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SOME THINGS THAT TROUBLE EVOLUTIONISTS

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"The body is but the house in which life resides. The original source of life has never been found. The Bible gives the only known source or origin of life." Thus spake one of the greatest of the evolutionists, and he but voiced results of all the investigations of the foremost scientists of recent or former days. The idea of evolution is by no means new, for in some forms it was held long before Darwin and Wallace put it into its crassest form.

Darwin's hypothesis in brief is about as follows: that all life now upon the earth existed originally in the form of germs supernaturally created, or imported, or produced by spontaneous generation; and that these germs by long continued natural and orderly processes developed into the forms of both plant and animal life we now find around us, culminating in man, the recognized crown of all earthly things.

There have nearly always been two schools of the thorough-going evolutionists, the division being as to the source of the original, or "primordial" germ. The one school held that this germ came into existence through some unknown natural process. Many attempts have been made by scientists to find this natural process, but this necessitates the belief in spontaneous generation, all proofs of which are lacking. Adherents of this view very discreetly and wisely do not now generally raise the point at all.

The other school frankly allows the supernatural to be invoked whenever it is needed, thus relieving themselves of the necessity of proving spontaneous generation, and virtually begging the question at the very beginning, but attempting to hide the weakness of their position by the use of much learned, high-sounding, and technical language.

Biology is still a new and only partly developed science. We know comparatively little of the structure, habits, and life history of by far the larger part of the animal kingdom. Take the case of insects alone which compose one class of one of the twelve recognized branches of animals. At the present rate of discovery of new species it is fair to estimate that so far we do not even know half of the insects now in existence, and of those we do know only a comparatively small number have been sufficiently well studied to risk very definite statements even as to the most ordinary facts concerning them.

In view of this it is far too early to formulate conclusions of such breadth and far-reaching importance as the fundamental principles of the evolution hypothesis. The same lack of definite knowledge that should make us hesitate to make broad statements in regard to the animals now found in the world, holds equally true as to the vegetable kingdom, and is true to a yet greater extent with reference to fossil forms of both plant and animal life. If our knowledge of existing forms is so fragmentary and incomplete, how very little indeed do we really know about the forms that are no longer in the world except in the fossil form.

It is the fossil record that is so largely relied on by the crassest evolutionists for the support of their conclusions. Now a record on which to base important and broad conclusions should be fairly complete and easily understood, but the recent and most authoritative school of geologists and paleontologists now frankly admits that the fossil record is even more incomplete and fragmentary than was formerly supposed, because many of the animals at present most common are not such forms as would be readily fossilizable under present conditions, and it is only reasonable to suppose that such a record must be used with great caution, and especially so at the present stage of development of geology and biology.

Some years ago it was feared that the evolution hypothesis would ultimately capture the entire scientific

world, and it is undoubtedly true that in various modified forms it has many adherents among all classes of people. There is, however, a popular misconception on this subject that needs correction. The idea that most scientists of any consequence now hold to the evolution hypothesis is due not to the scientists themselves, but to writers of the type of sensational articles one finds in the modern Sunday supplement and the so-called popular science magazines. Such articles have no scientific or any other value, apart from their literary value; and as a rule they may frankly be classed as fiction, for the writers of such articles are not scientists, have no scientific knowledge, and no sources of scientific information, nor the training to use such information if they had it. To the popular reader a scientific article would be dull, if not unintelligible; what he wants is not scientific truth, but "punch;" and if an article contains "punch," it matters little what else it has or lacks. In this way public opinion has been molded by a class of writers whose aim is entertainment rather than instruction.

Only a generation ago it was considered necessary for the preacher frenziedly to denounce anything that smacked the least of evolution lest he be considered unorthodox, or loose in his views, and the attack from the pulpit was generally very broad and launched at science as a whole rather than at an unproved hypothesis held by a comparatively small number of men. Now that we understand how intimately and how profoundly the natural sciences influence our daily life we have come to recognize that here indeed is one of the preacher's strongest allies and best friends. We are even beginning to realize the fact that the true scientist can no more get along without God at the head and above this beautiful world than the theologian; and the mention of evolution no longer creates in us an hysterical state of mind, for we now well know that the crass ideas of evolution once foisted on a too credulous public are at best but crude generalizations of a poorly supported hypothesis.

Assuming that history fairly covers a period of about four thousand years, this would mean about one hundred and twenty human generations, and from one thousand to four thousand generations of the ordinary domestic animals and plants, and a vastly larger number of generations in the case of the lower types both of plants and animals. It would be reasonable to expect in such a large number of generations some definite signs of this change called evolution. But in all this time there has been no indication of evolution, as held by the evolutionists. From the biological point of view all the plants and animals concerning which we have any information are substantially what they were at the beginning of history. The horses that drew the chariots of the Egyptians in their pursuit of the Children of Israel might have come from the stables of a modern breeder. The same thing is true of men, for according to the great professor Broca the men of the earliest stone age were biologically equal to the men of today.

After careful examination of a skull assigned to the first stone age Professor Broca says that "the great volume of the brain, the development of the frontal, the fine elliptical profile of the anterior part of the skull are incontrovertible evidence of superiority, and are characteristic found only in civilized nations." Professor Huxley uses equally strong words in speaking of a celebrated fossil skull assigned to one of the earliest periods. He says that "so far as size and shape is concerned this skull might have contained the brain of a philosopher." Scientific exploration is gradually but surely establishing the fact that the earliest men were by no means ape-like creatures of popular imagination but were indeed the god-like beings described in Genesis. Scientific evidence is overwhelming for a prehistoric civilization of a high type in practically the whole

world.

It has been conservatively estimated that there are at least two hundred and fifty million species of plants and animals in the world at present, and that in past time there must have been at least half that number now extinct. Among such a vast number it is reasonable to think that we should find some fossil record of transition types—types showing the gradual change from a lower into a higher type. Such types must have existed, and they must have been as readily fossilizable as their nearest kin below and above, if the evolution hypothesis is to be depended on to furnish a reasonable working basis. But the geologists and paleontologists are constantly being called upon to explain the absence of any fossil record of transition types.

There are many sudden, abrupt, and very broad breaks in the so-called chain of evolution; in fact, it is entirely fair to the evolutionists to say that the breaks form a much larger part of his chain than the recognized links. Biologists generally are agreed that the trilobites, who ruled the Paleozoic seas, and who were in some ways the superiors of their modern representatives (the gray fish), represented no less than 60 and possibly as much as 90 per cent of the evolution shown by the life of to-day. In other words, more than three-fourths of the whole amount of evolution must have been accomplished before the time the fossil record begins. If now we make some further deductions for the many breaks that the evolutionists frankly admit, their cherished "chain" dwindles into a collection of some isolated links, which even if they were well forged together would still form only a mere fragment of what they fondly imagine to be a complete chain.

Perhaps the highest geological authorities in writing of the sudden advent of the fishes makes use of this language: "Remains of fishes have not been found in the Oriskany fauna, but the Onadaga fauna must be distinguished from the two preceding faunas by it hosts of marine fishes of well-developed and widely divergent type, which were abundant in the epicontinental waters of the old and the new world, and ranged widely over the seas." So abundant indeed were the fishes that their remains form extensive beds made up almost entirely of bones, teeth, and spines, and they seemed to have ranged in the previous fossil record to lead the student of paleontology to expect an animal like a fish, and one of their most striking attributes is their distinctively modern aspect. This they freely admit with the naive explanation that "from the degree of development already attained it must be assumed that the ancestors of these fishes had been living for a long time, probably in the, as yet, unknown originating tract." For great skill in making broad inferences and sweeping assumptions, and for a child-like credulity as to the value of inferences and assumptions the reader is respectfully referred to the average thorough-going evolutionist.

Many other animals besides the fishes made their advent suddenly and over widely extended areas. Of course we must recognize the fact that the incomplete record will in part at least account for this; but it would require too great a degree of credulity, assumption, and interference to expect this incompleteness to account for the persistent and consistent absence from the record of transition types. The obvious, and perfectly natural inference in the case would seem to be that there were no transition types, and that the Mosaic account as to the origin of species appeals more strongly to the scientific mind than the Darwinian account.

The case of the evolution hypothesis would be much stronger if biologists were generally in closer agreement, but the tendency at present, seems rather towards wider divergence than closer agreement, and this is particularly true in cases where we have to deal not with scanty material, but with a wealth of material. One of the great controversies among biologists at present

(Continued on page 9)

A MATTER OF SERIOUS CONCERN.

By Rev. J. W. Gillon, Cor. Sec. and Treas.

We are approaching the third quarterly pay of the Convention year. We have not one dollar with which to meet \$6500.00 pay roll due August 1st. There is no source from which this money can be secured unless the pastors and churches can send it in.

THE REASON FOR THIS CONDITION.

Following the meeting of the Convention in Morristown, as is my custom I went to the bank and asked the bank to agree to carry us for an amount estimated to be necessary to meet our needs up to the end of the third quarter of the year. My estimate was based upon the amount the Convention instructed the State Board to spend. Judging by past years, I thought, with what we might reasonably expect to get from the churches up to August 1st, that \$20,000.00 would carry us over safely. Of course, I could not foresee the fact that the Board would feel constrained to spend \$8600.00 more than the Convention had instructed it to spend, so did not ask for sufficient credit to meet our needs.

Counting the debt of \$4000.00, we are already in debt to the bank to the amount of \$17,500.00. This leaves us a credit of only \$2500.00 at the bank. I cannot now secure more credit at the bank. We must get at least \$4,000.00 from some other source before August 1st or I will be compelled to ask our missionaries to wait until November 1st for the larger part of their salaries. This is not right. The brethren have done the work and have made obligations which they ought to meet August 1st. Tennessee Baptists cannot afford to make their missionaries wait for their money which is now due.

At one time before since I have been secretary I have met just such conditions and it is exceedingly embarrassing.

What will the pastors and churches do about it?

EDITORIAL WORK ACCEPTED.

I. J. Van Ness, D.D.,

Corresponding Secretary.

It gives me great pleasure to say that Drs. Dargan and Moore, and Messrs. Leavell and Strickland have officially accepted the positions to which they have been elected by the Sunday School Board. Drs. Dargan and Moore will begin their services with us on August 1st. Mr. Leavell will be here the latter part of August, as will also Mr. Strickland. This means that the new force can do little or no work upon any of the periodicals reaching our readers before January 1st. I have never asked the indulgence of my brethren before, but they will realize, I am sure, that much of the work for the last quarter must be carried on nearly to completion before these brethren get here.

Let me again express my gratification at the coming of these men to join us in our work here at Nashville. Each one of them came for a conference before finally accepting his position. I spent a day with each of them and as we talked together the work grew in magnitude and in its possibilities. Each one of the men showed his ability and manifested an enthusiasm for the new work which he is to take up. The new force will, of course, have to find itself, but I am confident that our publications will take on new life and be better than they have ever been.

During the summer we shall put our building in order, renovating it throughout, and will make some readjustments so as to accommodate the additional force and give ourselves better facilities for work. The building, including the floor given to the State officials, will be completely occupied when the new force comes. In addition to this, we have just started an expert accountant upon a survey of our system of doing business, including every department. We have been so fortunate as to secure the chief expert of the United Typotheta and Ben Franklin Clubs, the great manufacturing printers' organization

of the country. We expect with him to go over all our business system, and, so far as may be necessary, do everything we can to put all our affairs in the best modern shape. It is our hope that by September we may have all our reorganization completed and everything working perfectly.

NOTES FROM LAIYANG, CHINA.

Beginning April the 15th, we had eleven days special meetings at two centers in our Laiyang field. The first five days were spent in evangelistic meetings at our E Twang church, twenty-three miles west of Laiyang city. For these five days we were fortunate in having Brother Newton, of Hwanghien, to lead in the preaching. We all greatly enjoyed him. He has a pleasant, forceful delivery in Chinese. The power of the Spirit was manifest in his preaching.

The meetings were held in a large tent, seating capacity about two hundred. It was full all the time and people standing all around on the outside. All our evangelists were present and aided in the meetings. On the market day (in the larger villages markets are held every five days) large crowds heard the Word all day long.

After these five days of delightful fellowship and service together, Brother Newton had to return to Hwanghien and we moved the tent over to Kao Lan, another center ten miles south. We have never before had so many of our Laiyang Christians gathered together as we had here at Kao Lan, and nearly one hundred pupils from six of our schools were present. On Sunday the pupils from the government school, as well as the teacher and pupils from an independent school three miles away, were present. So we had in the tent more than one hundred school boys and girls representing eight different schools. It was a joy to preach to them. Some four hundred heard each day. Four days preaching, singing, and praying, and then our Laiyang Baptist Association was organized and had a two days meeting. This was followed by a meeting of our workers. We had a mighty good time. The Lord was with us, and we see larger things in the near future in this new field. Would that many of our friends in the home land could be with us in some of these special meetings. I am sure you would feel as never before that your prayers for us, your giving for this work, and our being here were worth while.

We came home on Thursday, and on the following day started to Chefoo to attend our annual Mission Meeting. It is seventy miles to Chefoo and a hard two days travel over rough roads. The travel in the shentsi, the night in the inn sleeping on mud beds, and all the other things that go with it is not exactly like travel at home; but the delightful change, the few days rest and blessed fellowship with our fellow missionaries make us soon forget the hardships in getting there. So I think when we get to heaven we will be so happy as never to think of the toils on the way.

The Mission decided for Brother Dawes to move to Taian to help in the work there and for Brother Lowe to come to Laiyang. I have enjoyed working with Brother Dawes these two years. We will surely miss him, but he is sorely needed in the great Taian field. We were delighted to have Brother Lowe to return with us to Laiyang. He is full of life, full of the Spirit, and is happy to be back in China. He and I have just returned from a most interesting trip visiting our churches and country schools. We were gone eight days, traveled ninety miles, had services in four of our churches and four other out-stations examined and had services in eleven of our twelve country schools, and visited and had services in three Government schools. The opportunities to preach were most gratifying, and we treated sixty patients. The boys and girls of all the schools warmly received Brother Lowe. He taught them to sing "Brighten the Corner". How appropriate where most all the corners are made dark with all kinds of sin, disease, ignorance, and superstition.

On Saturday afternoon we visited a Government school at a large market town one mile from our Yang Kia Ten church. I had visited this school twice before, and had learned that it was one of the best schools in the county and had one of the most up-to-date teachers.

We were received well and Mr. Dan, our school examiner, Brother Lowe and myself were permitted to address the school. The teacher then filed his boys out to a large court and put them through their physical exercises, much to our delight. On leaving I invited the teacher to come to Yang Kia Ten next morning and hear Brother Lowe preach. Next morning we were all made to rejoice when this teacher came with his forty-three boys and young men to the services. He arrived before Sunday school was over and his pupils took their places in the different classes. I mention this to show the changing conditions and the opportunities that are opening up to us in the official schools.

It is very, very dry now, and it was sad to see the people all through the country going to the temples and beseeching their gods to give them rain. Large processions of men, women, and children beating drums, blowing horns, waving willow branches in the air, and carrying their rain god along in a huge chair. When we got back to the city we learned that the south gate had been closed. On inquiry why this city gate had been closed I was told that the rain god was in the temple over this gate, and that this was the fire gate, the closing of which would stop the fire when the rain would descend! Yesterday seventy-five dollars worth of powder was used in firing off the old cannons on the city wall to make it rain. I am not sure of their ideas of how this would cause rain, but one man told me that there were two elements that caused rain—one of these was in the ground and the other in the air; that the ground was now so hard and dry that the one element could not get out and the other could not get in, and that the object of firing off these cannons was to jar the earth so that cracks would be formed, thus enabling the two elements to come together and form rain. I told them it would be far better for this money to be spent in buying bread for the starving people around us.

Another pathetic story is that a few days ago a spring was found just outside the south gate bubbling out of a "formerly dry ditch." The story goes that a god came one night last week and caused this spring to gush forth, the waters of which were for the healing of the people. Some priests erected an altar to this fairy or god, near by the spring, and are telling the people that the water is holy and will heal any kind of disease. So the people of the city, and for miles around in the country villages, are now using this water thinking it will heal their diseases. They come with their bottles, tea kettles, and all kinds of vessels, fill them with the water, place them on the altar, bow down and bump their heads on the ground, buy paper and incense, burn it, and return to their homes. They wash all kinds of sores in the water, and then drink it! And still we have people at home who say that the Chinese do not need Christianity, that the religions they have are sufficient. And yet Confucianism, Buddhism and Taoism has not produced for Laiyang county an asylum, nor orphans home, nor one physician who is able to treat the sick, it is not saving them from vice and terrible superstitions of the present life, and it is unable to save them for the home above. Yes, Jesus is the only remedy for these sin stricken people. These people need you, my dear friends in the home land. They need your Savior, and mine, and theirs. Let us be willing to reach out a helping hand to the fallen, to bring salvation to the lost.

Tomorrow I start for another trip in the country. Please remember us when you pray.

Most sincerely,

T. O. HEARN.

JUSTICE TO THE MOUNTAIN PEOPLE.

S. M. Provence, D.D.

In a certain book on "Geographic Influences in American History" the author has the following:

"The reader of 'In the Tennessee Mountains' or 'The Prophet of the Great Smokies' finds true pictures of the forests and hazy mountain slopes of the Southern Appalachians. But he finds also a human type not to be met elsewhere in the United States."

I quote this here to illustrate the species injustice from which my people have been suffering for more than a generation. When the two books referred to were fresh from the press I took occasion to point out that in spite of the word-painting in them they were wholly inadequate. It is only fair to say that that was not altogether the author's fault. It was only her misfortune. She spent some time, I was told, a short distance from the famous "Indian Road" which covers part of the distance between Sevierville and the "Great Smoky" and ends in a trail across the mountain. Her descriptions of the "forests and hazy mountain slopes" are altogether charming, and quite satisfactory. But if she had ever ascended the brawling Little Pigeon where she would have had to crawl over great granite boulders to get to the "speckled beauties"; or if she had ever gone on a bear hunt to the "bald" on the Smokey's top, where the luscious blackberries (different from those in the low lands) prove Bruen's fondness for sweets and often prove his undoing,—she might have attempted to describe the real thing! Even so, she would never have found her "Prophet". And for the good and sufficient reason that he never existed. Her "Notch" was too far from any human habitation and too difficult of approach to be a place of meeting, and her people are of a "type not to be met" in all the Appalachian Mountains. The travesty is the more reprehensible from the fact at the time the author was getting her "scenery" there were four churches and five public school houses along a single stretch of perhaps not more than a dozen miles, running within two miles of her stopping-place.

