one object disregards all others; and who is abnormal in development, unsymmetrical in benevolence, ill-proportioned in service. We have the lazy Baptist who whatever his energy as a money-getter and a bread-winner, is nevertheless an idler in the Lord's vineyard, a cumberer of the ground, a parasite upon the sanctuary. We have the narrow Baptist whose vision takes in but one side of a subject and that at only one point, whose sympathies are contracted, and whose influence circles outward no farther than his sky-line. We have the broad Baptist, who is weak on doctrine, daft on inter-denominationalism, timid in convictions, a veritable mollycoddle who effervesces upon all but coalesces with none. We have the suspicious Baptist who does not regard our general work with confidence, thinks denominational representatives are trying to fleece him, and has an idea that the collections in his church never find their way to the desired destination. We have the back-seat Baptist who slips into church after the invocation and slips out before the benediction; the Puritan who hates a comfortable pew, and the ritualist who is half way to Rome; near-heretics, lovers of war, light-footed young people, grouty elders—these and their like we have amongst us, and they are numbered in multitudes! Are they uncircumcised Philistines? Nay; they are our own denominational flesh and blood. It will not do to ignore them, to anathematize them, or turn them over to others. We must minister to them in order that we may strike off their fetters that bind and make the worthless today worth-while tomorrow.

And so may our papers, each and all, have the blessing of God and the support of our respective brotherhoods as we labor and struggle to fulfill a vital, fundamental, effectual ministry.

#### LIBERTY BONDS AND ANNUITY BONDS.

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

At the Franklin Square Baptist Church in Baltimore last Sunday the writer listened to an announcement and an appeal for the Liberty Bonds of the United States, such as pastors generally were requested to make on that day. When I arose to speak on Foreign Missions, I suggested to the congregation that there need not be any conflict between the request that they invest in Liberty Bonds and my mission to talk to them about Foreign Missions; that they could purchase the Liberty Bonds for the Foreign Mission Board. A letter just received from Dr. Pickering, the pastor of the Franklin Square church, informs me that one member of the congregation, at least, took the hint and has pur-

chased one of these bonds for the Board. A similar bit of good news comes from one of the counties of Virginia where an honored Baptist Judge invested a thousand dollars in one of these Bonds in the name of the Foreign Mission Board of the Southern Baptist Convention.

The two incidents suggest the heading to this article, LIBERTY BONDS AND ANNUITY BONDS. The Foreign Mission Board is, as the whole denomination is coming to understand, facing a great world task. There is nothing plainer in present world conditions for a discerning Baptist to see than that the denomination is facing such opportunities and such responsibilities for world service as it has not faced in the whole course of its history. The hour for Baptists to show their metal, and to prove that they can see an opportunity and have the courage of faith to embrace it, is upon them. It is a sublime moment in the history of a people who preach a personal faith and democratic principles. We will enter into doors of opportunity now, or failing to do this, will in the future knock in vain.

The hour finds thousands of Southern Baptists with spare money. If they really want to see their future denomination fulfill its mission, perform its great service for the world, do honor to their Lord and find even larger opportunities for service, they have the power of executing this desire by the use of money now in their hands for investment. By making the Foreign Mission Board the beneficiary of their surplus wealth, they can give the Board and the denomination freedom from present financial embarrassment and a chance to turn present conditions to the advantage of the gospel of Christ.

#### I. LIBERTY BONDS.

These Bonds purchased in the name of the Foreign Mission Board will not give the Board a large income in the interest which they yield, but they will give the Board good security, and if large numbers of our people would do as the two friends referred to above have done, the total receipts would constitute a large supplement to the current contributions of the churches, and bring ease to a greatly embarrassed situation. I doubt not that Southern Baptists have invested several million dollars in these bonds. How many of them have remembered the Foreign Mission Board in this investment of surplus money?

#### 2. ANNUITY BONDS.

The Foreign Mission Board is itself issuing bonds, and already a considerable number of our people have found in these an opportunity to help the Board in its great work. The security which the Board offers those to whom it issues these bonds is as good as any security investors can find. The Board, which is a five million dollar corporation under the laws of Virginia, invests the money put into these bonds and preserves the principal until those who buy the bonds die. There is not a remote probability that anybody will ever lose any money by the Foreign Mission Board. In seventy-five years of its history no one has lost anything. The Board pays a better dividend than does Uncle Sam. The lowest rate of interest which the Board pays on Annuity Bond, is 3 1-2 per cent.; from that up to 8 per cent., according to the age of the person who makes the investment. In the case of the Annuity Bonds, as in the case of the Liberty Bonds, there are no taxes, or other expenses involved.

(Literature on these bonds sent free).

Are there great numbers of our people who are deeply interested in Foreign Missions, and who would like to see the Foreign Mission Board rid of its present financial embarrassment and out on a great program, who will talk to men and women about these two forms of investment in the interest of Foreign Missions? Let me make two suggestions:

1. That Liberty Bonds and Annuity Bonds be made a subject for discussion in every Woman's Missionary Union in the South, and that the women organize a campaign to get men and women to make these investments for the Board and increase its power for doing good. I believe that there are possibilities in this suggestion for the Women's Missionary So-

cieties large as any line of Christian service which they can find.

2. I suggest, also, that pastors preach on Liberty Bonds and Annuity Bonds, and tell their people how they can thus help their denomination meet a great day in Baptist history.

If these two suggestions should be heeded and a real South-wide campaign should be put on with local churches as the center of it, we can go to the Convention next year with a record of such achievement for this great work as was never reported before, and relieved of an embarrassment which is burdening the heart of every man connected with the Foreign Mission work, every missionary on the field, and every thoughtful denominational man or woman in the South. It seems to me that at this time when men and women have their thoughts turned to the investment of their surplus wealth, a great opportunity is given to missionary leaders and missionary pastors to serve this world enterprise. Take the suggestion, my dear fellow workers, and let us have some reports from the campaign.

#### SOME CORRECTIONS.

I want to correct one or two errors to be found in the very excellent article by Dr. C. C. Brown, recently published in several of our Baptist weeklies. His article is entitled, "That Four Million Dollar Fund for the Old Preachers."

Now there is no four million dollar fund at all for old preachers. The Commission who have this matter in hand, the most of whom reside in Nashville, and the others in easy access thereto, have had but one meeting, June 11th, and the amount of the old preachers' fund was not mentioned at all except in a very general way.

The error seems to have crept in in this way: In reading the report of the committee before the Southern Baptist Convention, reference was made to four million dollars as a mere matter of illustration; whereupon a reporter of a New Orleans daily seems to have caught the figures, and in the next issue of his paper represented Southern Baptists as undertaking to raise four million dollars for the old preachers' fund. One secular paper got it from another, until within a few days it had gone the rounds. There is no four million dollar fund at present, nor any other stated fund. The first the Commission decided to do at its recent session in Nashville was to find a plan upon which to begin work. That is what we are now doing; we are formulating a plan of procedure. When this task is accomplished, we shall then turn our attention to the amount to be raised, and to other questions as well.

Another thing—the fund of One Hundred Thousand Dollars offered by the Sunday School Board, and accepted by the Convention, is not in the hands of the Commission at all, but is at present held by the Sunday School Board as Trustee until further orders of the Convention.

One other thing—Dr. Brown is mistaken in thinking that the Commission must remain idle after finding a plan of procedure until the next session of the Convention. The Convention authorized the Commission to go right ahead and to do whatever, in their judgment, may be necessary for putting the movement into permanent effect. That gives the Commission authority to deal with the very questions referred to in Dr. Brown's splendid article.

The Secretary of the Commission invites correspondence, and would be glad to have the brethren discuss the matter in the press.

WM. LUNSFORD,  
Secretary of the Commission on Ministerial Relief.  
Nashville, Tenn.

#### HELP NOW!

The very greatness of the work Union University is doing makes it difficult to meet current expenses. Funds are much needed right now. If you design your contributions for Union University, so designate them when sending them to Dr. Rufus W. Weaver, or to Dr. J. W. Gillon.

G. M. SAVAGE.



### VIRGINIA LEADS—OTHERS SHOULD FOLLOW PROMPTLY.

A. J. Barton.

It is proverbial among Southern Baptists that Virginia is forward in every good work. As usual she leads now in the Temperance and Prohibition cause.

A few days ago I made a statement in the denominational papers requesting contributions to defray the expenses of the Commission appointed at New Orleans to visit Washington and present a memorial to the President and the Congress protesting against any increase in taxes on intoxicating liquors for revenue and urging ational Prohibition as a war measure.

Virginia is the first to respond. A letter from Mrs. Dorcas Johnson, Route 1, Hickory, Va., Lake Drummond church, Portsmouth Association, says: "I have just read the report of Temperance Committee of the S. B. C., and wish to send something—even though the amount be small—to help defray the expense of the Commission. Enclosed you will find \$— for same."

Others ought to follow immediately. The matter is important. A telegram just received from Mr. Tumulty, Secretary, to the President, says: "The President will be glad to receive your committee at two fifteen o'clock Wednesday afternoon, June twenty-seventh." Accordingly the Commission has been called to meet in Washington on that day to present the memorial.

The members of the Commission ought not to have to defray their own traveling expenses. I do not believe that our Baptist brethren and sisters throughout the South will allow this. Remittances should be sent to A. J. Barton, Chairman Committee on Temperance and Social Service, Dallas, Texas. Every cent will be carefully applied and accounted for to the Convention.

Let there be no fear about an excess. The Committee on Temperance and Social Service has had other important matters committed to it by the Convention and will have considerable need for funds during the year if it is to meet the situation and opportunities growing out of the war.

Dallas, Texas, June 21, 1917.

### DEDICATION AT THE ORPHANAGE.

Sunday afternoon, June 24th, marked a great day in the history of the Orphanage. The Baby Building and the Superintendent's Home were dedicated with appropriate services. The completion of these two buildings makes a splendid group and fits the Orphanage more adequately to do its great work. The entire Baptist brotherhood of the State would have been proud to see this group of buildings that their generosity has made possible. Special honor is due Superintendent W. J. Stewart for his tireless and capable services in helping to plan the buildings and to place this great cause upon the hearts of the people of the State. Just five years ago the present site for the Orphanage was selected and a group of buildings projected. The Board of Managers of the Orphanage and especially its president, Mr. William Gupton, have given loyalty and great attention to all features of the Orphanage. The Baby Building was provided for through the gifts of the women and the young people of the State. We are glad to mention the fact that Miss Anne White Folk, editor of the Young South Department of the Baptist and Reflector, was a splendid leader for the little folks, and as a result funds have been contributed for the building and the Young South room has been artistically furnished and thoroughly equipped. A large and representative crowd visited the Orphanage and enjoyed the dedicatory services.

Order of service, Rev. W. J. Stewart presiding:

Processional of children to the Baby Building.

Songs by the children.

Scripture reading and prayer by the editor.

Address of presentation of the building, Dr. I. J. Van Ness.

Address by Dr. Allen Fort.

Dedicatory prayer by Rev. I. N. Strother.

SEND US A NEW SUBSCRIPTION.

### DIVINE JUSTICE.

Robert came home from church in a thoughtful mood. "As far as I can see," he said to his father, as they walked along, "real success in life depends not upon goodness, but upon cleverness. Everywhere I see bad men enjoying long-continued prosperity and health and happiness, and conscientious, earnest men and women suffering from poverty and ill health and loneliness and despair. If there were One Who controlled the universe, and Who cared, could it be so?"

"I think," said his father, "that you expect the Almighty to reward and punish as human fathers do. When you were a little boy, I used to tell you that if you would keep your shoes shined I would give you a book, or a knife, or a pair of skates, or any other suitable reward. I used to say also that if you were tardy or impertinent, I should whip you, or send you to bed, or keep you from going to the circus, or inflict any other punishment that seemed to me just. The rewards I offered and the punishments I threatened had no inherent relation to the virtue or offense that brought them."

"You mean that they were arbitrary?" asked Robert.

"Exactly," answered his father. "But God's rewards and punishments never are. Divine rewards and punishments are always such as naturally result from the thing done. The richest man in the world may be the wickedest. The amount of his wealth depends not on his goodness or his badness, but on his obedience to the laws of the increase of wealth. If the wickedest man on earth most perfectly obeyed the laws of physical health, he would be the healthiest man on earth."

"Isn't that just what I said?" asked Robert. "If a bad man be clever enough he can reap his reward and go scot-free. Goodness doesn't matter!"

"Nothing in the universe matters so much!" answered his father. "Nothing in the universe is more certain than that evil will be punished. Its punishment is the most awful that the mind of man can conceive. The punishment of evil is the increase of evil in the soul of the offender. The dishonest man, by his dishonesty, becomes capable of greater dishonesty. He becomes dishonesty incarnate. At last he fails to know even the meaning of the words 'honesty' and 'dishonesty.' So it is with impurity. The man who has given himself over to impurity, literally becomes impurity; he can not distinguish between the pure and the impure. He doesn't really know what the words mean! So it is with meanness and with every other evil. It would be infinitely less hideous to be beaten or to be burned than it is to be transformed into the likeness of the evil we have committed!"

"But in what lies the reward for the suffering good man?" Robert asked.

"His reward never can fail," answered his father. "The reward of being honest and generous and clean is no little insignificant thing such as unthinking men would be glad to have it. If, after a man had tried for years to live up to his best, the Almighty should give him a roll of \$1,000 bills, he would not doubt His care. But how infinitely greater than that is the sure reward God gives him!"

"What is the reward for being honest under great temptation? It isn't a little thing like being made governor of a state; it's an infinitely bigger thing. It is that the man becomes more honest. The reward of controlling your temper isn't something like a house and lot; it is the reward of having a strong character, perfectly controlled."

"If God should say to us that if we trifled with our moral sense, for these coming twelve months, He would cut off our hands or put out our eyes, we'd be pretty careful! But God says more than that. He says, and every one of us knows He says, that if we trifle with our moral sense, we'll degrade ourselves and stifle the divine in our souls, and

### OUR BOOK CORNER

All Books Noticed will be Sent by the Baptist and Reflector on Receipt of Price.

"The Present-Day Sunday School."—P. E. Burroughs, D.D. Fleming H. Revell Co., New York. Price, \$1, net.

Books on the Sunday school are rapidly increasing, so much so that one must be discriminating in their selection. The present book is aptly described in its sub-title, "Studies In Its Organization and Management." Dr. E. Y. Mullins, in the introduction says: "Dr. Burroughs has studied the Sunday school at close range. He has had a thorough pastoral experience in teaching, not only in the Sunday school, but in teaching the leaders. He has a fine sense of the value and importance of organization and system. He has presented to us in the pages which follow an admirable study of the whole range of Sunday school organization." There are four general divisions of the book: "Introductory Studies," "Studies in Grading," "Studies in Departments," "Studies in Administration." Under the last Dr. Burroughs has given an unusually helpful chapter upon Sunday school architecture. He not only says what ought to be done, but gives several of the most suitable drawings of the best type of Sunday school building. Dr. Burroughs has not been content to gather what has been well said by others, but makes a real contribution to his theme. He gives helpful references in each department to the best literature for larger study. His style is lucid, but strong. We should be glad to see a large sale for the book.

"Someone and Somebody." Porter Emerson Browne. The Bobbs-Merrill Co., Indianapolis, Ind. Price, \$1.35, net.

A reprint from a serial. An attempt at the humorous, but the present reviewer wonders why it should have been printed at all. The story of a young man who suddenly came into an inheritance and how he found himself and his heart's desire. There are some good things in the book by way of digression and some really bright sayings, but the work is marred by cheap slang. Those who care for the light without much tax on thought will perhaps find some amusement and recreation with an occasional jolt upon serious and substantial things.

"The Light in the Clearing." Irving Bacheller. Bobbs-Merrill Co., Indianapolis, Ind. Price, \$1.50. The story revolves for interest about Silas Wright, a friend and fellow-worker of President Van Buren. The character of this little known, but great man, gives dignity and pathos to the story. The main hero,

that we must die!

"If God should tell us that if we'd be true to our best for a few years, He'd make us enormously rich, we'd try harder, I'm afraid. But God says more than that. He says that if we will be true to our best, we shall grow nobler and stronger and more divine. He will give us not a crown of gold, but a crown of life! Divine rewards and punishments are sure. One is the most awful thing that man can conceive; the other is too wonderful for man adequately to appreciate."—Youth's Companion.

### PRACTICAL RELIGION.

John Bacon, the noted English sculptor, whose genius was immortalized in prose by Lord Macaulay and in verse by the poet Comper, was a man of pronounced and practical piety. No matter how much he was occupied with business, how exalted by applause, or how tempted by wealth, religion was always his greatest concern.

One day, when Bacon was hard at work in his studio, a lady visited him, and in the course of the conversation he happened to make a remark about religion. The lady then said, "My religion is to fear God and keep his commandments." Then she showed plainly that she did not care to discuss religion any

however, is young Bart Baynes, whose rearing, education and career carry a certain impulse to better things for those who care to see the struggles of youth with their crowning glory. There is just enough romance to keep one wondering if the youth will attain the girl of his dreams. One of the finest sayings that one might well remember occurs in the epilogue:

"Wanted by all the people—

A servant  
Born of those who serve and aspire  
Who has known want and trouble  
And all that passes in The Little House  
of the Poor:

Lonely thought, counsels of love and  
prudence,  
The happiness born of a penny,  
The need of the strange and mighty  
dollar

And the love of things above all its  
power of measurement.

