

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 88

NASHVILLE, TENNESSEE, AUGUST 9, 1917

New Series Vol. 27, No. 50

CHAPLAINCIES IN ARMY AND NAVY.

By B. D. Gray, Corresponding Secretary.

There is large demand for chaplaincies in the Army and Navy. The Southern Baptist Convention, anticipating this demand at its recent session in New Orleans, instructed the Home Mission Board to use its best endeavors to stimulate and cultivate the interest of our people in this matter and care for the interest of the denomination as may be necessary. The co-operation of the State Boards was also earnestly requested in the task of finding and recommending men suited to this responsible work.

For the sake of simplicity and effectiveness, the War and Navy authorities have requested the Federal Council of the churches to act as intermediary for them in the matter of chaplaincies, applications to pass through this Council to the War and Navy Departments.

On July 20, 1917, in the Secretary's Office of the Home Mission Board, 1004 Healey Building, Atlanta, Georgia, our State Mission Secretaries east of the Mississippi met in conference in response to a call from Secretary B. D. Gray. They adopted the following in reference to chaplaincies:

"While Southern Baptists do not belong to the Federal Council of the churches in America, yet, since the Government of the United States has referred the matter of chaplaincies in the Army and Navy to the Federal Council, we, in loyalty to our Government and to our Nation in the crisis that confronts us, do hereby advise Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, as the official representative of Southern Baptists to correspond and co-operate with the Federal Council with a view to securing for Southern Baptists adequate representation in the chaplaincies in the Army and Navy."

The Home Mission Board had previously authorized B. D. Gray, Corresponding Secretary, to act on behalf of the Board in the matter of chaplaincies.

All applications for chaplains from Southern Baptist ministers, therefore, should be sent to B. D. Gray, Corresponding Secretary, 1004 Healey Building, Atlanta, Georgia. On request application blanks with all necessary information will be sent.

The age limit is from twenty-five to forty years. Preference will be given to men of college training, theological seminary training being desired also, to men of vigorous physique, with some knowledge of athletics, to men of best moral character, with vigorous, attractive personality who have ability to influence men on moral and religious lines and who are deeply consecrated religiously, with not less than two years' experience in pastoral work.

Applications from the territory of the Southern Baptist Convention, as stated above, should be sent to B. D. Gray, Corresponding Secretary, Home Mission Board of the Southern Baptist Convention, 1004 Healey Building, Atlanta, Georgia.

Home Mission Rooms, Atlanta, Georgia.

BAPTIST MEMORIAL HOSPITAL.

A. E. Jennings, Chairman Executive Committee.

Five years ago the Baptist Memorial Hospital was opened. Since then, more than 15,000 patients have been treated and more than \$25,000.00 a year given to charity. This is certainly a remarkable record for so young an institution.

Two and a half years ago the present management took charge. Since that time a number of patients treated has largely increased, and we are now running at a rate of 5,000 a year—entirely too many for the present capacity of the Hospital. Today we have in the Hospital one hundred and sixty patients and only one hundred and forty beds. The other

twenty patients are on cots in hallways and in other places that they really ought not to be. Two and a half years ago the Hospital was unable to meet its bonds on account of the serious depression caused by war and our liabilities were \$120,000.00. Since that time our liabilities have been reduced to our bonded indebtedness of \$55,000.00, other liabilities and money enough in the Treasury to meet our bonded indebtedness due September 1st this year, of \$5,000.00 and interest.

For two years the present management has been trying to build a new wing to accommodate the rapidly increasing demand for rooms in our Hospital. This month we gave a contract to the James Alexander Construction Company for a new wing. This contract and a contract for plumbing, heating and wiring

HYMN BEFORE ACTION.

The earth is full of anger,
The seas are dark with wrath,
The nations in their harness
Go up against our path;
Ere yet we loose the legions—
Ere yet we draw the blade,
Jehovah of the Thunders,
Lord God of Battles, aid!

E'en now their vanguard gathers,
E'en now we face the fray—
As thou did help our fathers,
Help thou our host today!
Fulfilled with signs and wonders,
In life, in death, made clear—
Jehovah of the Thunders,
Lord God of Battles, hear!

—Rudyard Kipling.

ing aggregates \$203,350.00. When furnished complete with all improvements, the total cost will be \$250,000.00. This building will be completed in from nine to twelve months, depending on weather conditions and promptness in getting material. Including contracts already given, the Hospital will owe \$250,000 and \$50,000 bonds. We have about \$20,000.00 in the Treasury, leaving a net liability of \$230,000.00 on new wing when completed. Our plant will be worth \$600,000.00.

The Executive Committee that has placed this contract will pledge themselves to raise in Memphis and in the Delta of Mississippi, all but \$50,000.00. In other words, we expect Tennessee, Mississippi outside of the Delta and Arkansas to only raise \$50,000.00 of the total amount of present indebtedness and of the cost of the new wing. Surely, if the Baptists are interested in the Hospital work they will not neglect to do, say one-fifth of the work.

The Baptist Convention of Tennessee pledged to raise \$10,000.00 a year for five years for the charity department of our Hospital. Less than \$500.00 has been paid on this amount, and the month of August has been set aside as Hospital month by the State Board. Are the Baptists of Tennessee going to make good this pledge?

The Baptist Memorial Hospital as a business enterprise has been a splendid success, as an institution to alleviate suffering and to care for the sick and to do all it could for charity; with its limited equipment it has done all you could ask. It has a record that compares well with any institution in the country, but we regret to say that as a Baptist institution it has received only a nominal support—that there is no vital connection between the Baptist

churches and the Baptist Hospital. We are neglecting one of the greatest opportunities that we will ever have to strengthen our hold and to increase our efficiency and the Baptist cause by not making a vital connection with the Hospital.

We hope that every Baptist church in Tennessee will present this cause during the month of August, and that however small or large may be the amount, that we will hear from every one. We are glad that the Baptist Convention meets in Memphis this year, and we feel sure that when the representatives of all the churches go through this Hospital they will carry back home a very different idea from what they came here with.

When the present wing is completed, we will have the finest Hospital in the South, the best located in the City of Memphis, with rapid elevator service, less noise and improved efficiency in the Hospital and will give us standing second to none, and if only the Baptists will rally to its support it will be the greatest denominational asset we have.

When the Convention meets, we will recommend that they or the State Board elect a man to represent the Hospital before the churches of Tennessee and to look after the spiritual welfare of the Hospital. We think this would help us to get in close touch with the denomination now. Look at this:

Plant	\$300,000.00
Total liabilities	300,000.00
Capacity—10,000 patients.	
Charity	50,000.00

Per annum. Do you want a part in this great work? Again the Executive Committee pledges themselves to raise \$250,000.00 out of the total \$300,000.00. You have had offers for every \$3.00 you raise to have \$1.00 given you. Have you ever had an offer to give you \$5.00 on condition that you raise \$1.00? Build Hospital for cash—not force it to pay bonds and interest—that should be given to charity. Will you make it a Baptist institution—with a vital connection with the Baptist churches?

SPIRITUAL WORK IN THE HOSPITAL.

Rev. T. N. Hale.

At the recent session of the Shelby County Association, composed of the churches of Memphis and Shelby County, it was recalled that the movement for the establishment of a great tri-State Baptist Hospital had its beginning in a resolution adopted by this body ten years ago. It took five years to put the institution into active operation, and now it has just completed its first five years of history. The committee appointed by the Association expressed great joy at the splendid record that had been made, and urged all our people to pray for and give to, and patronize our own hospital.

The committee recommended further that the hospital management arrange for the employment of a suitable person to look after the spiritual and denominational features of the work. The pastors of Memphis and others have been doing some good work in this direction, but it was thought that the time had come to give larger emphasis to the great fundamental purpose of the institution. It was ordered by the Association that this action be communicated to the denominational press and that the matter be formally presented to the Supervising Committee of the Hospital. We very much need a capable, consecrated worker to live in the institution and give full time to the higher interests of the soul. This should be done even though it becomes necessary to make some special financial arrangements to carry it on.

In compliance with the wishes of the Association, as unanimously expressed, I am forwarding this paper to you.

Memphis, Tenn.

HOW PASTORS CAN HELP FOREIGN MISSION WITHOUT HURTING ANYTHING ELSE.

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

There is no ground to question at all the fact that there are thousands, many thousands, of Southern Baptist men and women who ought to take Christ into a closer partnership in their daily affairs, and who are able to do this by forming with Him a financial partnership. This partnership can be formed not only by the regular and ordinary gifts to religious work, but by a permanent arrangement, such as a clause in the will which gives a part of one's estate to the Foreign Mission Board for the spread of the gospel of Christ, or investment in one of the Board's Annuity Bonds upon which interest can be drawn, and the principal of which will go to Foreign Missions at the death of the annuitant.

A little reflection will convince any serious-minded and thoughtful man or woman that the Foreign Mission work lays a peculiar claim upon those who have money to give by willing it to a Christian cause, or money to invest in an Annuity Bond which will pay them a handsome interest while they live, and help Foreign Missions after they are dead. Our Christian enterprises at home are in the midst of a great and numerous Christian brotherhood who are increasing in numbers and in wealth rapidly. It is plain to anybody who will think a little, that in a territory so well supplied with Christian institutions and so strong in the number of Christian believers possessed of a larger and larger wealth, our home enterprises can be taken care of by the annual contributions of our people, and be taken care of in a far more adequate way than it is possible for us to take care of the vast and varied work of our foreign mission operations, which includes every class of work we are doing at home—schools, Sunday Schools, publication work, hospitals where millions are without a modern doctor or skilled surgery. More than one-half the churches we have on the foreign field are without houses of worship. If we really want to bear our witness to the whole world, see our Christianity established in all lands, and every man have an equal chance, we can afford to encourage our people to give special consideration to Foreign Missions in their wills and by investment in the Foreign Board's Annuity Bonds.

It is equally true that many pastors can by promoting this sort of partnership do much to accomplish the spiritual ends of their ministry.

SOME ILLUSTRATIONS.

Here is an illustration of how this can be done. A former missionary, now a pastor, but still a missionary in heart with a fervent passion for Foreign Missions, came to the Mission rooms the other day and said that while he was not now on the mission field, he still desired to have a part in the work and that he desired some part in it after he was dead. He was not able to do much, but it would be a satisfaction to him to have even a small part in this glorious enterprise. He left two checks for \$100 each, requesting us to send him two Annuity Bonds, one for himself and the other for his wife.

A few days later this brother came back bringing with him one of the members of his church, who came to ask us to write a \$4,000 Annuity Bond for him. After having the matter explained to him, he was full of delight with the prospect of having a secure investment and a good income while he lived, and then to live on in his gift, spreading the gospel after his Lord takes him to his heavenly rest. Before leaving the Mission rooms, he said that this would never have occurred to him had not his pastor talked about it and plead for it at his church.

Are there not thousands of pastors in the South who could thus help Foreign Missions without hurting anything else? This man gets as good income from his annuity bond as he could probably get from any other use he could make of his \$4,000. With this income he can help other good causes, and at his death the Foreign

Mission Board will have its resources increased so that it can do larger work with less urgent appeal and embarrassment to the churches at home.

Here is another illustration: A Richmond pastor, recently gone to another State, has in his church a godly layman who lives liberally to Foreign Missions and pleads for it as he has opportunity. The two find in the town a good Presbyterian woman whose heart the Lord had touched, and who had \$4,000 which she wanted to invest in Baptist mission work in China, but on which she needed an income for life. These brethren sent us the \$4,000, and before the first interest payment was due, the Lord had taken the good woman to her eternal rest. She lives in her gift, and many spirits now in darkness in South China will see the light, and she will through the eternal years be drawing dividends on this investment.

Brother pastors of the South, can you not see that you have a great opportunity to enrich the lives of your members and help us pull Foreign Missions out of its great financial embarrassment, and speed the gospel to the ends of the earth, by preaching, talking, pleading and instructing your people concerning Wills and Annuities on behalf of the Foreign Mission Board of the Southern Baptist Convention? Let us send you our literature.

Richmond, Va.

HOW TO CONTROL THE HUMAN HEART.

Wallace St. John.

"The heart is full of wild beasts," said Gotama Buddha. The words of the mournful prophet Jeremiah express the same idea. "The heart is deceitful above all things and desperately wicked." To us who have a modern point of view this looks suspiciously like pessimism. We are more sanguine and have got used to saying that there is something good in us all. By dwelling on the good we hope to encourage the good. And it is well for us to keep in mind that some who disagree with us in convictions still show mercy, approve equity or love God.

In harmony with the ancient notion a serious examination of our motives is sure to give us a depressing sense of our sin. Instead of finding in our hearts love for all we find in general a great indifference. Our warm regards can often be traced back to favors others have shown us, or some admiration they have have expressed for us. Before long we discover traces of malice, that deadliest of emotions, or pride, the feeling that blights like a frost, or selfishness that destroys our relations with others. It is hard to find desires that are not tainted. When we do love the good we find ourselves inconstant. A sense of helplessness is apt to follow and we may give up our investigation, feeling that all we are really sure of is that we desire to have good desires.

How to control the human heart has been the most serious problem of the ages.

The Extinct Heart.

The Stoics were the best people among the ancient Greeks and Romans. They said desire is the bane of life. Throttle it. Indifference in the secret of strength and contentment. They developed will power and crushed out their feelings so that they received good news glumly and evil stolidly. Buddha taught that all desire is evil. "Do not desire the pleasant, for to get it is painful and to get the unpleasant is painful." He thought insensibility to be the best haven there is. This means that we are to love no one, long for nothing, either good or bad. The holy man among the Buddhists forgets the needs of his family and the duties he owes to others, for he is taught to be indifferent to all. It is the very selfishness of the animal.

The expression, "It is none of your concern" sets forth the same spirit. Indifference to others is selfishness. "Am I my brother's keeper?" is a question no one needs to ask if all recognize the same functions of society and the interdependence of indi-

viduals. In this enlightened day we deny all sympathy with the spirit of indifference and the theory of the extinct heart, but the spirit of indifference still congeals many hearts and blasts the tender shoots of love.

The Captive Heart.

No Hebrew prophet or Christian teacher has advocated the extinction of desire or emotion, but the learned writer of the Hebrew proverbs vigorously insisted, "Keep thy heart with all diligence, for out of it are the up a child in the way he should go and when he is old he will not depart from it." These directions can be, and often are, too literally interpreted. Taken literally they assume that the will of man is in control and that it is amenable to reason, hence the will, getting its direction from reason should imprison the wilful and evil heart and hold it in suspension. The analysis in this interpretation is wrong, for while the will is in control it is legitimately under the influence of the affections as under the guidance of the reason. In fact, the primacy and rightful supremacy of the heart and its feelings is in these modern times admitted by the teachers of moral principles.

In the false rating of the elements of the mind in which is the reason is regarded superior to and more stable than the heart we fortify and protect the heart by the erection of good habits. The intention of habit is to make us machine-like. Good habits form the steel rails of life that keep the moving train of our experience upon the track of safety. It is inevitable that we form habits, and if we continue to think and act well we will form good habits, but the habit-controlled man is ever in prison. The one who deliberately forms habits to guide his life does not really believe that he is or ought to be free. He is acting upon the theory that we are all mechanical and dependent upon material aids to be good and true. In the moral realm "good habits" mean simply "freedom from habits." The bad habit ties down its victim, but the good habit ties nothing. Good habit, rightly conceived, is a state of equilibrium, and as one continues in it he is able to be more and more stable. To have the good habit of not falling into fits of passion is merely to have a stable attitude of reason and feeling opposed to wrath.