The author of "Geographic Influences" takes quite too much for granted. I found in the pine woods along the coast of Western Florida many striking similarities between the people there and those in both the Appalachians and the Ozarks. It is altogether trite and commonplace to say that human nature is the same everywhere, and yet the literary fadist has never learned this elemental truth. The mountain has no more to do with the so-called "characteristics" of one class of people than the sea has with those of another wholly similar class. If our author had traveled extensively in the mountains he would have found a great number of communities where no door is ever locked, where there are no feuds, where hospitality often overflows so that the "men-folks" have to go to the barn to sleep, where the people meet stately for worship and everybody shakes hands. To one who understands and loves these people there is no greater social joy than to be among them. If you go among them, whatever else you do be sure not to "patronize" them! Just throw off petty pretenses and make yourself one of them! You'll hear some solecisms in grammar, probably, but you will play the fool if you take the least notice of anything that strikes you as "peculiar". You are just as peculiar to them as they are to you; and when it comes to downright straightforwardness and honesty they will probably have the best of it, with all our supposed culture.

One feature of the two books referred to deserves special mention on account of its truth. The author's women are all above reproach. She is not only true to her own womanhood in this, but true also to the women of the mountains. One who has read the exploitations of these people and knows nothing about them otherwise, might be surprised at this statement. Several reasons might be suggested for it. I state simply the fact.

Only a few weeks ago I read a supposedly true account of a certain school which gives by the exploitation of the "Mountain People", as if they were fundamentally different from other people, but still capable of development! It was said that young children are photographed in rags and dirt, and immediately washed and clothed properly and photographed again, and the contrasted pictures published in an appeal for money to

carry on this farce. I am not able to vouch for this story, and therefore I give no name nor locality. But if any reader of this paper knows about it, he will place me under lasting obligation if he will give me the proofs.

Our Home Mission Board is doing probably its very finest and most far-reaching work in maintaining its schools in the mountains. The report on the subject rendered to the Convention in New Orleans is a document of thrilling interest. That work alone is sufficient to justify the existence of the Board. There are no more promising students in any of our schools than these boys and girls of the mountains.

Hallettsville, Texas.

A CHECK WITH KIND WORDS.

Dear Bro. Editor:

Enclosed herewith, I send you two dollars to renew from date, my subscription to the Baptist and Reflector. Certainly every Tennessee Baptist family and surely every Tennessee Baptist pastor ought to subscribe for, read and pay for the Baptist and Reflector. My subscription expired with last week's issue. On the 1st of June, I decided to discontinue my subscription, inasmuch as I am in Louisiana now. But reconsidered, last week, and decided that the Baptist and Reflector is indispensable to my necessities, as a Tennessee Baptist, out of the State as well as in it. I like the Baptist and Reflector for several reasons:

1. As a friend of long standing. I have been reading it more or less regularly, for twenty years.
2. As a medium of communication and fellowship. I know and love the Tennessee brotherhood, and read with much interest the State-wide denominational news.
3. Because in platform, program and policy, the paper is faithfully Christian and loyally Baptist.
4. Because of its location and environment. Geographically central. Domiciled in the Sunday School Board's building, from which center radiate and circulate gleams and currents of light and power throughout the Southland.
5. Because of what it contains week by week. A brief summary of general news; illuminating comment, on world-conditions; informing and transforming articles by editor and contributors; stirring and stimulating appeals in behalf of missions, education and benevolence. Gleanings from everywhere, by the Argus-eyed, discriminating and versatile exchange editor, Fleetwood Ball; with choice gems from the masters interspersed here and there, and the whole of it gathered, arranged and printed with a high degree of editorial fitness, artistic merit and mechanical skill.
6. Because of its large value and cheap cost. Sixteen pages of such a paper for two cents! A postage stamp a week for this wholesome, helpful reading. Think of it!
7. Because I fail to find one single, sensible or religious reason why I should not continue reading the Baptist and Reflector.

With all good wishes and love,

Yours in Christian bonds,
J. WESLEY DICKENS.
1218 St. John St.
Baton Rouge, La.

RANDOM REMARKS ON THE DUTIES OF DEACONS.

By E. W. Porter, D.D.

A deacon must be of "good report." He must have a reputation as well as character. Not only must he be honest, but must be esteemed as honest. He must do well and stand well.

The Scriptures require that deacons should be "wise." You can not make a good deacon out of a fool. A fool is a failure, in any position. He needs gumption as well as grace. A deacon needs horse sense. Horse sense is the kind of sense a donkey has not got. Some deacons are as harmless as serpents and as wise as doves.

A deacon should be the husband of one wife—certainly not more. Most of us are convinced that one is plenty. His "one" wife should not be of the Merry Widow variety. His wife should

not talk too much. The life of many a church has been shortened by a long tongue. A Baptist deacon can not, like Henry VIII, who instituted the Episcopal church, kill his wife if she displeases him; hence the greater necessity of having the right kind.

A Baptist deacon must be "full of the Holy Ghost." Some have been known to be full of spirits, but not of the Spirit. Religion is indispensable to the Baptist deacon. An officer in a Baptist church can not get along without religion. Stephen, the first Baptist deacon, was full of the "Holy Ghost," and was willing to die for his religion. Cash will not take the place of Christ in the life of a deacon.

While a deacon should be grave, he should not be a graveyard. He should not be a mummy or a dummy. We have seen deacons whose lips seemed set for biting a ten-penny nail in two. Their countenance suggested that their regular diet was cayenne pepper and sauerkraut, while their whole appearance suggested an animated vinegar cruet. A long face does not signify that its wearer is long on religion; but short on faith and grey matter.

He should not be a "double tongued." In other words, he should say what he means, and mean what he says. If not, it proves that he is mean. A deacon's word should be as good as a government bond, and bear more interest. A deacon whose word is not taken at par value by his neighbors is unfit for his office, and ought to surrender it.

It is the express duty of deacons to look after the poor of the church, and to transact business for their Master. Many a good deacon seems to lose his business sense when he enters the church doors. A church with good deacons will not need a "financial committee."

"Not greedy of filthy lucre," which is to say, not covetous. Stinginess disqualifies a man for this high office. He should lead in liberality, and his life be an example of good giving. He should give his own money before soliciting money from others. Covetousness is a deliberate crime, and no criminal should be a deacon. We have never heard a man confess covetousness, though we have sometimes felt like confessing it for him. He should be as free with his money as the Lord is with grace.

He should be full of faith, and strong in the faith. A Baptist deacon, who is not a Baptist, will give all sorts of trouble. No one should be ordained as deacon, who is not known to be rooted and grounded in the faith. If he is weak in the faith, let him take a back seat until he becomes strong. Babies in Christ should not serve as church officers.

Deacons should be assistant pastors, without pay, at least in this world. The spiritual qualifications of a deacon are specific and exacting. Often the visit from a deacon will count for more than a visit from the pastor. The pastor's visit is counted more a matter of course.

Not a few churches rob the deacons of their duties by appointing committees to do their work, and then complain that the deacons are not doing their duty. No committee has a right to do the work that has been committed to the deacons.

There is no nobler type of man than the average Baptist deacon. He gets but little praise, no salary, and much blame. In all our ministry we have never had a serious misunderstanding with a deacon.

If we would pay them as much as we prod them and compliment them as much as we criticize them, it would be better for all concerned. All honor to the generous Baptist deacon.—Watchman, Examiner.

MEMORIAL ON BEHALF OF THE SOUTHERN BAPTIST CONVENTION PRESENTED TO PRESIDENT WILSON.

A. J. Barton, D.D.

The Commission appointed by the Southern Baptist Convention personally to visit President Woodrow Wilson and to memorialize him against any increase in internal revenue tax on intoxicating liquors for beverage purposes and in favor of National Prohibition as an emergency war measure has on this day, June 27th, performed its mission.

Very much to the regret of the other members of the Commission, Dr. E. M. Poteat, of South Carolina, and Gov. Charles H. Brough, of Arkansas, were detained on other important engagements and could not be present. Brethren Joshua Levering, of Maryland, R. H. Pitt, of Virginia, and the writer, presented the Memorial.

By previous engagement made through Mr. Tumulty, Secretary of the President, the President received the Commission at 2:25 this afternoon. The reception was as genial and cordial as could be expected even from the great scholar and statesman and cultured Christian gentleman who now presides at the White House. The Memorial, which is appended was read to the President in full by the Chairman of the Commission. The President listened with great interest and manifest respect and at the conclusion of the reading said: "It is a very impressive memorial indeed." With this remark as an introduction, he discussed freely and in a most democratic way the whole situation. Of course, it would not be expedient nor proper to repeat here his words. I may only say that the members of the Commission came away more profoundly impressed than ever that Woodrow Wilson has come to the Kingdom for such a time as this and that every good cause will have from him fair and sympathetic consideration and that at the right time and in the right way he will use both the influence and the authority of his great office for the promotion of every good thing.

It was equally manifest that in his consideration of this matter the President is laboring under great difficulty and that tremendous pressure is being brought to bear upon him by the liquor interests. It is important to the last degree that our people keep up a steady stream of petition to the President both by letter and telegram. Do not fail in this. Write or wire the President at once and keep it up until our Nation is freed from the domination of the liquor traffic.

The Memorial follows:

Washington, D. C., June 27, 1917.
To His Excellency, President Woodrow Wilson,
The White House,
Washington, D. C.
Sir:

The undersigned were appointed by the Southern Baptist Convention assembled in its Sixty-second Annual Session, Seventy-second year, in the City of New Orleans, May 16-21, 1917, as a Commission to present to you this prayerful Memorial and to request for it your most serious and prayerful consideration. The Convention represents a constituency of nearly 3,000,000 persons who have reached the age of discretion, members of Baptist churches each of whom has made for himself a profession of faith in our Lord and Saviour Jesus Christ. The colored Baptists of the South are nearly equal in numbers and have their own Convention. We have no doubt that they sympathize fully with the views herein expressed and will give to them their moral support.

It is a fundamental of the Baptist faith to exercise great respect for and to give loyal support to those in authority. They accept without question the doctrine of the New Testament that Civil Government is of divine origin and ordinance and that it is both the duty and the privilege of Christian believers to render patriotic service to their country. As expressing this phase of their faith the Southern Baptist Convention, at the same session at which the undersigned were commissioned to present this prayer to you passed unanimously and heartily the following resolution:

"RESOLVED, That we, the representatives of 2,744,000 Southern Baptists in Convention assembled, pledge to our President and Government, our prayers, our loyal and sacrificial support in this war in which we are engaged. To this end, we pledge our property, our lives and our sacred honor."

We are instructed to petition you to use the influence and authority of your high and responsible office against any and all increase in the internal revenue tax upon intoxicat-

ing liquors sold for beverage purposes as a revenue measure. This paper is based upon the well-known and universally accepted scientific fact that alcohol is a narcotic poison destructive alike of property values and of the health and morals of our people. We do not believe that the Government, which, as the Supreme Court has so wisely and truly said, is based upon morals, and which has as its purpose the promotion of the public peace, the public health and the public morals, can afford to barter the morals of the people at any price.

In this prayer we do not lose sight of the fact that some readjustment may be necessary in the provisions for revenue. Our constituency would be entirely willing cheerfully to accept any additional burden of direct taxation that may be involved and we believe all other patriotic citizens having the best interests of our whole people at heart would be like minded.

Our second prayer is broader and includes the former. We are instructed fervently to petition you to use the influence and authority of your high office for the immediate and complete prohibition of the manufacture, sale, transportation, importation and exportation of intoxicating liquors at least during the present war with the Imperial German Government. We hoped and prayed long that our Nation might be kept out of the war, as you yourself also hoped and prayed. Around our hearthstones and in our churches we have prayed without ceasing that our gracious God and Father might give you heavenly wisdom and that if possible you might be able to keep us out of the war with honor. We have accepted cheerfully and with the utmost confidence your final decision and judgment. With our property, our lives and our sacred honor, we will stand with you and support you for the winning of this war for the freedom and democracy of the world, as you yourself have so fittingly and admirably expressed the spirit and purpose of our great Nation in entering the war. We do not argue the fact, we need not argue the fact that the beverage liquor traffic is now universally recognized as the implacable enemy of every sacred interest of our people both in peace and in war. Successfully to prosecute this war, as the experience of the warring nations clearly demonstrates, we must have sober farmers to produce the foodstuffs necessary to supply ourselves and our allies, sober artisans to manufacture munitions and to carry forward our industries, and sober soldiers to carry our colors and to fight our battles. We hope and pray that you will ask the Congress to enact a measure prohibiting altogether the traffic in strong drink as an emergency war measure.

And we cannot but believe that in taking such a step you will have the undivided support of every patriot in the Nation and that a free and grateful people will rise up to call you blessed. We think we do not overstate the case when we say that the emancipation of America from the reign of alcoholic drink will be equal both in its material and spiritual benefits to the emancipation of the 4,000,000 Negro slaves which was accomplished by the Civil War and in which a united and happy Nation now rejoices.

All of which is respectfully submitted by

Your most obedient servants,
A. J. BARTON,
JOSHUA LEVERING,
R. H. PITT,
Commission.

Lincoln was far from being a mere punster, yet occasions could bring from him a play on words, usually with a real laugh in it.

A New York firm, while he was practicing law in Springfield, wrote asking for the facts as to the financial standing of a neighbor. He replied as commendably as he could:

"I am well acquainted with him, and know his circumstances. First of all, he has a wife and baby; they ought to be worth \$50,000 to any man. Secondly, he has an office in which there are three chairs worth, say, \$1, and a table worth \$1.50. Last of all, there is in one corner a rat hole, which is worth looking into."

"A. LINCOLN."

SIMPLE HONESTY.

Young man or young woman, no compromise with dishonesty. Be absolutely and uncompromisingly honest. I firmly believe that honesty pays as a business policy, but we must take higher grounds than that and be honest from principle. Policy may be very superficial at times, we might say that it is like the laughing stream that dances and sings in the shallows, while principle is like the deep, unruffled pool whose waters abide when the drouth silences the merry song of the shallows and their waters fall.

I found a dollar in my store receipts that I feared might be counterfeit. I took it to the bank and showed it to the cashier. He looked it over carefully, noted the ring, then passed it back to me. I said, "Is it good?"

"Very doubtful," said he, "probably counterfeit; but," he added with a smile, "I think you can pass it."

But I could not. I knew that the cashier believed it to be a counterfeit and, consequently had no business to return it to me. I sold it for old silver, as it had a little real value, but I simply could not have as high an opinion of that cashier who encourages you to pass a counterfeit dollar—in all probability the cashier is also a counterfeit.

A poor woman told me of finding five dollars that a rich woman had lost. She knew where the money belonged, but was advised by a friend, who must have been anything but a true friend, to keep the cash, as she was in need and the other woman was wealthy. She spurned the suggestion and she laughed happily as she said, "This wealthy woman and her husband came to my little stand the next day and purchased shell goods of me. Their purchases amounted to eight dollars." Sweet is our sleep if we are honest with neighbors, honest with ourselves, and honest with God.

We are told to love our neighbors as ourselves, but I have known a few choice souls who loved their neighbors better than they did themselves. Said a real estate man of his partner, "He is too honest to sell real estate. He actually conceals nothing from a prospective purchaser. He gives him all the unfavorable as well as the favorable points in connection with any piece of property."

We must be honest with ourselves. We must not allow our usefulness to be impaired by self-conceit; by thinking of ourselves more highly than we ought to think; by placing too high a valuation upon ourselves in any way. Let us think of our work rather than ourselves. Let us put personality into our work. Let us put faithfulness into it, and then build a fence of trust about it.

Let us be honest with God. We must not say, "Yes, Lord, I give you my best," and then give Him the leftovers of time, money, service, love.

Honesty is a wonderful appetizer. It gives spice to plain food. It is better than all man-made condiments. It is better than pre-digested food. It is better than money in the bank.

Be honest. It is often, not always, the case that friends flock to the honest man in the day of adversity as bees flock to the sweetness in the heart of the flower.—Kind Words.

TOLSTOY'S ANGEL.

Tolstoy, in one of his delightful stories, tells of an angel who came to dwell on earth, and who, as he moved about among men, perceived things with his spiritual sense. He saw death in the face of a man who passed him by unhelped when he was cold and hungry; and the house of a selfish woman was foul with the stench of death. But when the man and woman were stirred to compassion, then the angel saw God in them.

And if our spiritual sense were quickened, we should judge of beauty and of ugliness in the same manner. It would not only be our slums and our squalid alleys which we should think fetid and noisome; many a country home, many a pleasant suburb, often a church or a college, would stink unendurably.

The drunken man, howling out an

indecent song as he staggers along, is a disgusting sight, but what of the respectable family whose comfort derives from the fact that he and his fellows are paid wages too low to allow a decent home? We shrink from the painted woman of the streets; but the conditions which tempted her to sin may well have cheapened the refinements which our sisters enjoy. We speak of "saving" the drunkard and the prostitute! we say that they stand in need of conversion. And it is true enough. But there are others who are involved in their sin and who need to be converted as well, and they may as like as not prove to be pillars of our churches.

Our civilization is so complex that we fail to trace consequences and to detect relationships which have a profound bearing on morality. We make purchases, and we have only the faintest idea whose labor has made the article we buy. We invest money, and we do not know what is done with it. What do we know of the wages of the porter on some South American railway in which we have a few shares? Or of the lives of the employees in the big industrial concern which yields us eight per cent? We do not realize that some new method which makes for efficiency and increased dividends may be taking away from the worker the small remaining savour of interest in his occupation, and converting a man into a mere drudge.

In every big business the accountant draws up a balance sheet at the end of each year; he shows the receipts and the expenditure, the profit and loss; and on it the directors issue their report. Here there has been a saving effected; there the results did not come up to expectations. Prospects are good in this direction, uncertain in another. And so the situation is reviewed.

