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"SPEAKING THE TRUTH IN LOVE."

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SAFEGUARDING THE SOLDIERS

By Chaplain C. C. Bateman, U. S. Army.
(Senior Chaplain on the Active List.)

I have lived to see the post-sutler banished with his grog, the beer canteen with its delusions abolished, the officers' club-bars closed, "near-beer" evasions discontinued and immoral resorts in proximity to military encampments and permanent garrisons vanish as if by magic. This climax has been reached in this year of grace, 1917. The consummation devoutly desired has at last been realized by a process of moral evolution extending over a period of little more than a quarter of a century. I have also seen the poker-playing, whiskey-drinking chaplain disappear beyond the horizon. If a single specimen of his breed survives as a relic of the past, active or retired, he is unknown to me and if he exists in fact, he too must climb aboard the "water wagon", throw away his cards and turn over a new leaf in his diary. The old, booze-loving chaplain was an institution in his day. He officiated many times daily at the bar of the officers' club and once in a great while at the bar of a military tribunal as the accused. In his catalogue of evils there were few, if any, which he had not labeled as "necessary." He was noted for being "broad-minded" and "liberal" in all moral and religious matters. All men were quite sober and good enough to suit him. "We shall all get to heaven, if there is such a place", was a favorite saying with one such. During Lent he revived some formal recollections of the Christian faith. His influence over young officers and his example to enlisted men were ruinous. His "popularity" was often felt beyond his local habitation and made doubly difficult the work of contemporary chaplains whose ideals were measured by a different standard. These were styled "fanatics" by comparison. In the public mind he stood as the fixed type of army chaplains generally while he prolonged the reign of vice by condoning everything and opposing nothing. I cheerfully pay him this "tribute", for he rarely received what he so richly deserved.

It is interesting to note the steady change which has been coming over the army in common with the country. At first it was raw whiskey that was tabooed and beer was the article without which the army could not exist. Wine was served freely at officers' dinners with a cocktail as a prelude. Then wine and beer began to lose their hold and Congress threatened their presence. Men would not enlist if they could not have beer and for ten years the agitation went on to abolish the beer canteen. A chaplain who had the hardihood to oppose beer was said in derision to "belong to the W. C. T. U." Congress suppressed the sale of beer and wine in canteens and for more than ten years an agitation for the restoration of the sale of those articles continued, but without avail. Revolutions and evolutions rarely go backward. The bars in officers' clubs remained untouched whatever may have been the intention of Congress. Soldiers were punished if they brought alcoholic drinks into the post, but officers could have delivered to their quarters or to the club as much as they desired. What was sauce for the goose was not sauce for the gander by a long shot. To gloss over this indefensible discrimination "near beer" or an alleged 2 per cent. malt was authorized. The percentage of alcohol was attested by a no less childish expedient than a brewer's certificate. Chemical analysis when not furnished by themselves caught the brewers red-handed on more than one occasion. That they were not caught every day in the year was due to the fact that a chemical analysis of anything is a slow and rather expensive process. Chemical analyses were not wanted. Even so great an authority as

AN ASCRIPTION

Wm. J. Mahoney, D.D.

Jesus, Saviour, Lord and King.
To Thee our homage we do bring.
Thy matchless name we do adore.
Accept our worship, we implore.

We praise Thee for thy wondrous love,
Which brought Thee down from heav'n above;
To bear our sins, endure our shame.
All glory to Thy matchless name.

We praise Thee for Thy pitying grace,
Which brought Thee from Thy glory place,
To take our griefs, to share our woes,
That we in Thee might know repose.

We praise Thee for Thy will, dear Lord,
Which Thou dost give us in Thy Word.
We pray, Thee help us day by day,
To keep Thy Word, Thy will obey.

Jesus, Saviour, Lord and King.
To Thee our praises we do sing.
We honor, laud and worship Thee.
All-glorious in Thy majesty.
Jefferson City, Tenen.

Federal Judge K. M. Landis has accused a certain prominent brewer as being responsible for nearly a score of grand jury indictments.

"I make beer for men to get drunk on if they will get drunk"; said a brewer to me, "no man will ever get drunk on fraudulent swill or slop bearing my brand. Near beer is an evasion of the law, known and intended to be such. If the malt contains 2 per cent. to begin with, it will rapidly develop a much higher percentage with the decomposition of sugar which it contains."

Scores of soldiers have told me that they could and did get drunker on "near beer" than was possible with the "real thing". I have never reached the point where I could say that I believe any considerable number of enlisted men are liars in concert. But this is of another day now. Club bars and "near beer" have gone the way of all the earth. Along with the sutler's whiskey and the beer canteen they are dead not only for the period of war, but dead beyond the hope of an ignominious resurrection after the war.

Then again, how strangely wedded we have been to the erroneous, not to say criminal, fallacy that near where soldiers were quartered in large numbers, houses of ill fame should be tolerated, if not actually encouraged, under military protection and surgical inspection and control. For more than a decade this practice was continued after it was known that the methods in vogue were no certain safeguard against infection. The worn-out fiction of "necessary evil", coupled with "frequent inspections" served to produce a false sense of security while luring a host of young soldiers into midnight carousals, incurable diseases and dishonorable discharge.

We have taken still another step in the march of progress. The lid has been clapped down hard and fast and the screws are set to the last turn of the thread on all vice. What is the result? Are officers and men now saying that we cannot have an army without sanctioned drink and lust? Not at all. On the contrary the recent act of Congress and the orders of the Secretary of War carrying that act into full

force and effect have been received with enthusiastic, even joyful approval. It was thought by some that border towns would not heartily co-operate with the military authorities in this prohibition movement. The Secretary of War served notice on all towns that soldiers would be taken away from localities where strong drink and immorality could not or would not be eliminated so far as the military forces are concerned. This touched the pocket-book and the border is in a veritable paroxysm of virtue to save revenue, now in jeopardy, if for nothing else. Such a house to house search, such scrambling to get aboard the prohibition band wagon, such "double time" to line up in the social purity parade was never witnessed before. Saloon men yell at a soldier if he picks up an empty bottle near their premises, for fear that the thing is "loaded". The booze peddler is getting short shift—a year and a fine of one thousand dollars or both. Does this prohibition prohibit? It comes nearer to delivering the goods than do the laws against cattle stealing and murder. The "booze artists" in the army are finding that they can reform by act of Congress and by order of the Secretary of War. We have always been told that men cannot be made sober and clean by a "THOU SHALT NOT"; but we are doing that very thing and the ex-drinkers are celebrating their deliverance like confirmed teetotalers with lemonade and pop. "THE BEST THING THAT EVER HAPPENED TO THE ARMY", is the endorsement heard on every hand. Already salutary effects are seen in a substantial reduction of the number of patients in the hospitals and prisoners in the guard-houses and tented stockades. Sporadic lapses may be expected, but they will be costly to the communities where they occur. Laurels must go to the Young Men's Christian Association for the work it has done in fostering a conviction of personal responsibility to God for the deeds done in the body. This organization has been preparing the ground for this new liberty. The seed sown has been good seed and the harvest of righteousness is already being gathered. The Camp Y. M. C. A.'s have preached the gospel of health for the three-fold man—body, mind, spirit. There has been no compromise in dealing with issues, no retreat from captured positions, no discharge in this war. What this has meant to the men themselves and to their mothers at home, a voluminous correspondence sets forth with touching particularity. No other organization can render a like service on such a colossal scale. The army has an abiding confidence in this institution and never to such an extent as today.

President Wilson's recent order has placed the Young Men's Christian Association upon an official footing and the honor thus conferred has been honestly won. The President says:

"Officers are enjoined to render the fullest practicable assistance and co-operation in the maintenance and extension of the Association, both at permanent posts and stations and in camp and field."

These words punctuate a period in the moral transformation of the military establishment. With vice out of the way, the forces of righteousness everywhere in this country are being inspired with a resolute, spiritual patriotism and a love for the army unexampled in our history. The chaplains and the secretaries of the Y. M. C. A. are standing shoulder to shoulder in the victorious cause and the American people are cheering them on. A great day has dawned.

ATTENTION PASTORS! See our offer on another page. Tell your members about this wonderful opportunity to get two papers for the price of one. They will be glad to take advantage of it if you will only let them know about it. The placing of these two papers in the homes of your people will mean an increase in contributions and in your salary. Try it.

MARCH ON, MY SOUL!

March on, my soul, nor like a laggard stay!
 March swiftly on! Yet err not from the way
 Where all the nobly wise of old have trod—
 The path of faith, made by the sons of God.
 Follow the marks that they have set beside
 The narrow, cloud-swept track, to be thy guide;
 Follow, and honor what the past has gained,
 And forward still, that more may be attained.

—Henry Van Dyke.

THE FOOTPRINTS OF GOD.

Rev. Frederick N. Lindsay.

The abiding things are our permanent possessions. The things that we cherish most are those that remain after all else have failed. Progress brings change to the institutions and conditions of the world—governments change their hereditary forms, dynasties rise and fall, wars bring untold destruction—but the things that abide with the wrecks of time are the permanent, everlasting things. The changing order brings decay and death in the pathway of progress from the lower to the higher forms of life. The sun and rain that cause the growth of the tree and plant are the same source of decay for all vegetable life. So the growth of knowledge by separating the chaff from the wheat, the gloss from the metal, has taught us the actual, the unchangeable order of things in a world of ceaseless activity. If the critical study of the Scripture has done no other good than this—that it has succeeded in fixing our attention on the life, the spirit, the faith of the Bible as the Word of God—its work will be regarded by all intelligent men as a permanent value.

The Bible, after all the fires of critical and scientific tests have been applied to it, continues to be the Word of God. But the literary study of the Book has brought change of faith, of creed and form of religion. The permanent faith that a Christian has learned from the study of the Bible will remain with him when forms of faith will change. And when we thus speak of the faith in him who has found faith in the Bible, we mean, of course, the intelligent Christian. If a carpenter have a rule or line, if he tie it to his back and never use it, his work will never be accomplished. So even an inspired Book is profitless unless we read it and practice its precepts. The things that remain with us are learned through experience with the living Word of God. So when we find our work and pleasure in the study of the Bible shall we continue in things that make for faith, to which we cling when the storms of doubt assail us and threaten to make a shipwreck of the soul.

One such fact of faith that arises from our knowledge of the Book divine is the conscious presence of a personal, righteous God. Some one of you may have a hazy, confused idea of what is meant by a divine Person Whom we worship and adore. Such uncertainty about God may be occasioned by the confused terms that some scholars have used in describing God. Words such as Matthew Arnold used of God, as "The Power that makes for righteousness," leave a vague impression on our minds. They are not precise in their use of the terms "power" and "righteousness." Such terms can describe only a God who is known as a person. The impressions that remain with us from childhood give evidence that God can be seen in the ages past just as geologists can tell the periods of the earth's history by the footprints on the hardened sand of birds now long extinct. The sand has hardened to sandstone, and the footprints are preserved forever. The thoughts of God such as the early childhood of the race have left embedded in the records of the Bible are the first ideas that we ever entertained of God. Such teachings that we hear from the lips of God-fearing teachers are not for from the thoughts that we have God and that we teach in the modern schools.

The Psalmist declares that "the heavens show the glory of God and the firmament his handiwork." The modern

mind has no better idea of the divine Creator even if he does speak of Him as divine Immanence. The word of God gives light on the mysterious pathways that sometimes lead us into darkness and despair. If we question whether the ways of God's providence tend to help us continue to have faith in His goodness and wisdom let us recall that God's providence has ever been our inheritance. The children of God may sometimes think that His providence are working against them, but His ways are like the wheels of a watch, some moving forward, some backward, yet the watch as a whole is constantly moving forward. Just as He cared for His people of old, for Israel, for Judah, and all the saints of earth, so His providence is still leading the nations of the earth forward toward the promised land of rest.

When we read of the present crisis of the world, the present social upheavals, the cataclysm of war, remember that God has much to show us in the present from experiences of the past; that God has in the past dealt with nations and with individuals in the same way as He is doing today. He overthrows monarchs and nations that the kingdom of righteousness may alone remain. The sure condemnation that God passes on sin is one of the great principles that are the foundation of all national life, that it is this—"Righteousness exalteth a nation but sin is a reproach in any people."

But while this sure judgement against sin is the lesson that the Bible teaches by His ruling providence over nations, the truth that abides in the Christian heart and conscience is the truth that God rules by goodness and kindness. The trust which we learn to have for God is the same as we have for a human friend. The noblest thought that we entertain of anyone is the thought of goodness. When the Bible describes God as a friend or a father we think of those persons who have done most to help us. When Charles Kingsley was asked by a lady what was the secret of his life, he replied, "I had a friend!" Some men find God a friend whose presence goes with them through the journeys of life. And this same friendship which God has proven to his people at all times is the most precious truth which this Word contains. The true unveiling of the human eye is the sight of the Divine Father standing above all our struggling human life. We are like the bewildered soldier looking up out of the dust and smoke and blood and seeing his captain standing calm and watchful where he can see the whole field and manage the whole battle. The lesson that God teaches us to-day is the same as of old, that confidence in our Divine leader will win success. Like Elijah and Elisha, the prophets of God, we can rely on divine help and strength, and we, as they, can be continually upheld by their angelic helpers. The brave man need not see any celestial form with spear and helmet by his side, yet he may know when he goes out to battle that the spirit of justice everywhere is sympathetic and is helping him in unknown ways.

To every youth comes the message from God urging him to do right at any cost. The Bible teaches him that there is only one way to a life worth living. There stands before him many an example in the character of men who lived and worked because their faith was fixed in God. A heart fixed in God and duty—held fast to them by a strong faith—can rise to the highest usefulness, can overcome every temptation and win the crown of life. This assurance given by God will help him remain true and steadfast against the conflicts of life. Following in the footsteps of those heroes of faith in the past and present who have confessed that God has guided them through their battles and struggles, they will gain the crown of life. When everything perishes this hope will remain. But faith comes by hearing and hearing by the Word of God. The road that leads to life lies not in beds of ease and pleasure, but passes over by-paths that are often rough and thorny; and the man who reaches the goal must climb the rough ascent by obedience and self-sacrifice.

The things that are valuable are those which make for peace. Sin stands out as the arch enemy of the human race. It is a great figure of Plato in which he likens sin as a many-headed beast,

composed of all sorts of animals growing together; a lion, and finally a man. Now imagine all these knitted together; give them the outward form of man, but let them all live separately, within the one form. Sin means the feeding of the lower animals until they dominate the man. Righteousness means the feeding of the man until he dominates the animal. Every one of us carries about within him these three things. Now the Bible warns us that without the help of God sin will take away the noblest aspiration and thoughts that have been born with us. But the gift of God is the eternal life that now is and that will abide forever. The peace that comes after the strife is over is the peace of God that "passeth all understanding." And this gift abides with us until the end of life, when "the world and its lusts passeth away."

The thing that abides and is the object of all faith is our personal knowledge of Jesus Christ as Lord and Master. At the center of the Gospel is the divine personality of Jesus the giver of life and our only hope and joy. He is the star and braune of all our lives. We through Him gain immortal life. The light of divine truth which has lightened the pages of the Book Divine through all ages is centered in Him, who has made known to us the perfect life, the life of the eternal and the life to which faith ever looks for the rich promises of the present. He is the spring of life from whence come human motives, desires and hopes of being what God desires us to be. Christ has lived, taught, suffered and died that the hidden presence might no longer be hidden to us; that we might best understand and have divine intimacy with God. He who would find God will find Him nowhere else than in the earthly life of Jesus Christ. Character is the greatest thing that is left to us when all other possessions fail. This greatest possession is not due to inheritance, will power nor culture. But it is due to the life of Christ wrought by His peace in the human heart. By the Gospel of the Son of God we pass from twilight to clear day, to knowledge, assurance and hope. In Christ dream becomes a reality, inference a certainty, the desire knowledge and experience. In Christ at last we attain the clear consciousness of life's high nature and its destiny. The purpose of the Gospel of Christ has for its object to bring into human life the divine life, so that when we live the ordinary existence we may be assured that God loves and cares for us. The great object of life is to attain the goal that God has set before us in Jesus Christ. It is just this object that faith supplies. It is what abides when this mortal life shall have passed.—Selected.

SHALL SOUTHERN BAPTISTS OPEN MISSION WORK IN RUSSIA?

J. F. Love, Corresponding Secretary.

There is a growing conviction that Southern Baptists ought to enter the doors which Providence has opened in Russia. There is even a kindling of enthusiasm for such a step. All thoughtful and informed men who seriously seek to walk in the divine steps recognize the responsibility which such opportunity lays upon us. A mighty nation and a marvelous people are ready for the gospel. So far as they are spiritually awakened the Russian people have a peculiar, spiritual affinity with American Baptists. Russia is distinctly a Baptist opportunity. For Baptists to ignore it is to show disrespect for the ways of Providence.

Shall Southern Baptists enter Russia? Yes, by all means. They must do it or incur guilt and forfeit their claims to a great name and the right to be a great people. Their duty is plain in this matter.

Perhaps Southern Baptists have in Russia their greatest opportunity for successful spiritual evangelism and for the promulgation of their principles. The whole nation is flushed with the inspiration of new and growing conceptions of democracy. Southern Baptists have a great opportunity in taking advantage of the democratic sentiment and in guiding it to the right goal. No people on this earth can at this hour render a greater service to Russia than Southern Baptists

with their democratic principles enswathed in New Testament spirit. Personally, I am not certain but that Russia offers our Baptist people their single hope for immediately and swiftly restoring to Christendom the New Testament form of baptism. The Greek Catholic Church has held to the meaning of the Greek word for baptism, although they have missed the meaning of the ordinance, and Southern Baptists have their opportunity to fill a familiar form with spiritual significance for a nation, and in doing so popularize both the form and the meaning among all observers. When the Russian people are thoroughly evangelized, they will become evangelizers. They have a marvelous language, a language which Prof. Phelps of Yale University declares to be the greatest human vehicle for the conveyance of fine sentiment and delicate shades of thought. Quickened and illuminated by the Spirit of God, these people will become great propagandists of the truths which master their own hearts.