In the same way many depend upon good customs to keep them out of the ditches of sin's filth. Customs are the habits not of individuals, but of society. Great reliance is placed by many upon social customs. And many a weak character is kept within the limits of respectability by the desire for the approval of the social circle in which it moves. Solicitous parents spend active days and sleepless nights to find sheltered spots for their children and induce the children to abide in them. External aids are overhauled and the internal unappreciated. The utter insufficiency of such support appears when the propped and shielded life gets out of its original environment and tries to stand alone. How much some have depended upon the smiles and frowns of neighbors is seen when the country lad cuts loose from his moorings and hides himself in the crowd of the city, only to sink into its cesspools. The value of good customs should not be overlooked, but how little it appears when its products are tested by the storms of the great world of life's fierce temptations.

Together with good habits and customs we value good companions and are all too prone to think that when they co-operate the one in their midst is adequately equipped for his moral life. And no one should be so overbold as to deprive himself of the help of good companions even though he be a teacher and leader of others. Still the greatest gain for good companions is not the external support they give. The light and heat of a contagious life may transmit its spark to another. The mere passive effects of good companions are on the surface and conduce to regularity rather than comeliness, sameness more than cleanliness.

Keeping the heart does not mean to imprison it and thus make it a

machine. Training the child do consist in curbing it. Our hearts be miscreants and may need to be guarded, but should never be coerced. Our loves are ourselves and have virtue only in freedom.

The Cleansed, Cultivated and Harmonized Heart.

In the prayer of the Hebrew prophet-king we find a valuable clue for the solution of our problem. "Create in me a clean heart." "Purge me with hyssop and I shall be clean." The emphasis here is where it belongs. If God washes us we shall be clean in heart. Whatever is demanded of us to bring our hearts into subjection only God's power can remove the stain of sin. The outflowing of Christ's life, his very blood, cleanses us from sin. The pure in heart have the scales removed from their eyes. They apprehend spiritual realities. "Blessed are the pure in heart for they shall see God." Through this figure of a divine cleansing we see one element of the solution of our great problem. Our lives are laid open to God's beneficent transformation. He enters as a flood and the disintegrating forces of his love loosen every particle of filth and carry away every line of discoloration.

The apostle Paul brought out another clue for the solution. "Set your affection on things above." This is the human side of the process. In this particular expression God's side is not brought out. But as God cleansed the king's heart when the king prayed so in this case man undertakes to transplant affections and God makes his efforts effectual. Men and women may long to desire the right things and yet the heart strings cling to the impure and untrue. The most tragic of all things are those experiences by which the loves of a man or woman are transferred from one object to another of an opposite nature. As the vinedresser finds tendrils that grow downward and from permanent associations along the ground, and loosening the hold raises them to some loftier and safer position, so God through his providences deals with the submissive soul and with his co-operation sets his affections on things above. The shock of some calamity, some great suffering, or some loss may be needed to release from the former associations. Though tender, God's love cannot cease its pull until a mighty revolution be made in the life.

When the apostles preached the gospel after the great Pentecost those who believed ate their food with gladness and singleness of heart. It was this singleness of heart that our Lord Jesus had in mind when he said, "Ye cannot serve two masters; Ye cannot serve God and mammon." Like Balaam the average man wishes to gain two very different ends, to reach two opposite poles. Reaching out for the joys of life with one hand he stretches out the other to lay hold on eternal verities. With attention and desires divided he vacillates between pursuit of the contradictory ends. Man's desires must be harmonized if it is to have gladness, or even peace. In harmonizing the various elements of life it is necessary to do as the piano tuner, who first gets a pure tone from his tuning fork and then brings the keys of the instrument into accord with it. Our Master carries the pure tone and when we harmonize our hearts with him there is within us the most perfect agreement. The heart that is pure, cultivated to cling to the right objects and harmonized within because set to the harmonies above is completely free and completely controlled.—Baptist World.

YOUNG PREACHERS AND THE WAR.

By L. R. Scarborough, D.D.

By L. R. Scarborough, D. D.

The army regulations show that all divinity students who were in school in the spring of 1917 will be exempt from the army draft. This means that if the young preachers claim the exemption, they will not be expected to draft. So military duty will not keep many preachers from going on with their study in college and seminary; but war prices are likely to produce at least a psychological discour-

agement. I am writing these words to the preacher brotherhood, asking that they join our seminaries in urging the young preachers to go on and finish their college and seminary studies. The war greatly increases the need for trained preachers; and the call to prepare for the soldiery of Jesus Christ is a greater call than the call of the nation to patriotism; and this higher call includes the other call. And as greatly as we need men to fight militarism, so far more do we need men to prepare to put up the best fight possible against sin and its diabolical hierarchy.

It is true that prices are higher. It is also true that wages are higher in many places. This is a call for faith, heroic, aggressive, conquering faith, faith that over-rides difficulties, all sorts of difficulties. It is a great deal better for the seminary student and the missionary student to live on bread and water and get an education and be prepared to take care of the new world situation brought on by the universal war, than it is for them to go on avoiding debts and keeping their ignorance. It will be better for men to borrow money for the whole year's schooling, than for them not to go on now. It took me eight years to pay my school debt. It put a long pinch and sacrifice on me, but there has never been a day that I have regretted it. And if I had it to do over I would not hesitate to borrow money to use in getting rid of ignorance and securing the proper preparation to do the Lord's work. Let us not be sidetracked by war. Let us sacrifice and do our best to go on. Let no preacher fail to go on to the seminary or to the college. Trust God: God's Israel found manna, quail and water for forty years in a barren desert where none of them had ever been found before nor since. There is no record that any of them starved or that any of them went without clothes. It seems that some of them wore the same suit of clothes for forty years. They may not have looked like the styles and fashions of today, but evidently they were sufficient for their day and generation. Many of the Israelites failed to get into the promised land, but they did not fail because the manna gave out, nor because the water supply was cut off, nor because of lack of clothes. It was because of lack of faith.

If there is a hero's bone in your vertebrae and a loving Christ in your soul, be a hero and trust the Christ who has conquered even death, hell and the grave that you might have life.

The Southwestern Seminary is in a tremendous light for money, but it believes that God lives and it proposes to stand by to the last ditch every student that comes; and it opens wide its doors and invites the whole world of ministerial students, if they choose to come. Come on by faith and let us get ready to give a Baptist gospel to a democratized world. A brother's hand and a brother's heart and a brother's credit goes out in sympathetic call to every struggling young preacher who desires an education in the Southwestern Seminary. Come here with money enough to run you two or three months, if you can, and take Jeremiah 33:3, Philippians 4:19, Mark 11:24 and come. We will do our best for you.

MEMORIAL ADDRESS

(May 31, 1917.)

Maj. J. N. Newman.

By Rev. J. T. Henderson, LL.D.

It is well, on every proper occasion, to honor the memory of public benefactors. With growing sentiments of appreciation and gratitude, we should recount the unselfish deeds of noble men who "came not to be ministered unto, but to minister." Such ceremonies as these should exercise a wholesome influence on the community, should especially impress the rising generation with the nobility of a life of service; they are also a just tribute to those who have wrought well. The expression of appreciation and gratitude is a most wholesome exercise and we do well to extol the virtues of good men. We should recount their deeds to our children and

our children's children. In our day, when there is so much to develop in youth the spirit of greed and selfish ambition, we can not too much magnify the lives of philanthropic spirits. At this hour we shall honor ourselves as we seek to do honor to one of the most public spirited citizens that ever lived in this community. He was so broad in his sympathies, so considerate in his conduct toward all, and so benevolent in his spirit, that the rich and the poor, the cultured and the untutored, the young and the old, the church and the world, all alike were his devoted friends. Even the children all knew and loved "Uncle Nelson."

While he had no children, I am told that he was attentive and generous to all that were related to him and his wife by the ties of kinship; he made to all, without respect of persons, some substantial expression of his esteem.

I am expected, however, to speak a word regarding Maj. Newman's relation to the college. While he did not enjoy the privilege of a liberal education himself, it was his chiefest joy to help some ambitious boy in his struggle for an education. There are those among us who felt the touch of his helping hand, the inspiration of his encouraging counsel, and today these men delight to honor his memory; no doubt in the privacy of their homes, they speak to their own children of that generous man who inspired home and rendered timely aid in the hour of their need. He believed in a college because of what it could do in developing the powers and shaping the character of aspiring boys. He was willing to put his money into buildings and endowment in the hope of perfecting personality. His objective was to give to the service of their day and generation, men of character and capacity.

"Not gold, but only men to make

A nation great and strong,
Men who for truth and honor's sake
Stand fast and suffer wrong.

Brave men who work while others
sleep,

Who dare while others fly,
They build a nation's pillars deep
And lift them to the sky."

He believed in the possibilities of a boy; an ambitious lad was to him a more attractive investment than a town lot, short horn cattle, or a marble quarry.

"If we work upon marble, it will perish; if we work upon brass, time will affect it; if we rear temples they will crumble into dust; but if we work upon immortal minds and imbue them with principles and with a just fear of God and love of their fellow man, we engrave on those tablets something that will brighten to all eternity." This was Maj. Newman's idea and his chief investments therefore were in persons, not things.

We would honor his memory and commend his example today because of his timely help to indigent and worthy young men.

There is fresh in my memory at this hour the first interview he held with me regarding the education of a certain boy in whom he was greatly interested. He was impressed with the earnestness of this youngster, saw purpose and promise in him, and his soul went out in deepest longing that this ambitious boy might have a chance. While he was generous, his resources were not large and he was most careful to have a distinct understanding as to the financial outlay involved, for it was his policy to be scrupulously prompt in meeting every payment as it matured. He was careful and reliable in business, the very soul of honor. His zeal was intense, and active, but was not allowed to outrun his judgment; he acted from sober convictions and not from temporary impulse.

As a trustee, he was faithful in his attendance upon the meetings of the board, interested and aggressive in every movement for the promotion of the college, and always wise in counsel. On meeting me, during my administration, it was his custom, not as a matter of form, but as the expression of an abiding interest, to inquire regarding the condition and progress of the institution; if any new plans were under consideration, he would

listen to the outline with the most absorbing interest. If any good fortune had come to the college, he heard it with much gratification and delight. It was not necessary to spend any time in considering the best way of approaching him to secure his financial support; it was his custom to take the initiative, to open up the way and render it easy to discuss any financial policies that were under consideration. In the matter of the permanent gift of \$4,000.00, he took the initiative, expressed very frankly and fully his purpose, and requested me to arrange for him and me to have an interview with the late Dr. Jesse Baker, whom he very greatly esteemed and whom he considered a most loyal friend both of himself and the college. Dr. Baker's suggestions were thoughtful and received with open mind. Maj. Newman had high regard for Dr. Baker's judgment. Considering his resources, \$4,000.00 was an unusual gift; relatively it was true of him, as the Saviour said of the widow "She hath cast in more than they all." It would be ungrateful and reprehensible in us, the trustees and friends of the College, not to take any reasonable steps to honor the memory of such a generous benefactor. For his sake primarily, and also as an honor to the other members of the Newman family, who were loyal and generous in the pioneer days of this institution, it is entirely fitting that the college should always bear this honored name, Newman. It was my pleasure and honor to know rather intimately Uncle William, Uncle Samie I., and Uncle John Coppock; they were all men of benevolent spirit and for their day and opportunity were men of broad vision. They helped to lay foundations deep and abiding.

I digress a little just here to make merited reference to some other loyal friends of Carson and Newman.

The College will always hold in grateful remembrance the timely and generous gifts of J. H. Carson, Joseph Wild, Hannibal McSpadden, Mrs. Mullens, Miss Roller, and others who, being dead, yet speak in most eloquent words through the scores of young men and women who are going out from Carson and Newman with enlarged vision and power. May the number of those in the future, who shall so invest their substance in this institution, that it may be transmuted into quickened and consecrated lives, be greatly multiplied.

While Maj. Newman was not a member of any church, in an interview with him regarding personal religion, the candid statement he made of his experience led me to believe that he had passed from death into life; judging by the Saviour's standard "By their fruits ye shall know them", there is strong evidence that he was a regenerate man. He enjoyed the fellowship of good people, was in harmony with every righteous cause, and was a substantial supporter of the enterprises of Christianity. In the morning of eternity, he will no doubt have a part in the resurrection of the just; "this mortal" that we deposit today "shall put on immortality and death shall be swallowed up in victory." Whittier is in accord with the inspired apostle:

"Yet love will dream and faith will trust

(Since He who knows our need is just)

That somehow, somewhere, meet we must.

Alas for him who never sees,
The stars shine through his cypress trees!

Who, hopeless, lays his dead away,
Nor looks to see the breaking day,
Across the mournful marbles play!
Who hath not learned in hours of faith

The truth to sense and flesh unknown
That life is ever Lord of death
And love can never lose its own."

"Jesus, Thou Prince of Life!
Thy chosen can not die;
Like Thee, they conquer in the strife
To reign with Thee on high."

We therefore cherish for our friend and benefactor the hope of a blessed immortality.

It was not my privilege to be acquainted with his wife, Aunt Susan, as she was familiarly known. I am informed, however, that she was a

loyal and congenial companion, a faithful helpmeet, a consistent Christian and in thorough accord with his benevolent plans. His references to her were always in a most gracious and tender spirit; he revered her memory.

It is entirely fitting that their remains should rest side by side until the resurrection morn. In life they were united; in death they should not be divided. The following lines are expressive in this connection:

"Here, too, should rest, the wife whom
heaven decreed

To aid and love through faithful
years of need;

And in the grave, as in life's fleeting
breath,

Still hand to hand, and heart to heart
in death

Would sleep the twain, till earth's
dead millions rise

To wing their flight to realms be-
yond the skies.

May yonder's dome—when we have
passed away—

Keep faithful watch above this treas-
ured clay;

And may there come—as lengthened
years roll round—

A people great, to deck this hallowed
mound.

May that old bell—which beats the
pulse of time—

Ring o'er this grave an endless funer-
al chime;

And in this grave, anear yon peace-
ful stream,

May he rest on, beloved of earth for-
ever."

MAKING SUNDAY THE HAPPIEST DAY.

Miss Mattie C. Sharpe.

What is Sunday, and should it be the happiest day?

In the New Testament, and especially Jesus' word gives us a true conception of what the day is, and how he meant for us to keep it.

1. It is the first day of the week, and should be kept holy, because after the resurrection of Jesus it was known as the Lord's Day. Jesus told the Pharisees that He was Lord of the Sabbath."

Since the resurrection Sunday has been called the first day of the week and is a special day, a day of great opportunities, and therefore should be the happiest day of all days.

Christmas is kept in honor of the birth of Christ and Sunday in honor of His resurrection. Sunday is the Christian's Sabbath.

Sunday as the Lord's Day.