But in the archives of the angels there is another balance sheet—the spiritual balance sheet—and another report, an account of the year's working as it seems to God. A little speeding up here, and the men came away over-tired, just in the condition in which the temptation to dull the sensations of fatigue with alcohol is hardest to resist. So much spiritual loss. The wrong man was made foreman in that workshop—a smart man, but a bully; a score of men were embittered. Tolstoy's angel would smell death. A club-room was built for the girls so that their dinner hour need not be spent in the streets. A great moral gain. A little extra trouble was taken to see that the boys learnt their trade. Who shall say what that means to a lad? To grow up smart and fit, self-respecting, a workman with a healthy pride in his craft, instead of muddling along, half-taught and a bungler. And so that other report would run very different in its emphasis from ours, noticing many things to which we in our worldly wisdom pay little attention.

Is it fanciful to write like this? Business is business. Yes, but what is the business of a Christian man? Our Master came to earth to buy souls at a great price. And we all of us traffic in holy things. We are continually helping or hindering the work of the Holy Spirit in ourselves and in others. Surely that gives us the standard by which to judge our lives and everything in life. Is personality being made richer; is character being made finer? Is the spiritual life being fed, or is it being starved?

That is to say that we must learn to discern, like Tolstoy's angel, with spiritual senses.—Baptist Times and Freeman.

REV. C. A. McNABB.

On the 20th day of June the Concord Association lost one of its best beloved and most useful ministers by the home-going of Bro. C. A. McNabb.

Bro. McNabb was converted when he was twelve years old, while at family prayers in his father's home. He joined the New Hope Baptist church, Rutherford county, Tenn., and remained a member of it until his death. While a young man he was made a deacon and faithfully performed the duties of that office until he was ordained to preach in 1881. The ordaining presbytery consisted of Dr. G. M. Savage, Rev. A. J. Braidon, and a brother Patterson.

In his pastoral work, Brother McNabb was sympathetic and tender. He was a

OUR BOOK CORNER

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

July issue of the Review and Expositor presents an interesting table of contents: "Dante," by Prof. Stalker, D.D.; "Life and Character of Rev. R. J. Willingham, D.D.," by Rev. W. R. L. Smith, D.D.; "Some Points Made Clearer in the Life of Christ," by Chas. H. Stakely, D. D.; "John Eliot and Roger Williams," Henry M. King, D.D.; "Neutrality and Vatican," by an Italian; "The Long Road to Freedom of Worship," by Rev. W. W. Everts, D.D.; "Just Across the Continental Divide," by Prof. L. P. Leavell; "The Origin of Matthew's Gospel," by S. M. Provence, D.D.; Book Reviews. Perhaps the article of most general interest is that by Pror. Leavell, which is a study in early adolescence. "The intermediate years are the years of early adolescence and lie just across the continental divide in the life of the individual. These years are the years of adjustment and are preceded by the period of absorption and followed by the period of achievement. This adjustment must be fourfold, physical, mental, social and spiritual, and the pupil needs a sympathetic and faithful guide and helper while the adjustment is being made, because adult powers are being thrust upon him and he has no adult experience in handling these powers."

Edward Judson, Interpreter of God. By Charles Hatch Sears, M.A., B.D. Griffith and Rowland Press, Philadelphia. Price, \$1.00.

This is a delightful study of a great man. Edward Judson was the son of Adoniram and Sarah B. Judson, and out of this inheritance came the characteristics which prepared him to be a great personality. In seven chapters the author studies him thus: "Early Life;" "Scholar, Teacher, and Educator;" "Pastor and Preacher;" "Author;" "A Social Pioneer;" "A Social Prophet;" "Interpreter of God." "He was mentally industrious and exact in his scholarships. He was always a student, whether in daily language study; in university classroom, following a wide range of thought; with magazine writers, the best of whose works he carefully filed; or in a study of the poets and hymn-writers, of whose work he had a discriminating appreciation. While not musical, he knew the best composers of church music, and industriously cultivated the use of classical hymns. Progressive in thought, he was irenic in spirit and never destructive in criticism. He felt the necessity of reconciling changing human thought and varying human experiences with the eternal realities, even though this should involve a keen mental struggle and sometimes a spiritual anguish. He said,

friend to every one, and all who knew him loved him. He had rare evangelistic gifts, and was most successful in winning souls to Christ. He was eighty-one years old, yet he preached regularly until within a few weeks of his death.

Brother McNabb leaves a large family and a host of friends who mourn his loss. AUSTIN CROUCH.

Murfreesboro, Tenn.

AN APPEAL TO YOU.

Hall-Moody Institute, having undertaken to give so much aid to Ministerial students and Missionaries, is very greatly burdened for funds to meet actual expenses of this department.

July has been wisely designated for making gifts to Christian Education to help our four Baptist schools in Tennessee. WILL NOT EVERY BAPTIST AT LEAST, MAKE SOME CONTRIBUTION TO THIS GREAT AND IMPORTANT WORK DURING THE FIVE WEEKS IN JULY? If you want your gifts to go for Hall-Moody, please so state when sending them to Dr. Rufus W. Weaver, or to Dr. J. W. Gillon.

T. H. FARMER,
Treasurer Hall-Moody Institute.

"There is hardly a mental pain so exquisite as to feel long-cherished belief slipping out of your grasp."

The Mission and Meaning of Baptism. By Elder J. V. Kirkland. Price, 25 cents.

The author aptly describes his book thus: "So illustrated from the real scenes as to show the primitive practice of the ordinance as authorized of God and complied with by our Saviour; also showing how, through some gross errors of the Roman Catholic church, the ordinance was corrupted and its meaning and manner finally lost to them, and the denominations made by the reformation, but that its primitive purity and simplicity has been preserved by its true advocates through all the ages to the present."

The Foreign Mission Board announces that "Southern Baptists in Regions Beyond" is out of print and cannot be supplied. Another book has taken its place—"The Romance of Missions in Nigeria," by Rev. S. G. Pinnock, price 40 cents in paper and 60 cents in cloth binding. It gives the thrilling story of Southern Baptist missions in that part of the dark continent.

The American Baptist Yearbook for 1917—American Baptist Publication Society, Philadelphia. Price 50 cents net. This is a splendid collection, with valuable information and statistics of the Baptists of the United States. It furnishes a list of Baptist ministers. It gives the total for the Baptists of the United States, 6,082,937; for the Baptists of the world, 7,175,317.

THE JULY WOMAN'S HOME COMPANION.

The July Woman's Home Companion is filled with helpful and entertaining articles and stories. Agnes Repplier has written a stirring article called "What is Patriotism?" Irvin S. Cobb, with his characteristic humor, tells of some of his experiences in writing for the movies, and "Out-door Plays" is helpful for amateurs who are thinking of acting outdoors this summer. Other good things are "Bargains in Vacations," "The Patriotic Garden."

The fiction includes stories by such well known writers as Sophie Kerr, Eleanor Gates, Eleanor Hoyt Brainerd, Grace M. Cook, and Elsie Singmaster. The regular departments on embroidery, babies, motoring, and other things are up to their standard, and the fashion, cooking, and picture sections are especially valuable. Altogether, it is an excellent number.

It is interesting to study the relative growth of the leading languages of the world in the last 100 years, and especially to note that the English language has in that time advanced from fifth to first place. In 1800 it was spoken by about one-eighth of the inhabitants of the civilized world; today it is the language of about one-third. It has taken the place that French formerly occupied as the international language. Its use is ever becoming wider, for the inhabitants of all India are finding it necessary. It is now a required study in the high schools of Japan, and those of China are teaching it to millions of students. There are those who predict that by the year 2000 A.D., English will be the language of the whole world, other tongues becoming merely local in their use. Quite a prediction, when one thinks of all that it involves!—Watchman Examiner.

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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.

Central—Pastor John R. Gunn spoke on "Breaking Up the Fallow Ground," and "The Doom of a Proud and Haughty Man."

Shelby Ave.—Pastor J. N. Poe spoke in the evening on "The Cross of Christ." Rev. C. G. Hurst spoke in the morning on "At the Feet of Jesus." 64 in S. S.

Grace—Pastor W. Rufus Beckett spoke on "The Call of a Nation to Repentance," and "Retribution, Restoration and Reunion." 212 in S. S.

Calvary—Pastor A. I. Foster spoke on "The Glory of the Gospel," and "The Cross vs. the Sword." The First Tennessee Band was with us in the morning, and the male quartette was with us at night. Great day.

Grandview—Pastor J. F. Savell spoke to fair congregations on "Our Covenant," and "One God."

North Edgefield—Pastor Duncan spoke on "The Power of a Spirit-filled Life," and "The Well by the Bethlehem Gate." 208 in S. S. Well attended Unions.

Judson Memorial—Pastor C. F. Clark spoke on "Spiritual Ardor," and "Hope the Anchor of the Soul." 113 in S. S.

South Side—Pastor C. W. Knight spoke on "Coming to Jesus," and "Do Science and the Bible Agree?"

Seventh—Pastor C. L. Skinner spoke on "Holy Spirit-filled Life," and "Prayer." Four additions at evening hour. Three by experience and baptism; one by letter. Good congregations. Good S. S. and Unions.

Lockeland—Pastor W. R. Hill spoke on "The Mood Difficulty," and "Conjugation of the Verb Live." 150 in S. S. Unusually good congregation at evening hour.

Park Ave.—Rev. J. T. Tippet spoke in the morning on John 3:16. Pastor I. N. Strother spoke at night on "Children and Play." S. S. slightly off. Good attendance at preaching hours.

First—Pastor Allen Fort spoke on "The Two Ways," and "The Mountain of Sorrow." 248 in S. S. Five additions.

KNOXVILLE.

Bell Ave.—Pastor U. S. Thomas spoke at both hours. Evening subject, "The Sweet and Bitter Cup." 514 in S. S. Three by letter. Pastor leaves for six weeks vacation. Rev. Jesse Hyde of Bellville, Ill., will fill the pulpit during the pastor's absence.

Broadway—Pastor Lloyd T. Wilson spoke on "The Christian Invitation," and "Is Hell a Myth?" 450 in S. S. One baptized. Two by letter.

First—Pastor, Len G. Broughton. Dr. Weaver spoke at both hours. 401 in S. S. One by letter. Pastor gaining every day.

South Knoxville—Pastor M. E. Miller spoke on Matt. 28:9, and Ex. 11:7. 273 in S. S.

Lonsdale—Pastor J. C. Shipe spoke on "Jesus Teaching His Disciples," and "The Necessity of the Holy Spirit." 256 in S. S. One by letter.

Euclid Ave.—Pastor W. M. Griffith spoke on "Works of the Holy Spirit," and "Jesus Manifested in the Judgment." 201 in S. S. One by letter. Fine day.

Burlington—Pastor J. H. Ponder spoke on "The Unfinished Life," and "The Remedy for Hysterics." 191 in S. S. Continued large congregations.

Immanuel—Pastor A. R. Pedigo spoke on "The Coming Kingdom," and "The Young Man Who Wins." 185 in S. S.

Beaver Creek—A. A. Hagard, pastor. S. G. Wells spoke on "The Word and the Flesh," and "The Gospel to All the World." 182 in S. S.

Mt. Olive—Pastor Wm. H. Fitzgerald spoke on "Witness-bearing for Christ." 170 in S. S. Fine Union.

Central, Fountain City—Pastor A. F. Mahan spoke on "The Churches of Pergamos and Thyatira," and "Three Agencies in Soul-winning." 164 in S. S.

Third Creek—Pastor Geo. M. Reeves spoke on "The Unsearchable Riches of Divine Grace," and John 3:16. 156 in S. S. Special collection of \$73.00.

Powell—Pastor J. R. Evans spoke on

Matt. 27:22, and Matt. 5:16. 109 in S. S. Good Union and prayer service.

East Fifth Ave.—Rev. L. A. Hurst spoke on "Christian Fundamentals," and "Lost Opportunity." 107 in S. S. S. S. cut down on account of sickness.

Calvary—Pastor S. C. Grigsby spoke on "The Heavenly Hymn," and "The Rich Man and Lazarus." 105 in S. S. Very fine day.

Island Home—J. L. Dance, pastor. No preaching in the morning. Song service at night. One by letter.

Lincoln Park—Pastor T. E. Elgin spoke on "Belief and Works." Rev. J. T. Sexton spoke at night. Evangelistic meeting begins next Sunday. Dr. J. B. Phillips will preach.

Ebenezer—Pastor, A. A. Hagard. S. G. Wells spoke Saturday on "Staying by the Staff," and "The Gospel to All the World." 68 in S. S.

Grove City—Pastor J. F. Williams spoke on "God's Will" in the morning. O. P. Mathews spoke at night on "Mistakes."

Deaderick Avenue—Rev. C. P. Jones spoke at both hours.

Gallagher's View—Pastor R. E. Humphreys spoke on "Unfinished Things," and "The Pre-eminence of Christ."

Jacksboro—Pastor D. A. Webb spoke on Rom. 1:16, and Psa. 19:1. 127 in S. S.

CHATTANOOGA.

North Chattanooga—Pastor D. E. Blacklock spoke on "What is a Christian?" and "A Model Christian." 100 in S. S. Good Unions. Very good day.

East Chattanooga—Pastor J. N. Bull spoke on "The Prevailing Church," and "Paul Before Felix." 139 in S. S.

Rossville—Pastor J. Bernard Tallant spoke on "A Costly Ride," and "Thou Art the Man." One united with the church. 255 in S. S.

Woodland Park—Pastor McClure spoke on "Christian Liberty," and "Refusing and Choosing." 91 in S. S. Good audiences. Excellent Union. One for baptism.

Oak Grove—Pastor E. J. Baldwin spoke on "The Second Mile," and "Heaven or Hell, Which?" Seven additions. 150 in S. S. Good congregations. Fine day.

Chamberlain Ave.—Pastor G. Theodore King spoke on "Tenting Toward Sodom," and "The Two Foundations." 98 in S. S. Fine Unions.

East Lake—Pastor W. F. Davis spoke on "The Mission of the Church," and "God's Decision to Leave Ephraim in Sin." 158 in S. S. One baptized. Splendid day, considering hot weather. One baptized.

Alton Park—Pastor J. W. Wood spoke on "Who's On the Lord's Side?" and "Jesus At the Door." 158 in S. S. Good Unions. Fairly good congregations.

Highland Park—Pastor Keese spoke to fair congregations. One by letter. 228 in S. S. Good Union.

St. Elmo—Pastor Oscar D. Fleming spoke on "The Common Chord of the 100th Psalm," and "The Rest of the Saint." 134 in S. S. One baptized.

MEMPHIS.

Temple—Pastor J. Carl McCoy spoke at both hours on "A Forward Look," and "The Scourge of Sin." 35 in Union.

187 in S. S. Four by letter. One for baptism. An excellent day. Closed first year's work with 100 additions. Started new year with five additions. Observed Lord's Supper at morning hour.

Rowan—Pastor J. E. Eoff spoke on Acts 6:7, and "The Word of God Increased." 80 in S. S.

Bellevue—Pastor, R. M. Inlow. Memorial Supper in morning. Dr. Everett Gill delivered a great address at night. 260 in S. S. Good Unions.

Calvary—Pastor Norris spoke on "Choked by Riches, Cares and Pleasures," and "Growing Faith." Two for baptism since last report. Three by letter. Good S. S. Church out of debt except on real estate. Church is now self-supporting. Voted to pay pastor same

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BAPTIST AND REFLECTOR,
Nashville, Tennessee.

salary as when the Home Board helped. Ventilators put in roof.

Hollywood—Bro. Frank Crockett spoke. 40 in S. S. Work will be begun this week on house of worship.

Prescott Memorial—Pastor E. L. Watson preached at both hours to large audiences. Revival services begin, Prof. Price leading singing.

LaBelle Place—Pastor D. A. Ellis spoke to good congregations. 236 in S. S. Four received by letter since last report.

Central—Pastor Cox preached. 231 in S. S. One received; one baptized.

Seventh Street—Pastor S. A. Wilkinson spoke at both hours. Two received. 208 in S. S.

Boulevard—Pastor T. N. Hale spoke on "Introduction to Book of Galatians," and "The Spiritual Significance of Christian Baptism." Three additions. Eleven baptized. 155 in S. S. Overflow crowds.

First—Pastor Boone spoke at night. Dr. Everett Gill spoke in the morning. Two additions. Good congregations. 360 in S. S.

Union Ave.—Pastor W. R. Farrow spoke at both hours. Two by letter. Good audience at night. Pastor leaves this week for Winchester, Ky., to begin an evangelistic campaign of six weeks in Kentucky. Then he returns to Tennessee for two or three meetings. Rev. Wynn Mair will supply for Union Ave. while pastor is away.

Copper Hill—Busy day. Preached at my church. Run out to Morgantown, and in the auditorium of the Morgan High School building, with Dr. W. L. Cutts, H. C. Yearby, R. L. West, as a presbytery, set apart to the full work of the ministry J. H. Freeman, a young man of school advantages and great promise. My church last night voted me a good per cent increase of salary, and a month's vacation, for which I feel very grateful. To preach to a church so loyal, kind and thoughtful, is a pleasure in a high sense.—G. A. Ogle.

Hartsville—Splendid congregation in morning. Spoke on "Peace by Way of the Cross." In afternoon assisted in the funeral of Sister Herod, wife of Bro. Jack Herod. A noble woman gone home. Monday I conducted the funeral of dear Brother D. S. Reed at the Baptist church in the presence of a great throng of people. Bro. Reed was a lover of the Baptist and Reflector, a Mason, county official, and a true Baptist. "Up to the bountiful giver of life the dear ones are gathering home."—John T. Oakley.

Erin—Pastor O. C. Peyton spoke at Cumberland City on "Caleb, a Servant of God," and "Jesus Knocking at the Door of the Heart." Some out of town. Con-

gregations only fair. Many friends of Hall-Moody Institute, Martin, express themselves as pleased with the election of Prof. James T. Warren to the presidency. They predict decided advancement for the school under his leadership.