The dreams that come of weariness and  
the hard bed,

The thirst for learning as a Great De-  
liverer."

This is by no means the strongest production of Irving Bacheller but will bear reading.

"Fares, Please!" Halford E. Luccock. Abingdon Press, Cincinnati and New York. Price, 75 cents. This is a charming, out-of-the-usual book. It consists of 38 short chapters in which illustration and incident are graciously woven to suggest a spiritual lesson. The style is delightful, suggestive and racy. One is apt to read on to the end and, having finished, will regret having read it because the pleasure of reading will have been taken away. Pastors could find a number of striking ideas for sermons, a thing which few books provide. In speaking of these short chapters the author in the foreword says, and the saying is an illustration of his vivid style: "Its covers open on an orphan asylum rather than a family. Like the inmates of an Orphans' Home, its chapters are many and are all small; they are dressed in but the plainest workaday gingham and calico; they are all waifs—picked up on widely-scattered lanes of observation. Yet for a' that, they are not entirely unrelated. They are on speaking terms with one another, and try, at least, to speak a common language of faith and hope. They all believe that life is an affair of great zest and great prizes, and they share together the conviction of Arthur Hugh Clough that 'Life loves no lookers on at his great game.'"

further; whereupon Bacon said quietly, "Do you not recollect that it is said, 'They that fear the Lord spake often one to another?'"

In other words, he believed that if two people with true religious feeling met they should never be afraid or feel embarrassed to talk about their religion.

On the day of his death, Bacon desired to bear such testimony that it would be lasting and have a good influence upon others, and so he dictated the following and requested that it be placed near his grave:

What I was as an Artist  
Seemed to me of some importance  
While I lived; but  
What I really was as a Believer  
In Christ Jesus  
Is the only thing of importance  
To me now.  
—Home and School.

A bright little girl, aged 4, and her brother, aged 6, were spending the night with their aunt. When bed time came their aunt asked them how they said their prayers. The little boy answered, "Sometimes I say them to muddle's knees and sometimes to the side of the bed." "And how about you, little girl?" asked the aunt. "Oh, I don't need to pray, I sleep with daddy."



## 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 spoke in the morning on "Some Things for Which We Are Commanded to Pray Definitely." At night the S. S., B. Y. P. U. and church service united in a special program on the "Orphanage," at which time the regular offering was made to the Orphans' Home. Good hot-weather attendance at all services.

North Edgefield—Pastor Duncan spoke on "God's call to a Backslidden Nation," and "The Laborer and His Wages." One by letter. 211 in S. S.

Judson Memorial—Pastor C. F. Clark spoke on "The Effectual Working of the Word," and "The Dynamic Gospel." 130 in S. S. Good Union.

First—Pastor Allen Fort spoke on "The Golden Rule," and "The Mountain of Temptation." Two under watchcare, two for baptism, seven baptized. 290 in S. S.

Lockeland—Pastor W. R. Hill spoke on "The Resurrection of Jesus." No night service. 191 in S. S.

Park Ave.—Pastor spoke on "The Coronation of the Faithful Christian." Song service at night. 145 in S. S. Very good Union. Very good congregations.

Seventh—Pastor C. I. Skinner spoke on "The Two Warring Queens—Sin and Grace." Bro. J. H. Wright preached at night. Good hot-weather congregations. Good S. S. and Union.

Grandview—Pastor J. F. Savell spoke on "Following Christ." Bro. Joyner of Arkansas spoke at night while the pastor continued the meeting with Shelby Ave. church. Usual S. S. and Union.

South Side—Pastor C. W. Knight spoke on "Education," and "The Bible."

Grace—Pastor W. Rufus Beckett spoke on "Russellism in the Light of the Scriptures." Three baptized at night service. 232 in S. S.

Franklin—Lieut. F. N. Butler spoke at both hours. Good services.

Calvary—Pastor A. I. Foster spoke on "Winning the World," and "With or Against Christ." 98 in S. S. Good day.

Third—Pastor Creasman spoke on "Christ's Appeal to the Heroic," and "The Absence of Jesus." 224 in S. S. Two additions. Large audiences. Church debt paying campaign launched enthusiastically. Great day.

Bradshaw—Pastor C. G. Hurst spoke on "Taking the Land for Christ," and "The Court From Which There Is No Appeal." One conversion and renewal at night service. 72 in S. S.

Centennial—Pastor J. Henry DeLaney spoke at night on "Christ's Death a Voluntary Act." Rev. L. A. Hurst of Knoxville spoke in the morning on "Things that Make a Church Strong." Good S. S. and Union.

Una—Pastor S. N. Fitzpatrick spoke in the High School Building on "Evidences of Salvation." Good S. S. The little congregation starting to rebuild church-house, and we are in great need of help from other churches.

Central—Pastor John R. Gunn spoke on "Place of the Church in the World," and "Our Boys who are Going to the Front."

Worshipped with Dr. Gunn in the morning; heard a fine sermon on "The Place of the Church in the World." Preached at night to a good congregation at the Seventh church. Fine interest. I go to my new field at Milan next Sunday.—J. H. Wright.

### KNOXVILLE.

Mountain View—Pastor W. C. McNeeley spoke on "Christ Is All and In All," and "Gain of Religion." 208 in S. S.

Oakwood—Pastor Wm. D. Hutton spoke on "The Exalted Life," and "The Perishable and the Imperishable." 268 in S. S. Excellent day for hot weather.

Lonsdale—Pastor J. C. Shipe spoke on "Christian Education," and "The Sin of Neglect." 255 in S. S. Collection for Christian Education, \$16.75.

Central, Fountain City—Pastor A. F. Mahan spoke on "The Nature of a New Testament Church." Bro. J. H. Bowman

spoke at night. 217 in S. S. One by letter.

Euclid Ave.—Pastor W. M. Griffith spoke on I. Peter 4:17. Dr. J. Q. A. West spoke at night on "A Deeper, Broader and a Bigger Vision." 206 in S. S. Good day.

Lincoln Park—Pastor T. E. Elgin spoke on "Christian Courage," and "Victory After Dark Hours." 182 in S. S. Two by letter. Preparatory service to evangelistic meeting.

Grove City—Pastor J. F. Williams spoke on "Christ Our Substitute." Bro. Mize spoke at night on "Faith." 164 in S. S. One baptized.

Third Creek—Pastor Geo. M. Reeves spoke on "Spiritual Connection with God," and "Fortunate Noah." 155 in S. S.

Burlington—Pastor J. H. Ponder spoke on "What Shall We Teach Them?" and "A Simple Mystery." 147 in S. S.

Fifth Avenue—Rev. A. F. Mahan spoke in the evening on "The Judgment." No preaching in morning. 130 in S. S. Two by letter.

Powell—Pastor J. R. Evans spoke on "Hidden Manna," and Eze. 29:32. 105 in S. S. Good prayer service and Union.

Mascot—Pastor, Homer Smith. Bro. S. G. Wells spoke on "The Word Made Flesh," and "The Gospel to All the World." 101 in S. S.

Gallagher's View—Pastor R. E. Humphreys spoke in the evening on John 10:10. No morning preaching. 81 in S. S. Pastor away during morning service to hold funeral.

Lyon's Creek—Pastor C. A. Johnson spoke on "Seeing First Evidence of Conversion," and "Repentant or Perish." Extra large congregations.

Bell Ave.—Pastor U. S. Thomas spoke on John 17:3, and "The Supper at Bethany." Good S. S. and Union.

Beaumont—Pastor H. Massengill spoke on "Some Things to Fear," and "Baptism." 321 in S. S. Eleven baptized. One by letter. Large audiences.

First—Pastor, Len G. Broughton. Dr. Rufus W. Weaver spoke in the morning on "Christian Education." Chas. P. Jones, assistant pastor, spoke at night on "The Second Coming of Christ." Dr. Broughton is at Johns Hopkins Hospital for treatment. He is doing well.

Broadway—Pastor Lloyd T. Wilson spoke on "Doing Good," and "Is the Devil Dead?" Eight baptized. Two by letter.

Calvary—Pastor S. C. Grigsby spoke on Isa. 6:8, and "The Eternal Choice." 108 in S. S. Fine day. Pastor spent a brief stay in Nashville Thursday and Friday.

### CHATTANOOGA.

First—537 in Bible School. Chaplain Lee Owens of the 6th Infantry preached both morning and evening.

St. Elmo—Pastor Oscar D. Fleming preached on "Sanctification" and "A Foolish Decision." One by letter, one waiting baptism. 151 in S. S.

Central—Pastor E. L. Grace spoke on "A Lad and His Dreams" and "Phoebe, a New Testament Business Woman." 179 in S. S.

Hopewell—Rev. G. A. Chumm preached on "Citizenship in the Kingdom of Christ." Large congregation. A great spiritual service. 100 in S. S.

Highland Park—Pastor Keese preached at both hours, subjects, "The Great Offensive" and "Nicodemus." Fair congregations. 225 in S. S. Campaign on this week to clear off debt.

Layman W. C. Sundley visited New Prospect Church, near Opison, and spoke on "Christian Education in the Many," and took an offering of \$5.66 for Christian education.

Chamberlain Ave.—Pastor G. Theodore King spoke at both hours on "Christian Education" and "Why Men Go to Church." 131 in S. S. Fine Union.

Rossville—Pastor J. Bernard Tallant preached on "A Castaway" and "Hell and Its Crowd." 230 in S. S. Splendid day.

East Chattanooga—Pastor J. N. Bull

preached at both hours, subjects, "After Death, Where?" and "A Slacker in God's Kingdom." Two joined by letter; baptized two. 170 in S. S.

Woodland Park—Pastor McClure preached on "Be Ready to Every Good Work" and "The Work of the Holy Spirit." Two baptized. 95 in S. S. Splendid audience at each service.

Alton Park—J. W. Wood, pastor. 168 in S. S. Christian Educational program observed at the morning hour. "Good crowd. Union services at M. E. Church at night by the writer, subject, "He Went a Little Further" (Matt. 26:39).

Oak Grove—Pastor E. J. Baldwin spoke on "Prayer." Dr. J. B. Phillips spoke at night on "Prepare to Meet Thy God." 193 in S. S. Large congregations. Good day.

East Lake—Pastor W. E. Davis preached at both hours. Morning subject, "The Blood of the Lamb, the Conquering Weapon." Evening, "Playing the Fool." 138 in S. S. One addition. A splendid day.

North Chattanooga—Pastor D. E. Blalock spoke on "The Helping Hand" and "The Glories of Sacrifice." 107 in S. S. Very good day.

### MEMPHIS.

La Belle Pl.—Pastor D. A. Ellis spoke at both hours. Five received; two for baptism and three by letter. 231 in S. S. We are having additions almost every Sunday.

Boulevard—Pastor T. N. Hale preached at both hours. Morning subject, "Reconciled to Your Brother." Night, "An Appeal to Young Men for Consecration of Their Powers." 177 in S. S.

McLemore Ave.—Pastor Roswell Davis preached at both hours. 121 in S. S. Three baptized.

New South—Mr. Burke preached at both hours. 99 in S. S.

Temple—Pastor J. Carl McCoy spoke at both hours on "Rest for the Christian" and "Rest for the Sinner." 241 in S. S. Two by letter.

Union Ave.—Pastor W. R. Farrow preached at the morning hour on "Christian Education." Evening subject, "Soul Thirsting After God." 167 in S. S. Fine congregation at evening hour. Good B. Y. P. U.

Central—Pastor preached. Two by letter. 227 in S. S.

First—Pastor Boone spoke at both hours.

Trinity—Haynes Brinkley preached at both hours. Addressed S. S. in morning on "Christian Education."

Seventh St.—Pastor S. A. Wilkinson spoke at both hours. Two additions, 3 baptized. 246 in S. S. B. Y. P. U. work in good shape.

Germantown—Good crowds and S. S. Interest is growing. Fine spirit. 54 in S. S. Work at Forest Hill doing nicely.

Highland Heights—Pastor E. G. Stout spoke on "Intercessory Prayer," and "The Prodigal of the Old Testament." Addressed S. S. Union at Calvary.

Prescott Memorial—Pastor E. L. Watson spoke on "Divine Compassion," and "The Heavenly Scene Before the Throne."

Bellevue—Pastor R. M. Inlow spoke to large crowds. Two weeks series of meetings closed. Forty professions of faith and 31 additions to church. The pastor did the preaching. The church was greatly revived.

Rowan—Pastor J. E. Eoff spoke on "And the disciples Went and Did as Jesus Commanded Them." Our meeting closed last night. Fourteen professions. Sixteen additions. 93 in S. S.

Calvary—Pastor Norris spoke on "Christian Education," and "Embarrassing God." Good S. S. One funeral. Work encouraging.

Erin—Pastor O. C. Peyton spoke on "God's Command to Pray," and "Paul's Life Purpose." Congregations increasing in size and interest shown. A community spirit among Cumberland City people that is beautiful and helpful in the Lord's work. Dr. Ryland Knight will assist in a meeting at Cumberland City later on. We ask the prayers of God's people.

South Harriman—Pastor J. H. O. Clevenger spoke on "Abide With Us," and "Samson's Mistake." Good congregations. 116 in S. S. \$5 for Christian Education. Second Sunday in July our home-coming and roll call day. Members especially requested to be present.

## THE BLACK PROPHET.

The author of that thrillingly realistic portrayal of present-day life,



"The Black Prophet," has founded his story on the statements of accepted historic writers and on present-day happenings. His astounding revelations constitute one more proof of the fact that oftentimes truth is stranger than fiction. Among the authorities consulted are the following:

1. "History of Inquisition"—
2. "The True Religion—Catholic"—Rev. T. Baddeley.
3. "History of the Popes"—Thos. O. Summers.
4. "Catholic Ceremonies—Catholic Book of Instruction."
5. The Wm. Lloyd Clark Library.
6. "Oats of Rome and Papal Curses"—Clark.
7. "The Priest and the Woman"—Mrs. Wm. Clark.
8. "Fifty Years in the Church of Rome"—Father Chiniquy.
9. "The Confessional and the Woman"—Father Chiniquy.
10. "Why Priests Should Wed"—Clark.
11. "The Campbell-Purcell Debate."
12. "America or Rome, Christ or the Pope?"—Brandt.
13. "The Sin of Priests"—Introduction by Rev. John Scott Carr, D.D.
14. Ex-Priest Crowley's books.
15. "Awful Disclosures," by Maria Monk, attested by Catholic history.
16. "Romanism as It Is"—Rev. S. W. Barnum.
17. "Cross and Crown"—History of the Alpine Church.
18. "History of Religious Wars of France."
19. "Life of Bloody Mary"—A Catholic.
20. "The Blight of Mexico"—Gilbert O. Nations.
21. "The Romish Inquisitions"—J. F. Cross.
22. "Fox's Book of Martyrs"—Fox.
23. "Campbell's Authorities in Debate"—Gard, Baronius, Liguori and Dupin, etc.
24. "Romanism Capitulating Before Protestantism."
25. "The History of the St. Bartholomew Massacre," etc., etc.

It is the duty of every patriotic citizen to read, to talk about and in every possible way to promote the sale of this greatest of all anti-Catholic documents. Another large edition has just come from the press. Decorated cover. Jacket in colors. Price, postpaid, \$1.35. Send orders to BAPTIST AND REFLECTOR, Nashville, Tenn.

Ball Camp—Pastor D. W. Lindsay spoke on "Shifting Responsibility," and "Prayer." 136 in S. S. Raised \$5 for education. Will be at Coal Creek for a revival for a few days.

Knob Creek—Pastor W. A. Masterson spoke on "God's Mercy Manifest." 122 in S. S. Largest S. S. for some years. Pastor spoke at Ellijay at night to an immense audience.

Hopewell—Good services. Took part in Masonic decorations at Hartsville in afternoon. Large gathering and tender addresses.—John T. Oakley.

Jacksboro—Pastor D. A. Webb spoke on I. Cor. 10:5, and Ps. 87:3. 122 in S. S.

A sportsman came to grief at the first fence. Pluckily remounting, he met the same fate at the second attempt. Asked the cause of his disasters, he said: "It vos like vis. Ven ve koms to ze first fence, I did zink my horse vud jomp; bot he did not jomp, so I vent over his head. Ven ve koms to ze second fence, I did zink he vud not jomp; and he did jomp, so I vent over his tail."—Ex.



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

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

Those receiving Diplomas during May are as follows:

Zack S. West, Doyle, Zella Mai Collier, Mrs. S. C. Groom, C. F. Dalton, Mrs. C. F. Dalton, Mrs. W. P. Glisson, Mrs. O. H. Hembree, Mrs. O. F. Huckaba, Mrs. H. L. Knight, Cynthia McIntyre, Mrs. C. H. Parish, Mrs. A. L. Roberts, Sarah Annie Skinner and Lavenia Sparks, all of Jackson.

Those receiving the Read Seal:

Zack S. West, Doyle; Myler Birdsong, Mrs. R. S. Brown and Mrs. J. L. McAlliey, Jackson; E. C. Harris and Robert L. Mantooth, Jefferson City.

Those receiving the Blue Seal:

Mertie Chapman, Covington; Roy C. Gray, Doyle; Mrs. J. J. Burnett, Jefferson City; Mrs. C. B. Hall, P. A. Lancaster and Mrs. P. A. Lancaster, Memphis; Rev. J. W. Storer, Ripley.