Before Jesus' crucifixion He said "I am the Lord of the Sabbath, and after the crucifixion He appeared unto His disciples many times on the first day of the week (Sunday), and the disciples and apostles met for worship on this day.

Before Jesus' crucifixion the disciples had hoped Jesus would set up a kingdom here on earth, and when He was crucified their hopes were destroyed. But when He arose from the dead their hopes were revived on the first Christian Sabbath. Then Sunday is a day that revives Christian hopes.

Sunday is a Day of Doing Good.

Doing good brings happiness, and remember our Lord said: "It is lawful to do good on the Sabbath."

Sunday (The Lord's Day) is a day of great opportunities. More opportunities for doing good, and rendering Christian service are afforded on Sunday than any other day of the week. The day is one for doing good, although there is much evil done.

Sunday is a Day of Worship.

(1) A day on which we meet in Sunday School for Bible study, (2) in preaching services, where the word of God is proclaimed, (3) in the B. Y. P. U. or training services, where the young people are given opportunities to train their talents for greater and more efficient work for our Lord, and (in most country churches) there are prayer services which are also a great help to both young and old.

We may also make it the happiest day by observing it as:

A Day of Rest.

Rest from the larger part of the routine work and the battles of life. All unnecessary work should be refrained from in order that the day

might fill the Spirit of the Fourth Commandment.

It seems law of nature that man should have a day of rest in order that his body might be kept in repair, and the mind might be set free from the burdens and cares of life. Beasts should also have a day of rest, that they might be able to render the most efficient service to their master.

But still I don't think God intended for us to just sit down and fold our arms and study how to make a dollar tomorrow or next week. But He wants us to rest our minds from our everyday labors, and read and study His word. We can do good while we rest. Then why not?

We said it was the Lord's Day. Then on this day every man, woman and child should meet in their respective communities in a social, as well as a religious way. When we leave our homes on Sunday morning fatigued with the toils and cares of the past week and meet our neighbors, friends and loved ones, the clouds are soon banished and the sunlight bursts upon us and we are really made happy. All should remember the words: "Forsake not the assembling of yourselves together, as the manner of some is."

I once read a very good illustration on our subject, which was told by a group of mothers who were discussing the Sabbath of their childhood.

Story.

First mother said: "Sunday was a day to be dreaded in our home. My parents believed in keeping it in the old fashioned way; it was a day of deprivation. We could not have our toys, books or anything that made us happy on other days. We were dressed stiff and starched, had to sit still—could not go out and play with other children. Had to listen to long, tiresome readings by father, which we never understood. We had to memorize page after page of the Catechism full of big unintelligible words to us children. Then we were made to go to church twice and Sunday School once, and sit and listen to long, tiresome sermons of which we could not understand one word. One and all we disliked Sunday. We looked forward to it with dread through all the week, and really rejoiced when it was over."

Second mother said: "What a mistaken way to bring up children. My parents were almost as strict, and I can remember yet how we dreaded Sunday and how we were actually glad when it was over."

Third mother said: "The Sundays of my childhood are pleasant ones to remember. Our usual games were not brought out, but we had occupations and entertainments especially reserved for Sunday, which we all loved. We had a big Bible with good illustrations in it, which father always showed us on Sunday, telling us the stories of the pictures. That was a good treat which was always looked forward to, and was never enjoyed on any other day except Sunday. We went to Sunday School too and we enjoyed that, for we had a pleasant, bright, progressive school, good teachers and pleasant companions. Then mother would fix some favorite something for supper, which we children were fond of. Taking it all together, Sunday was the happiest day in our household, and I look back on our home Sabbaths with pleasure."

Mothers! What kind of Sabbath day memories are you laying up for your children now?

Are they happy ones? Will the children look forward to the day with joy, or will they regard the "day of days" as "a day of deprivations"? And

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Pepton Pills taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Pepton Pills are the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

will they rejoice when it is over. Or will they look back upon it with sincere regret?

Are we all making Sunday the happiest day as we should?

"Remember the Sabbath day to keep it holy." Then if we do as we are commanded, it is sure to be the happiest day.

CARSON-NEWMAN COLLEGE.

The Appalachian Mountains.

Students of conditions in the Southern Appalachian Mountain region agreed that education is the solution of the problems that are characteristic of this section. That does not mean that the people are ignorant. There are as prosperous, as progressive, as intelligent people here as in any other part of the country. But better schools are needed everywhere, and especially back in the hills and mountains where the people are comparatively poor.

What is Being Done in Education.

The States and communities involved are being stimulated to improve the common schools. The Presbyterians, the Baptists, the Congregationalists and others maintain excellent mission schools. And almost without exception these schools are a great blessing to the communities in which they are located. These small local schools, however, could not do their work without the colleges that prepare the teachers and leaders for school and community.

The Position of Carson-Newman.

To no college in the entire territory is due more credit for this kind of work than to Carson-Newman. There is not a community in East Tennessee especially, where its influence is not felt; where its students are not leaders in church and community life.

The Baptist Opportunity.

Baptists are peculiarly responsible for the development of this territory. It is the greatest Baptist country in the world as far as numbers go. In the territory extending from Northern Virginia to North Alabama, and from the Blue Ridge to the Western escarpment of the Cumberland Plateau, the total population in 1906, when the last religious census was taken, was 4,311,648; the total number of communicants of all denominations, 1,453,427; the total number of Baptists, of all kinds, 617,729. The percentage of Baptists to population is 12.9; the percentage of Baptists to all other denominations, 43.4. If we take the smaller territory more directly reached by Carson-Newman College the percentage of Baptists to population and to all other denominations is still larger. In East Tennessee, Western North Carolina and North Georgia Baptists outnumber all other denominations combined. When one adds that these Baptists have strong denominational convictions, one realizes that Baptists and institutions under Baptist control can reach them much more easily and quickly than others. For this reason we have here a great Baptist responsibility and opportunity. And it is not out of place to add that if this opportunity is not met the leadership of the people, and soon the people themselves, will be lost to our denomination.

The Strategic Position of Carson-Newman

Carson and Newman holds the strategic position as far as Baptist educational endeavor goes. It is the most accessible of all the colleges to the people of this section and to the system of home mission mountain schools maintained by Southern Baptists, supplying them with a large number of teachers and receiving from them a large number of students. Carson and Newman College because of its central location, its history and the place it holds in the hearts of the people is the natural head and center of Baptist denominational work for the Southern Appalachian region.

The Splendid Student Body.

The splendid student body, the character of the work being done, the opportunity and pressing needs of the College make a strong impression on every one. It is in place to quote here the impressions of some of our most observant men.

Dr. MacArthur says: "It was my pleasure some months ago to spend a few days at Carson and Newman College, in Jefferson City, Tennessee. I delivered there a number of addresses to the students. They are a remarkably fine class

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

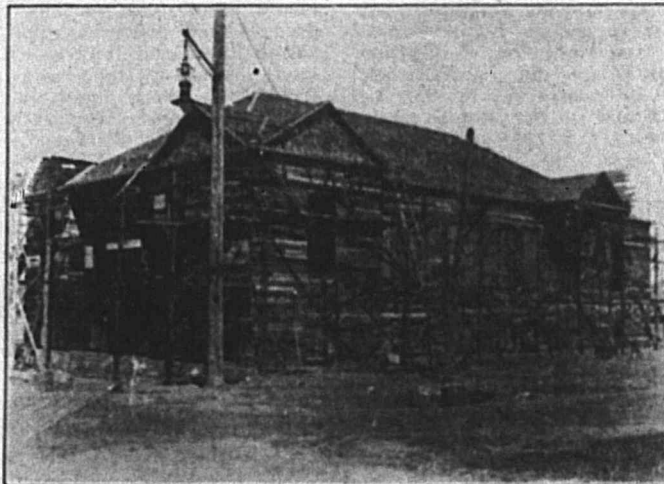
OUR PRICE FOR BOTH, \$2.00

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.



Not a dollar has been spent for labor. The pastor and members have done it all. Now their labor of love will count for nothing unless aid is given

One of the most significant movements in Southern Baptist history is that by which a loan fund of a million dollars is to be raised to help needy congregations in the building of houses of worship. In the July number of Home and Foreign Fields, Superintendent L. B. Warren tells of the "Baptist Liberty Loan Bond," by which hundreds of thousands of dollars may be invested to the advantage of the investors and to the glory of God.

IF WE BUT KNEW.

If we but knew that through the closing door
Some one we love would enter nevermore,
Would we not hasten with our richest store?

If we but knew!

If we but knew that from the market place
Soon we should miss some kind, familiar face,
Would our cold greetings not be touched with grace?

If we but knew!

Dear Jesus, patient, understanding, kind,
We are thy lost sheep in a winter wind,
Forgive us that we are so willful, blind,
Teach us to know!

Every Association in the State should give at least one hour at an important time to the consideration of woman's work. We expect their societies to cooperate fully with us in the matter of distribution of information and the raising of money, but we very often push their work off to an unfavorable time or inadequate place during the session of the Association. I am often asked to announce a meeting for them to be held in the grove or school house, or a corner of the church building. I think this is discourteous or at least not considerate on the part of the Association.

S. N. FITZPATRICK.

Lebanon, Tenn.

of students—earnest, intelligent and consecrated to their work. I do not know any college that is doing finer work with the resources at its command. One could not do better than make an investment for Christian education by generously supporting the noble work carried forward at Carson-Newman College."

President George E. Horr says of the students whom he met here: "They are of a fine type, and should be equal to the best things. There is no more important work in the world than the Christian education of such young people. If your equipment and resources could be made to match the fine manhood of the school there would be little left for you to desire."

Dr. Bustard, of Cleveland, Ohio, writes as follows: "On my visit to your institution about a year ago, I received nothing but the very best impression; your location is ideal both for health and beauty of scenery; the college curriculum was good, and tuition given at the lowest possible rates. I was pleased to find a fine faculty, a most intelligent and commendable body of students."

Conclusion.

The prospects of the College have never been brighter; the opportunities were never so great, but the growing opportunities necessitate a corresponding increase in equipment and endowment. The friends of the College and of Christian education should see to it that this great institution has equipment equal to its task.—Watchman-Examiner.

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 "Trust and Obedy" in the morning. Rev. J. T. Tippit preached at night. Nothing unusual.

Lockeland—Pastor W. R. Hill spoke on "Ministering," and "Blind Bartemaues Saved by Faith." Four additions. Fine congregations.

Judson Memorial—Pastor C. F. Clark spoke on "Elijah Fainting," and "The Place of Blessing." 119 in S. S.

Mission Chapel Good Will—C. A. McIlroy spoke at night on "An Exhortation to Gymnastic Training unto Godliness."

Grace—Pastor W. Rufus Beckett spoke on "The Third Commandment," and "The Third Beatitude." One profession; one addition; one restored. 182 in S. S.

Centennial—Pastor J. Henry DeLaney spoke on "Four Doors," and "What Think Ye of Christ?" 100 in S. S. Splendid Union. Meeting closed with ten additions; seven by baptism. Three by letter.

Grandview—Pastor J. F. Savell spoke to good congregations on "Our Covenant as It Affects Our Social Life," and "Children Showing Proper Esteem for Parents."

Seventh—Pastor C. L. Skinner spoke on "The River of God and Its Gladdening Streams," and "God's Character Different to What Many Think It Is." Two additions. Fine hot weather congregations. Good S. S. Union dismissed to attend memorial service of young Brother Carr at Carroll Street M. E. church.

North Nashville—Pastor Seigel B. Ogle spoke in the morning on "The Church and the World." At night Bro. Hurst supplied for the pastor, while he supplied for Dr. Gunn at the Central church. Good day.

Third—Pastor Creasman spoke on "The Guiding Hand of Jesus," and "Strength Everlasting." 151 in S. S. Good congregations.

Belmont—Pastor spoke at both hours. Normal day. 104 in S. S.

Christiana—Bro. Fitzpatrick closed a good meeting with Pastor M. E. Ward at Hale's Chapel.

KNOXVILLE.

Lonsdale—Pastor J. C. Shipe spoke on "Christians as Examples," and "The Care of Souls." 256 in S. S.

Paupaw Hall—Pastor, A. A. Haggard. S. G. Wells spoke on "The Gospel to All the World." 88 in S. S. \$8.52 for Missions.

Deaderick Ave.—Rev. C. B. Waller spoke on "Lengthening the Cords and Strengthening the Stakes," and "After Death, What?" 459 in S. S. A great day. Meeting closed.

Marble City—Frank West, Pastor. Rev. D. A. Webb spoke on John 3:16, and Rom. 5:1. 47 in S. S.

First, Chilhowie—W. A. Masterson, pastor, spoke on "Obedience" in the morning. B. Y. P. U. service in the evening. Closed a splendid meeting, with Alder Branch church. Seventeen baptisms.

Burlington—Pastor J. H. Ponder spoke on "The World's Greatest Memorial to Its Greatest Hero," and "The Germ of Sin and Its Fruitage of Death." 136 in S. S. Lord's Supper observed. Large crowds.

Central of Fountain City—Pastor A. F. Mahan spoke on "Conscience," and "The Two Ways." 181 in S. S. One baptized. One by letter.

Mt. Olive—Pastor Wm. H. Fitzgerald spoke on "The Love that Serves." 146 in S. S.

Euclid Ave.—Pastor W. M. Griffith spoke on "The Offering of Christ the World's Greatest Blessing," and "The First Murder." 207 in S. S.

Belle Ave.—U. S. Thomas, pastor. Rev. Jesse Hyde spoke. Illustrated sermon for combined S. S. and church service, in morning. Night subject, "Hitching Yourself to the Chariot of Opportunity." This was a special sermon to the B. Y. P. U. 497 in S. S. Three by letter. Large congregations.

Grove City—Pastor, J. F. Williams. Rev. J. R. Hazlewood spoke at both hours. 149 in S. S. 45 professions to date. Meeting continues with increased interest.

Gillespie Ave.—Pastor David M. Livingston spoke on "Where Are the Nine?" and "The Fear of Man." Special mission offering, \$23.

Calvary—S. C. Grigsby, pastor. W. E. Young spoke on John 10:9, and "Perils of the City." 105 in S. S.

First—Len G. Broughton, pastor. A. I. Foster spoke in the morning. 342 in S. S.

Immanuel—Pastor A. R. Pedigo spoke on "Overcoming Faith," and "Doubting Faith." 168 in S. S.

Smithwood—Pastor J. E. Winkler spoke on Isa. 52:1, and Rom. 13:11. 116 in S. S.

Oakwood—Pastor Wm. D. Hutton spoke on Heb. 12:1, and Eph. 5:16. 212 in S. S.

Lincoln Park—Pastor T. E. Elgin spoke on "Steadfastness in the Doctrines," and "Manifestation of Spirit of Christ." 155 in S. S. 12 baptized. One by letter.

Island Home—Pastor J. L. Dance spoke on "Some Things a Church Should Stand For and By," and "Whom I Owe." 358 in S. S.

Mountain View—Pastor W. C. McNeely spoke on Job. 14:10, and John 15:26. 165 in S. S. One by letter.

Andersonville—Rev. L. A. Hurst spoke in the morning on "How Have a Strong Church." 76 in S. S. One by letter.