Columbia—(Second)—W. S. Yarbrough, pastor. Funeral of Mrs. Dona Martin was held in the church at the morning hour. The pastor preached on "The Happiness of the Merciful," and "A Call to Heaven." In afternoon spoke at Fairview to a large congregation. A good service.

Mt. Pisgah—Pastor, J. Y. Brooks. Dr. R. W. Hooker was with us. A fine day. Several converts to Foreign Missions. Took a collection of \$10 to Foreign Missions. Work seems to be taking on new life. Meeting begins Aug. 12 with J. Carl McCoy doing the preaching.

Dickson—Pastor Woodcock spoke on "The Naturalness of Prayer" at the morning hour. Two by letter. Brother Woodcock will assist Rev. A. D. Roberson in meetings at Mount View and Green Hill churches during August.

South Harriman—Pastor J. H. O. Clevenger spoke on "The Conservation of Food," and "Two Yokes—Sin and Righteousness." 200 in S. S. Great congregations. Homecoming and roll call day. Fine spiritual uplifting day. B. Y. P. U. Federation picnic July 12 at Emory Gap.

While walking along the street, an epileptic dropped in a fit and was quickly rushed to the hospital. Upon removing his coat, one of the nurses found a piece of paper pinned to the lining, on which was written:

"This is to inform the house surgeon that this is just a case of plain fit—not appendicitis. My appendix has already been removed twice."

CLEANLINESS.

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

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

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

The East Tennessee Sunday School Convention met at Sweetwater on June 26th with a small representative number present. Those who were there, however, greatly enjoyed the sessions and profited by the work done. Rev. C. P. Jones, of Knoxville, was elected President, succeeding Mr. V. B. Filson, of Chattanooga. Rev. L. G. Wells was elected Secretary. These two Knoxville enthusiasts will make the Convention hum next year. It goes to LaFollette next time and we are going to make this a great meeting.

The Encampment Programs have been mailed out and everything prom-



Dr. H. L. Winbourn, Louisville, Ky., who leads the Bible Studies at the Encampment.

ises a great session of this encampment. The speakers are all coming this time and we need not fear anything. Be sure that you send your officers of both the Sunday School and B. Y. P. U. to this encampment for the work there will be worth the expense of any worker. Every church should send their leaders to this encampment and pay their expenses, for it will be a good investment. If the workers are willing to give their time, the churches should defray the expense.

We are hearing good things about the Nashville Convention every mail. Next week we will have echoes from the Convention as this week must be taken up with other things. The Encampment is the great objective now, and so let us stress this until the meeting time, July 30th.

Following are the names receiving awards during the month of June: Sallie May Cade, Mrs. H. L. Heibek, Mrs. W. S. Keese, Mrs. M. C. Peak and Mrs. R. I. Sanders, all of



Mr. A. L. Aulick, Little Rock, Ark., who teaches the Normal Manual at the Encampment.

Chattanooga, the diploma; Lillie Boules, Allie Caradine, Ernestine Cobb, Mrs. Roswell Davis, Lucile Adele Ellert, W. P. Graves, J. N. Markhart, Everett N. Marvin, Mrs. A. L. Moore, H. S. Payne and Margaret Starks, all Memphis Diploma; Maude Carr, Mrs. W. H. Epps, A. J. Francisco, Zylphia Francisco, Rev. R. A. Johns, Mrs. R. A. Johns, Mrs. J. P. Kivett and Mrs. A. K. Sharp, all of Tazewell, the Diploma. Others receiving the diploma are Sadie Perkins, Collierville; H. D. Hager, Hermitage; Mrs. J. C. Wood, Jackson; Mrs. W. N. Bills, Mrs. Walter Drake, Mrs. W. M. Ensley and Miss Velma Friffin, Lewisburg; Viola Moore, Ralston; Rev. Renza Howard, Sparta; Mrs. W. J. Keith, Springfield.

Those receiving the the Red Seal are: W. D. Powell, Chattanooga.

Those receiving the Blue Seal—Mrs. R. S. Vaughn, Dyersburg.

Organized classes registering during the month are: Berean, Seventh street, Memphis.

A-1 Schools—First, Ripley, W. Dan Majors, Supt.

Tennessee now has 2056 diplomas, 495 Red Seals and 250 Blue Seals; 6 A-1 schools; 125 Organized Classes with an enrollment of 2925 pupils.

Mr. W. D. Hudgins, Estill Springs, Tenn.—Dear Sir:

The B. Y. P. U. met last Sunday, June 24, and elected new officers. The following were elected: President, Miss Grace Patterson; Vice President, Miss Lyla Franklin; Secretary, Miss Mamie Kate Green; Treasurer, Mr. Marvin Gowen; Chorister, Miss Violet Ward; Organist, Miss Ora Welch; Librarian, Miss Ethel McClenney; Corresponding Secretary, Georgia Gore. Very truly yours,
(MISS) GEORGIA GORE.
Tullahoma, Tenn.

Mr. W. D. Hudgins, Estill Springs.—

Dear Hudgins: Beaver Dam is booming. We took the census last Sunday afternoon, had a great experience. Didn't get through; will finish next Sunday. From the reports that were turned in we had more than 400. We found all kinds of people and many who were not nor ever had been in Sunday School. My people are enthusiastic over the outlook. You remember the young man Buckley who had the Intermediate boys. He is simply doing fine. I appointed him to lead prayer service next Sunday night, with some other young people. They are ever willing to take hold. I am looking for a great Sunday School beginning July 1st.

Any time you are passing through Knoxville, come out and spend the night with us. We are always delighted to have you. Your Bro.,
F. M. DOWELL.

Fountain City, Tenn.

The Midland Sunday School Convention was well attended and a fine program was rendered. We were glad to welcome to this Convention our new editor and heard him with joy tell us of the Reflector and also gave us some fine talks on Sunday School work. There were 16 churches represented at this Convention. On Sunday afternoon a B. Y. P. U. was organized and a fine prospect for work in this great country church.

The B. Y. P. U. Federation met with the Rockwood church, July 1, 1917. A splendid and most inspiring program was rendered. The following officers were elected: Mr. Tom Cate, President; Mr. H. L. Baumgartner, Vice President; Miss Mabel Robinson, Corresponding Secretary; Miss Millican, Treasurer; Miss Margaret Ingram, Reporter; Mr. Whitlock, Chairman of Program Committee.
Kingston, Tenn.

PROVISIONAL PROGRAM.

Eighty-ninth annual session Big Hatchie Association, to be held with Woodland Baptist church, Haywood County, Tenn., July 16-18, 1917.

MONDAY NIGHT

Sermon—Chesley Bowden.

TUESDAY MORNING

10:00—Devotional, T. R. Hammons.

10:15—Enrollment and Organization.

10:30—Report of Executive Com-

mittee, J. W. Storer.

11:00—Introductory Sermon, J. W. Storer.

Dinner.

TUESDAY AFTERNOON

1:15—Devotional, L. R. Ashley.

1:30—Publications, C. E. Wauford.

2:00—State Missions, Spencer Thomas.

3:00—Orphans' Home, G. W. Cole.

3:30—Sunday School Work, Calvin Conner.

Adjournment.

TUESDAY NIGHT

8:00—Devotional, T. R. Davis.

8:15—B. Y. P. U. Work, Richard Owen.

8:45—Sermon, M. A. Vick.

WEDNESDAY MORNING

9:30—Devotional, Charles Shirar.

9:45—Ministerial Relief, T. L. Powell.

10:15—Christian Education, M. A. Vick.

11:00—Home Missions, R. L. Bell.

Women's Work, Mrs. T. L. Martin.

Dinner.

WEDNESDAY AFTERNOON.

1:15—Devotional, P. N. Conner, Sr.

1:30—Digest of Letters, E. G. Fortner.

2:00—Foreign Missions, T. R. Davis.

2:45—Hospital, C. E. Wauford.

3:15—Obituaries, J. E. Miles.

3:25—Nominations, J. W. Darby.

3:35—Resolutions, J. H. Estes.

4:00—Associational Missions, J. W. Storer.

Closing exercises.

NOT DETERMINED BY YEARS.

Most persons think that we have to grow into certain virtues. They think that in old age we may expect to show a right spirit in some matters which, in our youth, it would not be fair to count upon. Young people are often expected to be more impatient, more domineering with others; old people are expected to be more tolerant and patient. Yet it has been blessedly proved over and over again, in actual experience, that years need have nothing to do with the degree of love and patience and peace and joy shown in human life. Years have a great deal to do with knowledge, and with growth in many matters that are apart from right and wrong, apart from righteousness and sin. But in no matters of practical holiness; for the moment Christ is accepted, not only as a Saviour, but as the entire life of the believer, he who is "the same yesterday and to-day, yea and forever," can reveal himself in the "fruit of the Spirit" just as abundantly in saints of their teens as in saints in their threescore and ten. Far "free indeed" is an absolute matter, not a relative or comparative experience of growth; and the freedom with which the Son sets us free is determined, not by our years, but by His unchanging, unlimited omnipotence and the infinite sufficiency of His grace.—Sunday School Times.

EDUCATIONAL VALUE OF THE LIBERTY LOAN CAMPAIGN.

In addition to the main result, that of selling the two billion dollar bond issue and the equally important result of placing the bonds in every section of the country and among all classes of Americans, the campaign for the sale of Liberty Loan Bonds has had a great educational value.

The people of the United States are much better informed now of their Government's finances and methods of finance than ever before. Hundreds of thousands of people whose idea of Government bonds was vague and indefinite are now not only possessors of Liberty Loan Bonds, but know what a Government bond is and the peculiar worth and value of such securities.

They have been informed of what other Governments have in the way of bond issues, of the wealth of this country compared with its national debt, and the wealth of other nations as compared with their national debt.

The campaign has opened and developed a vast market for future bond issues of the United States and has opened up to the American people and made them acquainted with a field of investment they knew little of before. It has given them investments for their savings the equal of which they never had before.

The newspapers and banks of the coun-

try were great instructors in this campaign. Scarcely a citizen of any town and scarcely a newspaper reader of any sort in the United States but has had the opportunity thrust upon him during the campaign of informing himself regarding the Liberty Loan Bonds of 1917 in particular, and the United States Government bonds in general, and the nature and terms of such securities, and the resources and means back of them.

It is believed that this will work well for the greatness of the Nation and will result in a greater community of interest among the American people at large. A new and great source of individual interest in the Government has been created all over the country. The Government is closer to the people and the people have an additional common interest with each other and with the Nation as a result of this Liberty Loan Bond sale.



Dr. Finley F. Gibson, who gives three lectures on the Encampment.

HOME.

By Anne D'L. Wright.

A prize which was offered by a London paper for the best definition of a home brought about five thousand answers. Some of the best were the following:

"A world of strive shut out; a world of love shut in."

"Home is the blossom of which heaven is the fruit."

"The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity."

"The father's kingdom, the children's paradise, the mother's world."

"Where you are treated best and grumble most."

"A little hollow scooped out of the windy chill of the world where we can be shielded from its cares and annoyances.—Christian Advocate.

News Va.

Chinaman—"You tellee me where railroad depot?"

Citizen—"What's the matter, John, lost?"

Chinaman—"No. Me here. Depot lost."



Mr. L. P. Leavell, Oxford, Miss., who gives a series of lectures on S. S. Work, at the Encampment.

WOMAN'S UNION MISSIONARY

SESSION OF W. M. U. HELD BY THE
EAST TENNESSEE DIVISION
AT SWEETWATER.

Mrs. J. T. Holt, Secretary.

On Tuesday morning the annual joint meeting of the East Tennessee division of the Baptist Women's Missionary Union and Sunday School Convention, was begun in Sweetwater at the First Baptist church. The entire session was given over to the W. M. U. and the ladies of Sweetwater did a great deal toward making the gathering a most pleasant and profitable one for the visitors. In the absence of Mrs. R. S. C. Berry, of Morristown, divisional vice-president of the organization, who, on account of illness, was unable to attend, Mrs. T. E. Moody, Athens, former vice-president, presided.

The morning service was opened with devotional exercises directed by Mrs. J. H. Sharp, following which the address of welcome was delivered by Mrs. A. B. Scruggs, of Sweetwater; response being made by Mrs. J. H. Anderson, of the First Baptist church, Knoxville. Lunch was served by the ladies of the Women's Missionary Society of the Sweetwater church.

Afternoon Session.

Devotional services, Mrs. Johnson, Chattanooga, Ridgedale church.

Talk by Miss Margaret Buchanan, Corresponding Secretary.

On the Baptist State Orphanage; also offering resolutions adopted by the Executive Board at Nashville, calling the women of Tennessee to greater activities on account of greater needs brought on by the war; also suggesting plans for keeping in touch with the boys who go out to training camps.

The Convention was especially fortunate in having Dr. R. W. Weaver, Secretary Christian Education, present. His deep consecration, superior scholarship, and charming personality were so impressive and inspiring that his address will ever be remembered by those women of East Tennessee, who were privileged to be among his audience.

Carson and Newman College, by Miss Eula Irwin.

Training School at Louisville, Mrs. R. L. Harris; Phases of W. M. S. work in the city, Mrs. W. H. Sears; Pastor's relation to W. M. S., Mrs. Bachman.

A very splendid address was given by Miss Laura Powers on Young People's Work, in which she said that she felt nothing new could be said about the organization, and she took as her subject the words of Jeremiah: "Arise, cry out in the night, pour out thine heart like water before the face of the Lord." Many splendid points were brought out and an earnest appeal was made to mothers to see that their children were enlisted in our organizations. The talk was followed by an earnest prayer by Miss Powers invoking guidance on the mothers in their responsibility.

The Mission Study Report was given by Mrs. Robinson for Mrs. Landress.

Recitation, by Swan Hayworth, Jr.

Short talks followed on Missions in the S. S. definite missionary teaching in the S. S., and was heartily endorsed with a hope that the S. S. teachers may be informed in missions so as to bring out that teaching in God's Word to the classes.

A solo was next rendered by Miss Peak of Sweetwater. She possessed a beautiful, sympathetic voice, refreshing

DOING GREAT GOOD AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Peptiron Pills, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance. It will be wise to get them today.

after a day of thought and prayer.

Echoes from the Southern Baptist Convention was the next topic and a request that Mrs. Chambers, one of our missionaries, be remembered in prayer that she be restored to health. In closing the afternoon session Mrs. T. E. Moody, the acting vice-president, whose ready response throughout the day was a pleasure, appealed to the East Tennessee W. M. U. for preparedness of self to meet the call of the country in all things, remembering first Christ and His kingdom.

Followed by the hymn, "I Am Thine, Oh Lord."

The meeting adjourned to meet at 7:30, Dr. Lloyd T. Wilson preaching the annual sermon.

Mrs. W. H. Fitzgerald led the devotional services of the night meeting, following which the annual missionary sermon was delivered by Dr. Lloyd T. Wilson, pastor of Broadway Baptist church, Knoxville. Throughout the evening service, special music was rendered by the choir of the Sweetwater church.

FIELD NOTES.

Leaving Nashville Monday night at 9:15 I dropped off the fast train at Cleveland, catching the local train—joined the Chattanooga, Cleveland and Athens delegations with others along the way. Every train going either way was met by the Sweetwater Reception Committee and the visitors were carried in autos to the school building just across from the church, where they were enrolled and assigned homes. Mrs. W. F. Robinson and I were the guests of Mrs. Treadway next door to the church, and royal entertainment we had.

Many came from Cleveland and Knoxville in automobiles. The attendance was not so large as usual, but most of those on the program were present or had a substitute.

Every one regretted the illness of Mrs. Berry, our Vice President, that necessitated her absence.

Mrs. T. E. Moody, former Vice President, presided.

The address of welcome given by Mrs. Scruggs, and the response, by Mrs. J. H. Anderson, were gems.

The Superintendent's hour was interesting and helpful. Mesdames Gilbert, Robinson, Harris, Moody and Bachman were present, and Mesdames Love and Seiler substituted for Miss Brown and Mrs. Schoen.

The discussions were spirited and helpful, and the reports of work done, good.

We missed representatives from East Tennessee, Midland, Big Emory, Holston Valley, Tennessee Valley and Nolachuckie unions.

Dr. Weaver discussed Christian Education in a most illuminating, convincing address, and Miss Eula Irwin, a former student of Carson-Newman College, presented the interests of this school so dear to the hearts of East Tennesseans.

Mrs. Sears, President of Chattanooga First Church Auxiliary, spoke on "The City W. M. S." and Mrs. Robt. Bachman, Johnson City, new Superintendent of Holston Union, on "The Pastor's Relation to the W. M. S."

Miss Laura Powers gave a stirring message on "Our Young People's Work." Her message was primarily to mothers.

Mrs. R. L. Harris presented "Our Training School."

Mrs. Moody's address, subject "Preparedness," was crowded out of the morning program and was given at the close of the afternoon program.

The Orphanage Baby Building; its needs in the way of furnishings, was presented by your Secretary, first thing after lunch. The lunch was delightful and daintily served in the dining room of the school building.

The Missionary Sermon was preached at the evening hour, closing the Woman's Missionary Union program. Dr. Lloyd T. Wilson, pastor of Broadway, Knoxville, preached our Missionary sermon, his theme, "Woman a Factor in the Evangelization of the World." A truly great message. We regretted that so few heard it, as many went home before the evening service. We had hoped that the change from the evening before to the close of our session would give more the privilege of hearing the sermon.

The meeting was helpful throughout, to all those who attended.

I remained for one day of the Sunday School Convention and enjoyed it. Cor. Sec.

STRENGTHENING THE STAKES.

We are beginning the third month of our new Southern Baptist Convention year. We should have a feeling of increased responsibility. Regardless of trying times we can not retrench. We must support our work at home and abroad. In the quarter ending with April we laid special stress on things outside our state. Now we have four months to round up our state interests. These things for which we alone are responsible—Our Hospital, Christian Education, and loudly would I sound out the call to every woman, boy and girl in Tennessee, to rally to the call of State Missions in these months left us to work before the close of our state year, October 31.