We should enter Russia, but this raises two questions which Southern Baptists ought to ponder. The first of these questions is When and the other is How.

When should Southern Baptists begin mission work in Russia? The work there should be undertaken after a reasonable period of preparation for it. That is to say, we ought to get ready for it by releasing ourselves from certain large obligations which we have already assumed. If Southern Baptists could raise a million dollars this year, and thus provide for certain necessities of the work in China, Japan and Brazil, we could lay plans for entering Russia. We are, however, under solemn obligations to take care of certain deferred and urgent matters on those fields before we can think of assuming responsibilities elsewhere. To ignore these responsibilities which are already ours would involve inevitable loss of results where we have already achieved, and would even raise a moral question. We have no right to leave our missionaries already on the field to defeat and humiliation. For ten years we have been deferring re-enforcements, church buildings, homes for missionaries in these countries until the situation is acute and must have attention. To add to our liabilities now without regard for these which are long-standing would be a very questionable course for Christian men to pursue. There should be no delay in getting ready to enter Russia. It is a great tragedy that we are not ready to enter now. The only way as well as the quickest way to get ready is to discharge insistent obligations already on our hands. So alluring an opportunity, so manifest a providence as Russia presents, ought to put war heroes in Southern Baptists and secure the necessary resources and mobilizations during the present year.

How shall we enter Russia when we are ready? Southern Baptists are organized for Foreign Mission work, and they should use their organization in entering this door. If we enter Russia at all, we should enter for an orderly, prolonged siege, and not in a fitful dash. So manifest a duty, and so great an undertaking should be approached with forethought, preparation and invincible purpose. Independent work and sporadic missionary effort have not advanced the lines of evangelical Christianity nor set the denomination forward and on firm and safe policies. Southern Baptists should get ready to enter Russia, get ready to enter once, and then they should, through their Convention and its agency, select the men and fix the policies which are going to control their work. It will require a compact organization and support by a strong denominational conscience and confidence to carry forward conquering missionary work in this great field. While we are getting ready by discharging obligations which hold us back, let us mature our plans, and when order is given for advance, let us proceed as a denomination consistent with itself. That God is ready to give us victory when thus we enter doors which He himself has opened, no child of God should doubt for a moment.

OBSTACLES IN MISSIONS.

By S. F. Thomas.

It should be a self-evident fact that, when a man unites himself with a Missionary Baptist church, he is thoroughly alive to all the missionary work and plans of the denomination and fully posted in all the details of its work. But is such the case? So here we are confronted with the first of the great obstacles, namely, indifference and want of information. If our hearts were fully alive to this work and we would give study and thought to the plans and success of the work much more would be accomplished. How many of our members are really informed and give study to the plans and purposes of our mission board? I venture to say that very few here in our church know the names, officers and locations of our different mission boards, and their different purposes, the work that is being accomplished, the number of conversions annually, the cost of carrying on the work. And yet these people, with their indifference and lack of information are constantly proclaiming that "Missionaries are a failure, and nothing has been accomplished." If they were better informed and were less indifferent they would find that the work has gone far beyond their imagination.

Selfishness on the part of our churches is another serious obstacle to the growth of the missionary spirit. By this I do not mean individual selfishness, but that relating to our local church progress and interests. We have let interests, which should be subordinate, absorb our attention and our means and the greater interest of soul-saving has had to suffer. It is wonderful how many excuses the churches have given for not contributing to Foreign Missions. Christ has commanded us to send the Glad Tidings to dying men. Yet when the calls are made for the means with which to send the workers we hear multiplied excuses. Some wish to repair and repaint their church house, some to refurnish; still others to buy a new organ or carpet. Some want a parsonage and others a more expensive and "up to date" church building. Some have allowed debts to accumulate on them and give this as an excuse. A great many churches make a debt an inexpensive luxury. Pastor and people take refuge for years behind it from almost every call for God's work. Excuses are easy to make and the devil helps us to make them.

And then the timidity on the part of our pastors about preaching on the subject of money and giving to missions is another serious obstacle. A great many of our pastors are moral cowards. Some people have a curious idea that there is something antagonistic between the Gospel and money and our preachers sometimes pander to this sentiment and are afraid to instruct their members or call upon them for contributions. As a matter of fact, if they did more of this kind of preaching there would not be so many dead churches in our denomination, and the pastors would be better supported.

Another and very important obstacle is the disregard of business methods and application of business honor to church enterprises. Our ministers lay great stress on the application of "Christian principles to business methods." Now this is all right, but I wish to lay stress upon the application of "Business methods to Christian work." We see the Christian enterprises only feebly aggressive, pushing on laboriously here and there and counting its gains slowly, while the great worldly enterprises are dashing along proudly under the system governing it and achieving great results daily. Why shall we as Christians vainly call upon God to work miracles in our behalf while refusing to apply to the Christian enterprises those simple common sense rules of policy and rules of action without which we all know our worldly business would fall into irretrievable ruin?

Now then what is this great Christian enterprise in which we are engaged? Is it not the conversion of the

world to Christ? As a business man, in all my experience and observation in the organization of great enterprises, I say candidly, judging from a worldly standpoint alone, the Christian enterprise is the largest operation ever undertaken by human hands. It contemplates nothing less than the civilization, enlightenment, and education of a sinful world and the elevation of a corrupt people to purity and happiness. What would you think then of a set of business men undertaking a worldly enterprise of such importance as this in the manner in which we treat the matters of business which come before us in our churches.

What then is the basis of success in all enterprises? I answer emphatically, 1st—MONEY, 2nd—MEN with judgment and experience to exercise economy in the expenditure of that money. Without this basis on enterprise can succeed.

The call is made in every part of the world for more money and more men, but I say that enough of both have been squandered in the business mismanagement of the Christian enterprise to have carried Christianity into every household. The money spent in unnecessary and extravagant church buildings; foolish controversy and rivalries would have covered every hill upon God's "footstool" with a church edifice and have placed a Bible in every human hand, to enrich the whole world with Christian light if it were economically disbursed.

This lack of method in our religion brings us to another obstacle and that is "want of faith." We do not believe what we profess. We do not have faith in the promises of God. We do not have confidence in the Christian enterprises or we would show our work by our faith. I have never yet seen a worldly enterprise that promised safety for investment that did not command all the money necessary for its consummation. Whenever there is a hope of success to lead money follows to do its bidding. Now when the world sees the Christian organization begging for money as an act of common charity, what must be its impression of the honesty and earnestness of the Christian faith. Next comes the obstacle of "want of business honor in Christian enterprises." In the world a man who refuses to pay his just debts, to maintain his business integrity does not long hold his business character; all confidence is withdrawn from him. Now the church has not treated its obligations to Jesus Christ with anything like the business promptness that the world exacts of its debtors.

My experience and observation has taught me that promise made to churches by its members are not regarded as obligations as are those to the business world. I have even seen pledges made in our churches and associations to which expenses and benevolent objects that were totally disregarded. These obligations should be more binding than a note in bank. The preservation of our credit with Jesus Christ should be more binding than any earthly obligation.

Now in conclusion, I trust that we may apply to our Christian obligations more system and method, more faith, more prayer. Show our faith by our works and let the world see that we have Christian honesty as well as business honesty.

WORTH DOING BADLY.

Everybody is familiar with the proverb, "If a thing is worth doing at all it is worth doing well." But it is a maxim, which almost takes the heart out of a good many people, for it may have been so long since they did the thing worth doing that their unpractised hands may be quite unable to do it well. Mr. Chesterton, with his shrewd, good nature, which is always detecting fallacies that nobody else ever thinks of, has seen that left to itself this proverb would be most disheartening, and might frighten off the very people it was meant to help; and he has helped us out by reminding us also that what is worth doing at all is worth doing badly. "The fear of making false steps may paralyze us into making no steps at all." Newman

has told us of deep hesitations which held him back:

"Time was I shrank from what was right

For fear of what was wrong."

And he schooled himself into willingness to make blunders rather than to do nothing.

When we have been long out of practice in doing some duty and begin to think of doing it again we are often withheld from making an effort by the fear that we shall do it so badly that it will put us to shame. We are only too keenly aware of how well worth doing that neglected duty is, and we are only too sure that our first attempt at it will be full of blundering. So we wait until we can do it perfectly, and perhaps never do it at all. Probably this way of thinking is accountable for more undone duties than almost any other.

What a man ought to say to himself is rather, "It is worth many mistakes for me to try to get back into the right way." One can be almost certain that he will blunder, and be awkward, and call all the more attention to his incapacity when he resumes anything worth doing but long neglected. The inventor knows that he is sure to do it badly when he takes the first steps toward some projected machine. His workshop will be full of failures. The Christian worker who tackles some grave situation feels that he is bound to look foolish and absurd in the eyes of the over-cautious who take no stock in experiments but only in established successes. Let any one cease praying for a long time, and he feels he is certain to be put to shame by his first efforts at renewal in prayer. There are many who look more and more longingly toward restored communion with God. They see how beautiful and powerful an event it may be, but their first steps toward it are so full of seeming failure that they cannot endure them. What they need to know is that the thing is so well worth doing that it is worth doing badly for a long time, if need be. The great prayers have learned that.

There is no feebler creature than the one who simply will not touch any of the great vital experiments until he can do them as well as he would like. He will not touch them at all. Here is some one who will not "join the church" until he can do it with a guarantee that he will not make all the mistakes he has seen another man make. But as the years go on the other man, full of blunders, has let his very mistake set him forward, while the first man has not even begun. We must be willing to let a great many labors go for nothing. It was said of a great scientist that nobody was more willing to see a great many experiments yield no results. He did not disturb himself about it; and the time never came when he felt that his prodigious and life-long work entitled him to have every effort turn out a success. It was worth doing badly for a long time if only in the end it set him upon the right track.

How can we help doing it badly when we try once more to pick up the threads of forgotten duty? The main point is that we can do it at all, after so long neglect. Rather than look unusual or create comment many will silence all the best promptings of their hearts and grow more and more sterile in their accomplishment. These great promptings are worth following though we have to do it badly for a time.

How abrupt and irregular and unceremonious were the ways in which sinful men and women came into touch with the Saviour! But the thing was worth doing badly. The woman with the box of ointment seemed to have overdone it, and braved contempt. The woman who touched the hem of His garment would never have been healed if she had waited for a perfect approach. The Syro-phenician woman thought it worth doing badly, noisily, rather than to lose it all. And all these experiments now look to us the most beautiful of all the Gospel events.

One ought then to be willing to take up some long-intended effort and say, "I am quite willing to do this awkwardly and imperfectly if that is the best I can do today. That may be

all I am entitled to for the present, and to be allowed to do it at all may be my great privilege."

Men sometimes sigh over their vanished youth, but one very precious element of youth may be restored to us almost any day, for one of youth's beautiful characteristics was the willingness to fail and start again. Much that we attempted did not succeed, but we went blithely at it again and tried something else. No false notions of dignity or what was due us paralyzed our action as it does now. We were ready to undertake all sorts of things without waiting to see how they would turn out; and more of them turned out well than our present over-cautious efforts do. Is it not just that unwillingness to risk mistakes that more marks our loss of youth than anything else? And is it not a grand mark of faith that once again we are willing to do something badly, for many weeks perhaps, because we see that at the end of that time we shall be doing it well?

John Wesley said there came times to him when, although thousands of people were waiting outside clamoring for a message, he himself was empty and had nothing to give. He would gladly have sent the multitude away. If he went out to speak to them just then he knew he would do it badly; but when he thought of their hunger and disappointment he just resolved to go head and do it badly. And then, willing to do it not as he would, but as he could—the crowning evidence of willingness—he went and was amazed to find how well it could be done. God's grace loves to take this form of enabling a Christian who perhaps has no logical right to do it any way but badly to go and do it better than he ever has in his life. Surely it is a gracious paradox that we may never know how well we can do a thing until we are willing if necessary to do it badly.—The Sunday School Times.

AN INTERESTING LETTER.

Pingtu, Chantung, China.

Dr. J. F. Love, Richmond, Va.

Dear Dr. Love: It has been some time since I got your good letter. We were very sad indeed to see through the papers that the Board had closed its year in debt. We all prayed that the churches would have furnished the money to meet the year's obligation. You certainly did a good year's work, for which we are truly thankful. We are now waiting with no little interest the report of the Convention. We are anxious to know what you did in New Orleans. We want to know what the Board's plan is for the coming year.

No doubt that ere this you have heard about our good annual meeting in Chefoo. We wanted to hear the state of the Board very much before we made our estimates for 1918, but we could not, so we cut all estimates just as close as we possibly could. We took it for granted that the Board did not want us to cut in such a way so as to injure the Lord's work in North China, and hence in some places we had to use the "blue" sheet.

If you will notice, I asked for the same for evangelistic work that the Mission, 1916, voted for Pingtu Station for 1917—\$4,400. The Board cut it down to \$4,000, and it hurt the work's growth no little. I believe that if the Board could realize the great work that is being done in Pingtu and the adjacent counties, they would not hesitate to grant the \$4,400. About 50 of the Pingtu evangelists are preaching the gospel to their own people in other counties. This spring I had the pleasure of taking an extended trip over our Home Mission field. It was a great pleasure to visit several churches where no foreign missionary had ever been, and to see the glorious work our Chinese co-workers have been doing. I saw Chinese pastors baptize 70 odd persons on this round. It did my soul good to see workers who had been baptized on the Pingtu field baptizing other people on a mission field. We foreign missionaries must be prepared to let the Chinese take the lead. The Chinese are now ready to take a different position in the work from that which they have previously held. However sincerely every intelligent missionary desires it, it may not altogether be an easy process. This was the spirit of Paul. How he appreciated the gifts of others, and made room for them. He

was not blindly foolish to men's shortcomings or limitations—neither should we—but he appreciated men's possibilities and he appreciated men's gifts and made room for them. If I get the spirit, "I am end in myself," I simply become a nuisance. I pray that I may be a help to others.

China is on the eve of one of the greatest famines she has ever had. Our North China churches are already contributing to their poor members, and how can we expect such a large contribution from them. Our missionaries' salary is not enough to live on, so how can we expect them to give any more. Please bring these important facts before the Board, and ask them to help the Home Mission Board by giving them \$1,000 for 1918.

Thanking you and Dr. Ray for your sympathy and prayers, I am

Yours very cordially,

WM. H. SEARS.

P. S.—The Pingtu churches have had over 250 baptisms so far this year. Three churches could not baptize their applicants because of the scarcity of water. No water in the wells.

BIG HATCHIE.

Big Hatchie met in its 89th annual session with Woodland church, July 17-18. For the first time so far recorded there was a funeral service at the opening. We were delayed until nearly 11 o'clock, but our hustling moderator, Bro. Wauford, soon got us going "beautifully." The day was well spent. Every report was interesting on account of its increase in effectiveness. The totals of finance were larger than ever. The First church, Covington, led with a per capita of \$35.74. Ripley was second with \$24.10. In Sunday school work, under the pastorate of the hustler, J. W. Storer, led with an enrollment of 309. Brownsville was second with 275, while in soul winning results Charleston led with 38 additions, 35 by baptism.

A large number of visitors, besides our state workers, were present and spoke. Dr. Stewart made a most interesting talk on our Orphanage work, speaking of their need of a well. He was given \$22.20. Dr. Weaver took a number of pledge cards for Christian Education, while Dr. Savage was given \$10 for support of needy preacher-boys at Jackson and Hall-Moody.

The hospitality was unbounded, and was said to be the greatest session ever held. We go to Harmony church in Haywood county, ten miles east of Stanton, on the L. & N. Railroad, next year.

CHESLEY L. BOWDEN, Clerk.
Covington, Tenn.

FIELD NOTES.

Ducktown—Preached and worked fifteen days, raising \$190 on debts. One addition; one baptism. Church greatly revived. Received \$37.40 for my work. Some Baptist and Reflector and book work. Church hopeful and a pulp committee appointed to arrange and recommend a man for pastor. Treasurer F. B. Loachabey is

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Sixty-fifth session begins Sept. 12. For free catalogue and illustrated circular address

J. A. MOREHEAD, President.

chairman of committee. Church will go out of debt soon and they have a good building and pastor's home, and they are fine people.

Blue Ridge, Ga.—Georgia Baptist Assembly. Dr. W. L. Cutts, general manager. Saturday visited the splendid building of the Mary P. Willingham Industrial School and met Dr. W. L. Cutts, who has charge of the school, and then the auditorium, where the assembly is held, and heard Hon. Clifford Walker make a splendid address on "Patriotism." With the splendid opening they were expecting a splendid meeting. Met Rev. C. H. Yearby, until recently pastor of Blue Ridge church, formerly of Tennessee, and of course he subscribed for the Baptist and Reflector. Some church might secure him for pastor. The writer was given recognition and had the privilege of leading the opening prayer.

On one evening during the Ducktown work we had a kind of workers' meeting on Sunday School and B. Y. P. U. work and the following spoke: J. K. Reed, C. E. Taylor, Miss Maggie Reese, J. E. Taylor, and the writer.

The work the past two weeks has been very pleasant.

R. D. CECIL.

Cleveland, Tenn.

CHURCH AND PERSONAL.