Broadway—Lloyd T. Wilson, pastor, spoke on "The Death of Christ," and "Considering Our Ways." Two by letter.

Third Creek—Pastor Geo. M. Reeves spoke on "The Great Commission," and "The Duty of Man." 166 in S. S.

Prospect—Pastor A. D. Langston spoke on "The Open Door," and "Bear Ye One Another's Burdens." 95 in S. S. Good Union.

MEMPHIS.

McLemore Ave.—Pastor Roswell Davis spoke at both hours. 123 in S. S. Three additions by letter. Two conversions.

South Memphis—Pastor Jasper R. Burk spoke at both hours to good congregations. 92 in S. S.

Seventh Street—Pastor S. A. Wilkinson spoke at both hours. 180 in S. S.

Boulevard—Pastor T. N. Hale spoke on "Watch," and "The Cry of God's People." One profession. One addition.

Normal—Bro. C. L. Owen spoke at both hours. Pastor Wetson away in a meeting.

Bellevue—Pastor R. M. Inlow spoke to fine summer audiences. One by letter. Good S. S., 216 present.

Highland Heights—Good services. Pastor spoke on "Loyalty," and "God's Selective Draft." Unusually good audiences. Fine attention. Good S. S.

Calvary—Pastor spoke on "Christ Dignifying Service," and "Show Us the Fathers." Good S. S. Good audiences. Please pray for our coming meeting Sept. 16. Dr. Wolf will do the preaching.

Rowan—Pastor J. E. Eoff spoke at both hours. 72 in S. S.

Temple—Pastor J. Carl McCoy spoke on "The Test that Tells," and "So Great a Salvation." Fine Union. 182 in S. S. Good congregations. One for baptism.

Forest Hill—Pastor S. B. Myers spoke to splendid congregations. Good S. S.

First—Pastor Boone spoke at both hours. "The One Service" was introduced at the morning hour, many expressions of approval. 305 in S. S.

CHATTANOOGA.

North Chattanooga—Pastor D. E. Blalock spoke on "Saved by Grace," and "God's Love for the Sinner." 130

THE MASTER PREACHER

A STUDY OF THE HOMILETICS OF JESUS.

Albert R. Bond, A.M., D.D.,

Editor of the Baptist and Reflector.

A Book for Every Preacher and Sunday School Worker.

"The author has produced a masterpiece as to the preaching of Jesus. The thought moves along the line of His preparation, audiences, themes, rhetorical forms, parables, miracles, personal delivery, simplicity and originality with dramatic power, His authoritativeness, and above all His messianic consciousness as the source of His marvelous preaching power. No student of the life of Christ can afford to be without this volume, which emphasizes facts not duly appreciated."

8 vo., 320 pages, handsomely printed on antique paper, and durably bound in full cloth, stamped in gold. Price, 75c. net.

ORDER NOW.

BAPTIST AND REFLECTOR,

Nashville, Tennessee.

in S. S. Fine Unions. Four requests for prayer. Two baptized.

Central—Pastor E. L. Grace spoke on "The Permanence of the Unseen." 189 in S. S. No night service.

St. Elmo—Pastor Oscar D. Fleming spoke on "The Church the Christian's Home," and "Fishers of Men."

Alton Park—Pastor J. W. Wood spoke on "The Church that Prayed." 111 in S. S. Many on vacation. Very good Unions. Night subject, "The More Excellent Way." Large congregation at night.

Woodland Park—Rev. W. E. Davis of East Lake spoke at the morning hour. Pastor spoke at night on "All good to the Christian." Very good day.

Tabernacle—Rev. J. B. Phillips spoke on "The Need of Seeing Jesus." The night service was a welcome one to the pastor, who has just returned from his vacation. Six additions. 312 in S. S. Tent meeting begins this week with Rev. T. W. Calloway preaching.

Highland Park—Pastor Keese spoke on "Absent Thomas," and "The Young Man Who Disappoints His Future." Two additions. 234 in S. S. Good Union.

Birchwood—A revival has been in progress three weeks. The church has been greatly revived. Twelve received by experience; ten baptized. The meeting will go on one more week. C. E. Sprague is preaching.

East Chattanooga—Pastor J. N. Bull spoke on "Is Christ in the Church of the Present Day?" and "Hurrying at the Lord's Business." 129 in S. S.

Ridgedale—Rev. G. A. Chunn spoke on "A Wonderful Day," and "Lost Opportunities." 132 in S. S. Three forward for prayer. One profession. Good congregations. Pastor Johnson away on vacation.

Etowah—Bro. Singleton spoke to the soldier boys in the morning. A very spiritual service. Crowded house. Good S. S. 233 present. Bro. P. L. Amos elected superintendent.

Columbia—(Second)—Pastor W. S. Yarbrough spoke on "Running Successfully in Life's Great Race." The Ladies' Aid are to give an ice cream supper Saturday night, Aug. 11, for the benefit of the church.

Goodlettsville—Finest crowds during year, with one splendid addition. Several others in sight. I am greatly encouraged.—J. T. Oakley.

Erin—President James T. Warren of Hall-Moody Institute, spoke in the morning on "Christian Education," and in the evening on "Possibilities of the B. Y. P. U." Instructive and stirring addresses. Pastor O. C. Peyton goes this week to assist Rev. J. R. Hunt in a meeting at Dotsonville, Montgomery County. The prayers of God's people are earnestly requested. Pastor Peyton feels clearly led of the Lord to accept the unanimous and hearty call to be pastor (full time) at Pembroke, Ky.

Coal Creek—Pastor D. W. Lindsay spoke on "Signs of the Times," and "Intermediate State." Five baptized. 95 in S. S.

FIELD NOTES.

Cleveland (First)—Pastor J. A. Carmack held funeral of Mrs. Martha Barnes, a very faithful member of our church Tuesday, using as a text, "Precious in the Sight of the Lord is the Death of His Saints."

From Cleveland to Knoxville on the train enjoyed listening to Dr. Spencer Tunnell of Morristown, give some suggestions on a lecture he has on "Nature's Miracles," based on the text, "We Have Eyes and See Not." To my mind the lecture is an eye-opener.

Knoxville—Deaderick Avenue.—No pastor. Dr. C. B. Waller is in a meeting. Thursday evening had the privilege of leading the opening prayer, and hearing Dr. Waller deliver a very strong sermon on "To Whom Shall We Go?" Bro. Waller's message had the sweet spirit of other days and the service was sweet and good.

Spent the night with Mr. and Mrs. J. P. Culvahouse and enjoyed dinner Friday at the hands of Revs. W. W. Bailey and L. A. Hurst.

Baptist and Reflector and book work only reasonable.

Saturday finds me at Zion Chapel, near Louisville, Tenn., to assist in a meeting with Rev. J. W. Holder. He has been pastor for nearly five years, but he resigns Sunday, and Rev. J. H. Grubb is called. Good services Saturday and Sunday. Meeting continues indefinitely.

The hospitality and kindness of the brethren and sisters in my work is greatly appreciated.

I am ready to serve you.

R. D. CECIL.

Cleveland, Tenn.

WHAT DOES THIS SCRIPTURE MEAN?

"In the days of those kinds shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be felt to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof is sure." Dan. 2:44, 45.

Must we understand that the kingdom here spoken of has already been set up on the earth by the God of heaven, or is it still being cut out of the mountain of people without hands, preparatory to being set up in the world, where it will break in pieces and consume all other kingdoms and powers of the world?

Many Bible teachers claim, that the God of heaven established this stone kingdom on the earth during the days of the Roman kings, when Jesus the Christ came and preached, that the kingdom of heaven was at hand, according to Isaiah's prophecy which says "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with justice and righteousness from henceforth forever." Isaiah 9:6, 7.

This prophecy of Isaiah shows, that Jesus the Son of God is the person through whom the kingdom of heaven shall be established on the earth forever, but His coming in humiliation and suffering for the sins of this world, fails to fulfill some points necessary to establish the kingdom spoken of by David. For instance, the kingdom which the God of heaven shall set up, will break in pieces and consume all human governments in its establishment on the earth.

And it has now been more than nineteen hundred years since Jesus died and rose again, and not one single human kingdom has been destroyed by Christ, and the subjects of His kingdom die nearly as fast from the world, as they are gathered into His kingdom.

Therefore it is clear to my mind, that the kingdom spoken of by Daniel and Isaiah has never yet been set up and established in the world.

Then the question arises, what did Jesus Christ mean when He said, the kingdom of heaven is at hand, and that people enter in it? "Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and break them in pieces." Dan. 2:34.

This stone being cut out without hands, evidently refers to the building of the kingdom of heaven, which Jesus Christ has been cutting out from the mountain of people, ever since He began to preach that the kingdom of heaven was at hand and when He shall have end out, and translated enough subjects into His kingdom to fill the whole earth, He will then set up and establish the kingdom in the world forever, breaking in pieces and consuming all human kingdoms, because there will not be found any place for them to exist.

The spirits of penitent believers in Jesus Christ, are made subjects of His kingdom here in this present life, and are being gathered in heaven through the death of their bodies, and this will continue until enough subjects are mobilized to fill all the earth. Then Christ will bring them back to the earth and resurrect their bodies from the graves, and they will then smite the iron and clay kingdoms, breaking them in pieces and consuming all human power and authority in the establishment of the kingdom of heaven.

Because of the fact, that only a man's spirit can be born again, and enter into the kingdom of God while he lives this life, causes many different views of the present nature and state of the kingdom. Jesus said, my kingdom is not of this world, that it cometh not with observation, that no one can say it is here or there at any place, that it is not now from hence, that it is within the people, that it is not meat and drink, but joy and peace in the Spirit, that no one can enter into it except by the new birth, that which is born of the Spirit is the spirit of man, that His disciples should pray for it to come. While Paul said: Flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption, and that God delivers us from the power of darkness and translates us into the kingdom of His dear Son. All such expressions as these show conclusively, that the kingdom of God is spiritual in nature and invisible to natural eyes; therefore only our spirits can enter into it while we live in this present life—our bodies must go down in death, and be translated from the grave into kingdom of heaven through the resurrection; except the bodies of the saints who shall be living on the earth at the time of the resurrection from the dead, they will be changed in the twinkling of an eye and carried into the kingdom then. Many people have thought all along that Jesus Christ did establish some sort of a physical, visible kingdom while He was on earth, but there being no positive scripture proof to that effect, they have vainly tried to organize one out of His churches in some way. Some seem to imagine, that all churches are one big, universal church which they call the spiritual kingdom of God; when all should know that a spiritual organization cannot be made out of physical churches. Others seem to think, this big, universal church-kingdom is composed only of their denomination of churches, and, basing their authority for such an organization on the prophecy of Daniel, they claim the right to break in pieces and consume all political powers, and in regard to entering the church, because the church and

Now Everybody can Make Ice Cream

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

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

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

10 cents each at any grocer's or general store.
The Genesee Pure Food Co., Le Roy, N. Y.

kingdom is the same institution, hence the idea that the same process which saves a person makes him a member of the church.

Do not know how many different views of the kingdom are held, but they all seem to be based on some kind of connection with the church, which is a body of physical people at a certain place, they are material, visible, and temporal, which are not the characteristics of the kingdom of heaven.

It seems to me, that the kingdom of God, and the church of God are two distinct institutions of our Lord. Our spirits are regenerated and born or translated from the power of darkness into the kingdom of God's dear Son. Our bodies remaining subject to sin and death, same as they were before the spirit was translated into the kingdom. But the renewed spirit should lead its body to be baptized into the body of Christ's people, which is His church.

From this view, we can see that all regenerated people are actually born into the kingdom of God before and without any reference to a church or denomination. God puts people into His kingdom without hands of man, but He has them baptized into His church with the hands of man. The first act is spiritual and must be performed by the Spirit, the second is physical and must be done by man.

I. H. OSMENT.

"A DANCING CHURCH" (?)

There are none such among Baptists, I reckon, at least I hope not, especially in Tennessee. But, in opening up my cabinet of "curios" yesterday, I happened upon two interesting "specimens," which are worth looking at, as throwing a ray or two of light on the above question. One is a historic "fragment" I gathered some years ago from the literary remains of that pioneer veteran and father, Elder William A. Keen, of the Holston Association. It is an advisory letter to members of a dancing church in another State. Some years before the writing of the letter said church was in a prosperous condition. Father Keen had held a meeting in which there were 200 professions and 126 additions to the church. But the church, it seems, had fallen into a state of spiritual declension, and the sober members, the faithful "few," make request for the "advisory letter," which, in part, is as follows:

"There were no dancing Baptists in the church then (when I was with you.) Which one of your pastors taught them this refined-society improvement in godliness? Are they waiting for the coming of their Lord? Or, are they 'eating and drinking with the drunken?' If the latter, then their Lord will 'cut them asunder' and assign them their portion with the 'hypocrite and the unbeliever.' Our Lord gave us a command to 'watch and pray,' but no command to dance. Our Lord said, 'deny thyself, take up thy cross and follow me.' But you can't follow Jesus in the dance, for He never danced. Jesus Christ and the man 'sent from God whose name was John' fulfilled 'all righteousness,' but they did not dance. A giddy girl danced, to the pleasing of a wicked man, and John the Baptist, the man 'sent from God,' lost his head on account of the dancing performance. We are commanded to 'love as brethren, to be of the same mind one toward another, to be of one mind, and to be courteous.' Then, if one part of the

church dances, the other part must also dance. If the young won't give up the dance, the old must join in. Think of the grave men and the dignified matrons of the church wheeling in the dance! The elders with the youngsters, of both sexes and all ages, dancing together! Only think of it—a venerable deacon in the waltz with the giddy girl! Think of it! True, the Bible says, 'be not conformed to this world,' and the church is to be of 'one mind,' with the pastor as an example and guide. Behold the spectacle, then, of the whole church, with the pastor as prompter, all whirling and shouting, 'On with the dance! Let joy be unconfined!'"

The other "specimen" I show you is a question put to the humorist Baptist preacher, Robert J. Burdette, and his answer to the same. "Can Christians dance? Yes, if they want to, and can afford to. But can they afford to? Yes, Christians (?) dance—if you can't live without it. Join hands with Salome, Herodias, and Herod, and circle to the left. But don't be surprised if you are taken for a goat. That is the side they are on."

J. J. BURNETT.

Jefferson, City, Tenn.

A WORD TO THE DISCONTENTED.

That fat woman wants to get thin; the thin woman longs to gain fat.

The farmer looks forward to the time when he can afford to quit hard work and move to town and take life easy; the city man hopes for the time when he can retire to the quiet of the country.

A multimillionaire declares that the rich are not as well off as the poor, who have not such heavy responsibilities to worry them. And every poor man believes exactly the opposite.

It is a deep question? No; hardly skindeep. The commonplace truth is that nearly every one of us is more or less dissatisfied with his lot and jealously thinks the other fellow has the best of it. The world always seems just a little brighter and better most anywhere than on the spot you occupy just now.

It is because we are incurably restless and dissatisfied. And it is well that we are. If the rich were content they would keep all their omney; but they spend and spend, seeking happiness, and that's how the rest of us get a chance at it. Most of us work and work, to get some money to be happy with, and that's how the world's work gets done.