Most of our Associations meet in these closing months. Look over your records, see where the weak places are; find to what causes you must give MOST to bring up a well balanced year's work. Remember many communities would be without gospel preaching, as Baptists believe, but for our State Mission Board; many families would be without the Word of God in their homes if our State Board workers did not find and supply the need. Many churches would not have Sunday schools at all, or if they had them they would be very poor ones without the faithful work of Bro. W. D. Hudgins, our Sunday school secretary; and last, but not least, our W. M. U. work would suffer incalculable loss if it was not sustained largely by the State Mission Board. And the work of the kingdom in every place is, under God, dependent on what Tennessee Baptists do for State Missions, as far as Tennessee's part is concerned.

Let every organization in our State Union and every member of every organization do her best this year for our State interests, for love of our Master and His cause.

From an editorial in Missionary Review of the World, I quote this: "In missions we need to be steady and calm. The enterprise has met greater difficulties than those which it is facing today. It will meet these also. The churches should give not less, but more, than in other days. Be still and know that I am God." And God would add: "Do your duty quietly and more amply. Dr. Moffatt translates I. Peter 4:7: 'Steady then, keep cool and pray.' The Christian conscience of the nation should see in the generous outpouring of life at the call of the nation, not a reason for exemption, but a ground of appeal in the matter of missionary service. The promptness with which our men have come forward for the defense of our nation should encourage Christians to pray for that increased devotion to the service of Christ which will provide adequate missionary force to occupy the fields now open, as never before, to hear the gospel. While all other duties must be done, these primary and continuing duties must not be left undone. The nation will be stronger for its task of war; if it is faithful to its ministries of peace."

MARGARET BUCHANAN.

OVOKA ENCAMPMENT.

Conspicuous among the charts displayed in Nashville during the B. Y. P. U. State Convention was one giving the dates of the State Encampment at Ovoca. Many of our Y. W. A. and W. M. U. workers were not in this meeting, and they may not know that our W. M. U. and Y. W. A. work is to have a place on the program throughout the week. Miss Mary Faison Dixie is to be with us for this week. It is indeed a privilege to have our young people's secretary with us. Let's show our appreciation by being at Ovoca for all or part of the week. We are to have our State President also to assist in the conferences, and our own State Secretary of Y. W. A. and G. A. work, Mrs. C. D. Creasman. Mrs. Creasman will have charge of the demonstration on Saturday night, and Miss Dixon will be the speaker for the inspirational hour at 11 o'clock Saturday. Be sure to plan to be there on Saturday, W. M. U. Day, Aug. 4th. Stay over Sunday; the day will be full of good

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.

things.

Ovoca is a delightful place to spend your vacation. Come and help us make this the greatest gathering of Tennessee Baptists.—M. B.

We wish to call attention to the fact that the Mission Study book, "Southern Baptists in Regions Beyond" is now out of print. The study book on Foreign Missions that will be out by July 10th is "The Romance of Missions in Nigeria." The book is written by Rev. S. G. Pinnick, twenty-six years in our Yoruba Mission in West Africa. It is an interesting human story, pronounced by those who were in the class at New Orleans, a very excellent text book. The book will sell for 40c paper, and 60c cloth binding, postage included. Order from the Baptist and Reflector, Nashville, Tenn.—ED.

—Dr. A. H. Sayce, one of the most eminent of the archaeologists, when asked what is the tendency of archaeological discovery, does it tend to discredit the Bible? replied: "Since the discovery of the Tel Amarna tablets until now great things have been brought out by archaeology and every one of them has been in harmony with the Bible, while nearly every one of them has been dead against the assertions of the destructive critics." Continuing on this a contemporary says: "The critics make a loud noise, and impress the world with their outcry, but the rank and file of the church, whom no man can easily number, make no noise, but they think, and they believe, and they wait for the final vindication of that Word which abideth forever."

A good advertisement is a display-window in which you may see something of interest if you stop a moment. Step through the easily-opened door of inquiry, and let the dealer who is wise enough to advertise explain his offerings. Get acquainted! Have you made yourself known to the dealers whose advertising windows are displayed in this paper of yours?—Even so light a thing as a postal card will open the door.

Tired Mothers. It's hard work to take care of children and cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

Adv.

A widower who was married recently for the third time and whose bride has been married once before, wrote across the bottom of the wedding invitations: "Be sure and come; this is no amateur performance."

SEND US A NEW SUBSCRIPTION.

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

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

Editorial

AN ANCIENT REFORMATION WITH A MODERN POINT.

The times were out of joint. The kingdom of Judah had departed from its ancient glory. Moral and spiritual decay was everywhere apparent. Wicked Ahaz had led astray the people. Corruption was both national and individual. It was in such an hour that the young Hezekiah ascended the throne of Judah. Out of his life there come suggestions for the above caption.

Insight Into Need.

Reformation must be preceded by insight into existing conditions. Hezekiah's first duty was to recognize the actual needs of his kingdom regarding the civic, social and spiritual changes. He seemed to have well understood these, having probably given serious thought to them before he became king. All true reformation must be based upon actual study of the needs with their remedies. Enthusiasm for changes because these are something new will not be sufficient. Men often clamor for the new and tirade against the old, and yet they are not willing to bring an intelligent survey in order to determine what ought to be done. Efficiency experts are today claiming great attention and it may sometimes seem that they overexalt their position. But there can be no wise and permanent progress toward better things without a serious and careful estimate of the real facts. This applies to every department of effort.

Courage of the Task.

Though a young man of probably 25, Hezekiah had the courage of his vision. He had seen the need of reformation and was willing to give himself to its accomplishment. It is not always an easy task to follow your vision. Hezekiah did not shrink from his difficult and unpleasant task. He knew that not only his own people but those of the northern kingdom had been turned toward the worship of false gods and had lapsed into sinful practices. His invitation for the northern tribes to take part in his reformation was rejected with scorn, but this did not deter him from his purpose. Every great movement worth while has had to face difficulties and opposition. The pathway of the reformer is not strewn with roses. Happy is he who knows what to do and is willing to pay the price of the service.

Religion Comes First.

All real reformation that gets a permanent place in the life of men must be based upon the religious impulse. Hezekiah was right in his first attempt to benefit his kingdom by calling the people back to the observance of their religious ceremonies and the devout worship of Jehovah. Social reformers of today might well learn this lesson. There is no power in mere humanitarianism to give to men a real motive for, and a consistent response to, the social and economic needs of the community. The best service for others is that which is based upon a consuming zeal for the religious regeneration and control of the individual. Some years ago Mr. Benjamin Kidd published a book entitled "Social Evolution," the main contention of which was that the upward trend of civilization was due primarily to the religious factor. While one may not agree with his entire thesis in detail, one must recognize that his main principle was correct. Man is more thoroughly religious than anything else and that which appeals to this part of him will get the largest response, though it may often be the most difficult to secure. The social reformer that leaves God out of his program will have nothing more than an economic or social scheme, built often upon materialism, to present as the basis for better conditions. But if men can be made to realize that religion should be the chief concern of life they may be easily taught to put that religion into practice in their dealings with each other. Oppression of the poor, bitterness between organized capital and labor, social evils would disappear if men could be governed by the religious motives of love and righteousness. Hezekiah serves as an appropriate example for many of the conditions that must obtain in any permanent and large reformation of

society. Regeneration of the individual should precede reformation of the masses.

DENOMINATIONAL SCHOOL CONTROL.

The Baptists of Tennessee have an unusual privilege to secure legal control over Carson and Newman College, Union University, Tennessee College and Hall-Moody Institute. The last State Convention instructed the Board of Education to raise \$20,000 and to pay to each of the four schools \$5,000. The schools pledged themselves upon the payment of this sum so to change their legal status as to give the State Convention the right of control in the selection of trustees. This will mean that the denomination will come into control of school properties valued at about \$800,000.00. There are two facts that must be borne in mind relative to this proposition. (1) That the material gain to the denomination will be a vast asset, for, as administered at present, with the exception of Tennessee College, there is no legal connection between schools and the official and legal organization of the denomination. From a simple business point of view this will be a splendid opportunity. Such a small sum invested secures virtual ownership of a great sum. (2) The denominational control over the policies of the schools will mean that the schools will be guaranteed to conserve Baptist ideals and teachings. Sad examples have occurred in which money invested by certain denominations has been diverted from the intention of the donors because the Boards of Trustees have considered themselves beyond the jurisdiction of the organic life of the denomination. Baptists cannot afford to jeopardize or even to make questionable the contributions that have already been made toward the denominational schools. To guard against any possible risk along this line we must follow the program set out by the Convention.

Dr. Weaver, the Secretary of Christian Education, has secured contributions from 160 churches and Sunday Schools out of the 1,848 in the State. The month of July is set apart for offerings for Christian education. Just now this is our task. It is hoped that every church in the State will make some offering. It would be far better if this sum of \$20,000 could be secured from a large number of churches, Sunday Schools and W. M. U.'s offerings than if a small number of large gifts were made. There will be sufficient room for the larger gifts in the further scheme of the Education Board. Let every pastor see to it that his church makes some sort of response to this urgent demand. Christian education is fundamental to all real progress in the denomination. The crisis must be met. The money must be raised. Schools must be secured to the denomination. Will you do your part?

Send all money to Dr. J. W. Gillon, Nashville, Tenn.

KEEP BENEVOLENCES NORMAL.

Keep business normal—this is the national slogan. There should not be over-much inflation nor too great a decline in the volume of business during the war period. Those in charge of our national affairs that have to do with the food and supply conservation are earnest in their appeal that there shall not be too great a change in the volume of business done. With this purpose every loyal American will be in cordial agreement.

Keep benevolences normal—let this become the Baptist slogan. There will be many invitations to spend time and money upon other things than our benevolences. There may even be a disposition on the part of some to reduce their support to these. But in this time of storm and stress we cannot afford to be slackers in our denominational duties. The ultimate salvation of the nations of the earth is the glorious ambition of the Christian. Now that hindrances arise to the steady accomplishment of this ambition there should be a quickening of zeal, a regularity and generosity of offerings. In our quiet moments we are ready to confess that religion is our chief concern and supreme hope for men. We cannot afford to deny by practice our widely professed creed. We make this appeal for every cause fostered by our Convention, not only for the sake of the work itself, but for the sake

of each individual. The man who falls below his normal power of service to these causes during the war period will lose in two ways. (1) He will miss being a helper in the oncoming of the Kingdom and thereby fail of such heavenly reward as attaches to faithful service. (2) He will miss that quiet dignity that would be his through a consciousness of the fact that he had been true to the cause during a critical period. He would miss the feeling of a good soldier who had fought well and had kept the faith. If it is wise for the government to emphasize the slogan, "Keep business normal," when there is more money than ever in circulation in this country, how much stronger should be the appeal to "Keep benevolences normal," now that opportunities are greater and calls are more insistent than ever before?

WAR PRAYERS.

Prayer touches every phase of the Christian life. There is nothing so small that cannot be dignified by prayer; there is nothing so great as to surpass the power of prayer. The question has sometimes been asked if it is right for the Christian to pray about the war. It is not only right but an obligation. If the Christian believes that God is behind world movements, and that He has not left His creation to work out its destiny left to its own device, then that which appeals to the benefit of the vast opportunities ought by the measure of its greatness to get itself inwrought into the prayer-life of Christian. There are two great principles that ought to obtain in all war prayers today.

Kingdom Possibilities.

To pray for the consummation of God's plans for His Kingdom possibilities. The student of history will be able to recite the movement of people toward democracy. The chance to be free in thought, speech and action, the privilege of liberty relative to civil rights, to fulfill the sacred trust of unerring worship, to be allowed the unhindered pursuit of fortune and well-being—these are some of the things for which democracy stands and toward which the nations of the world have been upreaching. If one believes that such conditions ought to prevail and that the ultimate victory for the Allies will eventuate in such conditions, then there is no lack of propriety for one to pray that success may crown the military efforts of the Allies. Back of every such prayer there should not only be the prospect that men might obtain their human rights according to which they will be allowed to develop into what they might be, but there should be the constant recognition that the supreme concern is that the Kingdom of God may so be prospered by the altered conditions as that God's world plans will be hastened in their accomplishment. Upon the heart of the Christian there should lie heavily the thought that the Kingdom of God has not yet had full opportunity to bring its message of hope and salvation to all the world. He should, therefore, pray that out of the turmoil and confusion of the war there should come a better day, in which the soldiers of the cross would replace those of earthly militarism and carry victory—a victory that means not death, but life—to the ends of the earth. Of course, in such prayers there ought to be a lack of vain boasting and selfish glory. To pray for conquest, as conquest, would be to be moved by the spirit of retaliation or conquest. But to see in the war an evidence of how the wrath of men may be made to praise God and the method of adjustment of social, economic and racial conditions so that the gospel might have a fair chance in the world, is to afford opportunity for devout and persistent prayer that the war may end soon and rightly.

Spiritual Reflex.

The prayer for the spiritual reflex upon our country. We need to hear in the trumpet call to arms a clarion call to nation-wide piety. We should not be lost, in the din and noise of military preparation, to the sense of our need for a more abiding and sure trust in God. War is a terrible thing and ought to bring the people into serious thought and greater dependence upon God. Further, the outstanding feature of the war is not that we must expend vast sums of money, nor that great armies must be raised and trained, nor even that many of our choice men may fall before the

bullets of a foreign foe; but that many of these soldier boys, proud of their right to give themselves as a sacrifice to maintain the integrity of their country, are not prepared to die. Our great need is passionate prayer and consuming zeal that these soldiers may be led to Jesus Christ. This feature of the war has not appealed to the Christians of this country as it deserves. Heroism is a splendid asset of a nation, but the spiritual salvation of its heroes ought not to be neglected. If we could only realize that those of our young men who are utterly unprepared for death may be called upon to take their place in the battle line, surely there would be greater concern that their spiritual preparation should be as competent as their military. Pray for the success of righteousness in the military adjustment, but pray most of all that the soldiers may know Jesus Christ as Lord and Master.

EDITORIAL BREVITIES

Shadows make sharper the light.

Men value an enterprise by what they put into it.

Every day is a fresh exhibit of the glories of the Sun of Righteousness.

The recent Red Cross campaign has been reported to exceed \$120,000,000. It is said that there are 1,534 Red Cross societies as compared with 227 on February 1st.

We call special attention to Dr. Gillon's article. The need is urgent. The response should be cordial and prompt. It is not fair to the pastors or to the Secretary to expect them to carry this emergency.

Jesus said: "I am the way"—without him there can be no going toward the right destiny; "the truth"—without him there is no real knowledge of the eternal verities; "the life"—without him there is no real living.

Beecher uttered a great thought: "Religion is using everything for God." His great predecessor—Paul—declared: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

Be sure to read feature article by Prof. Kaserman on page 1. I had the pleasure of rooming with him for two years at the Seminary. He is a Tennessean whom we have lent for a while to Oklahoma. He was formerly Professor of Science at Carson and Newman College.

"Man's character is an element of his wealth, and you cannot make him rich in what he has except as you teach him to be rich in what he is." It is the right of Jesus not only to teach him this, but to give him the power to be what he ought to be.

In crossing the Atlantic the American transports were attacked by German submarines far this side the usual war zone, and before the submarine chasers, sent from the Allies, had met our ships. Our gunners were able to keep off the U-boats and later the chasers served effectively. The fact that Germany evidently knew of the approaching transports has given rise to the question of German spies at Washington. There is much talk of a government investigation of the "leak."

On Monday afternoon, at their home in Nashville, occurred the death of the two-year-old son of Mr. and Mrs. Harry W. Allen. Little Buford Haley was a child of remarkable beauty and promise, and his death after only a few days of illness has brought much sorrow to the parents, relatives and friends. Funeral services were conducted Tuesday afternoon by Dr. I. J. Van Ness, and the little body laid to rest in the Spring Hill Cemetery. Mr. Allen is an honored employe of the Sunday School Board. The sympathy of many friends is extended to the parents in their bereavement.

"Who loves liberty must first be wise and good." Milton learned this lesson out of the bitter controversies of his times.

"If I make the seven oceans ink, if I make the trees my pen, if I make the earth my paper, the glory of God cannot be written."

"As the flower is before the fruit, so is faith before good works." As in nature, so in grace order must be followed in coming to the harvest.

In the article on "Eph. 4:5," by W. B. Holmes, in the issue of June 28 incorrectly added the title of M. D. We are sure that if he had been a doctor he would have been a good one.

"It is indeed a remarkable fact that sufferings and hardships do not as a rule abate the love of life; they seem, on the contrary, usually to give to it a keener zest; and the sovereign source of melancholy is reflection. Need and struggle are what excite and inspire. One hour of triumph is what brings the void."—Wm. James.

"To know the sin and not to know the sin Bearer, to know the burden and not to know the burden Bearer, to load one's heart with the burdens of men, is to live a life which may be sublime, but must be full of anguish." But there is full power to meet such conditions of helpfulness when the Saviour is known and followed.

The cause of prohibition before Congress may cause a revision of the legislative plans for war revenue. The House has gone on record as opposed to the manufacture of all intoxicants, while the Senate would put the ban only upon distilled liquors, leaving out wine and beer. It may take weeks to complete the tax bill, because the prohibition question must first be settled. There can be no just grounds to continue the traffic in the curse-producing stuff.

Russia has again become a factor in the war. During the period of the revolution it was uncertain whether Russia would be able to bring order out of chaos and re-enter the conflict. However, during the first few days of July, Russia has demonstrated her ability in a successful drive along the western Austria-German lines. During the first two days of the drive more than 18,000 men were captured by the Russians. If Russia can hold her internal conditions in hand and bring a strong, aggressive or even defensive front to Germany, she will play a large part in behalf of success against Germany.

The financial condition of Austria and Germany may be a serious indication as to the final results of the war. Austria has been compelled to pay in paper money at a discount of 60% the interest on its gold-bearing bonds. This money has been paid to outside as well as to home creditors. Germany does not seem able to advance any money to her ally. Germany has been forced through the Imperial Bank to pay \$20,000,000 in gold for Holland, Switzerland and Scandinavia in order to strengthen its failing credit. The mark, Germany's money standard, has suffered a large per cent discount in value. It is probable that the war will be won almost as much by money as by men and munitions.