Classes registering: Fidelis, Walnut Hill, Harriman.

The result of the Institute at Lewisburg is very satisfactory. Those finishing the entire book under Mr. Ladd are: Mrs. Walter Drake, Mrs. W. M. Ensley, Miss Velna Griffiths, and Mrs. W. N. Bills. These merit the diploma and the same have been sent them from the Nashville office. Lewisburg is growing nicely and it seems that that church, after a long, hard struggle, will come to its own after all.

W. D. Powell, Mrs. J. A. Farmer and J. R. Humphries have finished the last book in the course and have been awarded Seal 8. This is the last of a class taught by Mr. Filson two weeks ago. These are from the Highland Park Baptist church.

Following are the gifts to the Tennessee College Student Fund up to date: R. A. Klutts, Ripley, \$1; H. B. Alexander, Nashville, \$1; Sterling Fort, Clarksville, \$1; Island Home Union, Knoxville, \$1; Tom Maston, Fountain City, \$1; Binghamton Union, Binghamton, \$1; Mrs. R. A. Lassater, Fayetteville, \$1; Belle Ave. Union, Knoxville, \$5; Seventh Union Memphis, \$1; George Mitchell, Estill Springs, \$1; White Pine Union, White Pine, \$1; Central, Fountain City Union, \$1; First Church Union, Memphis, \$3; Bellevue Union, Memphis, \$2.25; Martin Senior Union, Martin, \$1; Mt. View Union, Knoxville, \$1; Rev. Roswell Davis, Memphis, \$1; South Harriman Union, Harriman, \$1.25; Ridgedale Union, Chattanooga, \$1; Tabernacle Union, Chattanooga, \$4; Crossville Union, Crossville, \$1; Auburn Senior Union, Auburn, \$1; Humboldt Union, Humboldt, \$1; Gillespie Ave. Union, Knoxville, \$2; Smithwood Union, Knoxville, \$1; Madisonville Union, Madisonville, \$1; Valley Grove Union, \$1; Broadway Union, Knoxville, \$2; Mulberry Union, Mulberry, \$1; W. Earl Robinson, Chattanooga, \$1; McMinnville Union, McMinnville, \$2.50. Total to date, \$45.

This does not include the gift of the writer. We hope to have a fine nest egg to begin next year's work with. It is our hope that we may keep a girl in the school all the time.

Chattanooga, Tenn., June 14, 1917.

Dear Brother Hudgins:

This week am at Rock Hill (Warren's Bluff). We are having a fine class in the afternoon and large crowds at night. Mr. Jo Deer is the superintendent. We organized a Convention Bible class Sunday and he has promised to organize a B.

## WOMEN SUFFER

### MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Pepton Pills after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency. Price of each \$1. Ask your druggist for them.

rean and Fidelis next Sunday. There is fine prospect here, but lack leaders. The young people here are like they were over at Auburn. Am enclosing a personal letter. This boy was one of the "Dirty Dozen" when I went to the Park and began my work there. He was one of the finest boys I won. I am so proud of him. Sometime soon when you get a chance, write him a letter of encouragement. We could never get him to take the President's place when he was at home. I will spend two days in Jackson and then go to Parren's Chapel for three days, Saturday to Tuesday. Will then come on to Nashville Thursday. Am having pretty good success in planning the Associational organization. Got one for Beech River and two for Central, Beech River will meet the second Sunday in October.

Hope you are feeling all right now. With kind regards, Yours truly,

V. B. F.

The schools in Holston Association were conducted by Rev. J. N. Monroe, the Associational missionary, and all but one proved to be very successful. He had a fine class at Bluff City, and this will be reported later. He got started a class at Pleasant Plains, which will be finished later on. At Erwin the school was interfered with by the serious illness and death of Mr. Haynes, the father of Rev. J. K. Haynes. The funeral was held on Friday of the Convention and thus the work did not start until Friday night. Under these trying conditions we had a small crowd and the convention did not get started well until Saturday morning. Dr. George Green is the president, and was present and made some splendid addresses. Several took part on the program, and all made good talks. Among those taking part were Brethren Monroe, Tucker, Haynes, Hudgins, Green, and several of the ladies present. On Sunday we had a fine day and got some things started that will mean much to the church and school later on. They elected some new officers and added about ten classes. The workers pledged themselves for a training school, where they will take up the Manual and study for more efficient work. This is a great church and bids fair to become a mighty power in that section of the country. They have a possibility of more than 800 for that Sunday school. On Sunday evening we attended their B. Y. P. U., and heard a very fine program rendered by their young people. The Union elected some delegates to the State Convention and raised money to defray the expenses of same. After the Union was over the young people had charge of the regular service in the auditorium. The president of the Union presided and conducted one of the most unique services that it has been our privilege to hear. Young Mr. Jesse Brown, a young boy of about 17 years, made a fifteen-minute speech that surpassed anything that I have heard for some time. After a fine program of talks and songs it was our pleasure to talk to them for a few minutes. This was a great day and we certainly enjoyed every minute of the time spent in Erwin.

Mrs. J. I. Skyles, Dyersburg, writes: "Our Fidelis class has given \$15 to the Tennessee College educational fund, and now have three buttons on our class pennant. Our class is doing fine work. We gave a class \$17.50 to Home and Foreign Missions on Mission Day. We had two splendid girls from our class to graduate from Tennessee College, and, of course, we are very much interested in its success. We would like to have you come to see us soon and grade our school. Bro. Atwood is doing fine work with us, and we hope for better things in the future." Wish other classes would take note of this work and profit thereby.

Mr. Filson writes:

Kingsport, Tenn., June 7, 1917.

Dear Mr. Filson:

I had to work a little while tonight, so I thought I would write you a few lines as I have a lot of good news to tell you.

Last Sunday night we organized a B. Y. P. U., and I was elected president. We started with 22. Mr. Cox is going to teach us the Manual till next quarter, and then we are going to get quarterlies and start right. When we get lined up

good we are going to want you to come up and help us out. In other words, help us on the road to an A-1 B. Y. P. U.

Of course, Mr. Filson, I cannot be president or anything else, if you and my other friends back home don't pray that God may lead me, and help me serve our Union as I should serve it. I am real proud to hold the position, owing to the fact that I know God will guide me through, and that you all will be interested enough in me to pray that He will be right with me in all my undertakings that are in accordance with His will.

Effective the first of this month, I was made shipping and receiving clerk, both, with a salary of \$100 per month. I am feeling awfully good, and am thankful to God for my being here.

Let me hear from you every chance you get. I am always glad to hear from you.

Give the folks my kindest regards.

Respectfully yours,  
AVARY WALKER.

P. O. Box 101.

Now for the Encampment. Ovoca is now the center of interest for our Baptists of Tennessee. The date is July 30 to August 6. Don't forget this, please, everybody. Here are some of the Encampment speakers, which guarantee the success of the program: Dr. H. L. Winburn, Louisville, Ky.; Mr. L. P. Leavell, Oxford, Miss.; W. E. Holcomb, Quitman, Miss.; W. W. William, Jacksonville, Fla.; A. L. Aulick, Little Rock, Ark.; Dr. Austin Crouch, Murfreesboro; Dr. George Green, Johnson City; Dr. Spencer Tunnell, Morristown; Dr. R. W. Weaver, Nashville; Dr. J. W. Gillon, Nashville; Miss Dixon, from the Woman's organization; Dr. Finley F. Gibson, Bowling Green, Ky.; Miss Sadie Tiller, Murfreesboro; Rev. O. W. Taylor, Trenton, and others. This is a fine array of talent and those who attend this meeting will be well paid for their week at Ovoca.

Programs of the Encampment will be out next week. They are being printed this week. If you fail to get one, please let us know at once and the same will be sent at once. The preacher schools are all shaping up well for July and August. Get ready to attend these great meetings.

Let us have notes from your work. That is what makes our page interesting to all.

Miss Pearl Davis, Knoxville, writes: "We are on to Nashville 25 strong."

Mr. H. W. Bailey writes from Mulberry: "We are sending seven to the Convention from here, and they are the choice spirits of the state. Take good care of them for us. Our Union is in fine shape and we are learning the secret of the B. Y. P. U. work now and appreciate what it is doing for our young people. Shall see you in Nashville."

Mr. C. V. Hitchcock, McMinnville, writes: "Enclosed find check for \$2.50 for the student fund given by our Union. We are always glad to do our part in every good thing. We are sending delegates to the Convention from here."

## EFFICIENCY—FOR WHAT?

A young man of twenty-four stepped into a business office in a large city and walked up to the desk where an elderly man sat examining a bundle of papers.

"Look at that, father!" the young man said with a smile of pride. "I've made nearly one hundred on my efficiency chart! What do you think of that?"

The business man looked up at his son with a smile and a feeling of pride at his appearance, and then his eye fell on the list of questions put by the efficiency bureau that had interested the young man to compete with many others for the first place.

1. Are you physically sound and free from all traces of disease?
2. Can you apply yourself to mental labor without great fatigue?
3. Are you an exact mathematician?
4. Do you have any bad habits?
5. Would you be willing to employ yourself in a business that required honesty, quickness of judgment, keen intellect?

## Freckles-

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

6. Are you quick to see and take advantage of a business opportunity?

7. Are you in debt? If so, how did you become so?

8. Do you have extravagant habits of dress, amusements, or social life?

9. Can you secure good letters of recommendation from business men in the city who know you?

10. How much money have you ever earned, and how did you earn it?

The father read the list and then, without a word, reached for a sheet of paper and put down the following:

1. Are you a Christian? Would you follow the teachings of Jesus if to do so should result in the loss of money and position?

2. Do you have some great cause of humanity at heart, and are you ready to give your heart's enthusiasm for it?

3. Are you as active and as useful in some church as you are in your business of making money?

4. Do you pray and read the Bible daily?

5. Are you planning to do a man's part by sharing in the burden of good citizenship?

The father handed these questions to his son. The son read them, and his face paled and grew red by turns. He faltered. His father was a distinguished and deeply consecrated man who lived constantly the life outlined in the questions. The son respected him as he respected no other man.

"Father," he said finally, in a low voice, "that is real efficiency. I am going to try to live up to it; but right now I cannot answer those questions honestly and pass. It will take me a long time to qualify."

"It will take you all your life," his father said, gravely.—The Presbyterian Advance.

## HIS WIFE'S NAME?

- A chemist's wife—Ann Eliza.
- A civil engineer's wife—Bridget.
- A gardener's wife—Flora.
- A humorist's wife—Sally.
- A clergyman's wife—Marie.
- A shoemaker's wife—Peggy.
- A sexton's wife—Belle.
- A porter's wife—Carrie.
- A dancing master's wife—Grace.
- A milliner's wife—Hattie.
- A pianist's wife—Octavia.
- A life saver's wife—Caroline.
- An upholsterer's wife—Sophie.
- An astronomer's wife—Stella.
- A doctor's wife—Patience.
- A fisherman's wife—Nettie.
- A gas man's wife—Meta.
- A markman's wife—Amy.

## RENWAR RELIEVES RHEUMATISM.

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



## WOMAN'S MISSIONARY UNION

### WOMAN'S PART IN LOCAL CHURCH SUPPORT.

Since the time of our Saviour here upon earth, and the institution of the church, since the morning that the risen Lord said, "Go tell my brethren," since the disciples, both men and women, "went everywhere preaching the Word," since the days when Apollos was taught the way more perfectly by Priscilla, and Paul admonished that we help these women which labor in the gospel with us," woman has had her part in Christian work.

Were I presenting this subject to the great rank and file of Baptist women who constitute a large part of our church membership, I would feel it necessary perhaps to say some things which should not be needed here. I judge that you who are sufficiently interested in missions to make the requisite sacrifice of coming together in this Convention to plan for the on-going of the kingdom, are fully awake to the fact that woman has a large part to perform in the support of local church-work. And yet it may be helpful for you to consider with me today some of the phases of that support.

Let us then look at this great "labor of love" from three viewpoints, those of Purse, Piety and Personality.

First, the support of the purse.

The call for financial gifts have been so insistent that I fear sometimes we are in danger of losing sight of more important things. This is important. Financial giving has not been stressed too much, but other things have been emphasized too little. I speak of the purse first because I regard it of least importance of the three. The fact that you have a purse, that you have money in your possession, implies that you are responsible for the way you use it, and one day you must give account of your stewardship. Woman should not be wasteful; neither should she through fear hide her talent in a napkin, but should carefully guard that which is committed to her trust and cause it to increase. In the acquisition of money for her church she should use the same business methods that she employs in meeting the needs of the home. Nothing more is expected, and nothing more should be done. I shall not enlarge on this, save to say that she who would open her church doors to oyster and chicken-pie suppers is justifiable, and consistent in opening the doors of her home to provide similar feasts for the support of her family.

Woman should be able to give something to the support of her own church, and she should give liberally. The Bible that I read says, "let every one of you lay by him in store as God has prospered him," and I believe that "every one of you" means every church member, irrespective of sex, or age.

Added to the support by the purse should be that of Piety. Let us look well into the meaning of the word. Gushing sentiment is all out of place in the church of God; such superficiality is mockery; but there is a great need for genuine piety, the controlling reverence toward God, a loving conformity to his will, a religious devoutness that begets honor and obedience. This is its meaning, and this only is piety.

But how shall piety manifest itself? First, in heart; second, in head, and third, in hand, in motive, in thought, and in act.

Where shall it be manifest? First, in the home life. Perhaps the most difficult place of all is in the home, where the real self lives. An assumed piety may be worn as a cloak away from home, but to stand the test of home-life, it must be the genuine article.

Second, in the community at large, and, O, how great is the need of piety in the community life!

Then, third, surely it is to be manifest in the church. I believe that we need to more thoroughly support our church by our piety.

The last point is Personality. The support of the purse is good; of piety it is excellent; but the supreme gift of woman is a great personality. The need of the hour is for people who will live

for eternity rather than time, for people who will seek the genuine rather than the artificial, for people who will strive for personality rather than non-entity.

Our churches need the support of well-rounded characters whose influence shall be felt in the whole life of the people, drawing them toward the highest and best of all institutions, the church, and toward God, the Saviour of men, but before we can dispense, we must possess. Then it is well to know just how a great personality may be had. I suggest that it may be gained by:

First, preparation, through study and self-culture. This is a day in which we hear much of preparedness, and the dawn of a day in which we see its need in civil and political affairs. Even more is it needed in the formation of a strong personality. If we pass over the preparation period lightly, if we slip through it without sweat and struggle and conflict, we can never stand on the heights beyond, the heights of power. This gift of power comes only through a personal knowledge of God, the Holy Spirit, and Christ the Son. As one follows the call to obedience through paths of difficulty and sweeping tempest, he is led out into bright and shining paths of peace and understanding with his heart fixed, and his trust stayed on the great captain of his salvation. Then power, the stamp of God's approval, is placed on his life.

Then, again, personality comes through practice, the practice of things, high and noble, in the secret life, in the family life, in the community life, and in the church life.

The support of Piety, of Personality, should every Christian woman give to her church. This kind of support will cause it to grow and blossom as a garden, this kind of support and service will doubtless receive the commendation of the Master: "Well done, good and faithful servant, enter thou into the joy of the Lord."

MRS. W. R. FARROW.

### "LEAD US NOT INTO TEMPTATION, BUT DELIVER US."

Just now a temptation is assailing many of our W. M. U. women, and we must guard against it carefully and prayerfully. It is the temptation to lessen our contributions to missions, and give instead to war relief agencies. The hearts of our great American people are being stirred as never before, as we read and hear of the fearful sufferings abroad, in consequence of the cruel war, and our impulse is to give all, all, to relieve the starving, the sick, the wounded. And who can say that such an impulse is not noble? Surely no one! And when we know that our own brave, beloved American boys are going to the front, it makes us all the more anxious that no stone should be left unturned in order that their lives and their health should not be sacrificed needlessly. The call of President Wilson for \$100,000,000 for the American Red Cross is meeting a noble response. All over our country women are organizing into sewing and knitting bands to meet the immediate needs of army and navy, and they do it gladly, happily. Just here is where we are in danger—danger of forgetting the needs of our missionaries, danger of thinking that it won't make much difference if we give to the Red Cross this year instead of to Home and Foreign or State Missions, danger of curtailing our gifts to the Training School, the Margaret Fund, danger of overlooking our accustomed avenues of Personal Service. You must confess to it, sisters, that it IS a temptation. But we must resist it. Looking into the matter carefully, it seems that there is only one course for us to pursue—to give to all Mission causes, and to war relief agencies also. We must do both. The majority of our people are not rich in this world's goods, so in order to meet these tremendous needs we must make such sacrifices as we have never made before. We must practice economy in every way, eat plain food, wear our old clothes, and cut out luxuries on all lines. Will we mind doing this? Never! Rather will we rejoice that we can do these things. Let us give, give, give, until it pinches, and then some more. If England has measured up to her accustomed gifts for missions since the war began, surely we can do the same. Nowhere must our work lag, for lack of funds. The world, war-torn, agonizing, travelling in pain

and sorrow, is calling to us, and in the depths of our hearts, a voice is calling to us—the voice of God! What will the answer be?

MRS. AVERY CARTER.