A good revival has just ended at the West Union Baptist church. The revival was conducted by the pastor of the church, Elder J. P. Bilyeu, and the results were 34 conversions and 29 additions. This is a newly organized church, organized by brother Bilyeu and is located midway between Cookeville and Algood on the Tennessee Central railroad. It is in a new community which bids fair to become one of the progressive farm communities of this section, and this meeting seems to decide the question as to whether it shall be held by the Baptists or left to others.

A meeting like this in this upper Cumberland section means more for the Baptists here than it would in other sections, for the reason that Baptist churches are few and those few are weak in this section. Brother Bilyeu whose work was formerly in the Riverside Association is now laboring almost exclusively in Putnam and Dekalb counties in the bounds of New Salem Association, and he is doing splendid work for the cause.

SAM EDWARDS,

Cookeville, Tenn.

The Concord Association will meet with Republican Grove church, five miles north east of Murfreesboro on the Lascassas and Milton pike on the 1st day of August at two o'clock.

All persons coming on trains will be met at Murfreesboro on Wednesday morning. Both the north and south bound trains meet there at 10 a. m.

We hope to have every church in the Association represented.

We will have to ask the churches to send more money for printing the minutes as there has been a shortage for the last few years and the Executive Board has had this to pay.

R. E. JARMAN, Moderator.

Our revival meeting of the Philadelphia Baptist church (Wayne County) was in every way a very great success. Every service was a victory, and great and lasting good was accomplished. The meeting lasted ten days, and the result nineteen conversions, and twenty additions to the church by baptism and one by restoration. Rev. W. R. Puckett of Trimble, Tenn., did the preaching, and we believe he is one of the strongest Gospel preachers we have ever heard. Brother Puckett was formerly a pastor of this and other churches in the Indian Creek Association, but went away to other fields of labor about eight years ago. The church gave him a hearty invitation to come and assist the writer in the meeting. The pastor and church wish him every success in his field of labor.

T. P. STANFIELD.

Waynesboro, Tenn.

On Sunday, July 1, an ordination council, composed of representatives from Central Baptist church of John-

OUR BOOK CORNER

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

THE AUGUST AMERICAN MAGAZINE.

An August magazine is usually devoted to fiction, but the articles in the August American Magazine are fully up to the standard set in the other months. Thomas E. Wilson, the Chicago packer, tells how he picks and handles men; Jack Lait writes about how he feels at thirty-five; B. C. Forbes contributes an article on the effect of war on business in England and the United States; Jane Cowl has something to say about the handicap of beauty in the theatre, and Grantland Rice sings of "Sunny Tennessee" in verse.

The fiction is at a high mark because it includes stories by such writers as William Dudley Pelley, H. C. Witwer, Ellis Parker Butler, Marjorie, Benton Cooke, David Grayson. The interesting People, Family Money, and "Sid Says" are filled with useful and entertaining hints, and the results of the contest "What I would sacrifice for my country" are also published.

Christianity and the man of today by Geo. Stanley Frazier. Smith and Lamar. Price \$1.00 net. Chapter headings: "Modern Values;" "The Church in its appeal to modern life;" "What modern life demands of Christianity;" "The Conquering Vision." It will thus be seen that the author seeks to interpret Christianity in terms of modern conditions, believing that every age has its own distinct view point and needs to translate Christianity in terms of its own life. It is a thoughtful, readable and suggestive discussion of money and the phases with which modern life has to do. There are numerous illustrations from poetry and literature. The style is graceful and gripping. One could easily read the book in one sitting. We commend it very cordially.

American Poets and Their Theology by Augustus Hopkins Strong. Griffith and Rowland Press. Price \$1.00.

This is a companion volume to the one published by the author some years ago on "The Great Poets and Their Theology." It may sometimes be wondered

son City, met at New Lebanon for the purpose of considering the propriety of ordaining the following brethren as deacons of the New Lebanon church: Bros. W. R. McNeese, O. L. Kilday, Chas. M. McNeese and Lofton Kilday.

After prayer by Rev. J. C. McLain the council was organized: E. H. Brandon, moderator; O. M. Kilday, clerk; Rev. J. N. Monroe to preach the sermon, and Rev. J. C. McLain to deliver the charge to deacons and church. Bro. Monroe was asked to conduct the examination, which he did in a way to make plain to all the dignity of, and the responsibility resting upon, a deacon.

After the examination the church instructed the council to proceed with the ordination. Rev. Monroe then delivered the sermon in his usual convincing way, setting forth the need of deacons in the church and the great work which they might do if willing to be led of the Lord. Rev. McLain delivered the charge, laying special stress upon the deacon's duty of looking after financing their church and never allowing it to be financially embarrassed. Bro. Monroe offered the ordination prayer, after which the brethren were set apart by the laying on of hands.

The benediction was given by Bro. Moulton of Fall Branch.

O. M. KILDAY, Clerk.

E. H. BRANDON, Moderator.

The 107th annual session of the Concord Association of Baptist churches in Rutherford, Davidson, Williamson and Wilson counties will meet with the Republican Grove Baptist

if the poets have any theology, but every man that thinks on the problem of the world and God's relation to them has an estimate of theology which may or can be well expressed in his own mind. Dr. Strong has given us a splendid survey of the religious attitude of William Cullen Bryant, Ralph Waldo Emerson, John Greenleaf Whittier, Edgar Allen Poe, Henry Wadsworth Longfellow, James Russel Lowell, Oliver Wendell Holmes, Sidel Lanier, Walt Whitman. Dr. Strong has a fine insight into the history of poetry and at the same time a splendid sympathy with poetry.

In these chapters he gives enough of the personal history of the poets to allow the reader some sort of appreciation of how poetry grew out of the life of the poets. Throughout the book there are appreciative comparisons between the poets. One may not always agree with the estimate of the poet as given by Dr. Strong, but one is forced to recognize that these criticisms are based upon first hand and long continued fellowship with the poets. Dr. Strong suggests America's misfortune in that she has but a small list of great poets. The present reviewer would dissent from Dr. Strong's estimate of Edgar Allen Poe. We commend this book to preacher and layman. It will stir your thinking. It will quicken your sympathies. It will broaden your vision. It will renew your fellowship with the poets. It will put a new note of interest into your speech. Buy it. Read it. Read it again.

Petain the Prepared. Edward Earle Purinton. Price, 50 cents, net. Fleming H. Revell Co. New York.

In an interesting and impressive way the author tells the story of the hero of Verdun who, but a few months ago, was a common French soldier; today he is Commander-in-chief of the French army. It is the marvelous record of a man who made good because he was prepared. For forty years he had been getting ready for the crisis at Verdun, and he was ready when the hour came. There are only 47 pages in the little book, but there is a lesson to be gained from each page.

church on Wednesday, August 1, and continue over Friday. The Republican Grove church is situated on the Lascassas pike, four and one-half miles from Murfreesboro, and all those that wish to attend the Association, that come by rail, will be met at Murfreesboro, Wednesday, Aug. 1, and conveyed to the church. The Association program will be of especial interest. Rev. O. L. Nolen of Murfreesboro is to preach the annual sermon on Wednesday night, Thursday and Friday, Dr. J. W. Gillon, Dr. A. R. Bond, Dr. W. J. Stewart, Dr. Austin Crouch, Dr. Rufus Weaver, Revs. S. B. Ogle, M. E. Ward, G. C. Savage and other notables will have a prominent place on the program. Any one desiring further information may write Rev. W. C. McPherson, pastor, Murfreesboro, Tenn.

In our issue of July 2 reference was made to Rev. John Hazelwood as pastor of the Maryville Baptist church. Of course this was an error for which we beg pardon. Rev. James Allen Smith is the successful and beloved pastor.

Robertson County Baptist Association meets August 7th at White House. Those coming by rail will be met at Goodlettsville if they will write Mr. G. L. Jones, White House, by what train they will come and what day.

Rev. J. E. Berkstresser of Jackson, Tenn., is this week conducting a meeting at Beech River school house near Lexington, Tenn., being assisted by Revs. J. W. Camp and C. H. Gilliam. It is expected that great good will be accomplished.

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.

Park Ave.—Pastor I. N. Strother spoke on "Becoming Conduct for Christians," and "Grieving and Resisting the Holy Spirit." 137 in S. S.

Grandview—Pastor J. F. Savell spoke on "Christian Education," and "The Omnific Name." Took an offering for Christian Education.

South Side—Pastor C. W. Knight spoke on "My God, My God, Why Hast Thou Forsaken Me?" and "Fowler's Snare."

Una—Pastor Fitzpatrick spoke on "Leaven." 58 in S. S. Work of rebuilding house will begin at once.

Grace—Pastor W. Rufus Beckett spoke on "The First Commandment," and "The First Beatitude." One profession. One addition. 190 in S. S.

North Edgefield—Pastor Duncan spoke on "The Bible Method of Christian Development," and "The Sinner Seeking the Lord." 192 in S. S.

Judson Memorial—Pastor C. F. Clark spoke on "For the Crown," and at night Rev. T. A. Matthews spoke on "The Stainless Flag." 120 in S. S.

First—Pastor Allen Fort spoke on "Ninety-seventh Anniversary of the Church," and "The Ascension." Two additions. 248 in S. S.

North Nashville—Pastor S. B. Ogle spoke on "Thy Will be Done," and "The Man Who Saw the Lord." Small congregations.

Lockeland—Pastor W. R. Hill spoke on "God's Covenant and Man's Sins," and "An Ideal Attitude Toward God." Good congregations.

Centennial—Pastor J. Henry DeLaney spoke on "The Leadership of God," and "Soul Winning." Good S. S. and splendid Union. Meeting began with good interest, pastor doing the preaching.

Third—C. D. Creasman, pastor. C. A. McIlroy spoke on "Fight the Good Fight of Faith," and "The Utter Depravity of the Human Heart." 174 in S. S. \$4.87 S. S. collection and \$11.90 collection by Home Department. Good congregation at morning service, and fair congregation at night. Pastor in Chattanooga holding revival, while taking his vacation.

Seventh—Pastor C. L. Skinner spoke on "Bearing One Another's Burdens," and "Christ's Mission in the World." Fine congregations. Good S. S. and Unions. Pastor helping Bro. Crossway in meeting near Springfield.

KNOXVILLE.

Calvary—Pastor S. C. Grigsby spoke on "The Evil of Sin," and "Christ Knocking at the Door." 97 in S. S. Two conversions. Fine day. Revival continues with interest.

Ball Camp—Pastor D. W. Lindsay spoke on "Enduring Hardness." No night preaching on account of rain. 93 in S. S. Our attendance at S. S. was off on account of rain. Our S. S. is making wonderful progress.

Gallagher View—Pastor R. E. Humphrey spoke in the morning on "Love the Fulfillment of the Law." No night service on account of rain.

Lonsdale—Pastor J. C. Shipe spoke on "The Wonder of Indifference," and "False Teachers." 180 in S. S. Two by letter.

Central, Fountain City—Pastor A. F. Mahan spoke on "The Lord's Day," and "The First Psalm." 137 in S. S.

Euclid Ave.—Pastor W. M. Griffith spoke on "Salvation by Grace Independent of Good Works," and "Fearlessness of John the Baptist as a Preacher." 192 in S. S. Three by letter. Fine services.

Lyon's Creek—Pastor C. A. Johnson spoke on "Christ as a Judge," and the 23d Psalm. 37 in S. S.

Maynardsville—Pastor J. F. Wolfenbarger spoke on "The Window in the Vale." Neal Acuff spoke at night on "Making a Choice." 128 in S. S.

Rocky Hill—J. C. Davis, pastor. S.

G. Wells spoke on "Gospel to All the World."

South Knoxville—Pastor M. E. Miller spoke on Heb. 12:1, and James 4:7. 238 in S. S.

Gillespie Ave.—Pastor D. N. Livingstone spoke on "Working Together," and "Am I a Christian?" 164 in S. S. Five baptized. One by letter.

Mountain View—Pastor W. C. McNeeley spoke on "A Coveted Title," and I. Sam. 17:45. 146 in S. S.

First—Len G. Broughton, pastor. Chas. P. Jones, assistant pastor, spoke on "All Things Working for the Believer's Good." Dr. Broughton will leave Johns Hopkins this week. He has gained more than 20 pounds.

Broadway—Pastor Lloyd T. Wilson spoke on "Blessings of Unrealized Ideals," and "Distance, Return, Welcome." One baptized. Four by letter since last report.

Island Home—Pastor J. L. Dance spoke on "Mission of Trouble," and at night there was no preaching because of rain.

Belle Ave.—Pastor U. S. Thomas spoke on "Obstructed Channels," and at night Jesse Hyde spoke on "A Young Woman's Kiss." Over 400 on S. S.

Beaumont—Pastor H. Massengill spoke on "The Soul's Organ of Sight," and at night devotional services were held. 160 in S. S.

Oakwood—Pastor Wm. D. Hutton spoke on "A Working Church," and "Reverence for God." 121 in S. S. A rainy-day S. S.

Lincoln Park—T. E. Elgin, pastor. Evangelist J. B. Phillips spoke on "A Reproduction of Pentecost," and "Bible's Greatest Command." Service for men at 3 p. m. Great prospects for a revival.

Third Creek—Pastor Geo. M. Reeves spoke on "Palaces of God," and "The Unspeakable Gift." 59 in S. S.

Grove City—Pastor John F. Williams spoke in the morning on "All Fullness in Christ." Rev. J. R. Hazlewood spoke at night on "Vision." begins well. Bro. Hazlewood will preach.

Mt. Lebanon—Pastor J. R. Dykes spoke on "The Apostle Peter's Fall."

CHATTANOOGA.

Chamberlain Ave.—Pastor G. Theodore King spoke on "Christ's Ploughmen," and "A Lesson of Trust." Good S. S. and Union.

Ridgedale—Pastor Jesse Jeter Johnson spoke on "Esau Requesting the Same Red Pottage," and "If Jehovah be God, Follow Him, but if Baal, then Follow Him." Two by letter.

Tabernacle—J. B. Phillips, pastor. Rev. C. D. Creasman of Nashville is supplying for Dr. Phillips.

Central—Pastor E. L. Grace spoke at night on the story of Ann Judson's heroism. Messages from delegates to Gideon convention in morning. 194 in S. S.

Woodland Park—Pastor McClure spoke on "State Missions," and "Arise, Go Up to Bethel." 96 in S. S. Good Unions.

Alton Park—Pastor J. W. Wood spoke on "Faith," and "Hypocrite." 116 in S. S. Rain. Good congregations for the weather.

Birchwood—Associational Evangelist C. E. Sprague reports a meeting in progress at this place. Fine interest. Preaching at Daisy Sunday, and baptized three. Will have charge of Daisy until group is formed.

Pleasant Grove—Evangelist Charles S. Foster closed a meeting with good interest.

Rossville—Pastor J. Bernard Talant spoke on "How to Have a Strong Church," and "The Heavenly Vision." Two united by experience and baptism. 207 in S. S.

Ooltewah—Pastor Paul Hodge spoke on "Separation from the World," and

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BAPTIST AND REFLECTOR,

Nashville, Tennessee.

"Certainty of Eternal Punishment." 65 in S. S.

Oak Grove—Pastor E. J. Baldwin spoke on "The Second Mile," and "Christ at the Door." Fine congregations.

North Chattanooga—Two Gideon speakers occupied the morning hour. Pastor D. E. Blalock spoke at night on "My Brother's Keeper." 90 in S. S. Good day.

East Lake—Pastor W. E. Davis spoke at night on "Who Cares for My Soul?" Two Gideon men spoke in the morning. 165 in S. S. 40 in Jr. Union. Good Sr. Union.

MEMPHIS.

Prescott Memorial—Haynes Brinkley spoke on "Keeping Step," and "A Sinner Before the Judge."

Raleigh—Pastor D. D. Chapman spoke on "Building," and "The Sun of Righteousness." Three additions; two by letter; one by experience and baptism. 45 in S. S. Fine day. Pastor offered his resignation to take effect Nov. 1. Future work not yet ascertained. Just closed a fine meeting at Raleigh. Bro. O. T. Finch did the preaching. One profession. Raised \$162 to pay all indebtedness and to compensate Bro. Finch for his service. This field of labor is in fine condition for anyone whom the Lord may place over it.

Central—Rev. Gilbert Dobbs spoke at both hours. One by letter. 192 in S. S.

Rowan—Pastor J. E. Eoff spoke at both hours. Small crowd at morning service, good at night. 68 in S. S.

Boulevard—Pastor T. N. Hale spoke at both hours. 134 in S. S. Small attendance because of rain.

Calvary—Pastor Norris spoke at both hours on "Watchman, What of the Night?" and "Christ's Second Coming." Good S. S. Fine crowd at night.

Seventh Street—Pastor S. A. Wilkinson spoke at both hours. 227 in S. S.

Bellevue—Pastor R. M. Inlow spoke to good congregations. 226 in S. S. Good Union.

Temple—Pastor J. Carl McCoy spoke on "Christian Education," and "The New Birth." 155 in S. S. Fine Union. Raised \$43.86 for Christian Education. Rainy day.

CHILHOWIE.

Mt. Olive—Pastor Wm. H. Fitzgerald spoke on "Giving as a Grace." 96

in S. S.

Pleasant Grove—Dr. J. Pike Powers supplied, preaching on "She Hath Done What She Could." Good S. S.

Immanuel—Pastor, A. R. Pedigo. Two programs in the morning. No night service. 136 in S. S.

Kagley's Chapel—Pastor A. D. Langston spoke on "Prayer," and at night no service was held because of rain. One approved. One by letter. Good S. S.

Elizabethton—Pastor C. H. Cosby spoke on "The Personal Touch," and "Fog Horns to Guide the Young Mariner on Life's Sea." 242 in S. S. Baptized four and received five by letter since last report.

Erin—Pastor O. C. Peyton spoke at Cumberland City on "Knowing Christ," and "The Good Things of the Gospel." Good audiences and helpful attention.