China is again passing through the throes of a struggle between imperialism and democracy. Recently the military forces in the northern part of China suddenly restored the Manchu emperor, Hsuan Tung, to his throne. President Li Yuan Hung was notified that he must resign and that the republic was at an end. The southern portion of China has been more democratic than the northern. Just what will be the final outcome, no one can now predict. The new emperor is only about 13 years of age, but has behind him a powerful general, Chang Hsuan. The republic has not had a very long history, but all lovers of liberty will hope that the ultimate outcome will be a larger and freer China. It is reported that President Li Yuan Hung has taken refuge in Japan.

The Una Baptist Church, whose building was destroyed by the cyclone, is planning to rebuild. Rev. S. N. Fitzpatrick and Mrs. T. H. Ezell are the authorized collectors of funds. Send money to them.

"The last issue of the Baptist and Reflector shows marked improvements. Dr. A. R. Bond, the new editor, shows decided ability in the editorship of the paper."—Florida Baptist Witness. Thank you, Dr. Holt. Hard work on the paper will continue. Words of commendation will stimulate us.

We rejoice to call attention to Dr. Van Ness' statement about the acceptance of Drs. Dargan and Moore and Messrs. Leavell and Strickland. They will be a splendid addition to our forces and each will give to his department the equipment of a specialist. This plan has met with cordial and widespread approval.

SOME THINGS THAT TROUBLE EVOLUTIONISTS.

(Continued from page 1)

is in regard to the method of locomotion of the great saurians that flourished during the Triassic, Jurassic, and Cretaceous periods. Did they carry their unwieldy bodies like the ordinary quadruped of the present day, or did they drag their bodies along like the lizard, alligator, or crocodile? The question is still an open one, and the amount of material is enormous. It should be a comparatively easy matter to reach agreement, but it seems that since there is little chance here to resort to the favorite methods of inference or assumption, there is correspondingly greater difficulty in reaching a definite conclusion.

But what of *Pithecanthropus Erectus*? Did Dr. DuBois really discover the fossil remain of an animal that furnishes the connecting link between the apes and men? Here are the facts in the case. In the year 1891 the famous doctor was making some excavations on the island of Java, and about forty-five feet below the surface of the earth he found a tooth, a month later he found part of the top of a skull near the place he had found the tooth, and a year later he found a thigh-bone nearly fifty feet from the place where he found the skull top, and later still he found yet another tooth. This was all, only a few fragments, and in a poor state of preservation, but it was enough material for the learned doctor to construct an animal just midway between the lowest men and the highest apes. It was indeed more material than the Lord used in making of Eve, and it is rather a cause for wonder the doctor should have aspired to such a poor creature only as *Pithecanthropus*.

Dr. DuBois exhibited his discovery to a meeting of twenty-four famous biologists at Leyden, who respectfully examined both the doctor's discovery and the creature he had constructed therefrom. Ten of these men held that the bones were those of an ape, seven held that they were human bones, and the remaining seven thought that possibly the doctor might be right in his conclusions, but attached no importance to the matter. *Pithecanthropus Erectus* himself is merely a creature of the doctor's fertile imagination, but he is nevertheless joyfully hailed as the long-missing link that shall complete the chain of evolution. Nay, verily; grant him, for argument's sake, and from the biological standpoint the chain he is supposed to complete would still be but a mere fragment representing but a small fraction of the total evolution required to reach the life of to-day.

How does the evolution hypothesis stand at present with the world's great scientists? Let them speak for themselves. Professor Fleishmann of Erlangen, says: nature no facts to confirm it. It is not the work of scientific research, but purely a product of the imagination. "Darwin's idea as to the descent has in the realm of nation." Professor Beale, of Kings College, London, and perhaps the world's ranking physiologist, says: "It has not the slightest evidence from the facts of any section of living nature. There is not at this time any scientific evidence in support of naturalistic conjectures concerning man's origin." The late Professor Virchow, of Berlin, once an ardent Darwinist, expressed himself finally in these words: "It is all nonsense. It cannot be proved by science. Since the announcement of the evolution hypothesis all real scientific knowledge has proceeded in the opposite direction."

Shawnee, Okla.

The Home Page

A Short Story and Items of Interest in the Home.

MY GUIDE.

There is no path in this desert waste
For the winds of the shifting sands,
The trail is blind where the storms
have raced,
And a stranger, I, in these fear-
some lands.
But I journeyed on with a lightsome
tread;
I do not falter, nor turn aside,
For I see his figure just ahead—
He knows the way—my Guide.

There is no path in this trackless sea;
No map is lined on the restless
waves;
The ocean snares are strange to me
Where the unseen wind in its fury
raves.
But it matters naught; my sails are
set,
And my swift prow tosses the sea
aside,
For changeless stars are steadfast
yet,
And I sail by his star-blazed trail—
my Guide.

There is no way in this starless night;
There is naught but cloud in the
inky skies;
The black night smothers me, left
and right,
I stare with a blind man's staring
eyes.
But my steps are firm, for I cannot
stray;
For the path of my feet seems light
and wide;
For I hear his voice—"I am the Way."
And I sing as I follow him on—my
Guide.

—Robert J. Burdette.

HOW ELEANOR SPENT HER BIRTH- DAY.

By Anne Guilbert Mahon.

It was Eleanor's birthday. She stood looking out of the window of her pretty room, surrounded by gifts, and yet she was far from happy.

"It's mean, mother, that I should have a cold this time of all others. Gertrude always gives such lovely parties, and it's such a disappointment to miss it," she fretted.

"I know, dear; but when you are over the cold you shall have a party." Eleanor, however, was not to be pacified by any promises of future happiness.

"I'm tired of dolls," she complained. "Every birthday Aunt Helen sends me a doll, and I wish she'd send me something else."

She gazed out at the shabby little house in the alley.

"Some people have moved into the house right back of us, mother. See, there's a little girl at the window, and did you ever see such a looking doll?"

As Mrs. Irving looked she saw a pale, thin little face pressed against the dingy little pane, and a battered-up doll, wrapped in a shawl, held close in the thin little arms. The day was mild, and the little girl feebly pushed up the window and leaned out.

Just then a Newfoundland pup came bounding up the alley, ready for a romp with someone. Seeing the girl at the window he sprang toward her. She jumped and drew back, dropping the precious doll on the pavement. The dog seemed to consider it a plaything for his special benefit. He picked it up, shook it, and shook it again, and then ran off with it in his mouth, strewn bits of doll all over the alley.

"Why doesn't she run after it?" asked Eleanor; but the little girl looked after the dog with a distressed, helpless look, and then laid her head

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down on the sill, and Eleanor could see she was crying.

"I believe he's sick," said Mrs. Irving, "and that doll was all she had, she seemed to love it so."

"Oh, mother, and I have so many! Mother, do go over quick and see what's the matter. Take her one of mine. I can spare it. Take Gladys—"

Gladys was a pink-and-white faced young lady, with yellow curls and a dainty white dress with blue ribbons.

"Do you mean it, dear?"

"Yes, oh, yes! I'm so sorry for her, and I have so many I won't miss Gladys at all."

Eleanor could hardly restrain her impatience as she watched her mother cross the yard to the window at which the little girl sat, and, after a few words, disappear inside the door. The pale face brightened as it looked up at the window of the big house at Eleanor, and the girl kissed her thin little hand.

It seemed as if Eleanor's face had caught the reflection of the sunshine on the pale one opposite when Mrs. Irving rejoined her little daughter.

"Is she sick, mother? Is she very poor, and did she like Gladys?"

"Yes, she's very sick, and she's very poor, and you never saw a little girl as pleased as she was with Gladys. The little thing is a cripple. Her mother is dead, and her father has to work early and late. He dresses and fixes her in the chair before he leaves in the morning, and there she has to stay until he comes back."

"Mother," and Eleanor looked very solemn. "I'm glad she's my neighbor."

"Yes, dear, we can do a great deal for her to make her life less miserable."

"I'm sorry I can't go out. I'd go right over to see her and take her some of the fruit Uncle Howard sent me this morning. Oh! I know what I'll do. When Frank comes home from school I'll ask him to fix me a telegraph wire, like the one he and Frank Morris used to have, and I can send her things that way."

It seemed to Eleanor as if four o'clock would never come; but it did at last, and with it Frank. He entered into the plan heartily and went to work. It was hard to tell which little girl was most interested—the one at the plate-glass window of the big mansion or the one pressing her pale face against the little pane of the rickety house in the alley.

At last the wire was strung between the two windows. Eleanor took a bunch of white grapes and a red-checked pear and put them into a dainty basket. Then she wrote on a sheet of her new note paper with pictures of children at the top:

"I'm awfully sorry you're sick. I'm sick myself, but not all the time like you. I hope you like grapes and pears, and I hope you like Gladys. Good-bye. Your loving friend, Eleanor Irving."

In a few minutes it came back, apparently empty, but Eleanor found in the bottom a note, scrawled with a dull pencil on a scrap of wrapping paper:

"You are so good to me. Thank you a thousand times. I like grapes and pears—I never tasted such good ones—and I love Gladys. I can't send you anything only my love. Your friend, Sarah Grey."

The next time the wire pulled, Sarah saw coming to her a square box. Her curiosity was great, and her big eyes danced. When it reached the window she discovered some pretty note paper like Eleanor's, some nicely-sharpened pencils, and another note from her friend.

The next thing that went over was a book, one of Eleanor's best stories, for Sarah to read, and later a small bag of taffy, Frank's contribution, was sent over.

Darkness came too soon for both girls, and then the wire had to be abandoned.

Eleanor and her mother sat around the brightly-lighted table, and Eleanor was saying: "Mother, I felt so miserable and unhappy this morning, and I know I was cross, even though it was my birthday, and I got so many presents, and now I feel so happy."

LIFE OF

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the passion of his life. Mothers and fathers, young men and young women, as well as preachers and present missionary workers, ought to read this book."—J. F. Love.

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C. BROWN COX, President, Marion, Virginia.

"You see you forgot all about Eleanor Irving and her aches and pains and disappointments."

And Sarah sat at the window, waiting for her father, looking with happy eyes toward the lights in the big house, and hugging Gladys close to her heart, saying to herself that

it had been the happiest day of her life.—Christian Work.

"By jove, old chap, Polly is an awfully bright girl. She has brains enough for two."

"Then she's the very girl for you, old man."

THE YOUNG SOUTH

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

I told you I had something else I wanted to do, and wanted you to help me again as you have always done in the past. Now that we have finished our task of furnishing the "Young South" room, we want another definite object to work for. Last week Dr. Weaver, our educational Secretary, called me in his office and talked to me about Christian Education and the great work that is open to us if we only take advantage of it. This year Dr. Weaver is making \$25,000 the goal for Christian Education, and he says he wants the Young South to help. The money we give will not be for a definite object like the Y. S. room, but it may enable some bright, ambitious mountain boy who has no educational advantages whatever, to go to school. We do not realize how these people are clamoring for knowledge, and under what hardships some of them master an education. Can you imagine yourselves, boys and girls walking ten and twenty miles to school? Why, we grumble and fuss because we have to walk two or three blocks, and then don't learn much when we do get there, simply because we do not appreciate our advantages. These people, once awakened, eagerly drink up all the learning they can, and store it away, in the future using it for our benefit. Some of our greatest leaders find their inspiration in these schools and after years of study prove their worth.

And too, all over our State there are girls who are hungering for an education, but whose means deny them that privilege. It is in our power to help them; will we do it? Dr. Weaver says we could have a scholarship for a boy at Carson-Newman College for \$40.00 a year, and call it the "Young South Scholarship", and either at Tennessee College or at Union University we could support a girl for \$50.00 or \$75.00. Would you like to make two lives brighter and happier, and indirectly many lives, by helping them receive a Christian Education? Isn't that a task worth while? Write to me and tell me what you think about it, and if you approve let's work hard to that end.

"Sevierville, Tenn., R. D. No. 5.—Dear Miss Annie White: Enclosed you will find post office money order for (\$8.31) eight dollars and thirty-one cents contributed by the Henderson's Chapel Baptist church and Sunday School for the benefit of the Orphans' Home. Yours respt.—W. W. Montgomery, Church Clerk."

We aren't going to neglect the Orphan's Home one bit, as this nice check from Henderson's Chapel shows. We certainly are grateful to the church for the gift.

"Trezevant, Tenn.—Dear Miss Annie White: Enclosed fine check for \$1.00 for the Baby Building. I would that it were more, but it is a thank-offering that I completed three-score years and ten last Monday in good health, and enjoying many of the blessings of life. With best wishes for you and the Young South. Very sincerely.—Mrs. T. R. Wingo."

This next letter is from one of the very best friends we have, and I want you to enjoy it as much as I did. It is a birthday letter, because last week Mrs. Wingo had her seventieth birthday. We are late about extending her our best wishes for many another happy birthday, but she knows that our hearts mean it. Thank you, Mrs.

Wingo, for the offering.

"Fayetteville, Tenn.—Dear Miss Annie White: Find enclosed \$11.25, which was our offering at our first Children's Day at the Oak Hill church at Bellville. We are sending it to be used on the Baby Building, or in whatever way you think best. Every child in our Sunday School is very much interested in the little orphan babies. We hope to help you again soon, and wish you great success with the babies. Yours sincerely.—Ethel Childers."

This a splendid beginning for these little folks at Bellville. I wish I might have been there to see the fine program they gave. Bless their hearts they mean a great deal to us, and we are so proud of the Sunbeam bands and the children in the Sunday Schools. We are going to look forward to another letter from them soon.

"Whiteville, Tenn.—Dear Miss Annie White: Please find enclosed check for \$5.00 from Parran's Chapel Sunday School. We wish this to be used for the Orphans' Home. May you be guided by Him who makes no mistakes. Loyally.—Mrs. D. J. Campbell, Assistant Secretary."

I made Mr. Stewart smile a great big smile today when I told him we had some more money for him. Thank you, Mrs. Campbell for sending this offering to us from the Sunday School. I think the offerings have been unusually good this year from the Sunday Schools.

"Mt. Julius, Tenn., R. R. No. 2.—Dear Miss Annie White: Enclosed find check for three dollars and twenty-five cents. The offering of Gladeville Baptist Sunday School for the Orphans' Home. We would so much enjoy seeing the babies in their new building. Very respectfully yours.—W. B. Pafford, Supt."

I wish too that all the Young South members might see the Baby Building since it has been finished. We are grateful to another Sunday School for their gift to the Home.

"McKenzie, Tenn.—Dear Miss Annie White: Enclosed find post office order for \$8.00—\$2.00 for orphans to be used in way most needed, and \$2.00 each for Foreign, State, and Home Missions. This is part of my Sunday egg money and I'm much afraid the last for some time, for my chickens are all dying with limber neck, have lost at least 1-2 my flock. Will some poultry raiser suggest a remedy? I am sorry to have not sent this earlier, but have been so busy with things I couldn't put off. May God bless and prosper the little gift and may He guide and comfort you too, dear little Annie White. I am traveling the same path and my way is darker than yours, for my mother left me in 1913, and my dady the last day of last January. Being an only child, I am alone. I do thank Our Father that He has spared you your mother and other loved ones. Very lovingly, Lillian Burdette."

And last, but not least, I have a letter from one who is a friend indeed to the Young South. Since she was a tiny tot Miss Lillian has been writing to the Young South and she is still one of our best members. Our hearts go out to her in her loneliness and heartaches in the loss of her loved ones, but we know that she is fighting life's battles bravely and in the end will prove a victor. Oh don't let the hens stop laying, Miss Lillian, or die. That is tragic, and I hope somebody will tell you a remedy. Whatever you do, don't desert us for long; we need your letters, and we are truly thankful for this gift you sent us. Loyally yours,

ANNIE WHITE FOLK.

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Morgan School, Fayetteville, Tenn.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him to that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects in the men to whom it entrusts its greatest affairs, be they business, professional, religious or social.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Bell Buckle, Tenn., and the Vanderbilt University.

The boy deserves your most careful thought. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tennessee, today, and let him send you a catalogue and tell you what this school can do for your boy.

Adv.

Sunday School Teacher: "I read in the papers of some naughty boys who cut off a cat's tail. Can any of you tell me why it's wrong to do such a thing?"

Willie: "'Cause the Bible says, 'What God hath joined together let no man put asunder.'"

SKIMMING IT.

"If you are going to give a pan of milk, don't skim it first," the old grandmother used to say; meaning, if you are going to do a favor, don't spoil it by an ungracious word or manner.

Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse?"

"Another errand? I never can go down town without a half dozen commissions!" complains Rob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience, he only takes the cream off his kindness.

"Those gloves ripped again!" exclaims Mary, when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something." She would be shocked at his going shabby, and distressed if any one thought her unwilling to render such office, but she makes it a little unpleasant to ask the favor.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that it is Tommy's turn. Thus all day long peo-

ple who love one another skim the sweetness from every service they render.—Nashville Christian Advocate.

ROBERT'S APPLE LESSON.

"I don't see why Jerry and I may not play with Bill Jones, father; I'm sure he is not so very bad," Bobby urged. "We will try to make him better. Can't we play with him? Please, father; I don't see how he can harm us."

Without saying a word, Bobby's father took four large, fine apples, put them on a plate, and placed a badly-specked apple in the center, then he set them in the cupboard. Bobby watched him closely, and wondered why; but his father only said: "Wait two weeks, Robert, and then we shall see why you ought not to play with Bill Jones."

Mr. Baker always kept his word; his son knew that he must wait two weeks. At the end of that time, Robert again asked his father if he could play with Bill Jones.

Again, without a word, Mr. Baker went to the cupboard and brought out the plate of apples. The good apples were bad, just like the one in the center. The boy was surprised, and his father examined each apple carefully, looking puzzled.

"Ought not four good apples to have made one bad apple good?" he said. "I fear, Robert," he added, "that apples and boys are somewhat alike. One evil companion will destroy four good ones. Do you see now why I do not want you to play with Bill Jones?"

Bobby's face was very red. "I think I do not want to play with him now," he said, manfully.—Selected.

STOP THAT PAIN.

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pain.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

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CHURCH AND PERSONAL.

A home-coming day will be celebrated by the Fall Branch Baptist church July 21. All former pastors and members are specially invited to be present and have part in the program. This will be the 90th anniversary of the church.