### A STATEMENT FROM THE SECRETARIES.

To the Baptist Brotherhood of the Southern Baptist Convention:

Inasmuch as we have always been able to get out and distribute the Annual of the Convention within two days of adjournment, and this year the issue was delayed ten days, we feel that in justice to ourselves the following statement is necessary:

Our part of the minutes, Proceedings and Roll, were in type ready for the press and bindery on Wednesday after Convention adjourned; so were the Reports of the Foreign and Sunday School Boards; but the Home Board had its report printed in Atlanta.

The Convention adjourned on Monday, May 21. On Thursday, May 24, our printers, Marshall & Bruce, Nashville, wrote us: "We received wire yesterday advising us that they were shipping us part of the Home Mission Report. We suppose they will reach us Monday, 28th."

We simply want our brethren to know that the tardiness of issuing the Annual this year was not due to any fault or procrastination of the Secretaries.

O. F. GREGORY,

HIGHT C. MOORE,

Secretaries S. B. C.

### FOOD FROM KING COTTON.

Mr. J. T. Morgan, President of the Virginia-Carolina Chemical Company and the Southern Cotton Oil Company, in a press interview, shows that the cotton plant is a tremendous food producer, and gives substantial reasons as to why the farmers of the South should make it their principal crop.

"The boll-weevil and the scarcity of labor in the South," said Mr. Morgan, "will accomplish naturally all the curtailment in the cotton crop that the country can stand. To urge a further curtailment is to invite the gravest danger, because cotton is essential for both clothing and for food."

"It goes without saying that any good farmer ought, as nearly as possible, to raise on his farm what he consumes, but in a great many instances this is not practicable or possible. In my opinion, the serious curtailment of the cotton crop of the South would be a calamity from the standpoint of its food-producing value alone."

"For each bale of cotton produced there is produced approximately 1,000 pounds of cotton seed. This 1,000 pounds of seed produces about 140 pounds of refined cotton-seed oil. This cotton-seed oil will produce approximately 140 pounds of compound lard—the very best, edible vegetable oil. If, therefore, we should crush only 5,000,000 tons of seed out of a crop of 13,000,000 bales of cotton, we would produce 1,500,000,000 pounds of oil or lard compound."

"In addition to the lard and oil produced by 1,000 pounds of seed, there is produced from 150 to 300 pounds of cotton-seed hulls, which is one of the best foods for horses and cattle and which has been demonstrated, has almost as much food value for cattle as the best hay. If we crush 5,000,000 tons of seed, we produce more than 1,500,000,000 pounds of cotton-seed hulls—equivalent to 750,000 tons of hay. So if we crush 5,000,000 tons of cotton seed, we would produce 4,000,000,000 pounds of cotton seed meal, equal to more than 70,000,000 bushels of corn. From the same 1,000 pounds of seed is produced seventy-five pounds of lint which is used extensively for explosives in this and other countries, 1,000,000 bales of this class of lint having been used in the past two years in the manufacture of explosives."

"Of course, we all understand that this bale of cotton goes to clothe the world, and that it is, under normal conditions, the mainstay in our balance of trade and helps us to maintain our big supply of gold."

"The cotton crop begins to mature in July. In August ginning begins, and as soon as ginning begins the seed

## 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 at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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

are ready for the cotton-seed oil mill. Within thirty days from the time the cotton is aken from the field, the oil, compound lard and oleomargarine is ready for the use of man. At the same time, the cotton-seed meal and the hulls are ready for the cattle, and the linters for the powder maker. If we should need food supplies early, then we certainly do not want to materially decrease the cotton crop in the South, as this is the earliest crop possible to grow and is useful for the feeding of both man and beast. After the corn crop is made, it is several months before it can be converted into food, that would be in the fall and winter, while from the cotton crop you can get oil and lard and oleomargarine certainly in September.

"Another thing: the whole world can make corn and wheat, but it is only a small section of it that can produce cotton, from which the world is clothed and from which such a tremendous percentage of edible fats and animal foods are made."

### HOW TO CAN BEANS.

The June Farm and Fireside says: "Many of our readers are asking us how to can particular vegetables, such as beans, peas, or corn. Here is the process for beans in detail: Select beans of the same age and color, and plan to can immediately after picking. String and wash well, and if you do not wish to can them whole cut them into uniform pieces. I like them canned whole. Blanch by placing in boiling water from five to ten minutes, depending on the age of the beans, and then plunge them quickly into cold water. Fill the jars, packing closely. Add one teaspoonful of salt to each quart of beans, fill the jars with boiling water, and put on the tops loosely. Put the jars in the canner. This may be simply a lard pail or wash boiler with a false bottom of wooden slats or, better, a wire rack, and the water in it should cover the cans about one inch. Have the water hot when the jars are set in and bring to a boil quickly. Count the time from the moment it starts boiling, and sterilize the beans two hours. Then remove jars and tighten covers. Use the same method for peas."

### EVENING DRESS.

"The evening wore on," continued the man who was telling the story. "Excuse me," interrupted the would-be wit, "but can you tell us what the evening wore on that occasion?"

"I don't know that it is important," replied the story-teller, "but if you must know, I believe it was the close of a summer day."—Exchange.

### CONSTIPATION.

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax for it is the ideal treatment for constipation. Contains no Calomel and habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.



## Editorial

### THE VALUE OF THE OLD TESTAMENT NOW.

The Sunday School lessons for the remainder of this year will be taken from the Old Testament. In the minds of some people the question often arises as to why we should study the Old Testament now. In matters of distinctive doctrines and church life the teachings of the New Testament are supreme and directive. Although this is true, the Old Testament still has a permanent value for present day Christians. Without attempting to give a complete summary of the place the Old Testament should occupy today, it is worth while to consider certain facts that make it helpful and often essential now.

#### God's Hand in History.

The Old Testament is the record of God's dealings with the ancient world in the earliest periods of its history. It tells the story of the creation and the early life of man in regard to those events that prepare the way for the choice of the Jewish people to become God's peculiar nation, through whom might be revealed His will, truth and institutions. In dealing with the history of Israel as a nation, God is shown to be gracious, forgiving and wise. It was needful that the people should be trained to become a nation, and this nation must have relationship with surrounding nations. The Old Testament gives us such a history of this nation in its fellowship with others, as to show that the hand of God was in human history.

In these stressful days when the world is filled with turmoil and tumult, men may wonder, or often question, if the hand of God is still operative in the destiny of nations. A close reading of the Old Testament will confirm one in the belief that God not only has taken a part in the past events of history, but that it is His right ever to be the great "Divinity that shapes our ends, rough-hewn them how we will." He has not left His world alone to work out its own severe problems. He is still the God of the nations unto whom we need to pray in the words of Kipling's Recessional,

"Judge of the nations, spare us yet,  
Lest we forget, lest we forget."

In times of anxiety and world changes, there will come from the reading of the Old Testament an unwavering confidence in the right and ability of God to bring order out of chaos, peace out of conflict, and hope out of despair. Men need a renewal of the conviction that the Jehovah of the Old Testament is the God of the New, who has lost none of His power nor concern for world affairs.

#### Ethical Teachings.

The Old Testament contains a great mass of ethical teachings which are of permanent value to the world. It will be recognized that much of the Old Testament teachings was peculiar to those far away days and occasions. Certain ceremonies and prophecies applied only to Old Testament times, but there is a large permanent element in the Old Testament in the way of indirect illustration, suggestion and teaching. There are certain ethical or moral principles underlying events, occasions and prophecies that are eternally binding, and which the New Testament does not do away with. We need the severe and exalted moral teachings of the prophets, as well as those of the Ten Commandments, to bring men now to consider the fact that the oppression of the poor is unholy, that righteousness is a duty upon all, and that men need to recognize the presence of God in human affairs. Jesus declared that He had come, not to do away with, but to fulfill the law. In the matter of how to approach God, Jesus brought men a new method which should be through Himself as the way, the truth, and the life. But upon the ethical teachings of the Old Testament, which had to do with men's conduct toward each other and their duty toward God. He only brought a larger interpretation and a more severe application. Hence we do well now to study the Old Testament for a quickening of the moral sense of justness and fairness toward men.

#### Warnings and Advice.

The Old Testament presents a story of success and failure. The chosen people were often wayward and despairing. Contact with heathen nations provoked in them a desire to be like them. Personal and national sins were rebuked and punished, which the prophet was often called upon to pronounce harsh

judgments. It is not necessary for one generation to repeat the follies and mistakes of a former one. Hence we may learn much from Israel, in their lapses from true devotion to God, their national faults, and their many brutalities. The voice of warning needs again and again to be sounded lest we, as a nation, like the Israel of old, should walk in the way that leadeth to death.

#### Devotional Help.

Certain portions of the Old Testament, particularly the Psalms, serve as a manual of devotions. We turn to these when our hearts would sing a gladsome song, or pour out its woes, or express its penitence. We would indeed be poor if we could not have these portions of the Old Testament to inspire us to deeper emotions and express our longings for God and holy things.

#### Preparation for Christianity.

We need to study the Old Testament to see how God prepared the way for Christianity. It is said that a heathen student, reading for the first time the New Testament, remarked, "Where is the first book of the series, the one that prepares for this?" Much in the New Testament cannot be understood without a knowledge of the Old. History and prophecies, poetry and proverbs, are referred to in the New.

#### Messianic Hope.

The prophecies concerning Jesus as a Messiah, need to be studied in order to see how definitely God outlined what Jesus should be. He came as the fulfillment of these Old Testament prophecies. In his own day men had forgotten the spiritual value of the Messianic hope in their zeal for a temporal ruler who might free them from the oppression of a foreign tyrant, but when rightly interpreted, these Messianic prophecies are spiritual and commending.

The Old Testament will always have a permanent place for religion. Its appreciated study will bring to the student a larger vision of God's place in the world, as that place is made known through Jesus Christ, and will stir the Christian to greater loyalty to truth, and a more devoted piety.

### HAPPINESS A BY-PRODUCT.

Many attempts have been made to discover a standard of conduct that would apply to all people and to all ages. In the history of moral theories may be observed a great many failures at this effort of discovery. We shall not attempt a discussion of the various ethical standards, but here desire to call attention to a greatly overworked theory of life. Both in ancient and modern times the theory that pleasure should form the rule of conduct has been ably advocated. Great names are here: Epicureus, Bentham, John Stuart Mill and Herbert Spencer. These writers varied in their teaching, but united upon the plea that the pleasant life should be the guide for personal and national or racial conduct.

Four facts stand out as objections to the rule that one should be governed by pleasure: 1. The theory confuses happiness and pleasure. The latter comes through an impulse from the senses and is properly called sensation. The former is an emotion that comes from a sense of well-being or excellence. Pleasures limit one to the narrow prison-house of the five senses, giving no place for ideas of time, space, liberty and God, which cannot be derived from experience. Happiness is something that has to do with personality and may often exist on an occasion when pleasure is entirely absent.

2. Pleasure as a standard of action leads to a wrong idea of character. It makes the external deeds of more value than the inward motive. Like a great machine, man must be kept in order so that his acts may produce a certain amount of pleasure. In this view the motive through which the act is done makes no difference in the moral value if it make none in the act itself. The most unselfish purpose or motive may be no better than the cold calculated one if the same result is accomplished. The moral sense of man will always rebel against this lowering of the dignity of the inward motive. They will feel that the why of an act should always help to judge its merit.

3. The idea of personality is far greater than any sensation that man might have. Few times will it be true that the inner purpose will give its full expression to a deed, and yet somehow men know that not what we do, but what we intend to do, shows what we are. Jesus brought many sharp rebukes to the whited sepulchres whose outward conformity to propriety and law was faultless, but whose inner condition could be set forth only by the picture of the inside of the long used tomb.

Good and evil are more than mere terms of pleasure or pain.

4. By far the greatest defect of the theory that pleasure may be a standard of conduct is its failure to account for the sense of duty. Feelings cannot originate the idea of responsibility. Somehow God has written the law of his own moral purpose in man's nature. The great German philosopher, Kant, declared that there were two things that constantly filled him with wonder—the starry heavens above, and the moral law within. Only as men recognize this transcript of God's will in their hearts can there come any response to the calls of duty and right conduct.

Happiness comes as a by-product of the fulfillment of moral and spiritual obligations. He who seeks happiness as an end in itself will surely fail, and the failure will leave vain regrets and a crushed sense of having missed life's goal. He who serves well God and his fellowmen in whatever high or humble place his duty might lead will find that his obedience will bring the added gift of happiness. To seek happiness one must not pursue it directly. To be happy one must be true to duty, obedient to trust and serviceable to the needy, whether these needy be personal or God's. It was doubtless in recognition of this great truth, though the records to not put it in this form, that Jesus declared that he would give to his followers a peace that "passeth all understanding," such a peace not being conditioned on externals. Jesus sought to impress upon his disciples the sense of their being set apart to a worthy task that would grow upon them as they would push the limits of his kingdom to the ends of the earth. One can be happy though unfortunate even in health or material benefits.

### THE CALL TO PATRIOTIC SUNDAY.

President Woodrow Wilson has asked that July 1 be observed as Patriotic Sunday. His words well deserve quoting:

"The present insistent call of our beloved country must be heard and answered by every citizen of the United States in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battlefield, while others will make the nation strong by their patriotic gifts and support to the common cause. It is therefore highly fitting that the Sunday Schools of the nation should observe a special patriotic day, and on this occasion should make a special contribution to the American Red Cross for the alleviation of the suffering entailed by the prosecution of the present war. It is my earnest hope that your generosity may be unstinted, in this, the hour of the nation's need, and that this special day may mean much to you in the understanding of the cause for which our beloved land now contends."

(Signed)

WOODROW WILSON.

As outlined by the Sunday School leaders, the object of the day will be patriotic in that it will emphasize these purposes:

To pray for all belligerents and the advancement of Christ's Kingdom.

To express gratitude to God for our nation.

To arouse feelings of loyalty and devotion to the nation.

To enlist all Sunday School members in some form of patriotic service.

To enroll as members of the Red Cross Society the officers, teachers, and as many others in the Sunday School as wish to join.

To make an offering toward the Red Cross Society or other war relief agencies.

This is a time when every true American needs to give unreserved loyalty to the government. We must begin to see that more attention must be given to the religious side of the war. Men and women need to pray more earnestly than ever. Times are serious; there should be little of levity in thinking about the war. Let every Christian pray that God may be honored and that His own great purposes may be attained even though it should become necessary that he make the wrath of men to praise Him.

### EVERYBODY EXCEPT GOD.

It is said that a daughter of Mark Twain once made an apt remark when her father was on a visit abroad, and was entertained by people of prominence, nobility, and many other crowned heads. She said: "Daddy, you will soon know everybody except God, won't you?" One should not undervalue the acquaintanceship and friendship of people of prominence. In this country there is



not the same feeling as abroad for those who belong to the privileged class known as nobles and kings; we profess a splendid democracy in which every man feels himself to be a king and every woman a queen. But in reality we are not free from a certain awe and sometimes over-respect for those in high places. The man who wins by his own worth of character a degree of influence and distinction in the nation deserves a certain amount of special consideration, and we are not devoid of such bowing down to those in the first place. The friendship of the really great is worth having, but the remark quoted above comes as a suggestion that above all our contact with folks of high degree there should be recognition that the chief thing is to know God. One would indeed be poor in counting his friends among the great of the earth if at the same time he were not a friend of God. The little word "except" carries with it a world of distance.

#### SELFISHNESS VERSES SELFNESS.

Sin is pivoted on selfishness. The desire to please self leads to the gratification of unholy appetites. In the social life many class differences and sharp bickerings come from lack of sympathy for others. Poverty often results from selfishness, for each man seeks his own, regardless of the misery of the unfortunates. Crime is the assertion of self against the right and personality of another and a corporate will. Unbelief is the opposition of the individual self against God.

The work of character is emphasized by selfness. "When he came to himself" is the record of the prodigal's determination to return. Jesus taught in His life and preaching the supreme value of self. The entire world is not to be compared in value to one life. The old Greek proverb, "Know thyself," needs to be altered to "Be thyself"—thy higher, better self that stands forth as the ideal which can be made real through the regenerating and commanding presence of Jesus Christ. How many sins would be missed if selfishness would give place to selfness.

**THE JUNE HILL.** You have heard of it in days past. We do not want you to forget it. In order that you may not forget it we remind you that the time is here for you to send in amounts that you may be due the Baptist and Reflector. The amount may be small to you, but when your example may be followed by many others, the total will mean a great deal to us. Do not put it off. Mail us a check or postal order today. Look at your label. What story does it tell? Example: 21 June 17. Do you know what that means? This: Your subscription expired June 21, 1917. May we count on you as our friend in time of need?

#### EDITORIAL BREVITIES

Write us a card about your church work.

The secret of good conversation is to be willing to listen to the other fellow.

One should not expect to live in a land of liberty and not be willing to share its responsibilities.

A man's world is only as large as his co-operative and sympathetic helpfulness toward the needs of the world.

More than a half million men have volunteered in the American army and navy during a period of less than three months since the declaration of war.

Summer and shirt sleeves. It is liable to be free and easy for this hot weather. Do not transfer this attitude into religion. We do not need shirt-sleeve religion. You cannot afford to let down on your church obligations.

"A government that can commandeer the lives of its young men and call for the money of its older men should have power to protect the whole people from the greed of the unpatriotic few. I am not afraid to trust the President with the powers which the food administration bill proposes to confer. He acts in daylight and without a selfish interest. No President would abuse such a power."—W. J. Bryan. Well said!