A "BIT" OF PRACTICAL ADVICE.

After reading the many things that have been published in the papers in regard to the women doing their "bit" by being economical in their cooking, I would like to say to every woman in the country that the Associations will be in full blast from this time to cool weather, and if we are going to economize, why not do it in the right way, and instead of taking out wagon loads of things to eat as is usually done, let some one have lunch to sell at the noon hour, and give the delegates and visitors free entertainment at night, if they had it to buy no one would eat enough for three or four, as they do when it is free. Plenty of women work themselves nearly to death during these Associations and hundreds of dollars are wasted in taking so much food on the grounds.

Now, I say, if we are going to economize, let's do it, and not have any free dinner at our Associations. It is wrong to waste food as it is done each year at all of our Associations, and especially is it wrong at this time, when other countries are needing all of our surplus so badly.

A READER.

Pastor John A. Wray of the First church, Monroe, N. C., has recently closed a twelve-days' meeting with his church, in which he did the preaching, holding one service a day. Great crowds attended, much interest was manifested, and fifty-three were added to the church membership.

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

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

McLemore Avenue, Memphis, has now reached the A-1 Standard after a period of hard, earnest work on the part of the pastor and superintendent, together with all the officers. This makes the seventh school in the State to reach this A-1 standard.

The Encampment is drawing near and we are expecting a large number present. We urge that every church send their Superintendent and B. Y. P. U. President to this great week of training. It will be a fine investment for any church to send their workers to this encampment where they can study under such efficient leadership as we will have there. Don't fail to take advantage of this opportunity.

We hope the pastors will attend the Encampment and help us to make this a great week for the young people. No pastor can do better than to bring a number of his young people to this encampment and encourage them to train for service.

We have just returned from the Arkansas Assembly where we had a good week. The attendance was not what it should have been, but it was one of the greatest meetings, in many respects, that it has been our privilege to attend anywhere. The class work was good and everybody was there for work and not play. The lectures were the very best and on Friday night the Encampment reached the mountain peak when above 40 young people gave themselves to definite tasks. Dr. Williams spoke on Consecration and asked for volunteers for service as missionaries, field workers, preachers, and other workers in definite service and more than forty responded. Oh, it was a great hour. I am praying that our Encampment may wind up like that. I want fifty volunteers at this encampment. Will you not come and help us to work and pray for this great end?

Dr. J. A. Deere, Warrens Bluff, writes to Mr. Filson: "Dear Brother Filson:—Hold your breath. The Sunday School has reached 55 the Sunday after you left, last Sunday 85. At that time we asked for 100 today and when the enrollment was taken we had 113. We are going to pull for 150. What do you think of that? Isn't it marvelous? Pray for us and write me when you have time. Yours very truly,
J. A. DEERE.

Mr. J. E. McPeake, Jackson, writes to Mr. Filson:—"Dear Brother Filson: I have just been home (Rock Hill). I saw some results of your work. Last Sunday we had an increase of 33 pupils. The largest Sunday School I ever saw there. I am glad you went over there. The people like you and are carried away with the work. The boys say that you are the only fellow that ever took interest in them and what they ought to do. They will be glad to see you any time you can go that way again.
Very truly,
"J. E. McPEAKE."

This shows how boys can be reached if you only take interest in them and what they can do. The only thing boys need is to be shown what they can do and they are always ready to act.

Rev. S. M. McCarter, Sevierville, writes: "I received the preacher school programs today and have mailed out more than 100 with a personal letter to the preachers and superintendents of the Association. We had a great time at Smoky Mountain on July 4th. The hill was covered with people. I made announcement of the school and said some words in its favor."

Mr. John Ling, Chattanooga, writes: "I received the programs of the Encampment and if nothing unforeseen happens I expect to be present and bring some others with me."

A new B. Y. P. U. has been organized at Barren Plains by the pastor, Bro. Crossway. They are growing nicely, having added five new members the second meeting.

A new B. Y. P. U. has been reported from Hopewell, Robertson County Association as follows:—Mr. Clyde Widick, Pres.; Miss Bonnie Murphey, Vice-Pres.; Miss Lelan Dean, Sec.; Miss Nora Fraughber, Cor.-Sec.; Mr. Earl West, Treas. They started out with 48 members and four groups. This bids fair to be a splendid union. All this is the result of Mr. Filson's work and the earnest efforts upon the part of the pastors. Dr. Padfield is pastor of the Hopewell church.

A fine paper was sent in by Brother Clevenger, Rockwood, which was read before the Big Emory Federation by Walter Lewis. This has been requested published in the Reflector and the same will appear in its turn. This is a very fine paper and deserves consideration by the readers of the Reflector. It is a fine thing to see how our young people are taking interest in the work everywhere.

We are to have Mr. Holcomb with us at the Encampment and he will teach a class in both the B. Y. P. U. Manual and the Junior Manual. Those who heard him last year will want to hear him again. Every young B. Y. P. U. worker will do well to attend this encampment and take this class work under Mr. Holcomb.

Every pastor should hear Dr. Winburn in his studies through Galatians during the Encampment. This will be worth the entire week spent there.

I hope a large number will take the Class Work at the Encampment. Classes for all kinds of workers have been arranged and if there are others who have had all the work we will arrange a Post Graduate Class for those who wish to take the Post Graduate Course. Mr. William is very fine and will teach a class in "Training in Church Membership" and the "Organized Classes". Dr. Gillon should have at least 50 in "What Baptists Believe." Miss Dixon is fine and should have 100 women take her work at the Assembly. We heard her at Arkadelphia last week and will guarantee her work. Mr. Aulick will also be here and we have not met a liver wire than he. Come and take the Manual under him. You will never regret this step. Last, but not least, the studies under Dr. Crouch in the evening will be among the best of all. Every one will have privilege to take this study.

If you have not had a school for your Association, please write us at once for the time is taken fast and two of us cannot half meet the demands for training work. We are anxious to reach the sections not yet reached and unless you let us in we cannot do this definite thing.

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

I am enclosing you copy of a paper read before our B. Y. P. U. Federation of the Big Emory Association at Rockwood on July 1st and requested for publication in the Baptist and Reflector. Our young people in this Association are coming to the front. We are proud of them. We had a great meeting at Rockwood. Hope to see you at our associational meeting and to see you much improved.
Fraternally,
J. H. O. CLEVANGER.

I WILL FORM THE HABIT OF DAILY BIBLE READING.

For the Baptists, of all people, the Bible is the ultimate source of information on religious matters. We may ask, What is the Bible? Many, reading superficially, look upon the Bible as a book written by a divine penman, verbally inspired, surrounded with awe and to be approached with reverence and terror. Strictly speaking, the Bible represents 66 pamphlets on a shelf, that in the interest of convenience have been swept together and bound into a single book. Indeed, a

thousand years of time separate the first book or pamphlet from the last vision. Some of the pamphlets are historical, some are poems, some are arguments, and some are dramas; there are also reminiscences and hymns, letters addressed to individuals, and some letters addressed to groups of friends; there are biographies, and there are dreams of a coming golden age. Humanly speaking it seems impossible that any unity could be found in articles and writings so diverse in subject matter and literary method. For these different pamphlets were written in different languages, some in Hebrew, some in Syriac, and some in Greek. The authors include the exile, the poet, the judge, the soldier, kings, a herdsman, a tentmaker, a banker, a fisherman, a physician. But because all of these authors are trying to testify the way of God with men in families and nations, their pages supplement one another. And a certain moral unity, like a golden thread, binds them together into a single book.

What, then, is the educational value of the Bible Reader's Course?

1. Reading the Bible, unconsciously, as well as consciously, gets one acquainted with the Word.

Reading maketh a ready man. One who reads daily the Book walks in the pasture lands, climbs its Zion hills, walks and faints not, runs and is not weary, mounts away as living, feeling birds. There is much need from the preacher's viewpoint of an atmosphere in which to preach. You get one hundred people reading the Word, and then preach on Sunday from some part of that which they have read, and see for yourself if your words do not blossom right richly in their own clime. The wind and the rain and the sun are right, and so the words have ears receptive and hearts properly chimed to make them grow. Of course study of the Word were better than reading. But study will not create an air of acquaintance quite as general as will a sufficient amount of reading. Much reading of the Word will cover enough of the Word to spin out a story long enough to carry and maintain its own atmosphere. Bible study is like casting a single wheel of a locomotive; it is necessary, it is most important, but it must proceed slowly. Bible reading is like taking a swing on a fast train through the country. We get acquainted with the whole country more quickly, though not so well; we get a whiff of a pure atmosphere. This, I think, is one of the great educational values of the Daily Bible Reader's Course. It makes us familiar with the whole Bible; it gives us its atmosphere in which we can better study and grow and serve.

2. The other value is the value of a better Bible knowledge. Of course there is no royal road to knowledge. It is a hard road for plain travelers. But one is surprised at the real subtle, hidden secret of the knowledge of God that the Spirit reveals to him who daily reads the Bible.

Knowledge of God gets beneath the crust. It goes into the nature and qualities of God on the one hand, and on one side it calls upon the inner man to lay hold of God by faith and hope and love. We get a deeper knowledge of God by just reading our Bible. And "when He, the Spirit of Truth is come, He will guide you into all truth."

The rich young ruler, we are told, Jesus loved because he had kept the law. He certainly was familiar with the law; his knowledge of the best life possible under the law had come. I have no doubt, out of a daily, indeed hourly, acquaintance with the Word. A man may read the Bible in the same manner as he studies it. One may read with the hour-glass idea. When he has read a chapter at night the words have run through his head, and only a breath of dust lingers with him; then one reads as one fills a sponge. He reads and reads and reads when the season of revival comes, and then a new, strange circumstance strikes him, and behold the head is emptied, and sponge-like, nothing that was taken up is retained. All of it is squeezed out. One may read as one strains jelly. The dregs and hulls and seed are left, and the good goes through the sieve. One may read to

be good in controversy. All of the rest passes away. True readers will delight to read the Bible over and over again daily, systematically, regularly, quietly, thoroughly. One uses a gold pan like this; a separation of the ore from the dirt, then the gold from the ore by sifting and washing and panning. To gain the golden truth of the Word one must read daily the Word of God.

Over and over, yearly, monthly, daily going over those mighty things until the deeper knowledge of Jesus the Christ comes to him.

3. And then an educational value will be found in the real *worshipfulness* of Daily Bible Reading.

"This book will keep you from sin or sin will keep you from this book," was written in Garfield's Bible. There is a daily walk with God in daily reading. One can easily tell those members of a church whom one designates as spiritual minded members. They are always the daily Bible readers. One cannot be a foreigner to God's will who daily reads God's Word. In the very process God speaks through His own Spirit what is his way, and will, and word.

When the heart is sick, and life's poetry is dead, just read the Shepherd Psalm or the comfort chapter in John. If one grows sad at the graveside, let him read the glad shout of the resurrection story. If one would ascribe honor and praise and glory and majesty to God, let him go out into the orchard under the silent trees and read an entire book of the Word of God, and God will speak to him.

The course of the B. Y. P. U. will make Bible reading a duty, because it follows a system; it will make it a pleasure, because it follows consecutively the entire story of God's revelation; it will make Bible reading accomplish its purpose, since it covers all of the Bible every two years.

There was a blind girl in China who became a Christian. She toiled for months with empty tin cans of the standard Oil Company, cutting them into small squares and stamping them with Chinese characters. Finally her fingers lost their sensitiveness of touch. She cut off their ends until she could read again. But again the hard callous ends were unable to read upon the raised characters. With warm tears filling her blind eyes she raised her Bible of tin characters strung on wire to her lips to kiss it fondly farewell, when, lo, she discovered that her lips could still read the book so blessed to her.

Our Bible is so easy to read, with a system we can follow it daily and become acquainted with its message, know its secrets, and worship its God. Shall we not read it daily, and cover it every two years? I am sure we shall. Shall we not?
WALTER LEWIS.

Baptist and Reflector, Nashville, Tenn.

Our Sunday School worker, Mr. V. B. Filson, has just spent four days with our church (Lebanon) teaching the New Convention Normal Manual, and also assisted us in taking the religious census of the community, and curtaining off our church, making eight Sunday School rooms.

Our classes were not as large as they should have been, as the farmers were so busy. But those who took the work under Bro. Filson were very much elated, and we are expecting great things from the work which he has begun.

Mr. Filson is a hard worker and good organizer. He seems to be just the man for the place.

C. M. CROSSWAY, Pastor.

MANY PRESCRIPTIONS AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

R Hood's Sarsaparilla—11 oz.

Peptiron Pills—180

Sig: One teaspoonful Hood's Sarsaparilla before meals

Two Peptiron Pills after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

Woman's Missionary Union

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

OUR TRAINING SCHOOL SCHOLARSHIPS.

For the thirteen years of the life of our W. M. U. Training School there has been very little if any of the time that Tennessee has not been represented in the student body. Misses Grace McBride and Adella Lowrie, used the Y. W. A. Scholarship, Miss McBride taking such a course as she needed for her work as a trained nurse, Miss Lowrie taking the full two years' course and is now in mountain school work until she can have her heart's desire to go to a foreign field if God wills it so.

Miss Olive Edens was the beneficiary of the Memorial Scholarship for two years, finishing the course. She gave a part of a year to field work in Tennessee and has been on her chosen field in Africa for more than a year. Her letters breathe happiness in every line, for she believes she is where God would have her be.

Miss Gladys Stephenson was the next one to be benefited by this memorial fund. She, too, has finished the two-years' course, and is standing waiting the decision of the Foreign Board as to when she too goes to China where her heart leads her.

There were two other Tennessee girls in the school last term, Misses Sallie Estes and Eula Irwin; both of these expect to do mountain school work the coming year. Among other students Tennessee has sent are Miss Hazel Andrews, who, after one year was sent to China; Miss Northington, Cor. Sec. for Illinois; Miss Randall in Brazil, and Miss Hess, our present Field Worker.

So much for the past; what of the future? So far we know of no girl in Tennessee who expects to enter the Training School next term, and our Trustee, Mrs. P. E. Burroughs, has had no application for either of the scholarships.

I wonder if there is no young woman in Tennessee among our more than two hundred thousand Baptists who has heard the call of God to give herself, wholly to His service as a herald of the cross in Home Mission work or across the seas?

In other years our Training School Trustee has had applications more than could be granted, and this is written with the hope that some eye will fall on it and welcome it as God's way out, to the doing of His will by some earnest young woman.

There are some requirements that must be met by an applicant, requirements of the school that are reasonable and necessary. A student must not be under 20 years, nor over 33, to be admitted in training for foreign service, and under 20 or over 38 for Home Mission service.

No student will be admitted without testimony to her Christian character, fitness, and well-known determination to enter into regular mission work either at home or abroad, by her pastor and four members of her own church. A High School or college course is required; also a certificate from a reputable physician that she is able physically to enter upon mission work. Robust health is needful for a student of the Training School no less than for an applicant to either the Home or Foreign Mission Boards. The same restrictions guard our scholarships.

Application blanks may be secured from the Principal of Training School, Mrs. Maude R. McClure, 321 East Broadway, Louisville, Ky. A blank is sent to her when filled out and also to our Trustee, Mrs. P. E. Burroughs, 161 Eighth Ave. North, care of Woman's Missionary Union, during July and August. Catalogue sent on request.

MARGARET BUCHANAN.

W. M. U. TRAINING SCHOOL.

This year of Grace has been a wonderful year for your school.

"For one thing we have learned to know

Each day, as surely as we go,
That doors are opened, ways are made,

Burdens are lifted or are laid
By some great law unseen and still."

One year ago it seems a very distant path that stretched out to the new "House Beautiful"; now it looks very near. The resolution to give three years in which to raise the \$98,000 needed, the S. O. S. call from our Foreign Mission Board for \$60,000 from W. M. U. towards their debt, the troubled state of public affairs, all left us very uncertain and unwilling to saddle our brave women with too heavy a task. The quick and gracious response to the call of our Foreign Board was a revelation of W. M. U.'s power, and a visit from Dr. J. M. Frost, of blessed memory, gave a new impetus to the plan. Under his encouragement and confidence the Master's order "Arise and build" seemed more insistent.

Like Abraham we set out not knowing our ultimate destination. The tent was changed for the sky. One has said God desires for us height and breadth of view, but we need to take only one step at a time to reach the distant goal.

Late in the summer temporary quarters were secured for the session's work. The razing of the buildings on our splendid site was begun, and on Nov. 4th, the first shovel of earth was removed, and work was begun on the White Stone building that rises day by day into more stately beauty. The great President of our Seminary says: "The Baptist W. M. U. Training School is a prayer—'Thy Kingdom Come', that is answering itself under God and through thousands of devoted women."

You all know of the Louisville campaign. We asked for \$25,000, and enough extra to meet the heavy expenses, and the shrinkage that is inevitable. More than \$30,000 was subscribed. It is hard to express our ap-

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

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

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

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

preciation of the Louisville brethren, who for a whole week, in their heaviest business season, and most severe weather, did this great fine work for us. "Solicited by the Master" was the simple but illuminating reason given on the card by one of these faithful workers, and we love to think that everyone of the hundred men answered this same Divine Call.

On April 5th in all sorts of weather, the Corner Stone was laid, an inspiring occasion, with addresses from representatives of our Boards, our Seminary, our Campaign Committee, and our local churches. Kindly shelter was given us by our cordial neighbor, the Broadway Christian church. A notable incident of the exercises was the emphasis given to his fine ten-minute speech by Dr. I. J. Van Ness, when he graciously handed to the Chairman of your Board a check for \$10,000, the third splendid gift of the Sunday School Board to the School. Surely one of our blessed privileges will be to memorialize that great Prince in Israel, their incomparable leader, who rests from his labors in the bosom of his God.