We of this country are said to be the most discontented people on earth. Maybe that is why we are the most energetic and progressive. If we were contented, advancement would cease.—Ex.

WE'RE ALL SOLDIERS NOW.

Many organizations are springing up in all parts of the country to do relief work. Often, they are working at cross purposes and endless delay and confusion results.

The Woman's Home Companion has started a department for the exchange of patriotic ideas. Our readers might be interested in knowing that all inquiries about organization or anything else dealing with war service will be answered speedily and helpfully by Anna Steele Richardson, who has been placed in charge of this department by the Woman's Home Companion. Its purpose is to help the people of America get together, because men and women alike, we're all soldiers now.

Woman's Missionary Union

OFFICERS

MRS. AVERY CARTER, *President*,
1706 Blair Boulevard, Nashville.
MRS. R. S. C. BERRY, *Vice-President*
East Tennessee, Morristown.
MRS. ALEX F. BURNLEY, *Vice-President*
Middle Tennessee, Columbia.
MRS. T. L. MARTIN, *Vice-President*
West Tennessee, Stanton.
MRS. J. T. ALTMAN, *Treasurer*,
1534 McGavock Street, Nashville.
MISS MARGARET BUCHANAN, *Cor-*
responding Secretary, 161 Eighth Ave.,
N., Nashville.
MRS. CHARLES FISHER, *Recording Sec-*
retary, 717 Fatherland Street, Nashville.

MISS MARGARET BUCHANAN, *Edit-*
or, 161 Eighth Ave., N., Nashville.
MRS. C. D. CREASMAN, *Y. W. A. and*
G. A. Secretary, 906 Monroe Street,
Nashville.
MRS. JOHN GUPTON, *R. A. and Sun-*
beam Secy., McKennie Ave., Nashville.
MISS LAURA POWERS, *College Cor-*
respondent, 1514 Henrietta Avenue,
Knoxville.
MRS. T. L. LANDRESS, *Mission Study*
Chairman, 1007 East Eighth Street,
Chattanooga.
MRS. HARVEY EAGAN, *Personal Ser-*
vice Chairman, Franklin.

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

FIELD NOTES.

July 25 was spent with the Bledsoe W. M. U. in their quarterly meeting at Hopewell church ten miles from Gallatin. Five societies were represented and a good local attendance. I was impressed with the large number of young women in the meeting. The country church society should see to it that the young women and girls are given a place to work; if not in an organization of their own, then in a circle of the W. M. S. having their own chairman, and alternating with the older women in conducting the programs, infusing new blood, and thus new life into the work.

Miss Geneva Carr directed the meeting. Mrs. P. F. Burnley, the secretary-treasurer, was in her place. A young preacher, Bro. Claud Ramsey, led the devotional half-hour, bringing a message from the book of Ruth. Miss Jessie Littleton, in her welcome, not only made us feel good to be there, but brought information and inspiration to women workers. Miss Florence Fernandes sang for us, also for Brother Ramsey and his friend.

Mrs. John Oglesby of Hartsville, made a splendid talk in reporting for her society at Hartsville. Miss Minnie Dodd, a student Volunteer of the M. E. church, who has been in Scarritt Training School, led a very helpful devotional after lunch. Your secretary spoke on our work, particularly the local society needs and methods, and in response to queries something of our Training School and Hospital, and urging a special effort for State Missions this last quarter of our state year. I had to leave early in order to make my next engagement. The lunch and social hour were both enjoyed by all.

Shelbyville was hostess to the joint meeting of the W. M. U. and Sunday school meeting of Duck River Association. The meeting was well under way when I reached the church. Miss Agnes Whipple was in the chair. We were honored with the presence of a number of the brethren, because of the combined meeting, and they were given a chance to talk, and several responded.

The program was mainly on the theme, "Personal Service." But the charm of the day's work was the variety given by the work of the Sunbeams and Girls' Auxiliaries. The demonstration by the Shelbyville Sunbeams, directed by Mrs. G. P. Stewart was splendid. The children gave a model program, the president of the band leading the pianist, a child, the group of twelve children each taking part. The demonstration showed Mrs.

Stewart was an expert in child training. The readings by Clarice Tune, president of Shelbyville G. A., and Violet Ward, president of Tullahoma G. A., were beautifully rendered. Master White, son of the pastor, led the afternoon devotional. The papers on "Sacrificial Giving," by Mrs. C. A. Ladd, and on "Training Future Leaders," by Mrs. John Osborn, were very good indeed.

Your secretary was given a place on the program. The lunch served in the church was all any one could ask. I am sure we will all want to go to Shelbyville again. The next quarterly meeting will be with Decherd church. The attendance and reports were good.—M. B.

A SOLILOQUY ON MISSIONS.

How much shall I give this year to Missions? A Los Angeles leaflet gives in answer "A Little Argument With Myself" as follows: (1) If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields. (2) If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution. (3) If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!" (4) If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? Resolved, I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.—Ex.

SPIRITUAL MATHEMATICS.

A mistake too often made in our thought of our church activities is to attempt to estimate spiritual values in terms of material things. We try to apply ordinary laws and processes of mathematics where they were never intended to apply. The multiplication table, inerrant as it is in all matters of physical and material things, breaks down when we use it to calculate spiritual forces.

To state the same fact in another way, in our spiritual calculations there enters a term which has not yet been reduced to the laws of ordinary mathematics and that term is the Infinite. We cannot estimate spiritual values without taking into account the presence and influence of God upon it and God is Infinite. In all natural things two and two make four but if one of those two is God then two and one do not make three, but even holding it to our usual mathematical forms of two plus God makes Infinity, and that is more than three.

Many of the discouragements of our church life especially during the summer season in many churches would be less discouraging if we kept this fact in mind. A congregation of twenty-five plus Infinity is, even according to our ordinary mathematical calculation exactly equal to a congregation of five hundred plus Infinity, in other words

if God is present in a congregation of twenty-five the spiritual power is exactly the same as that of the congregation of five hundred in which God is also present. Moreover if the congregation of five hundred is without God, there is no mathematical comparison between that five hundred and twenty-five plus Infinity. The same truth applies to the Bible School, the prayer meeting and all other gatherings of the church. The power of God is not limited in its work by the size of the congregation or the number of attendants at the prayer meeting.

The truth just expressed in mathematical terms has various illustration in real life. Jesus apparently had a congregation of five when he called Peter, James, John and Andrew out of the congregation to be his disciples. He preached to many multitudes without having one thousandth part of the real success that he achieves on that day when he found these fishermen in their boats on the lake and called them to follow him. The story is well known of the Scotch preacher who, at the close of his sermon, was utterly discouraged and ready to resign his charge but who found soon afterward that a boy had been moved by his sermon to surrender his life to Christ. That boy was John Moffett, the great missionary to Africa. That conversion meant more to the spread of the Kingdom of God in the world than many thousand ordinary converts. It was the case of one disciple plus God's special blessing outreaching in value to that of multitudes who for some inscrutable reason are not called of God and equipped by him for some special service. The influences that brought Finney and Moody and Sunday to become great powers in the Christian world are not to be measured by any ordinary rules or standards. Every where and always the touch of God's spirit introduces an element that is incapable of definite and exact classification.

If the church will understand clearly and forcibly this truth it will never allow itself to become discouraged or to feel that because of small numbers and lack of enthusiasm that goes with multitudes there is therefore lack of power or that it is hopeless and useless to struggle on against seemingly insurmountable barriers. So often has the Divine blessing been given to a prayer meeting or a preaching service where only a dozen or less are gathered together that it would seem that we might always under all circumstances enter the house of God with faith and even with expectancy. The prayer that is offered is not heard for our much speaking nor for the number of individuals who offer the prayers of the prayer-meeting. The power of prayer seems to be absolutely independent of all mathematical forms and laws. Scientists tell us that they can weigh a sunbeam, that is they can measure the imprint of the ray of light upon their delicate instruments. But no instrument is yet invented that can measure the influence of a Christian soul or a word spoken by a devout follower of Christ upon the heart and life of another. God has his own laws for spiritual things, laws that we have not yet discovered, but we do know for our comfort and encouragement that those laws are effective regardless of the size of congregations. The history and experience of the church enable us to enter upon a series of summer services in all of our churches with the knowledge that

WHY DON'T YOU SMILE?

Are you melancholy and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Adv.

HUSBAND SAVED HIS WIFE

Stopped Most Terrible Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Denison, Texas. — "After my little girl was born two years ago I began suffering with female trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would almost burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's step-sister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.



If you are suffering from any form of female ills, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

God is able and willing, even anxious to pour out a blessing greater than we are able to receive. Let there be no discouragement in any of our churches this summer. Two or three persons together with God are greater than all of the forces that are opposing the Kingdom of God in your community.—Zion's Advocate.

WHAT SHOULD THE PRAYER MEETING BE?

In my opinion this mid-week meeting should be the very center and heart life of the church. People should gather because they are burdened for the souls of men, and for individual men, and they alone can find peace through prayer. They should gather because the church has problems and the wisdom of God is to be secured through prayer; and again because the Kingdom of God is to be advanced in our day, and if we are to be used in aiding the advance, we must be fully surrendered, that there may be no hinderance to the power of God working in and through us, and this surrender must come through prayer. Change the character of this meeting, and the lives of many individuals will be changed. Change the lives of many individuals and the character of the church will be changed, and it will once again become a praying church. Change the character of the church, and it will change the character of the world. Then men shall know the binding obligation of Matthew 22:37-40.—Henry P. Crowell, President Quaker Oats Company, Chicago, in The Presbyterian Examiner.

An Irishman was telling his friend of a narrow escape in the war. The Irishman said: "The bullet went in me chest and came out me back."

"But," said the other friend, "It would go through your heart and kill you." "Me heart was in me mouth at the time," said the Irishman.

Addressing a political gathering the other day, a speaker gave his hearers a touch of the pathetic. "I miss," he said brushing away a tear, "I miss many of the old faces I used to shake hands with."

Freckles

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

Editorial

ADVENTURE IN GOOD GOVERNMENT.

The Kingdom of Judah had suffered the scourge of the reigns of two evil kings. Religion had degenerated, heathen customs had been imported, the social and religious practices had become evil almost beyond mention. Upon the death of Amon young Josiah was placed upon the throne. His reign sharply contrasts with that of former kings and he was destined to be the most worthy ruler since David.

An Early Choice of a Great Program.

Josiah was only eight years old when he came to the throne. Our brief insight into his boyhood shows that his purposes had been turned into the right, for "he did that which was right in the eyes of Jehovah and walked in the ways of David, his father, and turned not aside to the right nor to the left." His early choice of right conduct may probably be the result of his mother's training. His very name, Josiah, "Jehovah supports," would suggest that his mother sought to indicate by his name the fact of her reliance upon God. Hebrew mothers sought to distinguish their children by names that would indicate their future character. While still in early youth he gave definite attention to religion for "he began to seek after the God of David, his father." Even today an old-time lie has great favor, namely: that it is necessary for a boy to pass through a period of sowing wild oats before he may be expected to settle down. Modern investigation has shown that the period of youth is the most vital and productive in the matter of decisions for life. The age of conversion or the definite acceptance of religious motives as a rule falls within this period of youth or adolescence. Josiah made the early choice for a great program in his personal life, and hence for his kingdom. The choice of life's ideals is often made in this tender period. To think that the boy or girl in the teen age cannot be reached with the holy ambitions or may not determine the course of life is to fail to understand this wonderful period.

Religion and Government.

Baptists do not believe in the organic union of church and State. They have contended for the right of entire liberty, but this does not deny to them the right to demand that government should conform to the social, civic and economic demands of religion. There can be no sane government, in which the equity of every man shall be observed and where the poor may have equal liberty with the rich, unless there is the religious sanction and motive for government. The Old Testament traces the history of God's hand in the government of Israel, and that hand should be no less distinctly recognized in modern governments. Set to the task of their own selfish aims, stirred with the ambitions of their own sordid greed, careless of the appeals of the oppressed, leaders in governments often separate their programs as far as possible from anything religious. Fundamental impulse of man is religious. His religion not only has its heavenly relationship, but also its earthly. Indeed only as the earthly relationship is stressed and men declare their love for God through their service for men, can we at all be sure that the heavenly relationships exists. Josiah began his social and economic reform with a new religious program. The worship of strange Gods was forbidden and their shrines and idols were destroyed. Today men need to be recalled to their sense of obligation to God and dependence upon Him even in affairs of government. It ought to be true that in America no man should have the right to assist in legislation for others who was not himself a good man.

The Popular Offering.

The house of God had been allowed to fall into decay. There seems to have been a movement on the part of the people toward restoration of the ancient glory of the house of God, hence they came from all parts of the country with their gifts of money. Workmen were chosen and the work of restoration was set forward. Real piety will care for the prosperity of the house of God. Men may worship God in the open air and God cannot be confined to a house made with hands, but men are so constituted that their thoughts localize about places. Hence they should see to it that they have their churches equipped to their needs and equal in to their own homes. The example of Josiah might well be followed by men of

today. He shows that early choice of God, the appreciation of the fundamental place of religion in all life, zeal against unholy religious practices, and recognition that the common people must have part in every great social or religious movement, and that popular leadership counts for much in any great reformation. Josiah was not content to let others do all the work, nor was he so egotistical as to think that he alone could accomplish all. King and people must co-operate. Preacher and church must have a common cause. Leader and people must be moved by a common motive. But back of it all must be the unflinching confidence in God as the leader and helper in every good cause.

THE MINISTRY OF HEALING.

The ministry of healing is a distinct contribution of Christianity. In the history of civilization one discovers that no competent school in the art of healing has existed outside of countries dominated by Christian influences. It was not until Christianity had become a prominent factor in civilization that the care for the body became effective. The study of medicine is a by-product of Christianity. It would be interesting for us to sketch the course of the healing art, but our purpose here carries us along a different line of thought.

The cry of personal need brought forth Jesus' power for miracles. Out of his 34 recorded miracles all but eight are classed as miracles of healing, including in this class the three instances of raising the dead. We see how large a place Jesus gave to the physical need of man. His attitude toward selfish, bigoted Pharisees was far removed from his tenderness toward the poor and suffering. The Gospels present His unflinching readiness to help the afflicted, no record being given of His failure to respond to real need. His reluctance to grant the request of the Syrophenician mother was in order to elicit her expression of great faith. A captious censure from a critic led Him to justify His fellowship with the publicans and sinners with the illustration of the physician and his company. Jesus was often wearied from much preaching and teaching and from the long journeys, but He was never too tired to heal the sick and to cast out demons. His hours of retirement for rest were often broken by the crowds, but there was no rebuke for the intrusion nor fretful words. While He refused to parade His power of miracles He never turned aside from the call of need.