#### WON'T YOU GIVE US A LIFT?

The June Hill has always been steep, but this year it is almost insurmountable. Up to June 26 we are only a little more than half way up the Hill. We lack \$400 having enough money with which to pay June obligations. We must raise this amount within the next four days if we are to come to July with a clean slate. We have done our best. The matter is with you. Won't you give us a lift and help us reach the top? If it is only a dollar, send it along. It will help and we assure you will be greatly appreciated. Help us NOW.

The Baptist and Reflector is a real pastor's assistant.

Money does not make the man, but it helps to make the Kingdom.

Confidence in God comes through a recognition of His hand in personal experience and affairs.

Every Baptist church should have an intelligent program for benevolences. Keep in line with the denominational progress.

Thorns and thistles may be good food for goats, but sheep do not thrive upon them. What is the character of your spiritual bill of fare?

Jesus Christ invited men to test His ability to reveal God. "If any man will do His will he shall know of the doctrine whether it be of God or whether I speak of myself."

Experts in commercial efficiency have multiplied so much that no line of business need be out of date in methods of operation. Every Christian should be an efficiency expert in the art of right living.

People often tell the editor that they take so many papers that they cannot afford a religious weekly. By what right can they afford to give their time and money for news of world happenings, sometimes largely made up of the misfortunes and crimes of men and leave out the reading of the things that show God's dealings in Kingdom affairs?

Dr. Livingston Johnson succeeds the brilliant Hight C. Moore, D.D., as editor of the Biblical Recorder, Raleigh, N. C. For many years Dr. Johnson was state secretary of Missions for North Carolina and will bring to his new position a wide knowledge of and confidence of his brethren. We look for the maintenance of the high standard set by his predecessor.

In the recent cyclone the Baptist church at Una, Tenn., was entirely destroyed. They are a small but heroic band and are planning to rebuild. Rev. S. N. Fitzpatrick will preach without compensation for them during their effort to replace their house of worship. They will need outside help, and any funds that may be sent will be appreciated. Address Mr. Thos. A. Ezell, R. R. 7, Nashville.

The House of Representatives on last Saturday placed in the Food Control Bill the prohibition clause. It is now up to the Senate to act in the same spirit of patriotism. This country cannot afford to appeal for men and money to carry on the war and at the same time waste a large amount of foodstuffs that enter the manufacture of liquor which will be a greater curse to the country than war itself. At least for the war period there should be a strict national prohibition.

We welcome the return of Dr. W. D. Nowlin to the "Order of Scribes." He becomes associate editor of the Western Recorder in connection with his duties as pastor of the 22d and Walnut Street Baptist church, Louisville. His son will be associated with the office force, Dr. Nowlin giving only a portion of his time to editorial work. Of course, Dr. Porter will continue as editor. Dr. E. C. Stevens resigned as associate editor to give himself entirely to his pastoral work in Louisville. Dr. Nowlin has had wide experience in newspaper work, and we predict continued prosperity for the paper.

Isalah had a vision which led him into a larger service.

"Weeping may endure for the night, but joy cometh with the morning."

"If any man wishes a triumphant individuality, his path is plain. Let him follow Jesus Christ in his utter and active obedience to the Father." The highest life is that which bows its will to the will of God.

The outlook in Russia is brightening. The Socialist party has given Mr. Root a cordial hearing, and it is likely that they will stand by the government in its continuation of the war.

The country has been in a great campaign for war funds. The Liberty Loan Fund and the Red Cross Fund have brought patriotism to practical tests. Both funds have been largely over-subscribed. Loyalty has become a common trait.

The State B. Y. P. U. Convention met in Nashville June 23-25. A large attendance from all parts of the State and a good program was rendered. We rejoice that the young people are willing to equip themselves for intelligent service.

The Germans have again begun a movement to carry Belgians into Germany to engage in occupations that will assist in the war. Not content with spoiling and laying waste its country, Germany continues to violate the liberty and life of the Belgian civilians.

Drs. E. C. Dargan and Hight C. Moore, recently elected to the editorial staff of the Sunday School Board, have signified their intention to accept the great work to be entrusted to them. Their election has been widely approved. Expect great things from them without fear of disappointment.

President Wilson has issued his first call for volunteers to enter the army to bring up the full strength of the regulars. Seventy-thousand are needed and the time to enlist is placed at June 23-30. While the army and navy have been enlisting men, there has been no call for them signed by the President.

We call special attention to the article by Dr. Hight C. Moore on the Denominational Paper. The Southern Baptist Press Association, before whom the paper was read, requested its publication. Read it thoughtfully. Remember that the Baptist and Reflector stands by the denomination—let the denomination stand by us.

"With due care and full faith we may also say that our greatest need today, everywhere, is the right kind of prayers. Paul was insistent in emphasizing the need of prayer. He urged prayer. And a greater than Paul, even Jesus, said, if two agree as touching anything and ask for it, it will be done for them by the Father in Heaven. More is promised to prayer than to influence, learning, natural ability, wealth—everything else in the world put together."—J. B. Gambrell.

Dr. Calvin B. Waller, who recently went from the pastorate of the First Baptist church, Asheville, N. C., to the White Temple, Portland, Oregon, has resigned to enter the evangelistic work. He finds that the climate is too severe for his family. He is eminently fitted for evangelistic work, and we trust that he may be in constant service with churches in the South. He is to begin a meeting with the Deaderick Avenue Baptist church, Knoxville, July 1st. Until further notice his correspondents may address him at Portland, Oregon.

A little jingle of words may often contain a good truth. Here is one: He, that knows not, and knows not that he knows not, is a fool; shun him. He, that knows not, and knows that he knows not, is awake; teach him. He, that knows and knows not that he knows, is asleep; wake him. He that knows and knows that he knows, is a wise man; follow him. Dr. E. C. Dargan recently gave us an off-hand amendment to the above. It is this: He, that knows not and knows not that he knows not, ought to know that he will know no more. He, that knows not and knows that he knows not, is in the way to know more. He, that knows and knows that he knows, is the one to make others know.



## The Home Page

A Short Story and Items of Interest in the Home.

### CONVERSION.

One day, through the primeval wood,  
A calf walked home as good calves  
should;

But made a trail all bent askew,  
A crooked path, as all calves do.

The trail was taken up next day  
By a lone dog that passed that way;  
And then the wise bell-wether sheep  
Pursued the trail o'er vale and steep,  
And drew the flock behind him, too,  
As good bell-wethers always do.

And from that day o'er hill and glade  
Through those woods a path was made;  
And many a man wound in and out,  
And dodged and turned and bent about  
And uttered words of righteous wrath  
Because 'twas such a crooked path.

But still they followed—do not laugh—  
The first migrations of that calf,  
And through the winding roadways  
stalked  
Because he wobbled when he walked.

So men prefer to go it blind  
Along the calf-path of the mind,  
And work away from sun to sun  
To do what other men have done.

—S. W. Foss.

### THE BOY WHO LIKED TO READ.

Some more than a century ago, to be exact, in the fall of the year that George Washington completed the first year of his first term in the presidency, two young lads of ten and eight, respectively, were sent from their father's house in Salisbury, N. H., to "Hoyt's Store" at the "corner" to buy some groceries that the family stood in need of.

It was a cool, frosty morning in the last of October, but both boys were barefooted, and they trudged along the country road, stopping now and then to throw a stone at a chipmunk they saw sitting on the fence, or to pick a few belated berries that hung from the bushes along the way. They made no long halts, however, and in little more than an hour's time they were entering the little store at the "corner."

The store was kept by a Mr. Hoyt, who besides being a storekeeper also kept the first district school in the winter. He knew the two boys quite well, for they had been among his pupils the preceding season. He was waiting upon a customer as they entered, and the lads busied themselves taking an inventory of the stock of goods, which to them seemed quite wonderful.

"Good morning, boys," said the proprietor at last. "How's your father, the 'Squire, and what are you going to buy this morning?"

"Father is well as usual," answered the elder boy, "and he has sent us to get four pounds of salt, a half-pound of tea, an ounce of pepper, a pound of gunpowder and two pounds of shot, and he says he will draw you a cord of wood as soon as there is a fall of snow."

"You can tell the 'Squire he

### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

needn't worry about the wood," said the merchant. "I suppose you will both attend school this winter."

"I shall come half of the time and Daniel will come the rest of the time."

"That's right; and you, Daniel, I hope you haven't forgotten what you learned last winter."

The boy's unusually dark eyes flashed with a sudden brightness.

"Oh, no, sir; I have ciphered to long division, read the Bible half through."

"That is very good, my lad. Keep on and perhaps you may teach school some day, though you will never be much of a hand at setting copy. Ezekiel is a much better penman than you are."

"I can improve," said Daniel, quietly.

"That you can, and so can we all," declared the storekeeper, encouragingly. "And now is there anything else?"

He had measured the commodities enumerated and had them done up in nice little packages for the boys to take home.

Daniel was eyeing a cotton pocket handkerchief which hung on a line above the counter and seemed to have something written upon it.

In those days, when books and papers were comparatively rare and difficult to obtain, it was more or less customary to combine literature with homely usefulness by printing reading matter of some kind on cheap cotton handkerchiefs.

"What kind of a story is printed on that handkerchief?" he inquired, indicating the article.

"It is the Constitution of the United States," replied the storekeeper, "the government we live under, you know. Would you like it?"

Daniel began to feel in his pockets. "What's the price?" he asked.

"Twenty-five cents."

Now the boy had just a silver quarter in his pocket, which he had earned by helping a neighbor pick potatoes, and he had calculated to keep it till the next Fourth of July to buy gunpowder with; but the handkerchief with its printed legend was too great a temptation. He had but an indefinite idea of what the government was, and he thought he would like to know more about it.

He exchanged the precious coin for the handkerchief, and very carefully stored it away in his jacket pocket.

"It is a good purchase," said Master Hoyt, approvingly. "Study it and learn it, and you will be the better man for it."

"Yes, sir," returned Daniel, "I will try to remember it, though it looks pretty hard."

The two boys trudged home with their purchases, Daniel every now and then taking out his latest acquisition to scan the printed words. But he had no time really to study it until evening arrived and the family gathered around the friendly blaze of the open fireplace. Then in the flickering light of a huge pine log the pioneer boy brought out his precious treasure.

"What have you there, my son?" asked his father, noting the lad's studiousness.

"It is a handkerchief, Father, with the Constitution of the United States printed on it."

"Dan spent all his money for it at Hoyt's store this morning," volunteered Ezekiel, in explanation.

"Well, well, he might have done worse," declared his father, gravely. "It will do him no harm to read the Constitution of his country."

With this assurance of his father's approval, the boy devoted himself to the reading of that famous document of which in after years he was to become the staunch supporter and defender. For this pioneer boy grew up to be one of the foremost men of his day, and left a name and fame to which all patriotic Americans will point with pride for all coming time.

The slender little boy, with the swarthy face and the dark, burning eyes 'was Daniel Webster, who is known to us as the "Expounder of the Constitution."—Congregationalist and Christian World.

### The Weekly Bulletin

Baptist Sunday School Board  
NASHVILLE, TENNESSEE.

### Ready July 1st

### Limited Edition

### Order at Once

### BAPTIST STUDENTS AND THE PRESENT WORLD MISSIONARY CRISIS.

A volume of addresses delivered before the Second Annual Convention of the Baptist Students' Missionary Movement, held in Louisville, Jan. 31-Feb. 4. We can mention only a few of those who delivered addresses: W. O. Carver, J. H. Franklin, T. B. Ray, J. G. Brown, J. C. Dobbins, E. Y. Mullins, J. F. Vichert, S. J. Porter, B. D. Gray, Shailer Mathews, L. C. Barnes, C. D. Gray, J. T. Henderson, B. W. Spilman, J. Henry High Smith, and many others.

152 Pages. Only 50c, postpaid.

### THE PRESENT-DAY SUNDAY SCHOOL.

By Prince E. Burroughs, D.D.,  
Educational Secretary of Baptist  
Sunday School Board.

Treating the Sunday School and Sunday School problems in a fresh and original way. The modern graded and departmental Sunday School is studied and discussed by a man who, as pastor, has first-hand experience with it, and also as Educational Secretary of the Board, has been permitted to study it in close touch with the foremost workers in every part of the country.

Every department is discussed.

Price, \$1.25, postpaid.

### POINT AND PURPOSE IN PREACHING.

By Elijah P. Brown, D.D.  
(Ram's Horn Brown)

Some heart-to-heart talks with preachers. Vital facts and needful reminders are put in keen terms.

#### Contents:

1. Practical Points.
2. Why We Miss the Bull's Eye.
3. Canes and Crutches.
4. Sermon Preparation.
5. The Preacher's Barrel.
6. Why Some Ministers Fail.
7. Why Some Ministers Succeed.
8. An Old Testament Preacher.

Price, \$1.00, postpaid.

### BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE NORTH, NASHVILLE, TENNESSEE.

## Doctor Says Nuxated Iron Will Increase Strength of Delicate People 100% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous, and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and 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 time double, and even triple their strength and endurance and entirely get rid of their 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. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided, they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all good druggists.

### THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

LOUISVILLE, KENTUCKY

Next session of eight months opens October 3. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information, write to E. Y. MULLINS, President.

"Can you explain to me the difference," asked a teacher, "between caution and cowardice?" Little Charlie, who observed life carefully for so youthful a person, answered, "Caution is when you're afraid, and cowardice is when the other fellow's afraid!"

"You mustn't neglect your studies for athletics."

"That's what father says," replied the young man. "But father never gets up and cheers when he hears me quoting Latin in the way he cheers when he sees me playing football."



## 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).

Dear Young South Friends:

I have so many nice letters this week, most of them the offerings received on Orphans' Home Day, and we are so glad to have them. This letter from the Macedonia Sunday School sends the biggest offering, 31 dollars and 26 cents! We are certainly grateful to them for this splendid gift.

"New Middleton, Tenn.—Dear Miss Annie White: We observed the program for the Orphanage Baby Building the 2nd Sunday in this month, and am sending you our contribution, thirty-one dollars and twenty-six cents (\$31.26) given with loving interest in the dear little baby orphans entrusted to the care of our Baptist people. We have an evergreen Sunday School and always give our 2nd Sunday's collection to the Orphans' Home. With much success to the Young South and our Babies' Orphanage.—Fannie Louise Gill, Sunday School Secretary."

"R. F. D. 1, Clinton, Tenn.—Dear Miss Annie White: Please find enclosed \$1.97 for the Baby Building of the Baptist Orphans' Home from Bethel Baptist Sunday School Midland Association. This is our first report through the Young South as we have been sending our offerings direct to Drs. Gillon and Stewart. Yours for success.—B. L. M. Wallace, P. S. Does the Sunday School or church get credit in our State Con. Min. for money sent the Young South?"

These are new friends and we are so glad to welcome them into our ranks. We want to hear from them many, many more times. If Mr. Wallace wishes the Sunday School to have the credit for this offering, he has only to indicate it, and we will give him credit wherever he wants it placed.

"Dear Miss Annie White—Enclosed find check \$8.78, collection from our Sunday School for the Baby Building. We hope this will be a help to the babies. Yours truly.—B. S. Roberts, Supt."

This is another "Orphans' Day" collection, and it will help a great deal. The Baby Building is to be formally opened this next Sunday and everything looks so clean and new? I hope there will be lots of Young South members there to see "our" room that day. I want to thank Mr. Roberts for making the Young South the medium for the Sunday School's offering.

"Hartsville, Tenn.—Dear Miss Annie White: Am enclosing you check for \$8.30 for the Baby Building. Fifty cents of this was given by the infant class in our Sunday School, \$1.00 by a mother in Israel, \$3.00 by a friend of

the Orphans; the remainder by several mothers who love the little ones in the Home. We are getting ready a box for the building, which we hope to have ready in a few days. Our Association, Bledsoe, meets in Hartsville in October. I know we will miss your dear father and our dear Brother. I never attended an Association that he was not present. May God bless you in your noble work. Loyally, Mrs. P. F. Burnley."

I was so glad to have this letter because they not only sent us some money, but promised a box of things too. Isn't that fine? We shall look forward to that box for our room and we surely do thank every one who helps us in any way.

"Andersonville.—Dear Miss Annie White: Please find enclosed \$5.00 from W. M. S. of Andersonville, to be sent to the Orphans' Home. Tell Mr. Stewart to give us credit on State Convention minutes. Miss Annie White, may I extend my heartfelt sympathy to you at this late hour, in the loss of your estimable father? Sincerely.—Mrs. E. L. Dawn, Assistant Secretary."

It just does my heart good for you to be so generous with your offerings. I told Mr. Stewart today I had a big check for him and my, but he was glad to have it. Every bit helps to pay for that beautiful building which belongs to our Baptists. Please, Mrs. Dawn, thank every one of the W. M. S. for the nice gift to us.

"Trenton, Tenn., June 14, 1917.—Dear Miss Annie White: Please find enclosed check for \$3.00 from Hickory Grove Sunbeam Band. We wish this money to be used for the Baby Building of the Baptist Orphans' Home. With best wishes.—Elizabeth Harwood, Treas.; Corrine Milligan, Pres."

And the Sunbeams! Why, you know they wouldn't be left out—not when they are as wide awake as these Hickory Grove Sunbeams. They send us three dollars to be used for the Baby Building. We thank them and want them to write to us again.

Loyally,  
ANNIE WHITE FOLK.