Work during the winter has gone on very well in spite of the heavy demands made on the Principal in connection with the campaign and other absorbing work connected with the new building. Miss Leachman has had extra burdens also in the extreme and lingering illness of her mother.

The graduates of 1916 are at work as follows:

Two went as Missionaries to China.
One went to Tampa to work among foreigners.

Two went as teachers in Mountain Schools.

One went to work in mountains.
Three went into Settlement Work.

One went as Assistant in a Home for Missionary Children.

One went into Kindergarten Training.

One went into Nurse's training.
Two went as Church Missionaries.

One went as Social Service Worker.
One went into W. M. U. State Work.

Four were pastors' wives.
Two married ministers.

The class of 1917 graduating on May 28th, goes out also well equipped, and ere long the power of their personality will be felt in many dark places.

The year with its unusual conditions has been a testing time, dear friends, for these young women and the officers of our Training School. Crowded and uncomfortable quarters, in three separate houses, old and inconvenient, plain food, the most rigid economy along every line, have certainly shown the nobility and self-abnegation of our entire force.

"Here on the paths of every day
Here on the common human way
Was all the stuff that God would take
To build a Heaven, to mold and make
New Edens. Theirs the power sublime
To build Eternity in time!

They need no other stones to build
The stairs into the unfulfilled,
No other ivory for the doors
No other marble for the floors,
No other cedar for the beams
And done of Man's Immortal Dream."

—Mrs. George B. Eager.

FIELD NOTES.

Nashville and New Salem Quarterly Meetings came in the week's work. A good meeting of Nashville W. M. U., with Grandview as hostess for the day and they did the honors well. The Secretary usually reports this meeting. Thursday I was with the New Salem folks at Roundlick church. Mrs. Moore, our faithful Superintendent, was present and directed the meeting. The attendance was a distinct disappointment to all of us. So few came, but we had a good day together. Mrs. Tyree, of Brush Creek, struck a high note in her devotional service. We need many more women with such spiritual vision as this dear woman. Mrs. Ollie Luck welcomed the visitors and the Superintendent told them how glad we were to be there.

Mrs. Davis brought a splendid paper on "State Missions," and Mrs. Van

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.

read such a good paper on "Prayer." Two of her little girls helped greatly in the program with a reading and the other a song.

The other special music by Miss Lallie Smith and Mrs. Luck was enjoyed.

Mrs. Wanford presented our Orphanage, giving its history and progress of the work. Your Secretary filled in where a word seemed needed.

My! One who has ever been to Round Lick church needs not to be told of the good dinner spread out under the trees picnic-fashion. The next meeting will probably be with Brush Creek Society and I hope New Salem women will see to it that they are there in large numbers.—M. B.

HEROISM AT HOME.

Attired in a morning robe of delicate lace, she heeded not the bitter tears that chased each other along the bridge of her nose and splashed upon the fried eggs that lay with the sunny side up before her. Regretfully, her glance rested upon her husband, who sat opposite, nervously toying with his spoon.

"No, Annabel," he was saying. "I do not care for any of the baking-powder biscuits you made with your own hands."

"George," she faltered, "did you not say before we were married—"

A sob temporarily choked her utterance.

"Th—that you would gladly die for me?"

"Did I say that?" he eagerly demanded.

"You did George."

"Annabel," he said in a hollow tone, "I am a man of my word. Can I trouble you to pass those baking-powder biscuits? Thank you."

And without another word he courted death.

HEADACHES AND OTHER ACHES AND PAINS.

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

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

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

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

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

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

Dr. Miles' Anti-Pain Pills, Elkhart, Ind.

—Adv.

Editorial

A CALL TO REAL LIFE.

God spoke through Isaiah. His message dealt with the conditions of his own day and then reached out into the coming centuries. The present Sunday School lesson is a part of Isaiah's teaching regarding the benefits that come through the message. In the 53d chapter he had reached that great climax of discussion of the suffering servant of Jehovah. The chapter reads more like the history of Jesus Christ than a prophecy. In this lesson (Isaiah 55) the clear call to real life comes to men.

A Universal Call.

The gospel of Jesus Christ is universal in its appeal to men. The prophet, speaking for God, sends forth a broad and full invitation. His language is that of one who has touched the common needs of men and so he uses the figure of speech that entered into the daily life of men—eating, drinking, buying. The Old Testament had its message first of all and distinctively for the chosen people, but it would be a great error to suppose that all others were excluded from the benefits of the religion of Jehovah. It is true that the heathen must conform to certain Jewish customs to indicate their belief in Jehovah, but the great prophets brought a message to all men. Jesus Christ made His gospel to fit a lost world and not merely a particular country or people. The universality of His message leads men to the ends of the earth as they follow His instructions for evangelization. The prophet puts no limit upon the gracious invitation. Nationality, degree of culture, family prestige, do not enter his condition by which men may have the favor of God. The only demand upon the source of the water of life is the real soul thirst. Hunger for the bread of eternal life must come before that bread shall do its work for the soul. God cannot confine Himself to anything less than a world when He issues invitations to His grace.

The Call Answered.

God expects His invitation to His mercy and grace to be answered. The supreme need of men in every age and every people is to hear the voice of God and obey it. The prophet, speaking for God, suggests the conditions upon which the invitation may be answered. There must be a turning away from the old life that the new and real life with God may be had. The wicked must forsake his way—the way that is not laid in the same direction as that other way that leads from the marshes of sin in the lowlands of iniquity unto the hills of holy living and righteous obedience. Jesus declared that He was the Way and since His day men have learned that as they walk with Him they have had real life. The unrighteous man must depart from his thoughts in order that he might learn to think the thoughts of God after Him and so thinking find himself more and more transformed into the likeness of God, whose pardon is abundantly given to every returning prodigal who comes in penitence for sin and trust in God. As death and life are the opposites, so it is that there is the great contrast between the sinner and the saint. The life of one must be different from that of the other.

Not Like Unto Men.

God is not like unto men. His ways are not the same as those of men. With great force and beauty the prophet presents an image of the greatness of the difference between God and men. This picture may have even greater force today than in the long ago. The power of the telescope enables us to make certain measurements between earth and the heavenly bodies. We understand that there are great differences between us and them. And yet it remains true, infinitely truer even now than then, that as the heavens are higher than the earth, so are God's ways and thoughts higher than those of men. One cannot measure in finite terms the infinite. One may stand under the stars and wonder at their distance and into his heart there should come a sense of humility as he remembers that God does not work according to the standards of men. In this lesson the prophet, speaking for God, tries to show the wonderful love and provision of God's grace. The redemption of a lost world conditioned upon God's plan of redemption through His Son, the simple acceptance of this redemption on the part of the individual through a personal faith—such is God's plan that would never have occurred to men. It is this feeling of the high

difference between divine and human methods, the divine making no demand of service upon the penitent sinner, the human probably requiring a compensated service, for the benefit of salvation, that we find so forcibly put in this passage. God does not do things like men. The outstanding surprise of the ages is that God will accept a sinner that turns from his evil ways.

THE ECONOMICS OF SALVATION.

The word economics has come to have a favorite attention today. It is largely used to cover civil, national, and home industries. Schools have provided courses in home economics. It has to do with the correct adjustment between effort and result. A word of such large bearing also has its message regarding salvation.

Estimate of Values.

What is a man's life worth? The answer to this query will determine man's attitude toward the forces that cultivate human values. If a man's life is no more than a vain affair or a scramble after the riches and pride of life, then there need be little care for its preservation. But, if a man must be judged in the light of eternity, then that which conserves his value to life here and hereafter will bring its inspiration to holy living.

Jesus Christ has given the true and enduring estimate of man's worth. "What shall a man give in exchange for his life?" Or, "What shall it profit a man if he shall gain the whole world and forfeit or lose his life?" Men are running mad in their ambition to gain wealth; they spend all their energies in winning title to lands, stocks and bonds. No one man has yet been able to claim ownership to the whole world. Jesus in this wonderful comparison sought to impress upon men the idea of the supreme worth of a human life. Further, by his sacrificial death Jesus declared the worth of life. He gave his own life to save a lost world. In his own blood he wrote his estimate of the value of man's life. He gave an exhibit of the economics of salvation.

Exchange of Destinies.

The study of economics is intended to teach men how to make a better destiny, or end, for their products. But, there is a higher concern than that for material or temporal affairs. The soul needs a change of destiny. Jesus Christ is the only one to make possible this change. No man could ever forecast the glory of such a change of destinies. It has not yet entered into the mind of man what glories will await the saved soul. Men could well afford to remember that it would pay to live the saved life, in view of the future compensation.

Wisdom in Conservation.

A wise business man seeks to conserve the means that will bring results. The saved soul conserves life forces. Sin makes its mark upon the life and takes its toll of the energies of the body. Even from the lowest standard of judgment it pays to live a righteous life. The most economical life is that which keeps down all waste. Salvation is the best investment in the world.

DRAFTED TO HONOR AND SERVICE.

The draft has been made. The call will bring into military service more than a half million, the choice men of the nation. There will be the cordial response and loyal patriotism. The demands upon this country will be severe both in the matter of furnishing the Allies with provisions and in equipping an army for active service. This draft will bring home to the nation the immensity and responsibility of the war. Until now to many of us the war has seemed an indefinite far away thing, but now that we must send forth our sons and brothers into military preparation for the front we stand face to face with a new responsibility and sacrifice.

This draft calls this host of men into honor and service. It will be a service to protect and uphold the national honor, integrity and existence. America kept out of the war probably as long as possible. There were many who thought even then that entrance into the war might have been delayed or avoided, but these since the declaration of war have become loyal supporters of the government and are willing to give themselves and their loved ones. The service to be rendered will be in the cause of world democracy which means that every man everywhere should have a chance to prove himself competent to work out his destiny under his own initiative and

with the assistance of these forces that recognize the right of individuality in thought and conduct. The history of the world shows a movement toward world freedom which has to do not only with individual rights, but with the organic civic expression of these rights through the form of government. Men are becoming tired the world over of the sovereignty of those whose right to rule is claimed to inhere in the "divine rights of kings," because of the accidents of birth into certain family distinctions. Our soldiers will, therefore, have a part in checking the ambition of the spirit of militarism that would bring all people into obedience to a power whose chief aim is tyranny. Just how large this service will be no one can forecast, but that it will be a real service one may not doubt.

This call to arms brings to our soldiers great honor. It is an honor of service and sacrifice. It may not be the part of wisdom to underestimate the task that confronts us. That many of our soldiers, if they should go to the battle front in Europe, will never return is an assured fact. It will be the sacrifice of their own lives and the sacrifice of their loved ones who are thus called upon to contribute their best to the good of the world. He who does a small service for men may justly claim honor, but he who takes part in a world service may know that his honor may not be measured in lesser terms than those of his service. The Khaki uniforms henceforth will be the insignia of preferment and honor.

We suggest that each community have a special service in honor of its boys who are called into training. Do not let them straggle away one by one or in groups without expressing to them the community's appreciation and interest in them. Make it a service in which they shall be made to recognize that those who stay at home know full well the dangers into which the soldiers enter. Make it also a service in which the spiritual preparation of the soldiers shall have its proper attention. More than the need for military preparation is the need of many of them to know Jesus Christ as Saviour. A part of heroism is not only to recognize the danger, but to make adequate preparation for it. The supreme need is that these men shall become Christians and that those who are now Christians shall have their faith strengthened. Make it such a farewell service that its memory shall be an inspiration to holy living and heroic service on the battle front and also a preparation for them to enter as good soldiers of Jesus Christ into the land of the hereafter if they should fall in battle.

A FRUITERER, NOT A FLORIST.

Be a fruiterer, not a florist—advice for preacher and private Christian. God has made a beautiful world and no part of it is more gracious in its beauty and glory than the flowers. Form, color, odor—a myriad combination—reflect the wisdom and gentleness of the Master Artist of the world. Charles Kingsley when dying was heard to murmur softly and the attendant bent the ear to catch the whisper: "How beautiful is God!" No unholy familiarity was this, but it was the vision of Him for whom the sweet singer of Israel yearned: "May the beauty of the Lord our God be upon us." Beauty has a distinct and inspirational message for men. Begrimed with the dust of sordid gain, weary with the monotone of repeated duties, bent with the load of enlarging cares, cursed with the sense of pampered appetite, cheered by the occasional glint of better things, many of us need to catch the message of beauty that we may bring our lives in harmony with Him whose fingers planted the stars in the infinite meadows of heaven as the forget-me-nots of the angels. But the mission of the Christian is not that of the florist.

The flower garden would make a poor home. However beautiful to behold, flowers would make but an unwholesome diet. The occupation of the fruiterer is more needful for the daily needs of men. We can live without flowers, though losing much of their refining influence, but we cannot live without food. Jesus had the true conception of the task of the Christian and especially that of the minister, when He placed upon Peter the commission: "Feed my sheep." The best fruiterer keeps his store well stocked with choice fruits of the more dainty sorts, but he does not neglect to provide the less attractive but more substantial articles that have the strength of life in them. In

this climate one could not well live for a prolonged season upon a diet of peaches and bananas. He needs the fruits that have the strength of life in them.

Let the comparison obtain in religious matters. It is proper for the preacher occasionally to serve a bouquet, if he will remember that in addition to the perfume and grace of the flower he must also furnish the people with nourishing food. To please or to entertain is not a violation of the preacher's vocation, unless he forget to furnish the soul with the sterner lessons for life here and hereafter. One should not despise the beautiful sermon merely because of its dress, nor give special honor to the plain, rugged, perhaps uncouth sermon because of its ugliness. The main thing should be that in whatever form given it should be best adapted as food material to those who listen. Let it be considered well that the business of the preacher is to feed men with the bread of eternal life; the particular service may differ according to the necessities of the case and ranging from the frugal meal to the coursed dinner. The main thing with preacher and layman is so to bring that message of Jesus Christ that will bear to men the bread of eternal life. The work of the fruiterer is more in keeping with Christian service than that of the florist.

TRIP NOTES.

During the Associational period I shall not attempt to make detailed accounts of the proceedings of the Associations that I attend, but will give what seems to me to be the chief feature of the session. I do this because the Associations usually have a regular program of discussions and space will not permit me to make a long report.

The Big Hatchie Association met July 17 with the Woodland church near Denmark. The crowds were very large and the discussions were participated in by a number of the brethren, including the representatives of the various denominational interests. Two chief points of interest are to be noted—a good collection for ministerial education and the plan to co-operate with the State Mission Board in the placing of a missionary within the bounds of the Association. Rev. C. E. Wauford was elected Moderator, Rev. Chesley Bowden, Assistant Clerk, the regular clerk not reaching the Association in time. Rev. T. R. Hammons is pastor. The entertainment by the church and community was such as one might expect from such people.

The Little Hatchie Association convened July 20, with the church at Middleburg. Rev. J. H. Oakley being re-elected Moderator, T. J. Campbell, Assistant Moderator; B. P. Gates, Clerk. Rain interfered with the attendance, but not with the interest in the high-grade speeches that were made. Rev. W. M. Couch and his people did everything for the comfort of the visitors. The Association planned an effort to bring all the churches in Hardman County into one Association. This will materially increase the efficiency of the work if it becomes effective.

Both the Associations showed every possible courtesy to the editor.

EDITORIAL BREVITIES

To do right is worth more than to gain riches.

Send your renewal today. Don't wait for a statement next week.

"Your brain without your heart is merely a machine—and machines are never promoted."

At Una church, Rev. S. N. Fitzpatrick officiated at the marriage of Miss Lillian Bullington and Mr. Jack Vaughan. They went at once to their new home at Annapolis, Md.

The war has taken a great toll upon the scholarship of the world—Moulton, Denny, Gregory, these foremost scholars have passed from us through the direct or indirect effect of the war.

Pleasant Hill Baptist church has just closed a revival. There were about thirty conversions and renewals, and eleven additions to the church with more to follow. Rev. John Hazelwood did the preaching. Pastor A. B. Johnson heartily recommends Brother Hazelwood to those in need of an evangelist.

Don't forget to add 25 cents to your renewal.

Renew your subscription. Add 25 cents for Home and Foreign Fields.

A good soldier of Jesus Christ—can you claim the title.

The churches need men of large vision to lead them into that plan of work that is needed today.

An emergency makes a call upon stored-up energies. Failure results from lack of unusual forces.

"A Baptist and Reflector in every home." This is to be our slogan for 1917. Help us make it come true.

Give your pastor a new book. It will show your appreciation for him. Then it will help him to get out of ruts. Try it.

The greatest conquest is to be made over the individual soul. Greater is he that controls himself than he that lays successful siege to a city.

FIVE HUNDRED DOLLARS spent up to the first of July on statements to delinquent subscribers. Look at your label and see if you are guilty.

Be sure to attend your Association. Do not plead business as an excuse to remain at home. Your chief business should be to do the work of God.

A revival meeting will begin at Concord Baptist church, ten miles from the city, on Wednesday night, July 25. Rev. R. J. Williams, former pastor of the church, will do the preaching.

The appointment of Winston Churchill as the British minister of munitions has not aroused very great enthusiasm. It remains to be seen if he is as great in this department as in politics.

Dr. W. M. Wood, of Mayfield, Ky., has been called to the pastorate of the Deaderick Avenue Baptist church, Knoxville. If he should decide to come he will find a great opportunity for service and will be accorded a royal reception by the brotherhood of the State. His work at Mayfield has been singularly prosperous.

The federal government is working upon a plan by which the soldiers may secure insurance, the policies ranging from one to ten thousand dollars for officers and men. The government will pay a large part of the expense of the extra cost in rates. It is probable that the present session of Congress will consider the subject.