Dr. C. A. Owens, Humboldt, Tenn., is spending July in special meetings. He has just concluded a good meeting with the church at Arkansas City, Ark., and is now with Rev. A. Walters near Vienna, Ga.

Rev. Geo. H. Freeman, Lewisburg, writes: "The meeting at New Providence Baptist church, which started Sunday, July 1, is growing in interest daily. These are a church-going people. We find it difficult to accommodate them at night services. Pastor McNatt will soon disturb the baptismal waters, as there are now ten approved for baptism. The meeting will continue through the greater part of another week. Pastor McNatt is a fine preacher, a wise leader and a splendid pastor. It is a joy to note the esteem and confidence in which he is held by all the people, and especially those of his own church. It's a real pleasure to labor with him and his dear people. Rev. Smotherman, pastor of the M. E. church, South, and Rev. C. L. Hutchinson and Dr. Ryland Knight have rendered helpful service the past week. Pray for us."

Whereas, the Lincoln Park Baptist church of Knoxville, in conference this, the 8th day of July, 1917, is convinced that the prohibition question now before the Congress of the United States of America is of a stupendous and vital nature; and

Whereas, this body of Christian men and women believe a moral crisis is being approached by the country and that full and complete prohibition will be far reaching in its effect; and

Whereas, we are convinced that, in the efforts of our Congress to prevent the waste of food stuff by the manufacture of such into alcoholic drinks, a great moral as well as economic question is involved, and that the most stringent prohibition measure will be a great step in placing our national life on a sound economic and moral basis, both during and after the war; therefore, be it

Resolved, by this church, that we extend to our congressmen our moral and prayerful support in their efforts for such a measure, urging that they use all their powers for the enactment of such law.

T. E. ELGIN, Pastor.
J. F. SNYDER,
J. P. UNDERWOOD,
E. W. FERGUSON,
W. C. COLE,
J. B. LOVELACE,
J. G. MCCARRELL,
Resolution Committee.

Evangelist John Hagelwood has moved from Englewood, Tenn., to 637 Galbreth St. (Lonsdale), Knoxville, Tenn. He may be secured for revival services.

Mrs. T. R. Wingo, Trezevant, Tenn., brings the mellow note of appreciation from a long history: "Enclosed find check for \$2. While I'm not quite in arrears, I wish to do my 'bit' in helping you up the 'June hill,' though it will be July when you receive this. In girlhood I read 'The Tennessee Baptist,' edited by Dr. J. R. Graves, and continued reading it until its combination with 'The Reflector.' Since then have continued to read and enjoy it, and now at the age of 70 still enjoy it."

Rev. H. W. Ellis, pastor of the Second Baptist church, Paducah, Ky., reports a good meeting: "Our revival meeting, in which there were 24 additions to the church, closed Tuesday night. Fourteen have been approved for baptism, and ten received by letter. Bro. C. H. Warren of Jackson, Tenn., did the preaching, and his old-time gospel messages have greatly refreshed and strengthened our people. The Lord is blessing our work at the Second church, even beyond our expectations, for which we give Him all the glory."

Dr. S. J. Porter, First Baptist church, San Antonio, Texas, calls attention to a vital work for the soldier boys:

"Large numbers of soldiers are now located at Ft. Sam Houston and in the military camps adjacent to San Antonio. Information comes that many other enlisted men will soon be stationed here. In various ways the First Baptist church of this city is trying to do good to these young men, in the Sunday school, in the two Baptist Young People's Unions, and in the regular church services, also through musical entertainments, social gatherings at the church and in our homes, and in opening the church parlors as writing and reading rooms. Scarcely a service is held without additions to our membership from among the soldiers. Last Sunday evening in the service thirty-one states were represented by the soldiers who were present. They were with us from Alaska to Florida, from New Hampshire to California. Please make request in the Baptist and Reflector that pastors, parents and friends send me the names and addresses of their young men who are in the army at San Antonio, so that I may send them special invitations to come to our church. From many states letters have come requesting me to give attention to the soldiers, and it is my joy to do all that I can in this regard. It will be a good thing if friends will write to their soldier boys here, telling them that the First Baptist church is anxious to serve them in every possible way, and extends a cordial welcome to all services."

Dr. A. W. Lamar, of Clearwater, Fla., will supply for the Baptist church at Franklin, Tenn., during the month of July. We welcome this distinguished brother back to our State, even for a short time and wish that he might be a permanent addition to our forces.

With deep regret we learn of the death of Dr. Thos. J. Shipman, pastor of the First Baptist church, Meridian, Miss., which occurred at Richmond, Va., on June 30. He had undergone an operation for appendicitis. He was one of our most brilliant pastors; his beautiful spirit of fraternity and affable disposition and won him a wide circle of friends. We extend sympathy to the bereaved church and family.

Rev. R. F. Smith, of Johnson City, Tenn., can be secured for revival services during August and September.

Rev. H. F. Burns, of Brush Creek, is doing a splendid work with his churches, which recently gave \$63.00 for the Orphanage Baby Building.

We take the liberty of publishing two letters, which show appreciation for the paper. They are samples of many others received:

Until I received your statement it was my intention to discontinue my subscription for the paper, as I never have a chance to read it. But as my heart goes out to you people in sending this paper over the world I want to help you at least this much, and enclose herewith my check for \$2.00.

Sincerely,

MABEL S. RHEA.
Fayetteville, Tenn.

I am enclosing my check for the renewal of my subscription to the Baptist and Reflector, which will complete my fiftieth year as a subscriber to it, and its predecessors. I became a subscriber to the Baptist, published at Memphis by Dr. J. R. Graves, in January, 1868, and have continued with it through all its local and editorial changes until the present. Perhaps this may be my last remittance. Feebleness and infirmity of body compelled me to give up active work as pastor at the close of last year. Most of the "Old Guard" have crossed the flood, and the rest seem to be about the crossing now. We rejoice to feel that the conduct of the paper will be left in such competent hands.

Fraternally,

W. C. GRACE.
Gulfport, Miss.

FIELD NOTES.

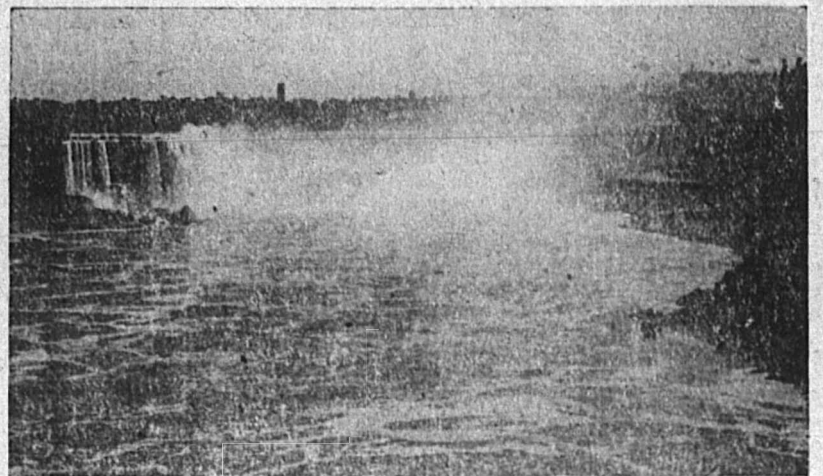
Cleveland (First)—Pastor J. A. Carmack in Nashville for an operation. Wednesday evening Deacon J. B. Cochran conducted prayer meeting. In the absence of the pastor the writer was

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SUFFERING CATS! GIVE THIS MAN THE GOLD MEDAL

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

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

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

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

asked to act as moderator for the evening and during the business session. Treasurer W. M. Hicks read his quarterly report, which showed church in good condition financially.

Charleston Saturday morning. Met a few of the brethren and took two new subscribers for the Baptist and Reflector, and learned that the church had called Rev. J. R. Claybaugh of Lenoir City as pastor for one-quarter time, and he will take charge in August. Recently the writer supplied two months for the church.

Calhoun—Rev. J. W. Townsend, pastor. Saturday, 10:30 a. m., ordination of Bro. C. J. Wright to the deaconship. Rev. G. Lee asking the questions and the writer preaching a short sermon on "Using the Office of a Deacon Well," and Pastor Townsend offering the prayer, and Rev. J. E. Morgan, a member of the Calhoun church, delivering the charge. Bro. Wright, the new deacon, subscribed for the Baptist and Reflector, and starts well. Enjoyed being with the brethren.

Ducktown—Found a room in the pastor's home newly furnished when I arrived Saturday evening for the preacher. The writer supplied Sunday preaching

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MISS ANN WHITE FOLK, Editor Young South

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G. H. Ligon

in the morning on "The Christian Race," and in the evening on "The Abundant Life." Splendid Union. 100 in S. S.

On train Saturday between Charleston and Athens met Rev. T. G. Davis of Petersburg, Tenn., on his way to Bearden to supply Sunday. Reasonably good week with Baptist and Reflector and book work.

R. D. CECIL.

Cleveland, Tenn.

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THE BRIGHT SIDE OF BURDENS.

Charles Melancthon Jones.

This has been a burden bearing old world all right, but it now looks as though the coming age was going to stagger under fresh mountains of loads for body, soul and spirit of all mankind. There is to be a fellowship of suffering never known before, with no "favored nation," not even our own. And either universal despair will paralyze all peoples, or there must be found new resources of patience and good cheer amid the families and communities and populations of this war-ensnared and overburdened race of ours.

Now, the pagan knew no bright side to burden-bearing. The best he could do was to "grin and bear it," and if he could not work up the grin, he must "lump it." The pagan cynic put the situation as to contentment in the best light at his command in the well-known fable. It represented Jupiter inviting all men to throw their burdens in a heap and permitting each man to choose some other from the pile, thus making a gigantic exchange. But the fable declared that a louder outcry arose to Jupiter, to again bulk the burdens, and permit every man to resume his old load!

All human experience proves that burden bearing is inevitable; there can be no shirking, and fortune does not, after all, play favorites. For awhile, indeed, it may seem as if some were getting off more lightly than others, but if we knew all, we should save our envy and increase our pity. Some one has said that "arrears of duty are grim debts," and mortgages of this kind get foreclosed, though they don't always get published. Providence well knows how to reach humanity's slackers.

Cain shirked the burden of his brotherly responsibility, to the extent of murder, but at length exclaimed over the unbearable burden of the punishment which overwhelmed him. Joseph's brethren unloaded the burden of an inconvenient observer of their faults, by imposing an outrageous burden of slavery, leading to a burden of criminal reputation; but in the long shuffle of providence the contemptible brethren got the burdens and Joseph the blessings. Inspired by insane envy, king Saul hounded Israel's noblest citizens for years, until David, in his haste, was ready to distrust both God and man; but, in the final account, Saul is worrying over the soothsaying of a witch, and David is writing the twenty-third Psalm.

Seneca and Paul were contemporaries, both learned, both great travelers, high-minded beyond the ordinary, and, in different spheres, tremendously influential in the great Roman empire. Looked at superficially, the former must have seemed highly favored socially and financially successful; politically influential; leading a life of refined luxury, and petted and feted by the people of taste and position. Looked at in the same way, Paul must have seemed to have thrown his life away, turning from congenial associations of culture and comfort to work amid the offscouring of the social world, spending years in prisons, burdened with the care of bickering churches, and persecuted by bitter religious secretaries, finally dragged in a crippled and premature old age, from a dark inner prison to be beheaded by order of the "powers that be," whose authority he had loyally upheld. But, in reality, as we can see it now, all is reversed; Seneca was, at times, the cat's paw, and at times the cat's pawn, so to speak, of the imperial autocracy which was the worst of its kind the world has ever seen. He was compelled to follow up the most splendid precepts by the most dishonorable practice, in order to keep his place and go the pace of the aristocrats of Rome; and at last, his ill-gotten wealth, becoming the lure of imperial envy, Seneca found suicide the only way out of his intolerable mix-up of policy and principle.

Paul, on the contrary, learned "in whatsoever state I am therein to be content," prescribing to others and practicing himself the habit of mind to "be anxious for nothing," to "rejoice in the Lord always," declaring "I learned the secret both to be filled and to be hungry, both to abound and to suffer want," and that "the things that happened unto me have fallen out to the progress of the gospel." Paul prays his burdens off, or turns them into wings for higher

flight. Paul gets up a concert, with his feet fast in the stocks, and gets up appetite and hope in a despairing crew rushing to shipwreck, and saves his jailers and military guardians. So at last, poor Seneca goes out in a bungling suicide, thinking how much of a miserable failure his life has been, while Paul writes his final letter about his satisfaction in having carried out his best purpose, and being not a good loser, but a great gainer, ready for being honorably beheaded, and gloriously crowned in the day when Christ should come into his kingdom.

So we know that while burden-bearing is inevitable, it may be rendered more than comfortable, it may be made enjoyable. Moses characterized the transfer of Israel from Goshen to Sinai, which most of the nation considered the most grievous of impositions, as actually a gracious bearing on eagle's wings and a bringing into glorious relations with Jehovah. And Isaiah puts the same cherishing co-operation most beautifully: "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old."

The notion of a burden-bearing God was foreign to the heathen mind, whose deities were selfishly incapable or indifferent. But the God of the Christian religion not only bears the burdens of providence, but the far more serious burdens of redemption. "He hath borne our griefs and carried our sorrows." He "bare the sins of many." And this same redeeming God has taught us that we are permitted to transfer to him not only our burdens of sorrow and of sin, but, as a favor, to receive an enriching burden of Christian yoke-service; for just that is the meaning of Christ's assurance that his "yoke is easy," and his "burden is light." How deplorable it is that the Master's followers have ever chafed under the alleged burden of the perplexities of the Christian belief, or under the burdens of Christian enterprise, or under the frictions of the burdens of adjusting the Christian fellowship; for thus they have seemed to wish to secure all the gains of the Christian salvation.

But burden bearing is not only inevitable, and may be made more than comfortable, but, when undertaken unselfishly, it is in the highest degree commendable. We have already alluded to the magnificent manner of Paul. He became a great traveler, very far from being a miserable "globe-trotter"—and saw a deal of varied experience, which he cheerily recounts, albeit it is a catalogue of misfortunes and afflictions. The manifest secret of his manly courage and grateful contentment lies in his altruistic and spiritual advice: "Bear ye one another's burdens, and so fulfill the law of Christ."

It is commendable to show a spirit of trust in God. Even in our discouragements the Lord is most kind, as when he sent Elisha to be the comfort of Elijah, his support and complement during the remainder of his ministry, and his successor. The Lord looks after the feeblest worker, but he prefers that he shall be at his best and his strongest. The stalk which is to support the head of wheat is a slender and feeble thing to look at, and the head of grain will no doubt be a burden; but God wonderfully prepares the stalk for its duty and privilege. It is doubtless good to place supports under the bowing twigs of fruit trees, as a temporary expedient, but far better to prune the limbs that the tree can carry its own load unaided.

It is commendable to show a spirit of self-respect. The splendid snub that Moody is said to have administered to a wealthy but miserly Christian, wherein, when the proposal was made to pay the burden of a small debt away—the evangelist advised that the Lord be not bothered with such a small matter which the good brother could easily take care of himself—was worthy of all praise and wider practice. Far too many Christians are afflicted with that most despicable of religious disease, self-pity; but they should remember that gunpowder depends upon the measure of restraint imposed upon it; that the man behind the gun is no sinecure, and that good gunnery is a matter of world-wide respect.

Best of all is it to show a spirit of sympathy. Our Master threw his search-

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REGISTRAR, Vanderbilt, University, Box J, Nashville, Tenn.

light upon the persons of great responsibility who "bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with their fingers." The writer knew a woman, one of the Lord's most beneficent saints, to whom came a grief in the removal, after prolonged physical distress, of a darling and only son in the prime of early and most promising manhood. Years afterward, she testified that she often felt that she had never had any real sorrow, since she had so often gone to the homes in her ministry of sympathy, where there were burdens infinitely worse than death. Many such instances there are in experiences of Christian workers, whose own burdens have been commuted into comparative blessings in the divine co-op-

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peration with the "God of all comfort, who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we are comforted of God." So is this "quality of mercy," shown in utilizing our sorrows for the blessed."—Journal and Messenger.

"If you were put on a desert island with children four years old to stay eight years, what ten books would you like?" This question addressed by the Methodist Recorder to some experts in literature for children elicited the following list: The Bible; Grimm's Fairy Tales; Pilgrim's Progress; Little Women; Robinson Crusoe; Arabian Nights, edited by Dixon; Shakespeare; Story Telling Poems; Alice's Adventures in Wonderland; The Coral Island.

Ting-a-ling-a-ling!

Rev. George C. Abbitt took down the receiver and placed it to his ear.

"Is that the Dickel Liquor Company?" a woman asked.

Mr. Abbitt recognized the voice as that of one of his parishioners.

"No," he replied in stern reproof; "it is your rector."

Was there a dull thud?

No.

"Indeed," said the lady, quick as a flash, "and pray what are you doing there?"

HEAT FLASHES, DIZZY, NERVOUS

Mrs. Wynn Tells How Lydia E. Pinkham's Vegetable Compound Helped Her During Change of Life.

Richmond, Va.—"After taking seven bottles of Lydia E. Pinkham's Vegetable Compound I feel like a new woman. I always had a headache during the Change of Life and was also troubled with other bad feelings common at that time—dizzy spells, nervous feelings and heat flashes. Now I am in better health

than I ever was and recommend your remedies to all my friends."—Mrs. LENA WYNN, 2812 E. O Street, Richmond, Va.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Such warning symptoms are a sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and inquietude, and dizziness.

For these abnormal conditions do not fail to take Lydia E. Pinkham's Vegetable Compound.

THE FIRST CHANCE.

A Second Chance Never Comes To Any One.

Wm. Wistar Hamilton, D.D.

Few chances come to us all, but second chances never come to any of us. A chance once lost is lost forever, and the only way to make use of it is to seize it when it first presents itself. "Corpe diem," seize today, wrote Horace, and Emerson says, "Today is a king in disguise—let us not be deceived. Let us unmask the king as he passes." Chances come today, but they will return nevermore, and the "I wills" of our destiny and of the crises in life are decided by the "I wills" of today and of our everyday life.