### LOST.

One morning Mintie Dean awoke in a strange room. She was frightened at first, then she remembered being carried, half-awake, from the train in father's arms. She remembered the bumping of the carriage over the cobblestones, the flashing lights, and then—she must have fallen asleep again to wake up no more until morning.

She scrambled out of bed and flew to the window; and what do you suppose she expected to see? Why, the ocean, to be sure. Mintie knew her geography. But there was only a row of tall brick houses with a strip of blue sky over them. What a disappointment!

"Oh, well," said Mintie. "It's over behind the houses, somewhere."

"Mother," she said after breakfast, "mayn't we go out now and hunt for the ocean? We cannot see it here!"

"Not this morning," said mother. "I shall be busy unpacking, and you children would get lost if you went alone. But if you will promise not to go off the pavement nor off the street, you may go down stairs a little while."

"Oh, yes! We'll not!" cried Mintie and the boys, with one voice.

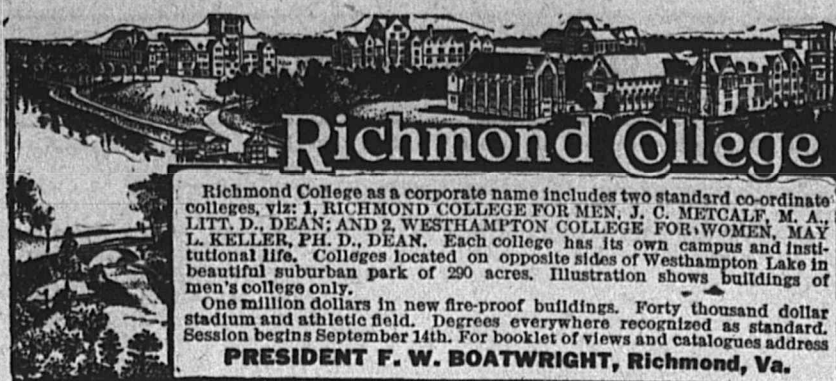
The street was a quiet one, between two busy avenues; but to the small country children it seemed wildly exciting. Poppy counted twenty teams passing in no time, and presently they heard a burst of music.

"There's a band comin'," cried Mintie.

"Let's go see it," said Poppy, boldly, running down the pavement.

"Oh, don't run!" said Mintie in a horrified voice. "This is the city!"

So with a very dignified air they walked down to the corner, but there was no band in sight. There was only a wonderful hand-organ on wheels, with two dark, jolly-faced men to push it along and turn the crank. The children followed the organ to the avenue, and stood there watching and listening until it was out of sight. Then they turned and strolled slowly back.



**Richmond College**

Richmond College as a corporate name includes two standard co-ordinate colleges, viz: 1. RICHMOND COLLEGE FOR MEN, J. C. METCALF, M. A., LITT. D., DEAN; AND 2. WESTHAMPTON COLLEGE FOR WOMEN, MAY L. KELLER, PH. D., DEAN. Each college has its own campus and institutional life. Colleges located on opposite sides of Westhampton Lake in beautiful suburban park of 290 acres. Illustration shows buildings of men's college only.

One million dollars in new fire-proof buildings. Forty thousand dollar stadium and athletic field. Degrees everywhere recognized as standard. Session begins September 14th. For booklet of views and catalogues address

**PRESIDENT F. W. BOATWRIGHT, Richmond, Va.**

"Which is our house?" said Mintie. "Ho! I can pick it out in a minute," said Poppy. "There were lions on the steps."

But, dear me, there were six houses that had lions on the steps. The children looked at each other, with growing terror.

"I want my mother," said Poppy with quivering lips.

"Poppy Dean," said Mintie, sternly, although her own voice trembled, "don't you dare to cry! What would the city people think? And don't you for a minute let on that we are lost, right in front of our own house. I'd be ashamed to death! We'll walk up and down, and mother will come to look for us after a while."

The three forlorn but proud little souls marched drearily up and down the wide pavement. The street that had seemed so gay was full of hidden terror now, and presently Mintie saw a sight that shook even her brave heart.

"There comes a policeman," she whispered.

She had never seen a policeman, but she had seen many pictures of them, and knew that they always wore blue uniforms.

"If he finds we're lost he'll take us to the police-station. That's what they always do with lost children," she said.

"Hello, children!" said the policeman. "Where did you come from?" Too terrified to speak, Mintie pointed upward with a small, uncertain forefinger.

"Ye don't say!" said the policeman, looking up at the sky with a grin. "Come all the way down last night? Must have got some wet, I guess. There was considerable shower 'bout four o'clock."

At that Mintie found her voice. "I meant up at the top of the house," she said with dignity.

"Oh, I see!" laughed the officer. "Which house?"

That was a terrible question. The children looked at each other, then Mintie looked up and down the row of houses, then she looked at the policeman again. There was something in his face that won her confidence.

"We don't know," she said frankly.

The policeman threw back his head and roared with laughter.

"Never mind, dear," he said kindly, as Mintie's face grew scarlet. "There's bigger and older folks than you get mixed up over these houses that looks all alike. Your name's Dean, isn't it?"

Mintie nodded. "I thought so, I happened to hear the grocer on the corner say that a family named Dean was goin' to move into the top of flat No. 315; and its three doors from here. Remember the number, and ye won't get lost again."

"He's just like other folks," said Mintie, admiringly.

"Dust like other folks," murmured Poppy.

Poppy stood silent and motionless, gazing until the blue-coat figure turned the corner. Then he sighed deeply, and with the air of one who after long thought has made up his mind forever, he announced, "When I am a man, I shall be a policeman."

"Me, too," echoed Poppy, taking tiny strides up and down the pavement, and swinging an imaginary club. —Mary Marshall Parks, in the Morning Star.

"Did Fussleigh take his misfortune like a man?" "Precisely. He blamed it all on his wife."—Tit-Bits.

### JUST FOR FUN.

"Did you water the ferns in the drawing room, Nora?" "Yes, mum. Don't ye hear the water drippin' on the carpet?"

Boots (in Irish hotel): "I've forgotten, captain, whether you wanted to be called at six or seven."

Voice from within: "What time is it now?"

Boots: "Eight, yer honor."—Punch.

An enthusiastic young lady once visited a certain bishop at Torquay. She looked at the view for a moment, then burst out with: "How beautiful! Why, it's just like Switzerland!"

"Yes," said the bishop, wearily, "except there are no mountains here and no sea there."—Christian Register.

Judge: "This man was a stranger to you. Then why did you pick a fight with him?"

Kelly: "All me friends is away on their vacations!"—Life.

Officer—"Do you know anything about field drilling?"

Private—"Field drilling? Oh, yes, I used to have a job in an artesian well company."

Despite the exhortations of her teacher, small Mary persistently lagged during the march in the kindergarten one morning.

At last the teacher called Mary to her side and said: "Mary, dear, can't you keep up with the music and the little boy in front of you?"

"Yes," answered Mary, with a beaming and obliging smile. "I can, but my new shoes can't."—New York Times.

Grown old in the service of his master and mistress, James was a privileged retainer. He was waiting at table one day, when a guest asked for a fish-fork, but the request was ignored.

Then the hostess noticed the episode and remarked in a most peremptory manner: "James, Mrs. Jones hasn't any fish-fork. Get her one at once."

"Madam," came the emphatic reply, "last time Mrs. Jones dined here we lost a fish-fork."

James has now been released to the garden.—Tit-Bits.

Mother (upstairs): "Bobby, did you bring up a spoon for your medicine, as I asked you?"

Bobby: "I couldn't find a spoon, ma, so I brought up a fork."

"I made a lucky discovery today," said the first physician.

"That so?"

"Yes; I discovered a patient that has never been operated on for anything."

Hobo: "Just a dime, please, mister. Me pal's stranded two miles up in de air in his airplane, an' ain't got enough gasoline t' come down."

"Are you sure Miss Richly is not in?" he questioned.

"Do you doubt her word, sir?" replied the maid.

**CHURCH BELLS SCHOOL**

Ask for Catalogue and Special Donation Plan No. 15

ESTABLISHED 1868

THE C. S. BELL CO., HILLSBORO, OHIO

## SPLENDID TONIC FOR THE STOMACH AND LIVER.

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



## CHURCH AND PERSONAL.

Rev. G. B. Smalley requests his paper changed from Minden, La., to Owensboro, Ky. He is a splendid Tennessean, whom we would delight to have return to some good pastorate in the State. What is the word about hints and the wise?

Rev. Geo. H. Freeman, Lewisburg, Tenn., has engagements for meetings until September. He can be secured for October or November. He would like to secure a singer for a month, beginning the third week in August.

The Nashville Pastors Conference adopted the following resolutions on Monday: "Whereas, Elder J. H. Wright has been called from his field of labor at Adairville, Ky., to Milan, Tenn., thus severing his connection with the Nashville Baptist Conference, of which he has been a member for some twenty years: Be it resolved: That we express our appreciation of his association and fellowship with us; and that we commend him to his new field as a noble, earnest citizen and Christian, a good pastor and an able preacher."—S. N. Fitzpatrick; G. S. Dobbins.

Dr. W. T. Ussery of Columbia, writes: "Dr. J. H. Barber, pastor of First Baptist church here, is no 'slacker.' He is using the Sword of the Spirit vigorously among his members. True to his name, he lathers his congregation, and shaves it two days under the skin, and on Wednesday night repeats. So there is not a fuzzy-faced fellow in his flock. Neither does he stop short of 'shampooing.' It is no labor to love him. Also Brother W. S. Yarbrough has been recently installed as pastor of Second church, and reports a fine start, and bright prospects."

The following excerpt from the Greenwood (S. C.) Index will be read by Tennessee Baptists who have lent for a time our gifted son to South Carolina:

"The special services which have been going on at the First Baptist church will close tomorrow (Wednesday) evening, when Dr. B. H. DeMent will preach on the topic 'The Last Call.'"

"At the afternoon hour yesterday Dr. DeMent preached on the subject 'The Healing of the Paralytic' or 'Spiritual Co-operation.' This was the first of a series of three sermons on Christ's miracles. The second, 'The Feeding of the Five Thousand' or 'Food for the Soul' will be the subject for discussion this afternoon. And tomorrow 'The Resurrection of Lazarus' or 'Life from the Dead' will be the third of these topics."

"Last night Dr. DeMent spoke to a large audience on 'Christ Before the Bar of Conscience.' Tonight his sub-

ject is 'The Day of Judgment' and tomorrow night, which will close these services, he will preach on 'The Last Call.'"

"Sunday was one of the greatest days in the history of the First Baptist church. At both the morning and evening hours the auditorium and Sunday School room was filled. There were 13 accessions to the church—six asking for baptism and seven by letter."

The singing during these services deserves special mention. Sunday evening there were about 40 children that took part in a "Children's Chorus." Many from other denominations joined in this. The chorus was lead and assisted by Prof. G. H. Smart, Mrs. S. W. Page and Mrs. Lee Hodges, organist. Every one is cordially invited to attend the remaining services at four in the afternoon and 8:15 in the evening."

While Pastor J. B. Phillips was filling an engagement at the Broughton Tabernacle, Atlanta, Sunday, June 3d, his congregation in Chattanooga called a conference and appointed a committee to see him on his return and urge upon him to remain with the Baptist Tabernacle, Chattanooga. The committee was appointed with power to act and was requested to find out anything Mr. Phillips wanted done in the way of improvement to the plant and to do anything in the line of salary for him. A large number of the business men of the city and Christians from other churches are sending up a protest against his leaving Chattanooga.

Dr. Ryland Knight, of Clarksville, is in constant demand for addresses and lectures. Of a recent service of this kind he writes: "I have recently returned from a ten days' stay at Blue Ridge, N. C., where I had the privilege of teaching one of the daily Bible classes in connection with the Summer Students' Conference of the Young Woman's Christian Association. This conference was attended by over five hundred young women from our Southern colleges and was full of inspiration and spiritual power. It is a privilege to be associated with the earnest, sane, inspirational and consecrated Christian workers who preside over and teach in these summer conferences. It is almost impossible for a college girl to be ten days at such a conference without catching a new vision of the blessedness of the Christian life, and without a renewed consecrating of her life to her Lord. It would be an inestimable blessing if every young woman in our Southern colleges could spend ten days at one of these summer conferences of the Y. W. C. A."

## FIELD NOTES.

Fifth Ave., Knoxville.—Rev. L. A. and Mrs. Hurst and myself attended the meeting being conducted by Dr. J. M. Anderson and met Rev. D. V. Culver, an old friend of former days at Dayton, Tenn. Four additions to the church and there had been quite a number of others. This is a new church and a very promising field. They have no pastor.

Blair's Creek.—Rev. John Treece, pastor. Preached twice Saturday to splendid audiences.

Cane Springs.—Rev. John Treece, pastor. Preached Sunday morning. Memorial service under the auspices of Junior Order and Odd Fellows and Red Men. Great crowd and plenty of dinner. Both of the above churches are in Cumberland Gap Association. Offerings and entertainment and conveyances good.

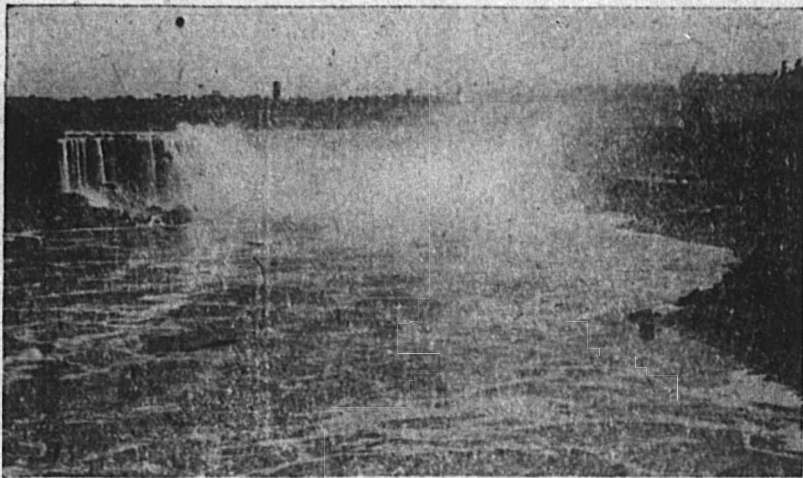
Broadway, Knoxville.—Sunday evening looked in on B. Y. P. U. and heard report of Nashville Convention and Dr. Wilson, the pastor, delivered an address to the men. Officers were being installed, and then heard Dr. Wilson in a strong sermon on "Is the Devil Dead?" I am certain that those who heard the sermon do not think so now. For warm June weather the work seems prosperous everywhere. Dr. Wilson had two additions Sunday evening.

DO YOU WANT

A WONDERFUL VACATION TRIP ABSOLUTELY

FREE

IF SO, WRITE THE CIRCULATION MANAGER OF THE BAPTIST AND REFLECTOR, AND YOU WILL BE SHOWN HOW TO GET THIS TRIP.



Scene at the Famous Niagara Falls

For a little energetic work in your spare time during the next few weeks, you can earn absolutely free a nine-day vacation trip, visiting some of the most important and interesting cities in the United States and Canada, with every expense paid by us.

ADDRESS, BAPTIST AND REFLECTOR, NASHVILLE, TENNESSEE

COX COLLEGE

FOUNDED 1842

A High-Grade School For Women

FOUR-YEAR COURSES. Degrees B. A. and B. S.—14 units for entrance. Preparatory Department. TWO-YEAR NORMAL COURSE.

VOCATIONAL COURSES. MUSIC CONSERVATORY pre-eminent in the South. Degree B. Mus. Diploma. Teachers' Certificate.

EXPRESSION. Degree and Diploma. ART, in its many lines. Diploma. HOUSEHOLD ARTS—Domestic Science, Domestic Arts, B. S. Degree and Teachers' Certificate. BUSINESS COURSES. Splendid library advantages at the College and in Atlanta. Unsurpassed location and climate. In suburbs of Atlanta. For information and literature, write

COX COLLEGE & CONSERVATORY, College Park, Ga.

Baptist and Reflector and book work reasonable.

This has been a splendid week and enjoyed by the writer.

R. D. CECIL.

Cleveland, Tenn.

## A MATTER OF PUNCTUATION.

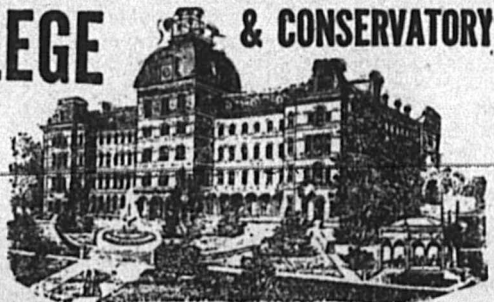
A bachelor had been persuaded by the ladies' aid of a church to speak at an entertainment, provided they would furnish him with subject-matter. In a spirit of mischief he had been given as a subject, "Woman: without her, man would be a savage."

On the night of the entertainment he arose and said: "My subject, which I consider a very fine one, is nevertheless not of my own choosing, but has been furnished me by the ladies, and is: 'Woman, without her man, would be a savage.'"—The Christian Herald.

## WHEN TO BE COOL.

The grammar-school principal went from room to room, explaining what to do in case of fire. The pupils listened with respectful attention until he came to his final instruction, then smiles and giggles disturbed the principal's serenity.

"Above all things," he said, "if your clothing catches fire, remain cool."