The Baptists of Tennessee have pledged their co-operation in the magnificent project of the Baptist Memorial Hospital. The State Convention has pledged itself to raise \$10,000 a year for five years for the Charity Department of the Hospital. So far only \$500 has been given to redeem this pledge for this year. The month of August is the time to make offerings for the Hospital. Unless the churches respond nobly at this time the pledge cannot be met. In this day when the appeal of the needy is so insistent and the response of many hands is so cordial, there need be no occasion to offer an apology for the Hospital work. Not only from sense of duty toward the suffering, but as an opportunity to secure larger influence, should the Baptists count their Hospital as a great denominational asset. As has often been remarked, the Hospital work of the Roman Catholics has been a chief factor in creating a favorable attention toward them. We call attention to two splendid articles in this issue concerning the Hospital. Remember that the Hospital is not a private enterprise, but is a denominational institution. So far there has not been the close connection between the Hospital and the churches, because the churches have not put into it sufficient personal interest and monetary sacrifices as to bind the churches and the Hospital closer together. In the plan for the wing of the Hospital there will be abundant opportunity for the churches to show their loyalty. Remember that this month is the regular schedule time to give to the Hospital.

TRIP NOTES.

The Duck River W. M. U. and Sunday School Convention was royally entertained by the Shelbyville church July 26-27. I had the privilege of preaching the sermon on Thursday night. The reports from the fields showed that these two organizations have caught a vision of energetic service. I enjoyed the hospitality of Mr. and Mrs. Eustice Williams. From Shelbyville to Mountain City is a far jump; out of

the low lands to the hills is a great change. The Watauga Sunday School Convention was held July 27-29 at Doe Valley church, six miles from Mountain City. It was my first visit to the real mountains. I have always been interested in the Southern highlands and my introduction to this romantic section will leave a pleasant memory. In this particular valley the farms are well cultivated, the churches are active, the schools are well maintained and the people are energetic and up-to-date. When our mountain people become thoroughly co-operative in denominational affairs they will carry into the work something of the strength of the hills. Constantly my thoughts turned to that sublime text: "I will lift up mine eyes unto the mountains: from whence shall my help come." It was my pleasure to be in the homes of Mr. and Mrs. C. H. Lowe, Mr. and Mrs. S. A. Goodwin. I enjoyed courtesies from Rev. R. E. Grimsley, pastor of the Mountain City church.

The historic Concord Association met at Republican Grove church August 1-3. Officers elected: R. E. Jarman, Moderator; W. M. Freeman, Assistant Moderator; R. H. Henderson, Clerk; C. W. Baird, Treasurer. I had peculiar joy in attending this Association, because it was the Association which I attended as a boy as delegate from the Central Church, Nashville, and which I continued to attend until I became a pastor. A further distinction came to me from the fact that my grandfather, Rev. John Bond, was Clerk of this Association for about 25 years, and published, by the request of the Association, its history for its first 50 years. It was a splendid gathering and the speeches were quite good. A special feature was the strong emphasis given to the idea of tithing as God's financial plan.

I was privileged to look in for two days upon the work and pleasures of the Assembly at Ovoca. A write-up of the Assembly will occur later. Sunday morning I preached for the church at Tullahoma. I was mindful of the fact that Dr. Folk preached his last sermon there. I was in the home of Rev. and Mrs. P. Q. Cason, who have just closed their first year of services for this church. May their work be prosperous for many years.

THE CONVERTED DRAIN.

In the City of Nashville many years ago a small stream ran through the central part, dividing the business from one of the resident portions. Bridges spanned the street parts. Many have been the good times that I have spent with other boys in wading in this clear brooklet. But where once ran the brook now runs a street, and only those of long residence in the city know that Demombrem street once ran water, between Cherry street and the river. A great sewer now takes the water to the river, the channel being used. The boys' play stream has become the Covered Drain, into which is poured the refuse of the city.

Many a life has its Covered Drain. Until that portion of the city was raised by filling up the low places, each year the overflows from the river would come; the drain brought the back waters. Secret sins parallel this Covered Drain. The psalmist prayed for the cleansing from secret sins. The Chinese have a proverb that nothing is wrong until it is discovered. The fact that the drain is now covered does not destroy its pollution; that which was once a clear stream is now seething corruption. The fact that people may not see the inner faults of character does not prevent their existence.

The life with its covered drain is in danger. To deceive people into the belief that one is good and moral is not very difficult; the drain may still remain; though unseen. The time of uncovering may be delayed; it may not come in this world; though wrecks of fortune and reputation occur almost daily among men of high station, but with the covered sins; the day of days will reveal the inner life, whether polluted with sins or clean through the divine help. How much better it would be for the soul to lack the Covered Drain, if that channel be in constant use to hide faults, sins and deceptions.

THE LANGUAGE OF THE FACE.

The face speaks a language as distinct as the voice. It tells its life story to those who may read, and the number of readers is larger than one might suppose. Character indexes itself in the expression of the face. Emerson said, "we unconsciously become like those with whom we hold reverential converse." This is

true whether our companions be people of thoughts. Upon the face of the man of confirmed bad habits will be seen the impression of evil. A sharp contrast in appearance may often be observed in the man whose life has been devoted to wickedness and the face of that same man after he has lived a Christian for even a brief period. The cold, hard, grasping disposition of the man whose god is greed and whose ambition is gold, will show itself unconsciously, but forcibly in his face. Tenderness of heart will translate itself into eye and feature. There are some people who repel by their very looks, while the expressions of others is a constant invitation to friendliness and trust. You see some people whom you do not know and yet whom you would not trust at all. What does it all mean? It means that the inner life externalizes itself in the face, which speaks a language that cannot deceive. One may not control the natural features of the face, and one cannot be good looking at will, but one can speak a language of gentleness and helpfulness and goodness that people will recognize and appreciate. A scowl on the face speaks as loudly as a cross word. The face of the Christian should speak of the Christian graces that dwell in the heart and life. What does your face say? If you were to be judged only by the expression of your face, what would people think of you?

HOW FAR CAN YOU SEE?

"He is a far-sighted man"—such was the criticism upon a successful business man. The friend meant to say by this that the success had come because of the wisdom to see the conditions that would bring about future prosperity. He could see into the future, or at least we use such a term for business foresight. The remark calls forth the question, how far can you see? Many people wear glasses to correct natural defects in eyesight. Without them their vision would be often limited to close range. May it not be true that we should recognize that many can see but very close to them spiritually? How far is your spiritual horizon? Does the earth seem to meet the skies near you? Does some hill or cloud or sun shut off your vision and the far-reaching stretch of land? One should cultivate keen eyesight. You will recall that Edmund Dantes in the Count of Monte Christo was for many years confined to a dungeon, and that his eyesight became so acute that the darkness did not prevent him from distinguishing clearly minute articles. There should be with us an effort to cultivate spiritual vision. We should be able to see things near and things far. Some people can see only what is immediately associated with their own interests. Jesus Christ could see a lost world that stretched out to the ends of the earth and to the end of days.

INTELLIGENT STEWARDSHIP.

Stewardship is one of the key-words in modern church life. It is becoming recognized that what a man has, carries with it an obligation for its best use. Frequent calls will come for all sorts of help. There is great need for men to recognize that they should exercise intelligent stewardship in the matters of money, time and personal influence. God gave men a mind with the power of self initiative. They can do largely as they please. In the matter of money one should not indulge in indiscriminate giving. One should exercise intelligent stewardship in the matter of the most of opportunities in the matter of securing funds to expend. Stewardship has to do not only with the acquisition of properties, but also, and as vitally, with their distribution. To be intelligent in the matter of stewardship one must know something of God's word and then must know something of what God is doing in kingdom affairs today. Really to be intelligent in the matter of stewardship one must be a constant reader of those periodicals that deal with kingdom affairs. To know about missions one must read missionary literature; to know about the great movements of church life one must read the religious press. In this age of general information regarding world affairs the Christian cannot afford to be less active for intelligent stewardship in the matters that make for the progress of the kingdom.

Religious experience must be more than an echo of God's voice to the soul in the long ago. Day by day we should know His presence and obey His voice.

AGAIN.

We must remind you that we need the two dollars you are due us. It seems a small matter to you, no doubt, but multiply it by 2,000 and it becomes a matter of life and death to the Baptist and Reflector. Last week we sent out statements to those of our subscribers who are in arrears. We are sorry to say that the responses to these statements have been unusually small. What shall we do? Our bills must be met and we have no money with which to meet them. We do not know what more to do. We are helpless in your hands. Will you save the paper, or ruin it? We anxiously await your decision.

EDITORIAL BREVITIES

A religion that costs nothing does nothing.

To be truly gracious one needs to be filled with the Christian graces.

A congregation rarely gets more out of a sermon than the preacher puts in it.

Fing Kwo Chang is the new President of China. It is expected that he will be able to retain a strong hand in the new administration.

Paul knew how to accommodate himself to every situation. It is a splendid grace to be able to fit in, even when things are not pleasant.

We call attention to an error on another page in Dr. Henderson's title. He is not a reverend, though he can outpreach many of the preachers. We need more of his kind of lay preachers.

We are sorry to have missed the visit of Rev. and Mrs. J. H. Snow, of Dallas, Texas. They made the trip to Nashville in a Ford. They will be for some weeks visiting relatives and friends in East Tennessee.

"The preacher set to instruct and inspire the one organization which is commissioned and equipped to preserve to interpret and to proclaim to our times the book which has rightly been called the Word of God."

Russian leaders are making strong efforts to have the administration of the army taken out of politics and run upon strong military principles. If this should be done it would go far toward making the army efficient and forceful.

Dr. Austin Crouch, of Murfreesboro, has been elected President of the Baptist Encampment. Under his administration we expect the attendance next year to be even larger than that this year and that the program will afford instruction and entertainment.

Throughout the country there is great earnestness of emotion consequent to the notice for men to appear for examination for the Army. War is horrible and can be adequately met only as men and women rise to the heroism of self-sacrifice.

The Baptist Commonwealth of Philadelphia, has been purchased by the Watchman-Examiner of New York. We trust that the combination will mean a larger subscription list and a more loyal reading public for the paper. The Watchman-Examiner is one of our very strongest papers.

Kaiser Wilhelm makes another address to his people. He praises the soldiers for their heroism and declares his abiding confidence in the ultimate victory of Germany. He still declares that Germany is fighting a war of defense, although all the battles so far have been on foreign soil. It is easy to confuse terms to suit one's own desires.

"Jenny Lind once said to John Addington Symonds, 'I sing to God.' Coming as it did from her heart it was a fine expression." The great singer could touch hearts not only because of her great talent, but because she accepted the talent as a trust from God. Why should not each Christian do his work, of whatever kind or degree, unto God?

Russia is to have several battalions of women as soldiers. Military equipment will be provided for them and it is likely that the movement will gain great favor throughout the country. Such a spirit of patriotism ought to put a vim into the men.

Kingdom forces multiply, but the supreme agency by which the gospel is to get itself translated into life is the preaching of the gospel. God has ordained that through the foolishness of preaching men should be saved. This does not mean, however, through foolish preaching.

The Baptist World comes out in a new dress and reduced number of pages. This may be due to the high cost of materials for the paper, but we trust that it may be a temporary arrangement and that the former size may be soon restored. The World is one of the best exchanges that we get.

We give the glad hand to Drs. E. C. Dargan and Hight C. Moore, who have begun their new work with the Sunday School Board. Throughout the entire Southland we have noticed only commendations for this new advance in the work of the Sunday School Board.

"Honesty is the best policy. But he who acts with this principle only is not an honest man." There is a great truth in this statement. Motives for deeds should be deeper than mere practical judgment of policy. The true motive of action looks to the rightness of the deed rather than to its utilitarian value.

"A religious panacea which knows no consciousness of sin in the hearts of men, and offers for the heads of men no theory of sin, but sin's denial, has no healing for the hurt of the daughter of my people." When men get away from this fact they are away from the fundamental purposes of Jesus Christ. He said that He came into the world "to seek and save that which is lost." This lost condition is the result of sin.

How are you treating the vacation supply for your church? Do you take opportunity to stay at home or to visit some other church than your own because the pastor is away? Why not give to the visiting preacher a loyal and cordial hearing? Summer time religion should not take less account of the responsibilities of service than at any other times of the year.

Several counties in the central of Oklahoma have been disturbed by opposition to the selective draft. Groups of men have organized themselves into bands of outlaws which have resisted even to bloodshed the Federal authorities. It is the duty of every loyal citizen whatever may be his private convictions to submit to the organic expression of the will of the Nation.

The Associational season affords splendid opportunity for Christian fellowship. With real appreciation these gatherings may sing "Blest Be the Tie That Binds", for they are joined together with a common purpose so to interpret and project throughout the world the teachings of Jesus Christ as that men everywhere may enjoy the fraternity of the common life of Jesus Christ.

"Mr. and Mrs. Thomas Duke Morton request the honor of your presence at the marriage of their daughter, Elizabeth Virginia, to Reverend Arthur Hartwell Mahaffey, on Tuesday afternoon, August 14th, at one o'clock, Baptist church, Newton, Ala." Congratulations. Miss Morton is the accomplished niece of Mr. F. P. Provost, Vice President of the Baptist Publishing Company. Brother Mahaffey is pastor of the Newton, Alabama Baptist church.

The vote for the Constitutional Convention in Tennessee in the recent election was against holding this Convention. It is undoubtedly true that we need a new Constitution in Tennessee, but this is not the time to undertake a matter of so much importance. It is to be hoped that when the new Constitution is written that the friends of prohibition will see to it that there shall be no possibility of changing the present clause that would permit private manufacture of wines and liquor for home consumption, which would practically make it possible for every home in the State to be a private saloon.

The Home Page

A Short Story and Items of Interest in the Home.

SUNNY TENNESSEE IN VERSE.

Grantland Rice gives no advice in what he writes of Tennessee. He simply tells of Southern bells and how from home he once did roam. 'Tween you and me, his heart must be way back in Sunny Tennessee, because he sings:

"Is the sunshine any brighter
From the years that used to be?
Is the moonlight any softer
Down in Sunny Tennessee?
Are the song birds any sweeter,
As they warble to their mates?
Are the mountains any higher
Than they are in other states?
For you understand the feeling,
If you've ever had to roam,
The sky is always bluer
And the old-time friends seem truer,
When a fellow thinks of home.

"When the way I take is weary
Through the shadows of the years,
When the day has seen my sorrow
And the dark has known my fears,
Then I turn to you and whisper:
'O, the night has grown so deep—
Where I thought Fame's light was
Flaring
Only ghosts and shadows creep;
Can't you see I'm lonesome for you
Where the way of Fate is stark?
Won't you call me home, O Mother,
Call your boy in from the dark!"
—August American Magazine.

"THE BAD BASKET."

Little Ruth and Merriam were visiting at grandma's a few weeks ago and having the loveliest kind of a time. One morning, however, they had a quarrel—over nothing at all, really, but it was three long hours before the quarrel was patched up. In the meantime both little girls had cried and both of them had been very miserable. And although both of her little visitors had been rather naughty, grandma did not scold at all. When sunshine appeared again in the house, and the tears were wiped away and they had kissed one another and decided to "forget all about it," Ruth said: "I guess you think we've behaved dreadfully this morning, grandma. Mother would think so if she were here."

But grandma only laughed. "I wasn't thinking that at all," she said. "I was remembering the quarrels my little sister and I used to have when we were about as old as you and Merriam and what my mother used to do."

"Did you use to quarrel, too?" asked Merriam in surprise.