Alexander F. Kerensky is the man of the hour in Russia. It was he who early in June started the great offensive against the Germans and Austria-Hungarians which gave the Russians such notable success in Galicia. Through the unanimous vote of the workmen's and soldiers' delegates and the Peasants' congress he was chosen to become the virtual dictator of Russia.

The present year marks the four hundredth anniversary of the date when Martin Luther startled his world by his famous act of nailing his ninety-five theses to the church door at Wittenberg. He dared to deny the doctrines of the Roman Catholic church in his contention that justification was by faith without priestly mediation. Modern Protestantism dates from his efforts to bring religion out of formal ecclesiasticism into a spiritual experience with God. His anniversary deserves observance.

Dr. von Bethman-Hollweg has resigned as Chancellor of Germany. The Emperor was forced either to drop the Chancellor or the entire Prussian cabinet, including the war minister. The Crown prince has for a long while had a strong dislike for Dr. Von Bethmann-Hollweg. It is too early yet to forecast the outcome of this political turmoil in Germany, but there is widespread belief that it will have some influence toward bringing the end of the war. Dr. George Michaelis has been chosen Chancellor. He comes from the common people and not from the nobility. So far neither the conservatives nor the liberals have ventured to call him their own.

Are you going? To the Encampment at Ovoca, of course.

The "Army in the Furrows" seems to have done well its task so far.

Confidence in God's presence in the daily tasks will relieve life of its monotony.

Tell your friends about our offer. You will do them a kindness and they will appreciate it.

Prof. A. T. Robertson has a brilliant and instructive article in the Methodist Review on "Paul and Patriotism."

Prospects are good for a large corn crop. Have you thanked God for the sunshine and rain and also the fertility of the soil?

Help us save expenses. Send your renewal this week and save that two cent stamp that will go on a statement to you. Add 25 cents.

While thinking so much of the national question of food supply, let us not neglect to emphasize men's need for "the bread of eternal life."

NOW is the time for you to come to the aid of your paper. Send your renewal and 25 cents and get a year's subscription to the Home and Foreign fields.

A number of suffragists have been sentenced to prison for sixty days for disorders connected with "picket duty" at the White House. Such bad judgment will hurt their cause.

Great stress is being properly put upon the national food problem. It is claimed that America must feed the world of her allies. Let us not forget nor neglect our duty also to make it possible for them to have "the bread of eternal life."

Recently Dr. G. B. Foster of the University of Chicago boldly championed the cause of the brewers. This will not be a surprise to those who have known that Dr. Foster has long denied the divinity of Jesus Christ and has been a most radical higher critic of the Bible. Absolute confidence in God's Word and the competency of Jesus Christ to reveal the fulness of God will keep a man close to ethical, as to religious, sanity.

The recent collapse of the Russian drive along the front in Galicia was largely due to disaffection and desertion on the part of certain Russian troops. M. Kerensky as Premier will have almost unlimited power. He will seek a more thorough organization and discipline of the army and will probably be able to bring the Russian soldiers into that morale that will give to them an enthusiastic and solid drive against the Germans. This is one of the most promising features of the latest war news.

We beg pardon of the writer and our readers for an error in the name of the writer of "Random Remarks on the Duties of Deacons," recently copied from the Watchman-Examiner. We should have followed our "literary instinct" rather than the printer. The name should have been J. W. Porter, the versatile editor of the Western Recorder, and not "E. W. Porter." In the issue calling our attention to the mistake, the Western Recorder copies word for word one of our news items about Dr. C. A. Owens, but fails to credit us with it. Time to call "quits."

Dr. George Michaelis, the new German Chancellor, has announced that there will be no change in the submarine policy. In his first address he expressed the opinion that America would not play any determining part in the war. In this he may be disappointed. Indications point to the fact that large supplies of food have been shipped into Germany from the United States by the neutral countries. This seems likely, and if so, Germany may find that America will have something to say as to the continuance of the war. When our forces are properly correlated we will see to it that such food shipments are diverted from those neutral countries that have supplied Germany. The war will be one not only of munitions, but also of bread. This may seem a harsh military measure, but it will bring the war to a sooner close.

The Home Page

A Short Story and Items of Interest in the Home.

THE WEAVER.

I sat at my loom in silence,
Facing the western sun;
The warp was rough and tangled
And the threads unevenly run.
Impatient I pulled at the fibres—
They snapped and flew from my hands;
Weary and faint and sore-hearted
I gathered the broken strands.

I had beautiful colors to work with,—
White, blue like the heaven above
And tangled in all the meshes
Were the golden threads of love;
But the colors were dulled by my handling
The pattern was faded and gray,
That once to my eager seeming
Shown fairer than flowers of May.

But alas, not half of my pattern
Was finished at set of sun;
What should I say to the master?
When I heard him call, "Is it done?"
And I threw down my shuttle in sorrow
(I had worked through the livelong day)
And I lay down to slumber in darkness,
Too weary even to pray.

In my dreams a vision of splendor;
An angel, shining-faced,
With gentle and tender finger
The work of the weaving traced.
He stooped with a benediction
O'er the loom of my neighbor near,
For the threads were smooth and even
And the pattern perfect and clear.

Then I waited in fear and trembling
As he stood by my tangled skein,
For the look of reproach and pity
That I knew would add to my pain.
Instead, with a thoughtful aspect
He turned his gaze upon me,
And I knew that he saw the fair picture
Of my work as I hoped it would be.

And with touch divine of his finger
He traced my faint copy anew,
Transforming the clouded colors
And letting the pattern shine true.
And I knew in that moment of waiting,
While his look pierced my very soul through
I was judged not so much by my doing
As by what I had striven to do.
—Selected.

THE LURE OF A BEAUTIFUL LINE.

By Annie D'L. Wright.

A number of years ago an English journal invited men and women of the writing craft to indicate which to them seemed the most beautiful line in all literature. The American list included six quotations from the Bible. Cardinal Gibbons singled out the Beatitude: "Blessed are the peacemakers: for they shall be called the children of God." He would give second place to: "And God said, Let there be light, and there was light."

Joaquin Miller expressed fondness for Job and found most wonderful charm in the glimpse of first things: "In the beginning"—when, where, what.

Other Bible references unsigned were: "Blessed are the pure in heart."
TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

heart: for they shall see God." "Her ways are ways of pleasantness, and all her paths are peace."

Elbert Hubbard chose: "Remember the weekaday, to keep it holy." William Jennings Bryan, though not a literary man, has very definite opinions upon subjects purely literary; and he decided for Bryant's "Ode to a Waterfowl."

Bishop William A. Quayle loved the Bard of Avon and chose: "It came o'er my ear like the sweet sound

That breathes above a bed of violets,
Stealing and giving odor."

J. W. Foley selected "What fools these mortals be!"

Clinton Scollard signified his preference for Keats: "A thing of beauty is a joy forever."

Bishop Brooks cast his vote for the line from Gray's "Elegy":

"Full many a flower is born to blush unseen

And waste its sweetness on the desert air."

Jacob A. Riis liked the line in which Ella Wheeler Wilcox says:

"Heaven is a realm by loving souls created;

Hell was fashioned by the hearts that hated."

Mrs. Wilcox herself took the oft-quoted line from Milton: "They also serve who only stand and wait."

Judge Walter Malone decided for "We two, and my heart will break into blossom whene'er I hear thy name."

Will Hubbard Kernan: "Ah, how the years exile us into dreams!"

John Philip Sousa: "And the night shall be filled with music."

Rev. Charles Sheldon, author of "In His Steps," gave his voice for the eloquence of the Gettysburg address, "that this nation under God shall have a new birth of freedom, and that the government of the people, by the people, and for the people shall not perish from the earth."

Professor Scott, rhetorician of the University of Michigan, believed in Emerson's self-reliance: "Trust thyself. Every heart vibrates to that iron story."

Other favorite lines were "O wad some power the giffle gie us
To see ourselves as others see us!" from the Scottish bard; and "The moan of doves in immemorial elms" from Tennyson. The motto used upon one desk for years was: "The labor we delight in physics pain."

The truth in this condensed expression has been proved over and over again.

Edwin Markham, famous for his poem, "The Man with a Hoe," admired the line from Thomas Carlyle which reads: "Some arrive, a glorious few; many must be lost, go down with the floating wreck, which they took for land." One eminent critic of the quotations submitted said of the above: "This saying in its pathos and power seems to me to surpass all other sayings in the literature of the world. The last clause, 'which they took for land'—who can measure its significance? In those five fateful words we plunge into the bottomless."

And it was no mere toller in the village of dreams who loved the line: "Out of work, even here, is out of heaven."

"Take these thoughts with you; . . . go down into the valley with your brothers and work them out in life."—Christian Advocate.

YOUNG PEOPLE AND SOCIAL OUTREACH.

Walter Rauschenbusch, D.D.,

Professor of Church History, Rochester Theological Seminary.

The effort to do away with the permanent cause of preventable suffering and wrong springs from the redemptive spirit of Christ in humanity. It seeks to save mankind from sin and its consequences. It is a sister movement to Christian missions.

This is especially a movement for the young. The older people are identified with social conditions in which they have grown up. It is hard for them to understand the changes which are coming

Teacher Training Class Books

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The following is the arrangement of the text-books offered for study in the Normal Course.

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, and Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks with the Training Class" (Slatery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents; for officers and all classes wishing to study the general subject of organization and management.

For departmental workers wishing to study, individually or in departmental groups, a book on their own special department, a list of optional books is offered, covering Senior-Adult, Intermediate, Junior, Primary and Beginners' Departments. For completion of any one of these books, Seal 5 will be awarded. Send for leaflet giving the list of optional books, with directions for study, stating which departmental work is desired.

Book 6. "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or,

"Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

("Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.)

Book 7. "The Heart of the Old Testament" (Sampson) or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

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POST GRADUATE COURSE

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"The School of the Church," J. M. Frost, LL.D. A spiritual interpretation of the Sunday School; inspires and enriches Sunday school workers with a vision of the deep inner things of Sunday school life. (\$1.00, postpaid.)

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For each of these books a leaflet is furnished giving questions and guidance for doing the required work. No memory test is required in the Post Graduate Course. No credits and no substitutions are permitted. All manuscript work is examined by the Department of Sunday School Education, 161 8th Ave. N., Nashville, Tenn.

about. The salvation of society is from young lives and fresh intellects. To the young God gives the generous instinct of enthusiasm, love, and self-sacrifice.

If we accept the Christian ideal of human life and the Christian principles of conduct in our youth, we shall gradually accumulate information and contact with like-minded men and women, and so have power to carry them to triumph. Those who dedicate themselves to the cause of abolishing the liquor traffic are now seeing the results of their work. The task of overcoming greed and injustice, and establishing a brotherly and Christian social life is even greater and more rewarding.

Young people who have accepted Christ into their heart ought to be swift to see a wrong and quicker to help those who are in need than anyone else.

The young people have the strongest motives of self-interest in considering the social relations developing in our country. Older people have only a short portion of life before them. The young have a long expectation ahead of them. This will be the world in which they live, make their homes, love their loves, and raise their children. Shall it be a place of luxury for the few and poverty for the many, or shall it be a neighborly place for the great body of people who do honest work and are content to look their fellows in the eye on a level?

—The Superintendent.

THE TEACHER FOR THE GIGGLING GIRLS.

By Hilda Richmond.

In a large Sunday school where there were numbers of giggling girls ranging from fifteen to eighteen, and most of them from families far down in the social scale, women had been placed in charge of these classes for a long time. At length in an emergency a young man had to be taken, and it was considered very doubtful whether or not he would succeed. To the great amazement of everyone the girls forgot to giggle, and they did pay more attention to the lesson than ever before.

More amazing still, the workers in the night-schools and sewing classes reported that the girls in that young man's class were really toned down in manners, dress, and speech before many weeks passed. The explanation was simple when it came out, and the officers have acted on it ever since. The girls had never come into personal contact with an elegant, refined, highminded young man in all their lives, and they unconsciously were at their best before him, as well as improving unconsciously in daily life.

Their ideals of young men had been formed from the smoking, drinking, loafing young fellows of their neighborhoods; so, when an earnest, wholesome influence came into their impressionable lives, they were bound to be lifted up.

The average young girl coming from what are termed "poor families" has very little chance to know what a difference there is between the young men of her community and those with higher aims and ambitions, so it is well for the Sunday school to act upon this lack of knowledge. If the most elegant, high-minded, and magnetic type of young Christian be placed before them, they will unconsciously fall out with the old ideals of manhood. They will hear correct English, and will have an opportunity to see how a well-bred young man treats ladies, which in themselves are worth while for any Sunday school to consider.

So the old idea that only motherly, kind, devoted middle-aged women can succeed with giggling girls should be laid aside in many instances. If a consecrated young man will undertake the work and show the girls what a gentleman can and ought to be, there will come into their minds higher aims and ambitions, and it may be that some of the unworthy marriages can be prevented. Who knows? Stranger things have happened. At least we ought to save the girls from thinking that the street loafers and profane young men of the slums are fair specimens of mankind, for if the Sunday school does not attend to this duty no other organization will.—The Baptist Teacher.

Kenton, Ohio.

A HEALTHY BODY

Do you suffer from constipation, indigestion, dyspepsia, heartburn or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no Calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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).

COLUMBUS.

Joaquin Miller.

Behind him lay the brave Azores,
Behind the gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now we must pray,
For lo! the very stars are gone.
Speak, Admiral, what shall I say?"
Why say, "Sail on! sail on! and on!"

"My men grew mutinous day by day;
My men grew ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave Admiral, say,
If we sight nought but seas at dawn?"
"Sail on! sail on! and on!"

They sailed and sailed, as winds might blow,
Until at last the bleached mate said:
"Why, not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave Admiral, speak and say—"
He said, "Sail on! sail on! and on!"

They sailed. They sailed. Then spoke the mate:
"This mad sea shows its teeth to-night.
He curls his lips, he lies in wait,
With lifted teeth, as if to bite!
Brave Admiral, say but one good word.
What shall we do when hope is gone?"
The words leapt as a leaping sword,
"Sail on! sail on! and on!"

Then pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! A light! A light! A light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson, "On and On!"
Selected.

"Paris, Tenn.—Dear Miss Annie White: There is such crying need everywhere for generous giving that I sometimes feel discouraged that the little I can give must be so divided it doesn't seem to do no good anywhere. I often think that nothing moves me quite like the needs of the orphans, but your message to the Young South last week ought to have as ready response as your plea for the babies. In the name of my four little grandchildren I send you \$1.00, and wish you much success in this new object. Very sincerely, Mrs. W. R. Lasater."

Thank you, dear Mrs. Lasater, for your response to our appeal for Christian Education. I realize quite well how many worthy causes there are to tax our means, not only for denominational purposes, but for national appeals. Here in the city we are continually being "tagged" for something. Of course, the Orphans' Home is dear to my heart, especially the Baby Building, but I feel, too, that we would be very proud of a Young South girl or boy, whom we had

helped to gain an education. And so I welcome all gifts for that purpose.

"New Middleton.—Dear Miss Annie White: Enclosed you will find the sum of \$12.07. This is our special collection of July 15th for Christian Education from Macedonia Sunday School.—Adron Hickey, S. S. Treasurer."

This is a splendid beginning for Christian Education, and we are grateful to the Macedonia Sunday School for their gift. You are responding nobly to my appeal and so I believe you must approve. Write me what to do. I am helpless without the Young South members' support.

"Oak Grove, Ky.—Dear Miss Annie White: You will find check enclosed for \$8.50 from Little West Fork Baptist Sunday School, to the Orphans' Home. May the Lord bless them and you is our prayer.—W. T. Fleming, S. S. Supt."

And from Kentucky comes an offering, and a letter. We appreciate it. We don't do big, sensational things or give huge offerings as they do to some things, but we don't realize how much the little things count up and help. The other day Mr. Stewart needed some money for a certain purpose, almost the amount we had on hand. He asked me if I had anything for him, and our check saved the day. Please let us hear from this Sunday School again soon. We thank them for the nice gift they send, too.

"Jackson, Tenn.—Dear Miss Annie White: Please find enclosed check for \$2.75. This is a special offering for the Baby Building from Mrs. W. E. Fite's class of the First Baptist Sunday School. With best wishes, Sincerely, Martha Frazier, Treasurer."

The work on the Baby Building is still going on, for there were many, many things to be done. And it takes money to do those things, so every offering is welcomed that helps to make it "home" for the babies. I want to thank Mrs. Fite's class for their gift, and to assure them that it helps in a large degree.

"Curve, Tenn.—Dear Miss Annie White: Enclosed you will find a money order for \$22.50 to be given as follows: Home Missions, \$10.00; Orphans' Home, \$5.00; Training School, \$2.50; State Missions, \$5.00. From Woodville Sunbeam Band. Gladys Bruce, Secretary."

Now, just see what Sunbeams can do when they have a mind to. Twenty-two and a half dollars! I feel like we should give them great praise for what they have done. I'm proud of that wide-awake band at Curve. They do things. Thank them every one, Mrs. Bruce, and tell them how proud we are of them.

"Etowah, Tenn.—Dear Miss Annie White: Here we come again with our small mite for the orphans, \$1.80. Iva Ray Brown, Secretary Coghill Baptist Sunday School."

The amount of this gift may seem small, but with the regularity with which it is given it grows to much larger proportions. I should feel lost without this regular letter from Cog Hill. They are certainly faithful workers.

"Fountain City, Tenn.—Dear Miss Annie White: Enclosed find check for \$3.00, on salary of our missionary in Japan. Praying our Father's blessing to go with it, with love and prayers for your success in your good work. Sincerely yours, Two Old Friends."