Mistress—"Bridgett, I told you twice to have muffins for breakfast. Have you no intellect?"

Bridgett—"No, mum; there's none in the house."—Christian Register.

## BAPTIST AND REFLECTOR

Published by the BAPTIST PUBLISHING COMPANY.

Office: Room 31, Sunday School Board Building, 161 Eighth Ave., North, Nashville, Tenn. Telephone M-1543.

ALBERT R. BOND, D.D., President and Treasurer  
F. P. PROVOST, Vice-President  
C. A. FOLK, Secretary

"The Baptist," established 1835; "The Baptist Reflector," established 1871; consolidated as "The Baptist and Reflector," August 14, 1899.

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

Subscription, per annum, in advance .....\$2.00  
Or, \$2.50 if not paid within 90 days after date of expiration.

Entered at the postoffice at Nashville, Tenn., as second-class matter.

## HOOVER—A MAN FOR THESE TIMES.

Experience does not make every man a master of his subject. Some men do not benefit, and experience only brings to light their unfitness. But Mr. Herbert C. Hoover is a man who rises to a situation because of his qualities and talents. For almost three years he has directed the work of Belgian relief. It would be hard to find another man in the world who knows as much as Hoover does about buying, shipping, and distributing food. He has intelligence, industry, executive ability, and the courage to decide and to act. Undoubtedly there is to be some kind of control over food supplies, to be vested in the President of the United States as a discretionary war power. And Mr. Hoover was brought to this country, arriving early last month, by a summons from the President and the Council of National Defense. Congress and the Administration took much counsel with Mr. Hoover last month, and it is understood that he will have a responsible executive post when the food-control legislation is completed.—From "The Progress of the World," in the American Review of Reviews for June, 1917.



## AMONG THE BRETHREN.

## By Fleetwood Ball.

Dr. W. D. Powell of Louisville, Ky., has joined the field forces of the Home Mission Society of the Northern Baptist Convention. He is to be assigned to special duties in several lines. It will mean severing his relationship with the Kentucky State Mission Board.

Rev. R. F. Lindell of Clarkton, Mo., has resigned that church to accept a call to the care of the Second church, Paragould, Ark.

Dr. J. W. Porter of Lexington, Ky., began a revival Sunday with the church at Martin, Tenn., last Sunday. Dr. I. N. Penick, the pastor, and his splendid people are anxious for a great revival.

Rev. C. H. Warren of the West Jackson church, Jackson, Tenn., is helping Rev. H. W. Ellis of the Second church, Paducah, Ky., in a revival which began last Sunday.

Dr. Hight C. Moore, editor of the Biblical Recorder, has resigned that position to be associated with the Sunday School Board of Nashville, as Managing Editor of the Board and editor of its three illustrated weeklies. He takes up the new relation Aug. 1st. A better choice could not have been made, in our judgment.

Rev. L. V. Henson of Benton, Ky., will be assisted in his revival with the Locust Grove church near Murray, Ky., by Rev. P. E. Gatlin of Fulton, Ky., beginning the third Sunday in July.

The Alabama Baptist only last week reached the announcement that Dr. R. W. Weaver had been chosen Educational Secretary for Tennessee. Why, beloved, your announcement is greatly belated. Dr. Weaver has been weaving a strong web of educational sentiment among the Baptist of Tennessee for many months.

Rev. W. T. Rouse of Greenville, Texas, has accepted the care of the church at Vernon, Texas. He does good work every where he goes.

Rev. R. E. Smith has resigned at De Leon, Texas, effective September 1st. He has been there five years. His plans are not known.

Beginning Sunday, Evangelist J. H. Dew of Ridge Crest, N. C., will hold a meeting with the church at Lexington, Tenn., and it is hoped to accomplish great good. The forces are being prepared for the work. Prof. David M. Hughes leads the music.

Dr. I. N. Penick of Martin, Tenn., is to do the preaching in a revival at Mazies Chapel church near Lexington, Tenn., beginning the third Sunday in July.

Rev. H. Hamilton Crain has accepted the care of the First church, Wynwood, Okla., resigning as pastor at Cownta. He will be on the field by July 1st.

On expressing felicitation that the Sunday School Board had elected E. C. Dargan, Hight C. Moore and L. P. Leavell as editors of Sunday School Literature, Rev. H. Boyce Taylor of Murray, Ky., says: "We hope they will put more 'pep' and more taste into it! make it more Baptistic and more evangelistic."

Evangelist J. Edward Johnson of Waxahachie, Texas, lately assisted Rev. J. W. Loving in a revival with the First church, Cleburne, Texas. The results were very gracious. These beloved brethren are well known in Tennessee.

There appears to be no complaint from any quarter at the multiplicity of secretaries the Sunday School Board employs. Their revenue is not benevolent funds.

Mr. Dudley C. Nowlin, son of Dr. W. D. Nowlin, new associate editor of the Western Recorder, also joins the staff of that paper in the capacity of office editor. He once held that relationship with the Florida Witness.

Dr. J. H. Gambrell of Dallas, Texas, is holding a meeting at Drew, Miss., where his brother, Dr. J. B. Gambrell, was ordained to the full work of the ministry. He will hold other meetings in his native state.

Rev. C. E. Azbill of Lexington, Tenn., missionary of Beech River Association, will hold a meeting with Hepzibah church, near that place, beginning the third Sunday in July. Rev. T. R. Hammons of Bemis assisting. There is not a more noted gathering place in the country than Hepzibah.

Rev. Chas. L. Graham of Seymour, Ind., has been called to the care of the church at La Grange, Ky. He has resigned at Seymour, effective Aug 15th., but has not indicated his acceptance of the other pastorate.

Clarence S. Leavell, superintendent of the Sunday school of Walnut Street church, Louisville, Ky., will act in that capacity for the Monteagle assembly in Tennessee during the months of July and August.

Rev. C. E. Hutchinson has resigned as pastor of Bethel church, Fairview, Ky., and is now at Woodlawn, Tenn. He has been called to the Northwest but prefers to remain in the South.

Central church, Atlanta, Ga., has at last secured a pastor in the person of Rev. W. J. Ballew of Baxter, Ga. He is said to be a live wire.

Dr. A. H. Gordan has resigned the care of Ponce de Leon church, Atlanta, Ga., after doing a mighty work with that church for years. It is said to be his purpose to return North.

David Hills church, Atlanta, Ga., of which Dr. F. C. McConnell is pastor, will build a handsome new house of worship. The crowds have outgrown the structure now in use.

## EPHESIANS 4:5.

By W. B. Holmes, M.D.

Ephesians 4:5 reads, "One Lord, one faith, one baptism." Paul, in this chapter, is exhorting the church at Ephesus to unify, and speaks in the preceding verses of the one body, the one spirit, and the one hope in their calling, and then comes this verse which teaches the one Lord, the one faith, and one baptism. Now the question is, was Paul right, or was the Holy Spirit right in directing Paul to say what he did about the one Lord, the one faith, and the one baptism, and if so, are we to accept his words as being true and as coming from God? And, further, have we not the same right to say that there is more than one Lord and more than one faith, as others have to say that there is more than one baptism? We believe we have, and that it would displease our Lord for us to say that there is more than one Lord and more than one faith as much as to say two or more baptisms.

Now let us consider the first part of the text: "One Lord." All of us can agree at once that there is one Lord and Saviour Jesus Christ, that He is the son of the Heavenly Father. We believe that it was He whom the Father sent into the world to die for the sins of the world, and that He was crucified, buried, and that He arose again, and ascended back to heaven and is now standing at the right hand of the Father making intercessions for the saints. We believe that He is the mediator between God and man and that all power in heaven and on earth has been given into His hands, and according to His command we are willing to go into all the world and preach His gospel, and that whosoever believeth in Him shall be saved. We believe all these things.

Next, we will consider the second part of the text: "One faith." First, let us see how this faith in the Lord comes. In Romans 10:17 we have this language, "So then faith cometh by hearing, and hearing by the word of God." So then we see that we must first hear and that the hearing is also by the word of God. The text says that there is but one faith and this faith—as is taught in another passage—comes from God and is a direct gift of the Heavenly Father. We are also taught that

without faith it is impossible to please God, and that faith without works is dead. We must first have faith in order to become his disciple. When the Philippian jailer stood before Paul and Silas inquiring the way of salvation, he was told to believe on the Lord Jesus Christ that he might be saved. So then we see that it is of faith, the believing on that saves the soul. It was by faith that the children of Israel looked on the brazen serpent and were made whole. Not faith in the serpent, but in God, who authorized its erection on the pole. Faith in God, the only faith that will heal the souls of men and fit and prepare them for heaven and immortal glory.

Now this leads up to the latter clause of the text: "One baptism." Since we are agreed on the one Lord, the one faith, and that it is faith in the Lord that fits and qualifies us for baptism, let us see what the word of God teaches concerning baptism. First, take the baptism of Jesus. It is said that when He was baptized of John that He came straightway up out of the water. We find in John 3:22 that John was baptizing in Enon, near to Salem because of much water there. It seems that it required as much water to baptize in those days as in the twentieth century. We again find in Acts 8:38 that they went down into the water, both Philip and the eunuch, and that Philip baptized the eunuch, and that when he had baptized him they came up out of the water, both Philip and the eunuch. We find by reference to Romans 6:3, 4 and 5, that as many as were baptized into Christ have put on Christ, and that we are buried with Christ in baptism, and that, like as Christ was raised up from the dead, even so we are raised to walk in newness of life, and that we have been planted together in the likeness of His death. How? By baptism, of course. What do we mean when we say we have planted a thing? We mean, of course, that we have covered the thing planted, for where there is no covering there is no planting. We also find in Col. 2:12 that we are buried with Him in baptism, and how can we get a picture of a burial with Christ in the act of pouring a little water on one's head? Our Lord could not have given the world a better picture of a burial and resurrection than the one He has given us in the ordinance of baptism. Many other passages could be given to show the how of baptism, but we believe these will suffice.

Now, a few words in conclusion. What people are following the teaching of Paul in this text? If it can be successfully shown that any other people than the Missionary Baptists who to the letter are following this teaching, we would be glad to hear of them, for if it can be shown that there are other denominations who are following this text the only difference between them and the Baptists is in the name. For we believe in the one Lord, and that He is the Lord and Saviour Jesus Christ. We have learned to believe on the Lord through faith, the one faith mentioned by the repenting of sin and looking to Him for life and for salvation. And then we believe in the plain teaching of God's word in reference to the one baptism, and that by the covering up of the body

A BOOK TO FOSTER FAITH  
AND BANISH DOUBT

22 Chapters THE 240 Pages

## LIFE IN CHRIST

Cloth  
BindingBy  
Edgar  
Young  
Mullins\$1.25  
net

President Mullins enjoys a high and well deserved reputation as a lucid thinker and eloquent preacher. He discusses with choice and felicitous touch the mystical life of the Christian believer.

President of Southern Baptist Theol. Seminary

Send your order to the  
BAPTIST AND REFLECTOR

in the watery grave, and the raising of this body from the watery grave, we show forth to the world the death, burial and resurrection of our Lord and Saviour, and that we are dead to sin and alive to righteousness and have a hope of eternal life through Jesus Christ our Lord.

Trenton, Tenn.

## THE PERIL OF "RISKING IT."

Samson "risked it" and when he lifted his head from the lap of the base woman Delilah, his strength was gone. He had lost power with God. It was the last awful slip toward his downfall. Soon his foes took him, put out his eyes and sent him to the prison from which he never went out till the day of his death.

Benedict Arnold "risked it." Never can we forget the black page of history which tells how he paid for his traitorous act. The nation is the poorer because he ventured where he need not have been.

"I'll risk it!"

Every man, young or old, who flings back that answer to the challenge to do wrong puts his soul in peril. It cannot be otherwise, for sin is always dangerous.

Risk it to thrust one's hand into a pot of tar? Risk it to throw one's self over the cataract at Niagara? Risk it to set one's foot on the threshold of the house of shame? Risk it to put one's hand in the palm of the devil and say, "lead on. I am strong enough to stop when I have gone far enough?"

Ah! the road of life is strewn thick with the wrecks of men who have done these things and learned when it was too late that there is but one safe place, and that is close to God.

In the days of his life on earth Jesus knew the tug of temptation. No man ever was tempted as he was. But He was true, and by being true as He was true, every one of us may escape as He escaped. Not a single inch did He go in the direction of evil. He did not say, "I will go a little way and see what comes of it." He stood with His back against the wall of God's might and His feet on the Word of God. And He conquered.

Sin stings, but it stings the man who gives himself into the power of evil. Sin wrecks, but it wrecks only for the reason that we steer our life-raft straight toward its perilous rocks. Sin drags down, but it drags down only those who "risk it."

Keep on the safe side! There is but one safe side and that is God's side.—Kind Words.

Editor—"Do you know how to run a newspaper?"

Applicant—"No, sir."

Editor—"Well, I'll try you. I guess you've had experience."



# DIFFICULTIES IN THE WAY OF CHURCH UNION.

(Continued from page 2)

ernment. Before there can ever be real church union, the advocates of at least two of these theories must be convinced that they are wrong. This will indeed be a difficult task.

Those who believe in the congregational form of government are positive that the New Testament churches were congregational. They claim that the New Testament knew nothing of a State or Territorial Church, like "The Protestant Episcopal Church in the United States," or "The Presbyterian Church in the United States," or "The Methodist Episcopal Church, South." They hold that the New Testament speaks of "the church which was at Jerusalem," "the church of God which is at Corinth." When territory was in mind, they claim that the New Testament writers said: "The Churches of Galatia," "The churches of Asia," and "the churches of Macedonia." These advocates of the congregational theory affirm that the New Testament churches were independent of all human powers. They were subject to no earthly body of law-makers, similar to General Conferences, House of Bishops, or General Assemblies. They were subject to no pope, or priest, or bishop. They recognized only one head and law-giver—the Lord Jesus Christ. Now, to dislodge congregationalists from this position will take a greater theological sledge gun than has ever yet been invented.

The supporters of the Episcopal theory of Church government are very bold and positive in their claims. They hold that the New Testament church has three orders in the ministry. They state their position thus: "That it is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons," (See Page 14, "Church Papers, No. 3"). The Episcopalians do not recognize the ordination of other denominations, except those of the Roman and Greek Catholics. Hear the Episcopal writer, Rev. Frank N. Westcott: "Surely it must be obvious that the Protestant theory of the Church is hopelessly inconsistent with our Lord's own acts and words. For it assumes that a hundred man-made sects can displace the Christ-made Church fifteen hundred years after Christ ascended; and so our Lord's work has failed, the gates of hell have prevailed against His Church, and His awful ministerial commission has been annulled, and His breath wasted. Think of it! His sacramental breath ('He breathed on them') wasted! That breath which could confer the Holy Ghost, Who was to guide the Church into all truth, instead of allowing it to become apostate and lapse into fatal error, as Protestants assert it did. Viewed from the standpoint of our Lord's words and acts, as recorded in Holy Scripture, the Catholic theory is true, and the Protestant theory is false; and no amount of *ex post facto* special pleading can make them otherwise." (Pages 100-101, "Catholic Principles", Rev. Frank N. Westcott).

In refuting the claims of Presbyterians, Westcott says: "The Assumption that the original structure of the Church was Presbyterian, is beset with altogether too many historic difficulties to make it even credible to a churchman. The ordaining function has always from the first been the office of the highest or Apostolic order, exactly as it appears to be in the New Testament. Moreover, it must be carefully noted that the Reformers did not start out in the first place by announcing that the Presbyterian system was the only true one. They endeavored to perpetuate Episcopacy, and acknowledged that their system was defective without it; and so when they found that they could not get episcopal orders, they became Presbyterians from necessity, and not from choice. The Presbyterian theory was historically an afterthought, invented to fit the case of sects who could not get Bishops. Calvin, Beza, and others, practically admitted the

## Sure! High Heels Cause Corns But Who Cares Now

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

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

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

truth of this when they expressed themselves as desiring to retain Episcopacy, as necessary to the Church." (p. 276-277, "Catholic Principles", Rev. Frank N. Westcott). In regard to Methodists the same writer says: "Again it must be noted that the Methodist body is really Presbyterian in its ministry, because it began at the hands of a *presbyter*, John Wesley, who certainly did not possess, and could not give, *episcopal* authority. And Wesley himself distinctly admitted this when, in 1745, he wrote to his brother-in-law, 'It would not be right for us to administer either Baptism or the Lord's Supper, unless we had a commission so to do, from those Bishops whom we apprehend to be in a succession from the Apostles.' Wesley never pretended to be a Bishop, nor did he pretend to consecrate Bishops" (p. 277). And further on he says: "If Wesley could ordain, he could only act as representing the church to which he belonged, from which he received his orders, and authorized by the church, to perpetuate the Church. Did the Church authorize him to ordain Coke? Certainly not. Has the Church ever recognized the validity of Methodist orders? Most certainly not. Then what could Wesley's action amount to? Whatever authority Wesley had, he derived from the Church of England, and he held it subject to the laws of the Church of England, and could exercise it only with the Church's consent. The Church never gave Wesley authority to ordain anybody, to any office, of any sort or description; and Wesley himself most emphatically protested, when he found that the men he pretended to ordain were going to set up a separate church," (p. 280).