"Not very often, but as often as you and Ruth do and in very much the same way," smilingly said grandma.

"Well, what did your mother do?" questioned Ruth.

"As soon as we quarreled," answered grandma, "we had to go into the 'bad basket' and stay there till we made up."

"The bad basket?" exclaimed both little girls. "What was that?"

"The bad basket was an old clothes basket," said grandma, laughing. "At one end was a broomstick, and fastened on the broom was an old apron for a sail; and into that basket we had to stay till our 'boat' reached 'The Land of Good Little Children.' Then we could come back again. We couldn't take any toys with us. All our toys must stay outside the basket." Grandma smiled into the two pairs of dancing eyes fixed on hers.

"And, of course, very soon we began to laugh. There we were, facing one another, with nothing to play with, trying to keep on being cross; but we couldn't. One or the other would soon

laugh; and when you laugh, away goes the quarrel! Then out we would tumble and run to mother and say, 'Here we are back again,' and mother would pretend to be very much surprised, and she would say, 'So soon?' and then we'd all laugh and forget there ever had been any quarrel."

"That was lots of fun!" said Ruth, while Merriam leaned against grandma lovingly.

"Say, grandma," urged Merriam, "you write to mother, will you, and ask her to have a 'bad basket' for us when we go home."

"Have one here," said grandma. "I can find an old basket and an old apron and a broom, I'm sure." The children were delighted. The basket was rigged up; but, do you know grandma never sent them there during the whole visit, though they played in it time after time of their own accord.

When they started to quarrel, the very thought of the "bad basket" made them laugh, and they couldn't be "bad" long enough to be put into a basket.—Christian Observer.

SHE GAVE HERSELF.

A Highland widow, unable to pay the rent, was threatened with eviction. She set out one day with her only child to walk ten miles over the mountain to the home of friends who were able to help her. When she started, the weather was warm and bright, but on the mountain she was caught in a terrible snow-storm. She never reached her destination. She was found the next day at the summit of the pass, where the storm was fiercest, lying in the snow, stripped almost to nakedness, dead. In a sheltered nook, near by was her child, safe and wedd-wrapped in the clothes his mother had taken from her own body.

Many years later the son of a minister who conducted that mother's burial services, himself a minister, was conducting evening worship in a Glasgow church. The night was stormy with snow. The congregation was small. The circumstances of the weather recalled the story he had often heard his father tell of that mother's love, and instead of preaching the sermon he had prepared, the minister told the story, and I suppose, dwelt upon its lessons.

Some days later he was called to the bedside of a dying man, whom he did not recognize. The man, however, said to him: "You do not know me, but I know you. I have lived in Glasgow many years. I have never attended a church. The other day I happened to pass your door as the snow came down. I heard the singing, and I slipped into

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

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

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

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

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

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

MILES MEDICAL CO., Elkhart, Ind.

"WORKING FOR MISSIONS IN WAR TIMES"

THE WAR has laid stupendous burdens upon us. At the same time it is bringing unparalleled opportunities at home and abroad for winning to Christ and extending His kingdom. Are you keeping up with the missionary significance of the great movements of today?

READ HOME AND FOREIGN FIELDS, THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION.

if you wish to keep informed as to what our denomination is doing and striving to do in this great hour of Baptist opportunity. Each number contains articles by Baptist writers of national reputation, and is filled with invaluable information and material for use in the preparation of sermons, addresses, Sunday school lessons, W. M. U. and B. Y. P. U. programs, etc.

CLIP AND MAIL TODAY

Baptist Sunday School Board, Nashville, Tenn.

Gentlemen: I enclose 50 cents, for which you will enter my subscription for one year to the Home and Foreign Fields.

Begin with.....issue.
(Name of Month.)

Name.....

P. O. State

Street or R. F. D. Date

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Powers of Athletes

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

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely both in this country and Great European Medical Institutions when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms

of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent. or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

a back seat. There I heard the story of the widow and her son." Then, with great emotion, he added: "I am that son. Never did I forget my mother's love, but I never saw the love of Christ in giving Himself for me until now. It was God made you tell that story. My mother did not die in vain. Her prayer is answered."

The day came, when in his sore necessity, that seed germinated; the divinity of her sacrifice came home to him, and led him to understand, as he had never done before, the love of God which is in Jesus Christ our Lord.—Norman Macleod.

DO YOU SEE THINGS STRAIGHT?

A little East London boy, says The Expositor, was having his first country outing. It was the occasion of his Sunday school treat. He lay on the grass in the orchard making a chain of daisies. Across the blue sky a line of swallows dipped. "Look up, Jimmy! See the pretty birds flying through the air," said his teacher. Jimmy looked up quickly. "Poor little fellows," he

said, pittingly, "they haven't got no cages, have they?" Jimmy couldn't see things straight. East London had dwarfed his ideas. What a picture of many lives! They are so occupied with the muck-rake or the pleasures of earth, that they can have nothing but pity, and sometimes scorn, for those who set their minds on things above and soar in the pure air of a divine being. Are you cheating yourself in this way?

KNEW 'EM AT ONCE.

There is an old woman living in a small town in Southern Pennsylvania who makes a great effort to keep abreast of the times. Her opportunities, however, are circumscribed and she is sometimes compelled to resort to imagination. She went to a church sociable lately and as she entered the room one of the attendants said:

"Good evening, auntie. I am glad you came. We are going to have tableaux tonight."

"Yes, I know," replied the old woman. "I smelt 'em when I first came in."—Buffalo News.

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

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):

MY MELODY.

By William Walter Baker.

To know Jesus and make him known.
To live the beautiful life that reflects Christ.

To have a pure, large happy and brave heart.

To see earthly things in a heavenly light and do my work with all my might.

To live in this world as a child on my Father's estate.

To speak with the smooth voice that reveals a gentle character.

To keep my eyes only on God as I strive to serve him and all mankind.

To have the sweet consciousness of being of service to God, matching creed and deed.

To be meetable, lovable and helpable to all kinds and conditions of men, women and children.

To waste no thought on the evil acts of others.

To love nature in all its aspects—from gray to gay.

To have the joy of adding my little to the good done in this world, giving, under God, a full expression of my individuality.

To be ready at any instant to meet my King.

To end life with all debts paid and duty done.

To be patient until God says concerning my life on earth "Tis done!" hoping also for his "Well done!"

To be all far and through Christ.—Eph. 5:19.—Watchman Examiner.

I believe you have forgotten the Young South, because you haven't written to me. Is it just too hot? Please wake up and let's make the Young South hum, even though it is hot and we don't feel like working. I'm going to look forward to a great many letters this next week, and don't disappoint me. How can anybody be discouraged when they receive a beautiful letter like this one? We are more than grateful to Mr. Prewitt for his "birthday offering" and I want him to know that we all wish him many, many more birthdays. We have extended his subscription and with the other dollar we sent the paper to a poor old preacher who has been out of work and could not afford it any longer. What a beautiful way to spend one's birthday—giving instead of receiving—and making others happy rather than waiting for others to make you happy!

We are very proud of the Baby Building, Mr. Prewitt, and especially of the Young South room. Did you see that when you were at the Home? May we hope to hear from Mr. Prewitt again very soon? His letter was like a ray of sunshine.

Whiteville, Tenn.—Dear Miss Annie White: Please find check for \$5.00—\$2.00 for renewal of my paper, time expires Sept. 1, \$1.00 to send the Baptist and Reflector to an old Baptist preacher who can appreciate it, and the other \$2.00 to the babies out at the Orphanage. I was out there not long since. It certainly is a beautiful building, and so well constructed for children. Wish I could have been at the opening. Although our church long since contributed to the Home, as this is my 71st birthday I just felt like I wanted to make a thank offering to the Home, and may the Lord raise up and always keep plenty of friends to the institution. Yours truly—M. W. Prewitt.

Trenton, Tenn.—Dear Miss Annie White: We enclose check for \$1.00—

25c for Tennessee College Home Scholarship Fund, and 75c for Tri-State Hospital. With best wishes from Hickory Grove Sunbeam Band.—Elizabeth Harwood, Treas.; Corinne Milligan, Pres.

Thank you, little Sunbeams from Hickory Grove! Your letter and your contribution well suit your name, and I'm so glad to hear from you. The scholarship fund is progressing slowly. I wonder if the Young South approves of the plan for Christian Education? So far you haven't responded, and I don't know what to do. Won't you write to me? Loyally,
ANNIE WHITE FOLK.

LITTLE SCOTCH GRANITE.

Burt and Johnie Lee was delighted when their Scotch cousin came to live with them. He was little but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before the close of the school, the teacher called the roll and the boys began to answer "Ten." When Willie understood that he was to say "Ten" if he had not whispered during the day, he replied: "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many times as ten times?"

"Maybe I have," faltered Willie.

"Then I mark you zero," said the teacher, sternly; "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnie that night after school.

"Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book; then I lent a slate-pencil and asked a boy for a knife, and did several such things. I supposed it was allowed."

"Oh, we all do it!" said Burt reddening.

"There isn't any sense in the old rule; and nobody could keep it—nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnie. "There wouldn't be a credit among us at night if we were so strict."

"What of that, if you have told the truth?" laughed Willie bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in playtime; but, according to his account, he lost more credits than any of the rest. After some weeks the boys answered "Nine" and "Eight" oftener than they used to.

Yet the school room seemed to have grown quieter. Sometimes, when Willie Grant's marks were even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but somehow it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth.

It was putting the clean cloth by the half-soiled one, you see; and they felt like cheats and story-tellers. They talked him all over and loved him, if they did nickname him "Scotch Granite." he was so firm about a promise.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

—Watchman Examiner.

SELF-POISONING.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself. The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and autointoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Well at the end of the term Willie's name was very low down on the credit-list. When it was read he had hard work not to cry, for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General Garibaldi, the great hero.

"The sign of his rank was hidden, but the hero was there just the same."

said the teacher. "And now, my boys, you will see what I mean when I give a little gold medal to the most faithful boy—the one really the most conscientiously 'perfect' in his deportment' among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so "low" on the credit-list had made truth noble in their eyes.—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

—British Evangelist.

LEND A HELPING HAND.

Our Great Exemplar came "not to be ministered unto but to minister." The greatest man is the man who renders the greatest service. Jesus settled the petty quarrel among the apostles by saying: "Whosoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all." Once upon a time some repairing was being done at Cooper Institute, New York. A workman called to an old man who was standing around and said: "Here old fellow, hold this ladder for me, won't you?" The "old fellow" stepped forward promptly and held the ladder. It was no new job for him, for the "old fellow" was Peter Cooper himself. He was fond of the story, because he counted it the greatest privilege of life to hold the ladder upon which others climbed. That is the meaning of Cooper Institute.—Watchman Examiner.

I will be His Father and He shall be My Son.—II Sam. 7:14.

True humanity will not insist upon calling ourselves slaves when God calls us sons. True humanity takes the place which God offers, the honors which God bestows. It is the privilege of Christian men to know that they belong to God.

It is unfortunate that many persons suppose that they manifest a commendable humility when they express doubt as to their acceptance of Christ and their possession of Christian faith. The hesitancy regarding this knowledge may sometimes be due to personal peculiarities. There are those who are timid, hesitant, and unassertive in all their relations in life. Christianity does not destroy individuality. Divine grace alone did not make David a poet, nor Paul a logician. Divine grace sanctified the poetic genius of the one and the logical acumen of the other. We often misunderstand what is true Christian humility; we often mistake a want of faith for humility. Humble faith takes the place God assigns.—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

—Robert Stuart MacArthur.

HER TALISMAN.

Red-haired midget was solemnly plodding her way to school, when two rosy children sprang out at her from behind a hedge.

"We've got the loveliest secret," they chanted, "and you couldn't guess it if you guessed a thousand years."

Midget surveyed them with an engaging smile and they relented.

Will you promise never to tell any

one, live or die, black or blue?" demanded the older child.

Midget looked at her with tranquil eyes. "I'll just tell my mother," she said.

"No! no!" shouted the other two with scorn. "You can't tell anybody."

Midget stiffened her small back and gave her red curls a proud toss.

"I don't have secrets from my mother," she said firmly, and marched on ahead with an air of funny dignity.

The girls whispered together for a minute, and then rushed after her, and it was plain from Midget's radiant face that her mother was to share "the loveliest secret."

Superstitious people sometimes carry a talisman, or charm, which they believe keeps them away from harm.

Midget is carrying through school the best talisman against evil—"telling mother."—Exchange.

—Exchange.

FACT IN FRAGMENTS.

By Bishop Joseph F. Berry.

Love never stays at home.

Small talk often starts big trouble.

A sour face is a mask from the devil's factory.

The longer you look at giants the bigger they grow.

The man with a lofty aim is sometimes a very poor shot.

People who give advice are seldom stingy about it.

The way to keep religious enthusiasm is to give it away.

You cannot remember the preacher's text, did you say? Perhaps the sermon was about something else.

If long range sympathy would cure the ills of humanity, we would have a happy world tomorrow.

Some people never pray for a thing until they find out they cannot get it in any other way.

The young man who sits down and waits for fortune to come would better prepare for a long session.

I know a man who scorns to blow his own trumpet. But somehow his trumpet gets blown!

The fact that a man puts a mortgage on his house is not always a sign that he is going to buy an automobile.

The man who is always right is always a nuisance.

A friend in Indiana writes that, in his judgment, the devil is trying to break up the church. That is not true in these parts. All he is trying to do is to run it.

When it comes to coddling imaginary wrongs the average man is a faithful nurse.

In all the affairs of the Kingdom backbone is better than wishbone.

A man is never a hypocrite when he is alone.

The revival which starts in the minister's heart will not stay there.

Has the church any need more pressing than the hunger and habit of intercessory prayer?

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. A. M. Nicholson of Louisville, Ky., writes: "Our meeting at Mt. Olive church, near Winchester, Ky., in which the pastor was assisted by Rev. W. R. Farrow of Memphis, closed Saturday with 15 baptisms. One was an ex-Confederate soldier, more than 75 years of age. All but two were grown people. We are now in a two-weeks' meeting at English, Ky."

Singer William Bradford of Dallas, Texas, writes: "Rev. J. H. Sharp of Sweetwater, Tenn., and myself are here in a meeting that is sweeping the country everywhere. Many are being brought into the church and the whole city of Rockwell, Texas, is being moved."

Rev. H. H. Drake of Martin, Tenn., writes: "Am in a good meeting at Maury City, Tenn. Things go well."

Rev. C. S. Thomas of Parsons, Tenn., writes: "Rev. J. E. Atwood of Jonesboro, Ill., is assisting in the meeting at Hazel, Ky., this week. I assisted Judge D. T. Spaulding in his meeting at North Fork last week. There were 28 professions and 22 additions by baptism. The church voted to go from one Sunday per month to two Sundays. They will now pay \$500 for half-time. Will begin my meeting at Parsons the first Sunday, doing the preaching myself."

Rev. D. L. Sturgis has resigned at Bells, Tenn., to accept the presidency of Doyle College, Doyle, Tenn. He has done a great work at Bells for three years.

Dr. I. N. Penick of Martin, Tenn., is to assist Rev. J. E. Berkstresser of Jackson, Tenn., in a revival at Spring Creek, near that city, beginning next Sunday. The saints there are destined to hear fine preaching.