In our zeal to make things at home a success I am afraid we are apt to forget that in a far away country there is a dear little woman missionary who belongs partly to us. All of us but two friends, who are thinking and praying for her success. I thank them for this gift for Mrs. Medling's salary.

Loyally,

ANN WHITE FOLK.

POOR BOYS WHO BECAME FAMOUS.

Charles Dickens was a label sticker in a shoe-blackening factory.

Michael Faraday, the famous chemist and physicist, was a journeyman bookbinder, the son of a blacksmith.

Benjamin Franklin was a journeyman printer, the son of a tallow chandler.

Giuseppe Garibaldi, whom Italians revere as their liberator, was the son of a sailor, and was at various times a candlemaker and a small farmer.

CUMBERLAND UNIVERSITY

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A standard college under Christian influences. Four regular courses leading to the degrees, B. A., B. S., LL. B., B. Mus. Special courses in Domestic Science and Arts in the Commercial branches, and in Education.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 12th, 1917.

For further information, address, EDWARD P. CHILDS, President, or The Registrar, Lebanon, Tennessee.



Richmond College

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

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

PRESIDENT F. W. BOATWRIGHT, Richmond, Va.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

LOUISVILLE, KENTUCKY

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

VANDERBILT UNIVERSITY

FALL TERM OPENS OCT. 1.
PREPARES FOR WAR SERVICE

PREPARATION IS ITSELF SERVICE, Often the Highest Service Possible.

Military drill offered as an elective, also Red Cross work, in the College of Arts and Science. College students may return to the farm after two terms' work. Professional training in Medicine, Dentistry, Pharmacy, Engineering, Law and Religion. Write for catalogue, stating department.

REGISTRAR, VANDERBILT UNIVERSITY,
Box 1, Nashville, Tenn.

Ben Jonson, on whose grave in Westminster Abbey is the famous inscription, "O rare Ben Jonson," was a poor boy, the stepson of a bricklayer.

George Stephenson, the inventor of the locomotive, was the son of a fireman at a colliery, and began life as his father's helper.

James Watt, inventor of the condensing steam engine, was the son of a soldier.

Aesop and Homer, the most famous of the early Greek writers, were, respectively, if the stories told of them are true, a hunchback slave and a blind beggar.

Sir Richard Arkwright, inventor of the cotton spinning frame, was a barber.

John Bunyan, author of "The Pilgrim's Progress," was a traveling tinker.

Robert Burns, Scotland's lyric poet, was the son of a poor nurseryman, and was himself a small farmer and a revenue officer.

"Mars John," excitedly exclaimed Aunt Tildy, as she pantingly rushed into a fire-engine house, "please, suh, phonograph to de car-cleaners' semporium an' notify Dan'l to emergegrate home diurgently, kase Jeems Henry sho' done bin conjured! Doctor Cutter done already distracted two blood-vultures from his 'pendercitis, an' I lef him now prezaminatin' de chille's ante-bellum fur de germans ob de neuro-plumonia, which ef he's disinfectid wld, dey gotter 'noculate him wld the ice-coldladed quarantimes—but I b'lieves it's conjuration!"

A colonel wanted a man-servant, so he inserted an advertisement in the local weekly. One of the applicants who answered was an Irishman.

"What I wanted," explained the colonel, "is a useful man—one who can cook, drive a motor, look after a pair of horses, clean boots and windows, feed poultry, milk the cow, and

do a little painting and paper-hanging."

"Excuse me, sor," said Murphy, "but what kind of soil have ye here?"

"Soil?" snapped the colonel. "What has that got to do with it?"

"Well, I thought if it was clay I might make bricks in me spare time."

"As I was going over the bridge the other day," said an Irishman, "I met Patsy O'Brien. 'O'Brien,' I says, 'How are you?' 'Pretty well, thank you, Brady,' says he. 'Brady,' says I, 'that's not my name.' 'Faith,' says he, 'and mine's not O'Brien.' With that we looked agin at each other, and sure enough it was nayerth of us."

Drill Sergeant (at top of his voice). "When I give the command 'Halt!' you bring the foot which is on the ground to the side of the one which is in the air, and remain motionless!"

That's the Way.

When you set out to make ice cream, do not try the old way, but use

JELL-O ICE CREAM POWDER

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a cost of about ten cents a quart.

No eggs or sugar needed. That's the way to make ice cream.

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

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

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

WOMAN HAD NERVOUS TROUBLE

Lydia E. Pinkham's Vegetable Compound Helped Her.

West Danby, N. Y.—"I have had nervous trouble all my life until I took



Danby, N. Y.
"I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCEBAUGH, West

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WASHINGTON, BALTIMORE, PHILA-
DELPHIA, NEW YORK,
And Other Eastern Cities,
IS VIA BRISTOL,
And the

SOLID TRAIN, DINING CAR,
THROUGH SLEEPER

Leave 7:45 p. m., Memphis, for New York.
 Leave 7:45 p. m., Memphis, for Wash- ington.
 Leave 8:30 p. m., Nashville, for New York.
 Leave 5:15 a. m., Chattanooga, for Washington and New York.

LEBANON LAW SCHOOL.

Lebanon, Tennessee.

ing American law in one year with L. L. B. degree. Next term begins September 12th, 1917.

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Alternative**

CHURCH BELLS
SOLD BY ALL LEADING DRUGGISTS
Ask for Catalogue and Special Donation Plan No. 15
THE C. B. BELL CO.
MILLSBORO, OHIO
ESTABLISHED 1888

The substantial growth of the college is manifested in the notable progress being made in the erection of new buildings, according to a harmonious group plan, which will form a double quadrangle when complete. A handsome new gymnasium, a commons, and five sections of a new dormitory system have been completed. The row of dormitories is 250 feet in length. This imposing building is modern in every respect, having steam heat, electric lights, and toilet and shower baths on every

The policy of Roanoke College is to continue, for the full length of its regular session and on an efficient basis, its work of higher education for the duration of the war. It holds that its chief capability of rendering useful service to the Nation in war as well as in peace lies in the maintenance of its large faculty.

The Kentucky State Mission Board meets Tuesday of this week to consider the resignation of Dr. W. D. Powell as Corresponding Secretary. He has resigned to accept work under the Home Mission Society of the Northern Convention. We sincerely hope he will be kept in the South.

purifier at about the cost one must pay for a small jar of the ordinary cold cream. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothenner and beautifier.

removes from the blood and makes up a quarter pint of this sweetly fragrant lemon lotion, and massage it daily into the face, neck, arms and hands. It not only helps to soften, freshen, and bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

Dr. Ferdinand King, New York
Physician & Medical Author says:

EVERY WOMAN
EVERY MOTHER
EVERY DAUGHTER
NEEDS IRON
AT TIMES
To put strength into her nerves
and color into her cheeks.



There can be no
beautiful, healthy,
rosy - cheeks
women with out
iron. The trouble
in the past has
been that when
women needed
iron they general-
ly took ordinary
medicinal iron,
which often cor-
roded the stomach
and did far more
harm than good. Today doctors prescribe or-
ganic iron—Nuxated Iron. This particular form
of iron is easily assimilated, does not blacken
the teeth nor upset the stomach. It
will increase the strength and endurance of
weak, nervous, irritable, careworn, haggard
looking women 100 per cent in two weeks' time
in many instances. I have used it in my own
practice with most surprising results.—Ferd-
inand King, M. D.

**NOTE: NUXATED IRON recommended
above by Dr. Ferdinand King can be obtain-
ed from any good druggist with an absolute
guarantee of success or money refunded. It
is dispensed by all good druggists.**



R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

Who are your boy's associates. The
character of a boy's associates is a most
powerful factor for good or evil in the
shaping of his life. Your boy's great-
est danger is local associates. They
teach more than you. If they are bad,
what is the remedy?

Mr. Robert K. Morgan of Fayette-
ville, Tenn., has given this question
profound study during the 25 years in
which he has built up the Morgan
School, a training school for boys, of
which he is principal. Mr. Morgan has
devoted a long career to the training of
boys. He knows boy nature. The close,
personal associations which he has fos-
tered between his boy students and
himself, his carefully chosen faculty,
his careful attention to the boy's work,
his thoughts, his talents and his special
needs, are some of the features which
have given his school its high standing.

Mr. Morgan is a man of inspiring,
wholesome personality and deep Chris-
tian character. He has built his school
to give the boy thorough mental, phys-
ical and spiritual preparation for an
honorable, manly life. He is a proper
man to train your boy.

Al postal card to Mr. L. I. Mills, Sec-
retary Morgan School, Fayetteville,
Tenn., will bring a catalog and full in-
formation of this school.

Loss of Vitality is loss of the prin-
ciple of life, and is early indicated by
failing appetite and diminishing strength
and endurance. Hood's Sarsaparilla is
the greatest vitalizer—it acts on all the
organs and functions, and builds up the
whole system.

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

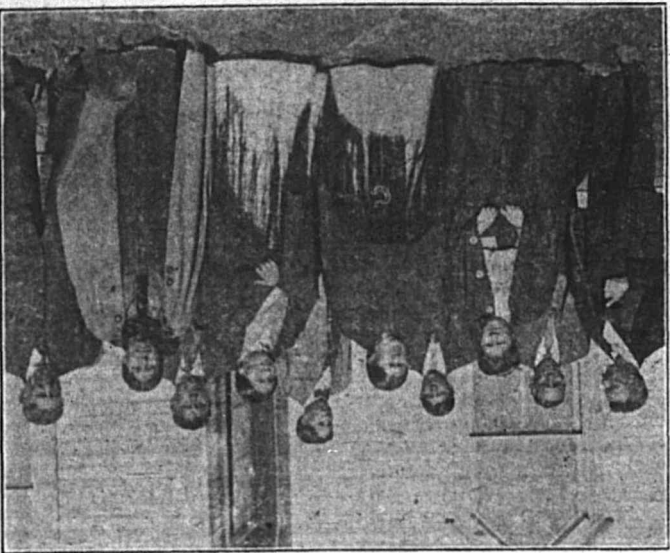
AMONG THE BROTHERN.
By Fleetwood Ball.

Dr. Ben Cox of Memphis, Tenn., writes
from Montgomery, Ala.: "I preached to
the Army Y. M. C. A. building Sun-
day at 9:30 o'clock."
Dr. H. E. Waters of Marshall, Texas,
president of the College of Marshall,
writes: "While seven miles from
Shreveport, in a car with Prof. John
S. Humphries and son, Sam, the machine
skidded and turned over. I was rendered
unconscious but soon rallied. Prof. Hum-
phries was badly hurt, but has about
recovered."
The call to the first church, Hender-
son, Ky., was accepted by Dr. O. R.
Mangrum of Paris, Ky., effective at an
early date.
The revival at Lexington, Tenn., con-
ducted by evangelist J. H. Dew of Ridge-
crest, N. C., and singer David M. Hughes
of Newport, Ky., was decidedly one of
the best in the history of the church.
A life-long Catholic and the pastor's
own daughter were among those con-
verted. A Methodist of thirty years
standing was baptized. J. H. Dew ap-
proximates the ideal as an evangelist
and D. M. Hughes is one of the best of
evangelistic singers.
Dr. Hardy L. Winburn of Walnut
Street church, Louisville, Ky., lately as-
sisted Rev. H. W. Jean in a revival at
England, Ark., resulting in 20 additions.
Dr. Winburn had delightful fellowship
in Arkansas.
Rev. W. W. Horner of Louisville, Ky.,
is assisting Rev. B. F. Petty in a meet-
ing with East End church, Richmond,
Ky. Wonder how "Jack's" church in
Louisville is getting along?
Polytechnic church, Fort Worth,
Texas, secures as pastor, Rev. J. W.
Beville, a former Tennessean, but lately
pastor of Carondelet church, St. Louis,
Mo.
Despite the rain, the busy condition
of the farmers and other drawbacks,
the revival last week at Mazie's Chapel
church near Lexington, Tenn., in which
Dr. I. N. Penick of Martin, Tenn., did
the preaching, resulted graciously.
There were nine additions to the church.
The preaching of Dr. Penick was of an
exceptionally high order. He goes this
week to Florence, Ala., for a meeting.
David M. Hughes of Newport, Ky.,
who is as good as the best as an evan-
gelistic singer and choir director, is
available for some revivals in the late
summer and early fall. His solo work
is signally effective.
Dr. R. B. McDonald of the First church,
Covington, Ky., has been called to the
care of the church at Ada, Kansas.
His grateful happy congregation at
touring car on the sixth anniversary of
their marriage.
Rev. H. F. Surles of King City, Mo.,
has resigned that pastorate to accept
the care of the church at Ada, Kansas.

**"DODSON'S LIVER TONE" Better than
Calomel and Can Not Sallivate.**
Calomel loses you a day! You know
what calomel is. It's mercury; quick-
silver. Calomel is dangerous. It
crashes into your bile like dynamite,
cramping and sickening you. Calomel
attacks the bones and should never be
put into your system.
When you feel bilious, sluggish,
constipated and all knocked out and
believe you need a dose of dangerous
calomel, just remember that your
druggist sells for 50 cents a large bot-
tle of Dodson's Liver Tone, which is
entirely vegetable and pleasant to take
and is a perfect substitute for calo-
mel. It is guaranteed to start your
liver without stirring you up inside.
Don't take calomel! It makes you
sick the next day; it loses you a day's
work. Dodson's Liver Tone straight-
ens you right up and you feel great.
Give it to the children because it is
perfectly harmless and doesn't gripe.

Calomel makes you sick, ugly!
Calomel and Can Not Sallivate.
Calomel loses you a day! You know
what calomel is. It's mercury; quick-
silver. Calomel is dangerous. It
crashes into your bile like dynamite,
cramping and sickening you. Calomel
attacks the bones and should never be
put into your system.
When you feel bilious, sluggish,
constipated and all knocked out and
believe you need a dose of dangerous
calomel, just remember that your
druggist sells for 50 cents a large bot-
tle of Dodson's Liver Tone, which is
entirely vegetable and pleasant to take
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mel. It is guaranteed to start your
liver without stirring you up inside.
Don't take calomel! It makes you
sick the next day; it loses you a day's
work. Dodson's Liver Tone straight-
ens you right up and you feel great.
Give it to the children because it is
perfectly harmless and doesn't gripe.

**A WONDERFUL OPPORTUNITY
NEW SUBSCRIBERS—LOOK!**
GET HOME AND FOREIGN FIELDS FREE—OFFER GOOD FOR
THREE MONTHS.
TWO GREAT PAPERS FOR THE PRICE OF ONE
Baptist and Reflector, per year.....\$2.00
Home and Foreign Fields, per-year......50
Total.....\$2.50
OUR PRICE FOR BOTH, \$2.00
We will send to new subscribers the Baptist and Reflector and the
Home and Foreign Fields for one year for \$2.00. ORDER NOW.
ATTENTION! OLD SUBSCRIBERS!
We desire to have our old subscribers benefit by our offer. To
those who renew we will send the Home and Foreign Fields and the
Baptist and Reflector for a year for \$2.25. You thus get your date
moved up and the new magazine.
In this combination you get your State denominational paper and
this great missionary magazine at a great bargain.



Missionary Book, Deacons and their Wives, and Interpreter Gillingham
of Pawnee Baptist Mission, Pawnee, Oklahoma.
From a summary of "The Home Board's Indian Work," by Dr. V.
I. Masters, giving in brief the history of this missionary effort, present
conditions among the Indians, our missionary forces, and the obliga-
tions and outlook for this phase of our home tasks.

which is in the heart of one of the best
agricultural belts in the State.
Dr. M. D. Jeffries of Spartanburg,
S. C., has suggested the only sensible
reason why the next Southern Baptist
Convention should not be held in Hot
Springs, Ark. He says the dining room
of the Eastman Hotel, which is offered
as the auditorium, is too small to ac-
commodate the body. It might be added
that there is not sufficient stage room
for the functionaries and dignitaries.
Rev. A. L. Bates of Jackson, Tenn.,
is in a meeting this week with Parrah's
Chapel church near Bolivar, Tenn. It
is the joy of the writer to assist in
the preaching.
The church at Canton, Ga., is for-
tunate in securing the services of Dr.
Edwin S. Reeves of Honea Path, S. C.,
as pastor. He is a church-builder and
Kingdom man.
Owing to conditions beyond human
control, the revival at Hepzibah church
near Lexington, Tenn., of which mis-
sionary C. E. Azbill is pastor, was post-
poned to the Second Sunday in August
when Rev. T. R. Hammons of Bernis,
Tenn., will do the preaching.
Evangelist H. R. Holcomb lately as-
sisted Rev. W. M. Albert in a revival
at East Side Tabernacle, Atlanta, Ga.,
resulting in 57 additions to the church.
Rev. Sam P. Gott of Monroe City,
Mo., accepts the work of Field Secretary
of William Jewell College, Liberty, Mo.,
in the campaign to raise \$500,000 for
this, Tenn.

SAFEGUARD YOURSELF

against chills and fever and a pos-
sible fatality. If you are troubled
with dumb or shaking chills and fever,
can do no better than to take the
time-proven well-established, old time
remedy, Plantation Chills and Fever
Tonic and Liver Regulator. It is well-
known and reliable, harmless, but ef-
fective, and contains no Calomel, Ar-
senic or other dangerous drugs. Let
this efficient remedy safeguard you
the discomforts of chills,
fevers, jaundice, etc. For sale by
best druggists everywhere. Price 50c.
Van Vleet-Mansfield Drug Co., Mem-

where he goes.
Bowles over the devil's influence every
the First church, Pittsburg, Texas. He
Tenn., has been called to the care of
Texas, formerly pastor at McKenzie,
Rev. Cornelius Bowles of Fort Worth,
trouble.
things. We opine "Crutch" is borrowing
to Shreveport, and to do several other
of the State Board from Alexandria
in the Baptist Chronicle advising the
tiring from that position, has an article
has sold his home with a view to re-
Secretary of Missions in Louisiana, who
Dr. Geo. H. Crutcher, Corresponding
said that he has Gott it.
the institution. We hope it can be

A DEPRESSED MINISTER.