Life is a pathway, straight and narrow, or wide and broad; we are all journeying, and we pass this way but once. It will be a great occasion for rejoicing if, looking back from the higher heights of the tomorrows, we can look upon our yesterdays without remorse and regret.

Seize the first chance to be saved. A tax collector, sitting at the customs

A GODSEND TO RHEUMATICS.

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

office on the caravan road, saw Jesus approaching. He had seen him, had heard him, but little thought that such a great and good man would have anything to do with a "scalawag," a publican. When the Saviour spoke to him and said, "Follow me," he arose immediately, left all and followed. That chance would never come again. He might have had another one, but how infinitely better it was to run no such risk, and to enter promptly the open door.

Have we the call today? Is the voice of the Saviour saying to us, "Come! Come, follow me?" Then that opportunity will never present itself again. If God in his mercy should give us another, it cannot be as great as this, for time will be lost, talent will be wasted, and the blessings can never be as full of satisfaction and as free from regret. Do not hope for a better time. It can never be so good again, and no change of environment can remedy the loss occasioned by the failure of today.

Obeys at once and that without question. Take up thy cross daily and follow, or you are not worthy to be called a disciple. Do not try to find an easier way. Do it God's way, without question and without compromise, and do it now. Even if John the Baptist should seek to put you off and to delay your baptism, follow the example and the teachings of Jesus and remember that it always becometh us to fulfill all righteousness. It is better to obey than to bring sacrifices without obedience. "One of the most deadly temptations in life is to mistake what is intended to be a terminus, to regard what is intended to be a means as an ultimate end." Obedience is not an end; it is not a terminus; it is a thoroughfare! Today's chances are opportunities for progress, and to fail to use the first chance is to miss the means and the chance for greater blessings. "What we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the Word of God in Christ."

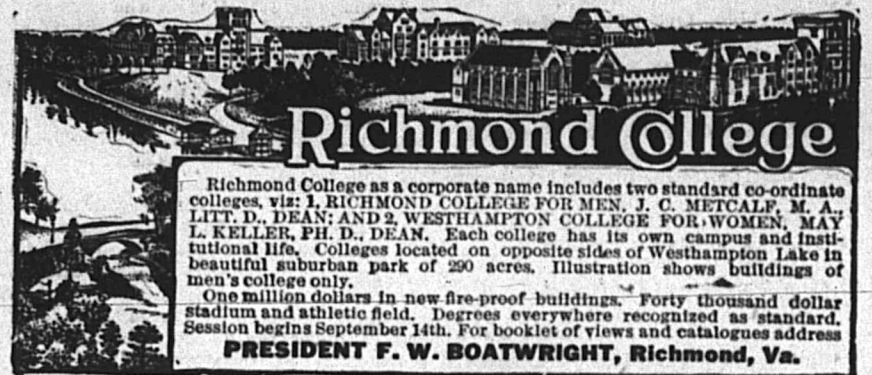
Win that soul today. You may never have another chance. A mother came to the great Chalmers one day and said, "Doctor, I cannot bring my child to Christ. I've talked and talked, but it's no use." Doctor took the Scotch lassie alone and said to her, "They are bothering you a great deal about this question; now, suppose I just tell your mother you don't want to be talked to any more upon this subject for a year. How will that do?" The young girl hesitated, and finally decided she did not think it would be safe to wait a year, "something might turn up." She "might die before then." "Well, that's so," said Dr. Chalmers, "then suppose we say six months." She didn't think even this would be safe, and they both came to the conclusion "it will not be safe to put it off at all." So then and there the surrender was made to the Saviour.

Make that sacrifice today. The morrow may bring other chances, but if you fail of this one you will probably miss the next one, too. It is far better to die nobly than to live meanly, and each victory will help you some greater and better to win. Jesus was careful to tell the scribe, who said he would follow him, that he had not where to lay his head. He told the man who wanted to put the long mourning period between him and duty that the spirit of sacrifice was essential in his followers. When the Titanic was sinking and a boat filled with women was ready to push away, the order was given for someone to get out as the boat was overloaded. A young girl got up to leave the boat, and seeing her youth and beauty some tried to dissuade her. She replied, "No, I will go back. You are married and have families. I am not; it does not matter about me." Captain Rostron, of the Carpathia, tells this story and gives us to understand that such a sacrifice made great the conquering soul, and that "old ocean" was complimented in being asked to furnish his liquid shroud for a body in which throbbed the last full measure of self-giving heroism.

This life is our chance. Use it. We may, if we will, reap thirty, or sixty, or a hundred fold here, and in the world to come life everlasting. Who would dare miss the chance? What opportunities

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Dr. Ferdinand King, a New York City Physician and Medical Author says: "There can be no strong, vigorous, iron men nor beautiful, healthy, rosy-cheeked women without Iron—Nuxated Iron taken three times per day after meals will increase the strength and endurance of weak, nervous, run-down folks 100 per cent. in two weeks' time in many instances. Avoid the old forms of metallic iron which may injure the teeth, corrode the stomach, and thereby do more harm than good. Take only organic iron—Nuxated Iron." It is dispensed by all good druggists.



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 250 acres. Illustration shows buildings of men's college only.

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PRESIDENT F. W. BOATWRIGHT, Richmond, Va.

for service and growth and joy we do let pass! They can never come back to us, and how little do we seem to realize this! A young man is seeking a position, answers an advertisement of the proprietor of a great business house. The nature of the work requires a good penman, and the youth is asked to "copy these sentences on this sheet of paper, and then we will talk business." The boy takes the pen, wants to write well, but when he had a chance at school to become proficient in writing he had been careless and lazy. Now a chance comes for a good position and he fails of this one because he failed of the other. He is defeated. What would he not give for that first chance, but it can never come back to him again. Use the first chance, and then you will be ready for the other chances that come.

—Kind Words.

WATCH THE BABY!

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

AN ANTIPROFANITY METHOD.

They have eliminated profanity very effectively among the boys—encamped at El Paso, Texas, through a little printed sign, "If you must swear, please put it in writing." If a fellow forgets, some of his comrades hand him a pencil and paper. Drunkards have been known to reform upon hearing a phonographic repetition during their sober mo-

CALOMEL TODAY, SICK TOMORROW

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

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

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

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

ments of some of their maudlin conversation. We heard once a wife who taught her husband a wholesome lesson by photographing him in his drunken condition, and letting him see himself as others saw him, after he had become sober.—Christian Conservator.

A book agent who had wandered into Milwaukee was trying to sell a set of Shakespeare to one of the prosperous citizens of that burg. After talking for about ten minutes, he was interrupted by his listener, who exclaimed impatiently:

Benny Whippetree, who lives down by Whooper's Summer home, called Ed up by phone the other day. He said he'd give Ed a message if he'd pay the long distance toll. Ed said he would and Benny told him that he'd better come down right away for his house was afire.—Cleveland Plain Dealer.

FROM A CARSON-NEWMAN GRADUATE.

Ever since the burning of Carson-Newman College, the Baptist denominational institution of East Tennessee, I have been tremendously interested in all future plans as to the rebuilding of my alma mater. Although closely associated at the present with the educational and other denominational interests of the Baptists in the State where I am now pastor, I feel there is no friend of Carson-Newman in Tennessee or elsewhere who possesses a more vital interest than I have in rebuilding the college. As I feel I owe all I am or hope to be to Carson-Newman, I wish to express through your great State paper something of my feelings toward an institution which I consider to be one of the greatest friends of education for struggling boys and girls in the Southland.

Personally, I know what Carson-Newman College does for poor boys. After completing the public school course of Knox County, I was desirous of obtaining a higher education. But my ambition was limited by my poverty. After corresponding with various institutions, I finally decided to go to Carson-Newman. What Theodore Roosevelt says about a government is also true of a college. Like the government which cannot help the man who sits down, neither can a college help a boy who is not willing to do his part. The part he must do is hard work, and I found at Carson-Newman ample opportunity for such a student. I went to Carson-Newman in the fall of 1910, and continuously for five years worked my way through the college. The kind and sympathetic encouragement and inspiration given me by faculty and students, removing all possible feeling of humiliation which a sensitive student might feel because of poverty, gave me a sense that what I was doing was the most honorable duty a young man in my circumstances could perform. In such an atmosphere I soon forgot being college janitor, or that I was firing furnaces, milking cows, and doing various other forms of manual labor that might enable me to earn my expenses.

My experience at Carson-Newman taught me the value of such an institution to the Baptist youth of East Tennessee and surrounding sections of the country. An experience of five years convinced me that Carson-Newman offered an opportunity to any worthy and ambitious young man to obtain an education. During this time I never saw such a student denied this privilege, although I did see scores of young men and women making use of the advantages they were offered in fitting themselves for the best things in life.

I have recently learned with genuine pleasure of the action of the Board of Trustees in calling Dean W. L. Gentry to the Presidency of the College. The highest compliment that could be paid to Prof. Gentry is the cordial and enthusiastic reception with which this call is being received by friends of Carson-Newman at home and abroad. The record he has made during his eleven years in the college has won for him a flattering reputation. He has established and put on a firm footing the Department of Education, now considered one of the best in the South. His executive ability has been demonstrated as dean, and his financial ability in interesting men of means in the school, demonstrated in his recent campaign for the building fund, is without a parallel in the history of the institution. While spending my vacation in Tennessee, I have had some opportunity to come in touch with the senti-

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SOLD BY ALL LEADING DRUGGISTS

Association	Place of Meeting	Time
Shelby County	Raleigh Church, Raleigh, Tenn.	July 11
Big Hatchie	Woodland Church, between Brownsville and Jackson	July 17
Little Hatchie	Bethel Church, Middleburg, Tenn.	July 20
Concord	Republican Grove Church (5 miles from Murfreesboro)	Aug. 1
Northern	Oak Grove Church (Grainger County)	Aug. 7
Robertson County	White House Church, Whitehouse, Tenn.	Aug. 7
Sequatchie Valley	Pikeville Church, Pikeville, Tenn.	Aug. 9
Holston	New Lebanon Church (14 miles north of Greeneville)	Aug. 14
Nolachucky	New Market Church, New Market, Tenn.	Aug. 15
Chilhowee	Mt. Lebanon Church (4 miles N. E. of Maryville)	Aug. 22
Cumberland Gap	Blair's Creek Church (Claiborne County)	Aug. 22
Duck River	Wartrace Church, Wartrace, Tenn.	Aug. 22
East Tennessee	Antioch Church (Jefferson County)	Aug. 23
Mulberry Gap	Pleasant Hill Church (Hawkins County)	Aug. 28
Sweetwater	Lenoir City Church, Lenoir City, Tenn.	Aug. 29
Big Emory	Geo. Jones Memorial Church, Wheat, Tenn.	Aug. 30
Unity	Rocky Springs Church (near Rodgers Springs)	Aug. 30
Ebenezer	Rock Springs Church (Maury County)	Sept. 4
Watauga	Mountain City Church, Mountain City	Sept. 6
Tennessee Valley	Bethel Church (near Roddy)	Sept. 7
Stockton Valley	Wolf River Church (Pickett County)	Sept. 8
Central	Oakwood Church (near Cades)	Sept. 11
Salem	Sycamore Church (near Gassaway)	Sept. 12
Midland	Union Church (Knox County)	Sept. 12
Eastanallee	Eastanallee Church (2 miles east of Riceville)	Sept. 13
William Carey	Bradshaw Church (Lincoln County)	Sept. 14
Ocoee	Birchwood Church, Birchwood, Tenn.	Sept. 18
Clinton	Robertsville Church (Elza, on L. & N.)	Sept. 19
Friendship	Providence Church	Sept. 19
Holston Valley	New Hope Church	Sept. 20
Beech River	Mt. Ararat Church (4 miles north of Darden)	Sept. 21
Beulah	Woodland Mills Church	Oct. 2
New Salem	Linwood Church	Oct. 3
Providence	Tennessee Chapel	Oct. 3
Sevier	Sevierville Church, Sevierville, Tenn.	Oct. 3
Riverside	Monterey Church, Monterey, Tenn.	Oct. 4
Judson	Oak Grove Church	Oct. 6
Cumberland	Erin Church, Erin, Tenn.	Oct. 9
Enon	Gladice Church (4 miles S. E. of Difficult)	Oct. 9
Tennessee	Powell's Station Church	Oct. 10
Weakley County	Jolley Springs Church (7 miles N. E. of Dresden)	Oct. 10
Western District	Jones Chapel, India, Tenn.	Oct. 10
Indian Creek	Hopewell Church (Hardin County)	Oct. 11
Nashville	First Church, Nashville	Oct. 11
West Union	Sulphur Springs Church, Pine Knot, Ky.	Oct. 11
Southwestern District	Westport Church, Westport, Tenn.	Oct. 12
Bledsoe	Hartsville Church, Hartsville, Tenn.	Oct. 17
Union	Shellsford (near McMinnville)	Oct. 19
Campbell County	Caryville Church, Caryville, Tenn.	Oct. 24
Wiseman	Dixon Creek Church (2 miles N. of Dixon Springs)	Oct. 24
Stewart County	Carlisle Church	Oct. 31
State Convention	First Church, Memphis	Nov. 14

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W. C. Saunders, General Passenger Agent.
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ment of our Baptist people. It is the sincere desire of the friends of the college that Prof. Gentry may accept the call extended to him by the Baptists of East Tennessee to lead them in the work of rebuilding their great denominational institution. As a friend of Christian education everywhere, and as one personally interested in the future of a school that has exerted such an influence over my own life, I want to see Prof. Gentry or some other man of equal ability given the support of the Baptist people in rebuilding the college. I believe my hopes will be realized, and on the ruins of the old college, where the fondest memories of my own and hundreds of other lives are a heap of ashes, will arise a newer and greater Carson-Newman.

Sincerely yours,
H. M. WYRICK,
Aurora, Ind.

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THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

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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.

Churches Whose Pastors Are Leading in the Campaign for Christian Education

The list of churches and pastors is growing every day. The next report will show this.
 "The test of the intelligence and the loyalty of every Baptist is his attitude toward the educational institutions which belong to the Baptists."

Church	Association	Pastor	Amount
Paris (First)	Western District		\$1,558.11
Murfreesboro	Concord	Austin Crouch	1,200.00
Immanuel	Nashville		750.00
Lewisburg (Mrs. N. M. Boyd's legacy)	Duck River	C. A. Ladd	373.70
First Church, Jackson	Central	Luther Little, D.D.	300.00
Clarksville	Cumberland	Ryland Knight, D.D.	100.00
French Broad	Nolachucky	R. M. DeVault	95.41
Shelbyville	Duck River	S. P. White, D.D.	85.00
Judson Memorial	Nashville	C. F. Clark	80.42
First Church, Knoxville	Tennessee	Len G. Broughton, D.D.	71.79
First Church, Nashville	Nashville	Allen Fort, D.D.	65.41
Edgefield	Nashville	Wm. Lunsford, D.D.	60.00
Second Church, Jackson	Central	J. E. Skinner, D.D.	59.05
Sweetwater	Sweetwater	J. H. Sharp	58.00
Covington	Big Hatchie	C. E. Wauford	52.70
Sevierville	Sevier County	S. H. McCarter, D.D.	50.85
Newport	East Tennessee	J. W. O'Hara, D.D.	50.00
Jonesboro	Holston		50.00
Maryville	Chilhowie	J. Allen Smith	42.00
Highland Park	Ocoee	W. S. Keese, D.D.	30.00
Lockeland	Nashville	W. R. Hill	28.00
Bell Buckle	Duck River	J. Bunyan Smith	26.13
St. Elmo	Ocoee	W. E. Davis	25.99
Central of Knoxville	Tennessee	E. L. Grace, D.D.	25.25
Fordtown	Holston	A. J. Watkins	25.00
Auburn	Salem	W. C. McPherson	25.00
Eagleville	Concord	S. P. DeVault	24.23
Central of Fountain City	Tennessee	A. F. Mahan	23.98
Smithwood	Tennessee	J. E. Wickham	22.90
Ruthville	Weakley County	J. H. Anderson, D.D.	22.36
Henry	Western District	R. C. McElroy	20.00
Union Ridge	Cumberland	S. P. DeVault	20.00
Fairview	Nolachucky	J. M. Anderson	19.21
Humboldt	Central	C. A. Owens, D.D.	18.23
Cedar Hill	Cumberland	W. G. Mahaffy	15.09
Bethlehem	Cumberland		15.00
Bethel	Nolachucky	J. J. Burnett	15.00

LEGAL CONTROL SOUGHT BY TENNESSEE BAPTISTS.

Our four institutions—Union University, Carson and Newman College, Tennessee College and Hall-Moody Institute—having nearly 1,500 students, 153 of whom are young ministers, with property and endowment amounting to over \$800,000.00, desire to be legally controlled by Tennessee Baptists. The control is based upon the immediate payment of \$5,000.00 to each school and annual support promised for the future. The schools give a first mortgage on all their property for the amounts advanced by the denomination through the Education Board of the Tennessee Baptist Convention, and should an institution ever cease to be a college under Baptist control, all monies advanced will be returned to the denomination with three per cent., annually, added.

JULY IS THE LAST MONTH DURING WHICH APPEALS CAN BE MADE DIRECTLY TO THE CHURCHES.

August belongs to the Memorial Hospital and September and October to the State Missions. Three Sunday's remain. Pastors, see that the appeal is made.

TWENTY-FIVE THOUSAND DOLLARS NEEDED TO CARRY OUT THIS YEAR'S PROGRAM.

Seven Thousand Dollars received; Eight Thousand Dollars pledges to be paid before November 1, 1917; Ten Thousand Dollars must be raised in addition to what is now in sight.

\$1,250.00 binds legally to the denomination \$50,000.00 worth of school property; \$250.00 binds \$10,000.00; \$5.00 binds \$200.00. Many small sums are desired in preference to a few large gifts. The more widely the distribution of the amount to be raised, the more truly will the denomination be the owner of \$800,000.00 worth of college properties and endowments.

RUFUS W. WEAVER,
 Secretary of Christian Education.