It would seem, from the above remarks by our Episcopalian brother, that the Presbyterians would not dare to make any claims for their theory

### UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

of church government. But they do put forth some claims for themselves, and that too, in no doubtful way. They mean to be understood as having some grounds for their belief. They make this clear in their correspondence with the Episcopalians. They say: "Our Episcopalian brethren honestly differ from us in their views as to the divinely ordained constitution of the Church and of the ministry. We think that they have departed from the Apostolic and primitive model; they think that we have done so. . . .

With all her conscious weaknesses and imperfections, the Presbyterian Church, in no spirit of boasting, or self-exaltation, but with humble, grateful loyalty to her divine Head, must insist that she is entitled to the name and prerogatives of a true Church of Christ, and that her ministry and her ordinances are entitled to be regarded as genuine and valid," (p. 41, "Church Papers, No. 3, Church Unity"). Rev. Geo. W. Belk, in his booklet, speaks very boldly: "The Presbyterian Church, with its system of doctrine, proclaimed by Paul, preached by Augustine, framed by Calvin and formulated by the Westminster Assembly, is the oldest in fact, and most scriptural in form of any ecclesiastical organization on earth." (p. 5). "The Presbyterian Faith", Rev. Geo. W. Belk). Then further he says: "This is what we claim, namely: That the Apostolic Church was Presbyterian in its form of government, as well as in its Doctrine. The Episcopate grew out of *Presbyterian Elevation* and not by *Divine Institution*" (p. 7-8). Even Arthur J. Brown, in the midst of his argument for union, warns up at the claim of Anglicans. In speaking of ordination, he says: "I can only say for myself that if I were to enter the ministry again, I certainly would not object to having representatives of other communions, including an Anglican bishop, join the Presbytery in the imposition of ordaining hands. I should be thoroughly satisfied with the Presbytery alone, believing that its ordinations could be traced back through centuries of Scotch, English and Continental Presbyterianism to the same sources from which the Anglicans received their ordinations. No episcopal hands could add anything to the sense of solemn responsibility which the hands of a Presbytery would convey to me" (p. 213, "Unity and Missions," Arthur J. Brown). In summing up his study of "The Apostolic Church", Thomas Witherow says: "We regard it, therefore, as put beyond all reasonable doubt that of all the churches now existing in the world, the Presbyterian Church comes nearest to the model of apostolic times. That such is the fact every man who gives to the evidence here submitted that careful and unprejudiced consideration to which it is entitled must, as we think, be convinced" (p. 123, "The Apostolic Church", Thomas Witherow). "THE PRESBYTERIAN IS, IN POINT OF GOVERNMENT, THE ONLY APOSTOLIC CHURCH" (p. 118). The question of the form of government for the United Church will not be easy to solve. Henry C. McComas truly says: "Although church polity is not an important cause of rupture in the United States, it is a very important factor in preventing the union of the churches. It is very difficult in many cases to alter the administration of the church; offices must be abolished, church societies must be changed and a general re-arrangement of the organization must be made" (p. 69, "The Psychology of Religious Sects", Henry C. McComas).

From the passages cited from these representative writers it is seen that the denominations (other than Baptist) differ widely on the three fundamentals, namely: Creed, Ordinances, Polity. Agreement on these is absolutely necessary to church union. How can such union be brought about? That is the problem for the advocates of union to solve. The Episcopalians and Disciples are, perhaps, the ones who are talking most constantly about union. It is remarkable how similar their pleas and their positions are. Both claim to have the primitive type of Christianity. They differ, however, in this. The Episcopalians claim to

have had an unbroken succession from the Apostles. The Disciples claim to have rediscovered and restored primitive Christianity. When the Episcopalians and the Disciples undertake to unite it will be like an irresistible force coming against an immovable object. How can either of these denominations yield? To do so, is for the one yielding to admit error. To meet on a middle, or compromise ground, is for both to admit that they have been in error. This, in my opinion, neither will do.

On the question of Church union the Roman Catholics, the Episcopalians, and the Disciples stand on the same platform. The platform of each is: "Come over to us." This is the way the Presbyterians understood the call for union from the Episcopalians. In the ten years negotiations, the Presbyterians could never get the Episcopalians to even recognize them as a church having an ordained ministry. The Episcopalians would not even agree on an occasional "exchange of pulpits in the preaching of the Word" (p. 28, "Church Papers No. 3, Church Unity"). The Presbyterians finally ended their ten years' negotiations for union, entered into at the request of the Episcopalians, by declaring: "The Presbyterian Church cannot with self-respect, and a proper regard for the honor of their divine Lord, who has called them into the communion of His visible Church, negotiate on the subject of Church unity with another Christian body, except on terms of parity and unless they are explicitly acknowledged to be a divinely authorized ministry, which He has both summoned to His service by the direct call of His Holy Spirit, and has sanctioned by the gifts and graces bestowed upon them, and by His abundant blessing upon their labors. In presenting this to our Episcopalian brethren as a necessary preliminary to all negotiations for Church unity, we ask nothing more than they should unhesitatingly grant. If they are Christ's so are we Christ's. If they could not with a good conscience engage in negotiations, which even seems to involve a tacit admission that they are not a true Church of Christ, nor their ministry a genuine ministry, no more can we. Our Episcopalian brethren honestly differ from us in their views as to the divinely ordained constitution of the Church and of the ministry. We think that they have departed from the Apostolic and primitive model; they think that we have done so" (p. 41, "Church Papers, No. 3"). (If interested in this question read, "The Historic Episcopate," by Robert Ellis Thompson). Newman Smyth says: "Episcopacy holds the key to the door through which other churches may be invited to enter into a catholicism large enough to hold them all. . . . The Episcopal Church, by virtue of its tradition and position, has, as no other, I am venturing to say, the opportunity and the call to become the mediating Church among all the churches" (p. 161-162, "Passing Protestantism and Coming Catholicism," Newman Smyth). But the Presbyterians, on the other hand, think the Episcopal position is a bar rather than a key. They say: "If it be indeed true that such a recognition of the Presbyterian Church and the Presbyterian ministry is at any stage of such conference inconsistent with the fourth Lambeth proposition, and even subversive of its purpose and spirit, then it must be said that this proposition is an effectual bar to Church unity, for it precludes those who endorse it from recognizing that to be a true Church of Christ, in which His Spirit manifestly dwells, and by which His truth is professed, and preached, and exemplified in devout and holy lives, and in fruitful labors for the advancement of the Redeemer's kingdom and glory" (p. 42, "Church Papers, No. 3").

(Continued next week.)

"When a man begins to amass wealth," says J. Campbell White, "it is a question as to whether God is going to gain a fortune or lose a man."

The bigger the work, the greater the joy in doing it.—Stanley.



## WOMAN AVOIDS OPERATION

Medicine Which Made Surgeon's Work Unnecessary.

Astoria, N. Y. — "For two years I was feeling ill and took all kinds of tonics. I was getting worse every day. I had chills, my head would ache, I was always tired. I could not walk straight because of the pain in my back and I had pains in my stomach. I went to a doctor and he said I must go under an operation, but I did not go. I read in the paper about Lydia E. Pinkham's Vegetable Compound and told my husband about it. I said 'I know nothing will help me but I will try this.' I found myself improving from the very first bottle, and in two weeks time I was able to sit down and eat a hearty breakfast with my husband, which I had not done for two years. I am now in the best of health and did not have the operation." — Mrs. JOHN A. KOENIG, 502 Flushing Avenue, Astoria, N. Y.

Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

If you want advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

### The Best Train Service

TO

WASHINGTON, BALTIMORE, PHILA-

DELPHIA, NEW YORK,

And Other Eastern Cities,

IS VIA BRISTOL,

And the

NORFOLK & WESTERN RY.

SOLID TRAIN, DINING CAR,

THROUGH SLEEPER

Leave 7:45 p. m., Memphis, for New York.

Leave 7:45 p. m., Memphis, for Wash. Ington.

Leave 9:30 p. m., Nashville, for New York.

Leave 5:15 a. m., Chattanooga, for Washington and New York.

D. C. Boykin, District Passenger Agent, Nashville, Tenn.

Warren L. Rohr, General Agent, Pass. Dept., Chattanooga, Tenn.

W. C. Saunders, General Passenger Agent.

W. B. Beville, Passenger Traffic Manager, Roanoke, Va.

FOR THROAT AND LUNGS  
STUBBORN COUGHS AND COLDS

## Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

## GOOD POSITION

Secured or Your Money Back

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

### ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently.

DR. CANNADAY,

1225 Park Square, Sedalia, Mo.

## OBITUARIES

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

DANCE.—Martha Hillsman Dance, daughter of Matthew and Ann Eliza Hillsman, was born at Fairfield, Bedford County, Tenn., June 22, 1847, "born again" when fourteen years of age and united with the First Baptist church, Jackson, Tenn. Later she united with the Hickory Grove Baptist church, and for many years was one of its most active and valuable members. If she was not a charter member, she united with this church soon after its organization. The past five years she has been a member of the Trenton Baptist church. She was a member of the W. M. U. of both the Trenton church and the Hickory Grove church. She was married to John Russell Dance December 18, 1870. God blessed this union with nine children—two sons and seven daughters. She was also the devoted step-mother of one son. Of her children one son, five daughters, her step-son and two daughters-in-law survive her. A brother, W. M. Hillsman, who made his home with Mrs. Dance, and a sister, Mrs. J. H. Harwood, of Dyersburg, still live to mourn their loss. She leaves a devoted husband and hosts of friends who will miss her. Mrs. Dance was a devoted wife, a tender, loving mother, and an earnest follower of the Lord Jesus Christ. Like her consecrated father, Dr. Matthew Hillsman, she sought on every occasion to do the will of her Lord and Savior. Her effective Christian life is attested by the fact that all her children are Christians and are active workers in the Master's vineyard. She was a patient sufferer for several months and oftentimes expressed her desire to depart and to be with the Lord. On May 10, at 11:30 p. m., the "soul that on Jesus had leaned for repose" took its flight from the tired, suffering house of clay, and we believe she has realized her oft expressed desire to be with the Lord. Therefore we sorrow not as others who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." (1 Thess. 4:14.)

Names of children: Russell Dance, Corinth, Miss.; Mrs. Howard Bandy, Trenton, Tenn.; Mrs. Frank C. Flowers, Baldwin, Miss.; Mrs. Robert Elder Ross, Trenton, Tenn.; Mrs. Drury Dance, Trenton, Tenn.; Miss Annie Laurie Dance, Miss Georgia Dance; Mrs. Hillsman Dance, New Orleans, La.; Mrs. Russell Dance, Corinth, Miss. Seven grandsons, two grand-daughters.

REES.—Mrs. Parlee Francis Rees was born August 28, 1871; departed this life January 2, 1916. She professed faith in Christ in childhood; joined the Pleasant Hill Baptist church at Ashland, Miss.; later came to the Central Avenue Baptist church of Memphis, Tenn.; then to us at time of organization. She left to mourn their loss a husband, four sons—Vance, Dudley, Howard, and Claud—and two daughters—Miss Lillian and Mrs. Mary Thompson—and a host of friends. The tears of the congregation and the beautiful floral offerings only feebly expressed the high esteem in which she was held. Her triumphant death, her sublime faith, her sweet resignation and her perfect trust as her spirit went forth to meet her Saviour, are sweet memories we shall always cherish.

Resolved: 1. That we tender Mr. Rees and family our sincere sympathy in their loss, reminding them that their loss is her gain.

2. That a copy of this writing be sent them, that a copy be spread on the

## Now Everybody can Make Ice Cream

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has, until recently, been almost impossible because of the difficulty in making and the high cost.

Now, by using Jell-O Ice Cream Powder, anybody, including the woman who cannot cook as well as the most accomplished housekeeper, can make ice cream easily and cheaply with the most perfect success. No eggs or sugar needed.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocer's or general store.

The Genesee Pure Food Co., Le Roy, N. Y.

minutes of this church, and that a copy be sent the Baptist and Reflector for publication.

Done by order of the Raleigh Baptist church in conference this 5th day of April, 1916.

D. D. CHAPMAN,

J. J. SLEDGE,

Committee.

### AMERICA'S HIGH DUTY.

By John Sharp Williams.

U. S. Senator from Mississippi.

The United States has entered upon the great world conflict, which is to decide whether Democracy shall have a safe place in the sun on the earth, or not. There is hardly any duty higher than that which ought to actuate each citizen to help furnish a part of the money which will be necessary for that purpose.

It is true that a man may be able to lend his money out at 6, or 7, or 8, and in some places even 10 per cent., but he might well forego for the space of two or three years the higher rate of interest while he invested in 3 1-2 per cent. bonds of the United States. His principal would be safe. The bonds are exempt from taxation, except the inheritance tax, and exchangeable for later bonds of a higher rate of interest if the United States later during this war issues such, and are specifically freed from any war tax that may be levied.

Our men cannot get to France or Belgium in any considerable numbers for a year. The Government's money received from the subscriptions to bonds may get there by wire, the credit based upon it may, which is the same thing, and, after getting there takes the form of clothing and food, munitions, rifles and cannon, and may help our Allies to win. Next to the immediate duty of chasing submarines and sinking them wherever they can be found, thereby reopening the avenues overseas for the world's commerce, there is nothing that can do so much good as lending the Government your money has helped build a destroyer, or man who subscribes to a bond, putting what ready money he can into it, has the satisfaction of knowing that his money has helped build a destroyer, or buy an armed yacht, which in its turn has destroyed a submarine.

The American people are not a money-loving people in the sense that a miser is. Their money getting takes more than the form of a game, which is enjoyed because of its kill and the clash of wits, and their love of the possession of money is based more upon the uses to which the money can be put in elevating themselves and their children and their neighbors and the community in which they live than upon the money itself, or the reputation of having it.

We are the wealthiest people in the world; this wealth ought now to serve

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.

### 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.

the country. It will be a shameful thing that those who are not fit for military service should allow those who are fit to go to the front and be maimed and mangled, and perhaps killed, while they stay at home and refuse so much as to loosen their purse strings.

(EDITORIAL NOTE.—Senator Williams of Mississippi was the first Member of either House of Congress to subscribe for Liberty Loan Bonds, investing several thousand dollars in them).

### LETTING THE PROMISES TAKE THE STRAIN.

We lose a great deal of blessing because we are afraid to stand with our full weight on the promises of God. It pleased God mightily because "Abraham staggered not at the promise." Was it not indeed because of that very fact that God counted Abraham as righteous? We suffer so much loss spiritually when we do not take God as His word. James H. McConkey tells of a man who wished to cross the Susquehanna river in winter time, and, the bridge having been destroyed or for some other reason not being available, crawled across on the ice on his hands and knees. It was quite a task, as the river was a mile wide. At the farther side he looked behind him, and, to his amazement, saw a four-horse wagon load of hay driving along briskly across the ice. God's promises are not thin ice. "The Lord is not slack concerning his promise." He has made every promise strong enough to bear up the heaviest burden that any of his dear children has ever been called on to bear.—The Sunday School Times.

### "Catch Millions of Flies"

The health boards of practically every state approved and used the Universal Fly Trap which catches hundreds of flies—literally bushels. Set it outside by the door and catch the flies before they enter the house. The peculiar construction of the Universal Fly Trap, and the wonderful Universal Fly Bait, which is furnished with the trap, capture the pests by millions. Nothing like it has ever been known. The bait is not poisonous.

**Universal Fly Trap**  
at a Special Price

The regular price of this marvelous trap, which will last a couple of lifetimes, is \$2.00. We will send you one at the special price of \$1.50 if you will simply give us the name of your hardware dealer and his address when ordering this trap upon which the health boards have placed the seal of their approval. Be sure to give us that dealer's name and address.

**Universal Supply Company**  
1447 Shelby St. Dept. 40 Indianapolis, Ind.



# Christian Education Month

## == JULY ==

### FIVE W'S OF CHRISTIAN EDUCATION OFFERINGS

**WHEN** - JULY.

**WHERE** - IN EVERY BAPTIST CHURCH IN TENNESSEE.

**WHAT** - A LARGE OFFERING COMMENSURATE WITH THE BAPTIST PROGRAM AND OPPORTUNITY.

**WHO** - EVERY LOYAL BAPTIST WHO BELIEVES IN THE DISTINCTIVE DEBT THAT BAPTISTS OWE TO EDUCATION AND WHO HAVE A CONSCIENCE ON THIS IMPERATIVE TASK.

**WHY** - TO SECURE TO THE DENOMINATION THE RIGHT TO CONTROL \$800,000.00 INVESTED IN BAPTIST SCHOOLS IN THE STATE.

TO PROVIDE LEGAL CONTROL OVER CARSON & NEWMAN COLLEGE, UNION UNIVERSITY, TENNESSEE COLLEGE, HALL-MOODY INSTITUTE, BY PAYMENT OF \$5,000.00 TO EACH SCHOOL.

TO MEET THE DEMAND FOR PROPER EQUIPMENT WHEREBY OUR SCHOOLS MAY BE ABLE TO GIVE BAPTIST BOYS AND GIRLS EDUCATIONAL ADVANTAGES OF EQUAL GRADE WITH OTHER SCHOOLS AND TO GIVE THEM THE BAPTIST IDEAL OF LIFE.

SEND OFFERINGS TO DR. J. W. GILLON, NASHVILLE, TENN.

RUFUS W. WEAVER,  
SECRETARY CHRISTIAN EDUCATION,  
161 EIGHTH AVE., N.,  
NASHVILLE, TENN.