J. O. Heath.

The necessity of preaching the gospel is laid upon every man whom God has called into the ministry. He preaches because of the clear and impelling conviction that he has been divinely chosen for that arduous and important work. He goes joyfully to his appointed task, for he believes that any reluctance on his part would be a serious offense against the Lord, "who counted him faithful, putting him into the ministry." He is under an unseen constraint, and is forbidden of the Holy Spirit to accept any secular employment as a means of personal affluence. The preacher is soberly admonished to beware of those entanglements that come through the earthly affairs of this life. He is to make full proof of his ministry, and the proving appears to the dispelling of all doubts, when he gives himself wholly to the ministry of the Word.

The minister's work is not always definitely understood by the churches, and because it is not, we have what may be properly termed a depressed ministry. The pastor is to give himself to prayer, to meditation, to study, to the preaching of the gospel, and to the care of all the "flock over which the Holy Spirit hath made him overseer." That the consecrated pastor may devote himself entirely to this fundamental and exacting work, the Lord hath ordained that he shall live of the Gospel. But many Baptist churches have been strangely indifferent to this New Testament arrangement, and their calm and frequent disregard of that ordinance which provides for the pastor's living, has produced a depressed condition in the ministry. This economic depression retards the pastor's mental growth and entralls his soul in an enervating anxiety. So inadequate is the average pastor's salary that he lives in mortal fear of not being able to meet his monthly obligations, and halt and uneasy moves the conscientious pastor amid open and over-due accounts. In his study, the remembrance of unpaid bills sets in motion those somber feelings that divert his closest attention and make languid the moments that ought to be animated by spiritual reflections. The preacher whose integrity is constantly endangered by an impending insolvency is in no mental condition to prepare an inspiring sermon or lead a congregation in triumphant service. Therefore, not to support the ministry in a creditable way, means for the churches to mock the purpose of God and to render themselves restless and impotent in the midst of world opportunities.

Even where the average salaries are paid promptly and cheerfully, the high cost of living has made them sadly insufficient for the present-day needs. Even where the constant practice of prudent frugality enables the pastor to keep out of the treacherous vortex of debt, there is upon him a financial depression that is injurious to him. The Lord's minister must preach and for that weighty reason, he accepts calls knowing that economic bonds and afflictions await him. He "drags at each move a lengthening chain," because of the ever-increasing demands for a new era. The alert pastor has a consuming desire to serve his generation to the will of God, but this he cannot do, if he uses only archaic thoughts and antiquated methods. He must be up-to-now in his thinking and in the methods he employs to make the truth effectual in the lives of the people. To keep step with his onmoving age, the preacher must have money with which to buy books, maps and paper. He cannot travel, yet through reliable books he ought to sojourn in every clime until he is familiar with the hopes and aspirations of every kindred, tribe and tongue. He may never be able to "spend a pensive hour" among the solemn and majestic ruins of other lands; but he should have an accurate knowledge of those severe upheavals that rebuked the wise, cast down the haughty and established admonitory desolations in the earth. He should be conversant with those political struggles that despoiled the classical grandeur of temples and divested aged shrines of their religious significance. It is here that he may witness the crumbling of colossal vanities and behold the inability

of a costly culture to satisfy the deepest longings of the soul. Knowing these things in the light of modern events, and things, the pastor can lucidly interpret apply their evident teachings to this vaunting and volatile generation. But this requires books, and how can the pastor who is perpetually embarrassed for the lack of funds, have them? He is unable to buy them, and this shortage for intellectual equipment is an unspeakable humiliation to the sensitive and aggressive pastor. It is conclusive then, that this monetary depression is not only hurtful to the pastor, but is grievously harmful to the church. It prevents them both from coming unto that information which pertains to the up-building of the churches.

But there is another way wherein this depression is keenly felt. We are in a period of enlistment and the pastor is the recognized leader in his particular field. He is expected to exhort, instruct and encourage with an apostolic fervency and fidelity. By virtue of his influential position, he is obligated to contribute sympathetic and substantial aid in the day of battle. This means that he must give out of his meager salary to every worthy cause, and he must do it as becomes a faithful steward of the manifold grace of God. Already his support is lamentably inadequate, and the giving represents a self-denial as pathetic as it is heroic. Now I do not believe the ministry ought to be pampered, nor do I want a single preacher to be deprived of the exquisite pleasure that comes through "enduring hardness as a good soldier of Jesus Christ." But there will be other trials to chasten and season him; and surely, the financial depression ought to be lifted for the sake of the larger things the diligent pastor could accomplish. In his sermon on "The Treasury," Dr. B. H. Carroll says "That worthlessness of the old continental money paralyzed the arm of Washington and deferred for years America's independence." In like manner, small salaries are dispiriting preachers, discouraging their families, and delaying glorious achievements the churches ought to realize in spiritual conquest. The woes of distracted and stricken nations are upon us, and soaring prices are carrying distress to many a poorly paid pastor's home. Therefore, it is obvious that salaries should be increased, for an underpaid and depressed ministry is not what Baptist churches need in these times of ever enlarging efforts for the subjugation of the world.

Loraie, Texas.

The editor of a weekly journal lately lost two of his subscribers, who wrote to ask his remedy for their respective troubles. No. 1, a happy father of twins, wrote to inquire the best way to get them carefully over their teething, and No. 2 wanted to know how to protect his orchard from grasshoppers. The editor framed his answers upon the orthodox lines, but unfortunately transposed the two names, with the result that No. 1, who was blessed with twins, read in reply to his query: "Cover them carefully with straw and set fire to them, and the little pests, after jumping about in the flames for a while, will speedily be settled." While No. 2, plagued with grasshoppers, was told to "give them a little castor oil and rub their gums gently with a bone ring."

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It is not necessary any longer for you to suffer those internal pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

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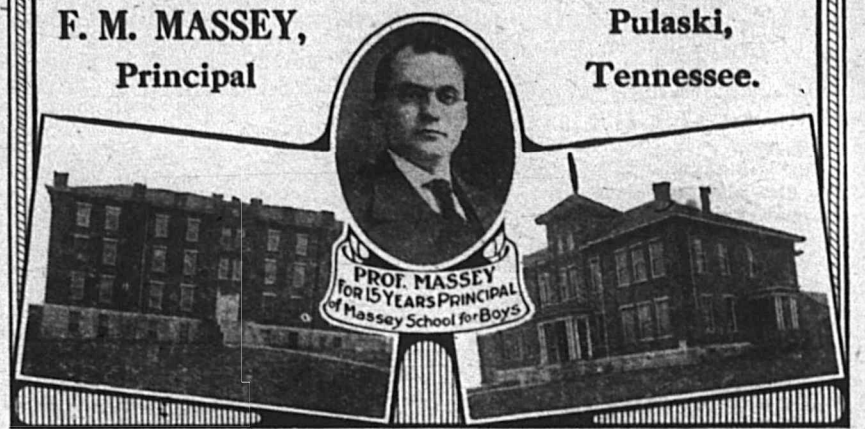
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Massey patrons have reasons to be pleased—the work is thorough and the atmosphere wholesome and uplifting. Why not send your son? Catalog or other information gladly furnished. Address,

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OBITUARIES

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

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

SHACKELFORD.—Mary Shackelford, in the springtime of a life of devoted service for the Master, was called home to glory, June 24, 1917. Specially fitted for her work by natural talent and careful training, she left an immeasurable influence for good in the lives of kindergarten and primary pupils, and in the hearts of the little ones of the infant class in the Baptist Sunday school.

OUR MARY.

Remember the glint o' gold
On the rich brown hair
Of our Mary?
'Twas but the foreshadow I hold
Of the crown up there
Of our Mary.
You recall the voice so sweet
And the children's love
Of our Mary?
Now she sits at her Master's feet
In the home above
Content—our Mary.
Father, teach us how to go
In the simple, trusting way
Of our Mary;
By faith the precious seed to sow,
Reflecting Jesus day by day
Like our Mary.
—Bond Shackelford Hargrove.

MORLEY.—Whereas, God in his infinite wisdom has seen fit to call from among us our dear friend and sister, Letitia Morley, who departed this life Jan. 4, 1917, therefore be it

Resolved, that in her demise the community has lost a sympathizing friend, the family a kind mother and companion, and the church a member whose example is worthy of imitation. Sister Letitia professed faith in Christ and joined the Baptist church at an early age and has since built a Christian character that will be a monument to her memory forever.
Resolved, that we bow in submission to the will of the all-wise Creator, who has taken her in that paradise prepared for all the finally faithful. Be it further

Resolved, that we commend her exemplary life to our posterity and the community in general.

Resolved, that we extend our sympathy to the bereaved family and admonish them that she cannot come back to them, but they can go to her.

Resolved, that these resolutions be made a part of our church record, that a copy be sent the Baptist and Reflector for publication, and that a copy be furnished to the bereaved family.

MRS. CHAS. H. LOWE,
MRS. WALTER SHOUN,
MRS. HAM STOUT,

Committees.

Mountain City, Tenn.

DUDLEY.—Chester Dalton Dudley, son of Chas. N. and Bertha M. Dudley, was born in Sandborn, Knox County, Ind., Aug. 19, 1906. Died June 11, 1917, aged 10 years, 8 months and 22 days. He leaves a father and step-mother, three sisters and one brother and a host of friends to mourn his loss. Services were held at the home by Rev. C. L. Ledford, and he was laid to rest in the Long cemetery. Dalton loved his Sunday school, and we, the class No. 3 of St. Clair Sunday school, Lorraine, Tenn., pen a few words in memory of our little friend.

We question God and ask Him, Why our dear Dalton must go?

He placed him in our Sunday school where we learned to love him so.

We feel our hearts are crushed,

ASSOCIATIONAL MEETINGS.

Association	Place of Meeting	Time
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

But Jesus came in love,
And took our dear Dalton
To live with Him above.

EVA TREADWAY,
His Teacher.

Spring City, Tenn.

FELTS.—We, your committee appointed by our pastor, Rev. Jas. H. Oakley, of Mt. Moriah church, to note resolutions on the death of our beloved brother, Hardy Howell Felts, beg leave to submit the following:

Brother Hardy Felts was born Sept. 20, 1889, in Hardeman County, Tenn.; was married to Miss Lizzie Cooper in 1911. On March 18, 1917, just as the 9 o'clock hour approached, the death angel summoned Brother Felts to the city beyond.

Brother Felts had been a member of the Baptist church for seven years. The deceased is survived by a wife, little son, father, mother and three sisters.

Death having again invaded our ranks and called from labor to refreshments, our beloved brother, therefore, be it

Resolved, that in the death of Bro. Felts, this church has lost one of its true and loyal members, the community a good citizen, his companion a dutiful husband. That while we deeply mourn his untimely departure, we bow in humble submission to Almighty God, who doeth all things for the best. That we tender to the bereaved companion, son, parents and sisters, our heartfelt sympathy in this their sad hour of bereavement. That a copy of these resolutions be sent to his wife, a copy placed on the church record, and a copy sent to the Baptist and Reflector.

MRS. LESLIE TRAINER,
MRS. WILL RODGERS,
M. C. DORRIS,

Committee.

MRS. NINA MANN BALDRIDGE.

Mrs. Nina Mann Baldrige was taken from earth to be with her Lord on April 24th, at 4 o'clock p. m. at Milan, Tenn., at the home of her father and mother. She was stricken with the final illness while her devoted husband, Rev. C. W. Baldrige, was pursuing his grad-

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept Mr. Shivar's liberal offer printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

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

Name
Address
Shipping Point
(Please write distinctly).

Adv.

uating course at Hall-Moody Institute at Martin, Tenn. Everything possible was done for her that loving hands could do. Brother Baldrige took her to Southwest Texas in the hope of benefiting her in that dry climate, but while she seemed to improve for a time, she finally began to fail and he brought her back to her childhood home, where she spent the last few weeks of her life on earth surrounded by her family and multitude of friends. Her end was beautiful and triumphant, even as her life had been.

The funeral took place from the beautiful new Baptist church house, where a great crowd of friends as-

sembled to mingle their tears with those of the bereaved husband and family. The writer was assisted in the funeral by Brethren Sturgis of Bells, Tenn., and Critenden of Recktor, Ark.

As her former pastor, I wish to bear a personal tribute to the memory of this beautiful young character. She was pure and beautiful in every line of her life and character. She died at the age of 24 years.

Besides her mother, father and brothers, she leaves a grief-stricken husband and a little baby about 18 months old. May the God of all comfort be their refuge in this hour of grief.

H. M. CRAIN.

Hickman, Ky.

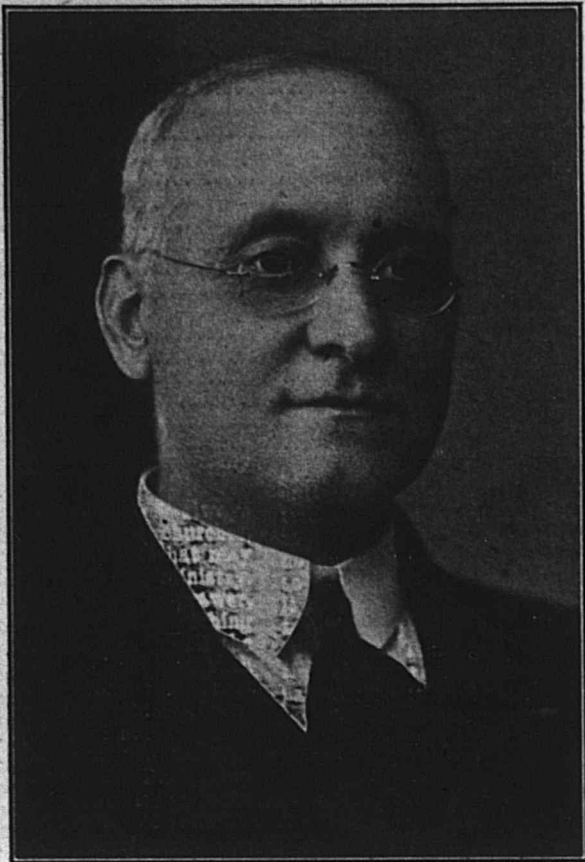
J. H. MORRIS.

J. H. Morris was born January 15, 1835; on the morning of February 28, 1917, he passed out of this life into the other, leaving seven children to mourn his departure, but not as those who have no hope. He was a good Christian father. He had the utmost confidence of his children, neighbors and the church to which he belonged. He gave himself to Christ during the Civil War. At the outbreak of the Civil War he enlisted as a private soldier and served until the close. Shortly after this he was married to Sarah E. Randolph. To this union were born twelve children, three boys and nine girls. Six children are now dead, one daughter having died since her father.

Our mother died May 22, 1911. Since then father never seemed satisfied anywhere. He reminded me of a person waiting for a train at a depot; he said he was ready and waiting for the Lord to call him.

He joined Union (McMinnville, Tenn.) Baptist Church just after the close of the war and remained a member there until he died. He was a deacon of that church and seemed to enjoy doing service for the Lord. He left a deep influence for good with those who knew him. His children are all members of the Baptist church.

S. A. TALLANT.
Englewood, Tenn.



W. L. GENTRY.

Carson-Newman College

*O*O*O*O*O*O*O*

Jefferson City,
Tennessee

O*O*O*O*O*O*O*

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Four years' Preparatory and four years' College work given.

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Philosophy, Latin, Greek, Science, Mathematics, English, French, German, History, Economics, Sociology, Education, Bible, Music, Domestic Science, Art and Expression.

FACULTY.

The faculty consists of eighteen men and women, each one having had special preparation for his or her department. The members of the faculty who have been with the school the past few years need no introduction. Just a word in regard to those elected this year:

W. M. Hartin, Professor of Philosophy, received his M.A. degree from Furman University, and Th.M. from the Louisville Theological Seminary. He comes recommended as an excellent teacher, well prepared and thorough.

E. W. White, Professor of Mathematics, is a teacher of experience and comes highly recommended. He received his B.A. degree from Georgetown College and his M.A. degree from Columbia University, New York.

Miss Marie Kellogg, Director of Music and Teacher of Voice, after graduating in Music from one of our American Universities, spent one year and a half in Europe studying in one of the large Conservatories.

Miss Annette Estella Romberger, Teacher of Piano, is a graduate of Schuylkill Seminary, taking the degree of B.M., afterwards continuing her studies in the National Conservatory of America, New York City, and one of the prominent Conservatories of Europe.

Mrs. I. W. Wingo of Greenville, S. C., our Lady Principal, or Matron, is no experiment. She has been connected with our Southern Baptist Convention Schools, either as teacher or Lady Principal, for several years. She is widely known for her strong Christian character, culture and executive ability. The College is fortunate in securing her services, and parents may feel sure that their daughters will be cared for well.

BUILDINGS.

Four large buildings used as homes for the students, and temporarily for teaching purposes. We have abundant room for class work, and last spring was able to take care of the ordinary student body. Students need not hesitate to enter this year for fear we will not be able to take care of them.

Plans are being perfected and we are expecting to begin on our New Administration Building within the next thirty days.

LIBRARY.

Over three thousand volumes of first-class new books have been added to our library within the past six months. We have a splendid working library, better than we had before the fire in December, which destroyed a number of our books.

REQUIREMENTS FOR GRADUATION.

Candidates for graduation are required to complete our four preparatory years, or their equivalent, together with our required college courses, and enough electives to make sixteen hours per week throughout the four college years.

If interested, write for catalogue or special information.

W. L. GENTRY, President.