In the revival last week at Ridge Grove church, near Lexington, Tenn., in which Rev. J. E. Berkstresser of Jackson did the preaching, there were 20 conversions and six accessions to the church. The preaching was signally effective.

Dr. W. M. Wood of the First church, Mayfield, Ky., declines the call to the care of Deaderick Avenue church, Knoxville, Tenn. The Tennessee saints would, but he Wood not. He lately had 64 additions to the Mayfield church at a prayer-meeting.

Evangelist H. H. Drake of Martin, Tennessee, will assist Rev. W. S. Roney of Columbus, Ky., in a revival beginning on October 7. It is Bro. Drake's second meeting with that church.

Dr. I. N. Penick of Martin, Tenn., preached with much acceptability last Sunday night for the First church, Paris, Tenn. Dr. H. N. Quisenberry of Memphis, preached on Wednesday night and Dr. J. W. Gillon of Nashville will preach next Sunday morning and night.

Rev. L. R. Ashley of Jackson, Tenn., is to assist Rev. C. E. Azbill of Lexington, Tenn., in a revival at Hepzibah church, near that place beginning Sunday, Aug. 12. Much good will doubtless be accomplished.

In speaking of a certain Kentucky church, Rev. H. Boyce Taylor of Murray, Ky., says: "For a number of years they were served by Seminary students. With no discipline and little or no doctrine, the church has suffered greatly from these Seminary makeshifts." Bro. Taylor, some may think, comes dangerously near self-conviction since he is an honored Seminary graduate. But when a man turns state's evidence he is excused, isn't he?

Ward's Grove church, near Jackson, Tenn., of which Rev. E. E. McPeake is



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

YOUR GREATEST PROBLEM—THAT
BOY OF YOURS.

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

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

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

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

Adv.

pastor, is engaged in a revival this week. It is the writer's joy to do the preaching.

Rev. J. B. Phillips of Chattanooga, Tenn., is to assist in a meeting at Douglasville, Ga., during the month of August. Dr. Phillips is an evangelist of the type of Philip of old.

While Rev. W. H. Major and wife of Capitol Avenue church, Atlanta, Ga., are spending their vacation on Mackinac Island, Mich., the pulpit is being supplied by Rev. Cleveland Kizer of Aberdeen, Miss.

The farewell of Dr. Hight C. Moore as editor of the Biblical Recorder entitled, "The Editor's Valedictory Reflections," was over two pages in length, but did not contain a dull line. He is now with the Sunday School Board at Nashville.

Rev. J. W. Kincheloe of Richmond, Va., has been called to the care of the First church, Rocky Mount, N. C., and it is thought he will accept. He is said to be especially fitted for the duties of that pastorate.

Rev. H. Haywood has resigned the care of Culbertson Avenue church, New Al-

THE ATHENS SCHOOL.

An institution with an enviable record and inspiring traditions. Beautiful and healthful location. Eight well equipped buildings, good laboratories. Strong faculty. Modern courses offered in High School, Junior College, Agriculture, Commercial, ormal, Piano, Voice, Violin, Fine Arts, Domestic Science, Domestic Art, and Expression. Expenses modest. Work for limited number of boys on experiment farm. Co-educational. For illustrated bulletin, catalog, or direct information, write Dean Richard M. Millard, A. M., B. D., Athens, Tenn.

bany, Ind., to accept a call to the church at Shepherdsville, Ky.

Rev. O. A. Utley of Memphis, Tenn., is this week preaching in a revival at Union church, Chesterfield, Tenn., of which Rev. W. F. Borer, of Darden, is pastor. Brother Utley assisted Rev. C. E. Azbill at New Hope church near Beacon last week in a good meeting.

Editor E. J. A. McKinney, of the Baptist Advance, Little Rock, Ark., supplied the First church, Fort Smith, Ark., in the absence of the pastor, Rev. B. V. Ferguson and wife on a visit to relatives in North Carolina.

Rev. William Park, of Pampa, Texas, has become associated with the publishing and book business of the Baptist Messenger, Oklahoma City, Okla. He was formerly a pastor in Oklahoma.

Rev. J. S. McLemore, of Bradentown, Fla., is supplying for the First church, Nashville, Tenn., the first and second Sundays in August. He fills the pulpit of the First church, Bowling Green, Ky., the remaining two Sundays in August.

Dr. Robert E. Beddoe, of Yingtak, China, one of our medical missionaries, has temporarily accepted work as physician and surgeon in Dallas, Texas. His sojourn in this country has been prolonged by the extreme ill health of his wife, formerly Miss Houston, wife of Rev. W. T. Houston, of Murray, Ky. We hope for her speedy recovery.

The Kentucky Baptist State Mission Board has accepted the resignation of Dr. W. D. Powell as Corresponding Secretary, effective Nov. 1st. His assistant, Rev. O. E. Bryan has been elected his successor. Dr. Powell accepts a position with the Home Mission Society of the North.

Rev. D. Edgar Allen, of Beaver Dam, Ky., was lately assisted in a meeting by Rev. Don Q. Smith with the result that the church is to begin at once the construction of a handsome brick building amply equipped with Sunday School facilities.

Missionary Chas. L. Neal and wife, of Corinth, Miss., returned to their work in Toluca, Mexico, July 31st. It is a matter of rejoicing among Southern Baptists that the missionaries are to return to priest-ridden Mexico.

Rev. J. F. Full, of Drew, Miss., has accepted the care of the First church, Yazoo City, Miss., effective at an early date.

It is a joy to many Tennesseans to have in the State again Dr. J. J. Taylor, of Savannah, Ga., who is supplying the pulpit for the First church, Sweetwater, Tenn. Dr. Taylor is one of the giants in the Southern Baptist ministry.

Dr. R. G. Bowers, of the First church, Paducah, Ky., is in Texas aiding in meetings. He is with Rev. C. G. Howard at Marlin, Tex. E. L. Wolslage, of Asheville, N. C., is leading the singing.

Although Dr. J. B. Gambrell has resigned as Corresponding Secretary of State Missions in Texas, to become a professor in the Southwestern Baptist Theological Seminary, effective Sept. 1st, the State Board refuses to release him until after the meeting of the State Convention Nov. 22.

Evangelist Felix J. Harrell and Singers Paul Montgomery and wife are assisting Rev. J. J. Gentry and Calvary church, Asheville, N. C., in a revival of great power. Their next engagement is at Mannington, W. Va.

Rev. John R. Clark, of Buffalo, Okla., is assisting Rev. C. E. Azbill, of Lexington, Tenn., in a revival at Long Sought, a new church recently organized in Henderson county. Brother Clark has previously held meetings there.

THE YOUNG MEN.

Rev. Chesley L. Bowden.

"Then Jesus beheld him loved him." Mark 10:21.

At present in the troublous hours all of us have seen the heavy heartedness of young men who are about to leave loved home for "regions beyond." Letters come from some telling of their longing for all to cease that they might return home and to church. But there is a sad side to all this. It is the lack of training in religious work that they might be able to do and teach others in the training camp and trenches. We have already, especially the country churches, lost splendid material, fine young men, some mother's son, a human soul, a diamond in the rough.

Note the record of Jesus' act as Mark tells. Jesus, the Son of God, our Saviour, the Redeemer of men, the Hope of the world, "Beholding the young man, loved him." Even today the eye of our Lord is beholding the young man. He sees in him the remarkable qualities out of which men are made. Jesus was rather beholding the young men. There are so many undeveloped resources in us. Oh! how many places has the writer been where the young man was forgotten. Beheld only as objects of hindrance. In the way, made too much racket. Many have been driven from churches which need them so much, by some thoughtless, careless, unconcerned person. But Jesus is beholding the young man. Joy comes from the thought that, when the three young men in a strange land, who stood up for right, were cast into the fiery furnace, the Son of God was there and took care.

Jesus beheld and loved the young man. Loved him for the wonderful possibilities in him. The world is dependent on him. This is a case of double love. Jesus loved every one so much as to give Himself for us and He loved him. That eagerness of Our Lord to take the hand of the young man and lead him all the way! How much could be accomplished for God and the service of humanity when we can have among us that dual life! What law abiding citizens! What a peaceful land! What Christian homes! How God's harvest white would be gathered in! What an active, alert church, and what a happy home beyond. A mother with her boys. The greatest music, the greatest blessing that was ever given one is that love from a mother's heart because you have helped her boy. Oh, what a veritable heaven it is!

Jesus loved him because the devil has so many. They are his chief objects of desire. Jesus knew the suffering from sin that would come. How Satan after blighting and wrecking life would leave the boy to suffer, and die, and go into everlasting punishment. Much is said of cleansing the fountain that the stream may be pure. How true this is in the life of a young man.

The organized classes for young men are doing more to bring back the young man than most any other agency. The church is taking the "Mind of Christ into practice, and, Lord, haste the day when every young man will have his class, doing work in his sphere for God. Young men reaching out for young men. There should be a good woman or a Christian young man in every church who would study young men, their needs, and the remedy. The writer has reaped unbounded joy from letters received from uttermost parts of our land, as the young men who had been taught about two years would write of the eagerness for the gospel, send me my Bible or some more Bibles, and that we have a little Sunday School now. Make things practical for young men. "Be ye doers of the word and not hearers only" is what they like, practical Christianity. "Jesus beholding him loved him." "Throw out the Life line, There is a brother whom some one should save."

Evangelist R. L. Estes, of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, has moved to Shawnee, Okla., and will make that headquarters.

CHURCH AND PERSONAL.

Dr. W. M. Wood, of Mayfield, Ky., has declined the recent call to Deadrick Avenue Baptist church, Knoxville. We regret that he is not to be one of our Tennessee pastors, but his own field has a peculiar attraction and naturally so. At a recent prayer meeting they had over one thousand present with 64 additions to the church. The last Sunday in the month they had 779 in Sunday School. Dr. Wood is greatly appreciated by his church and we forgive him for not coming.

Mr. J. Henry Burnett, now the Purchasing Agent for Richmond College, Virginia, formerly Business Manager of Tennessee College, will spend two months canvassing for Tennessee College. We trust that he may secure a large number of students.

Dr. W. D. Powell has finally decided to accept work under the Home Mission Board of the Northern Convention. During his service as Secretary of the Kentucky State Mission Board he has shown great capacity as a leader. Rev. O. E. Bryan, who has been assistant to Dr. Powell, has been chosen to succeed him.

Brother J. G. Matlock reports a splendid Fifth Sunday meeting of the Providence Association, held with the Pleasant Hill church.

Rev. H. E. Pettus will close his work as general missionary for the State of Louisiana the last of August. We should be glad to see him located in a Tennessee pastorate. He is well equipped for his work and is highly recommended by the professors of Kansas City Seminary, where he took his course. He may be addressed at Denham Springs, La.

We began meetings at Jones Creek church, 12 miles out from Baton Rouge, La., June 3d. It was dry and dusty and the membership much scattered and measles in many families, yet the people came, and God blessed us and 32 were added to the membership of the church. Rev. R. L. Cook is the much beloved pastor. He and I visited among the people during the day, having prayer in most of the homes and preaching at the church house at night. Sunday, June 24th, Brother Cook baptized 25, 2 others to be baptized later. Sunday night closed our meeting and we went to the Sunday School Institute and Bible Conference Monday, where I taught "Winning to Christ." Other teachers were Dr. J. R. Edwards, Rev. W. L. Powell, and Mr. W. M. Keithley. Monday night, July 2nd, I began at Gonzales church. Catholic influence here was very strong, but the Lord greatly blessed His Word. 23 were added to the church, 17 for baptism. Rain and bad roads hindered much, but the people prayed and worked, and Brother Cook and I visited and prayed in homes and the Lord blessed. We are now at Walker, La., with pastor W. M. McGehee. Large crowds at night. Four have been received for baptism. Pray for us.

H. E. PETTUS.

I had the joy of assisting Brother C. E. Azbill, Missionary of Beach Rivr Association, in a meeting at Old Wild Goose—now Enville—in Chester county, six miles from Henderson. The Baptists had a church there several years ago, but for some reason it was disbanded and the Campbellites have infested the region. So we had a hard pull. But the Lord was present and the meeting closed with a packed house and much enthusiasm. Brother J. D. Harris came over and helped us organize a church of twelve of the best people in the community. There were eight conversions and four young men were buried with the Lord in baptism. I read the article of Bro. Wauford concerning "Pushing and Scotching" with much relish. Now brethren, here is a place where the Lord can do these things aptly. This church is in need of pushing with your prayers

and words of encouragement, your scotching with your money until the hill top is reached. They are going to have a hard time for a while, but by the grace of Him in whose name they have begun, they will in a few years win. So, my brethren, I commend to you Enville church and their noble spirited, consecrated pastor, C. E. Azbill. May the Lord lay it upon the hearts of men of means to come to their help in this time of need.

L. R. ASHLEY.

Jackson, Tenn.

We wish to acknowledge with thank the following contributions from Tennessee to apply on the building fund of our new church:

R. D. Cecil, Cleveland.....\$1 00
Miss Margaret A. Frost, Nashville..... 5 00
W. B. Siler, Agt., Jellico..... 50 00
U. S. Jones, Jellico..... 5 00
J. T. Henderson, Knoxville... 5 00

Fraternally,

ST. CHARLES AVE. BAPTIST CHURCH.
By O. L. BENWAY,
Treas.

Pleasant Hill Baptist church entertained the Fifth Sunday Meeting of Providence Association. Attendance was good, and splendid program was carried out. Collection for missions of \$17.00 was taken. The congregation at this church is progressive. They are doing things for the Lord. Rev. A. B. Johnson is pastor and is one of our most promising young ministers.
A MEMBER.
Loudon, Tenn.

The Holston Association will meet with the New Lebanon church Aug. 14, 1917. Visitors and delegates coming on the train will go to Greenville, Tenn., where they will be met and carried to the Association in automobiles.

Evangelist O. A. Utley assisted Rev. C. E. Azbill in a meeting near Beacon, Tenn., last week. Up to his leaving there were nine professions of faith and two for baptism. There will be more to follow. He reports Bro. Azbill doing great things in those parts. Will assist Rev. W. F. Boren at Union this week.

I had the privilege of supplying the Tabernacle church in Chattanooga during July. The Tabernacle is one of the greatest churches in the state, and they have one of the biggest pastors anywhere. He is the most energetic man I ever saw, I think. Last year he baptized more people than were baptized by any two churches in his association, and raised more money than was raised by any church in his association. He is a born fighter, and never loses an opportunity to hit sin. He is one of the biggest-hearted men I ever knew, and his bitterest enemies admire him. He is going to have a Bible conference, which will last all through October, with some of the best talent to be had in this country and Canada. His people are loyal to him, and many of other denominations go to hear him preach. His church is not alone in rejoicing that he will not go to Atlanta.
C. D. CREASMAN.

"TAKE MY HAND."

A child who was just learning to talk, lived in a house by the side of a highway used daily by hundreds of automobiles. She had been told that she never must cross the road except in the company of some one old enough to care for her. She obeyed literally and always; no one could persuade her to step from the curb until her hand was clasped tight in the hand of a responsible guide. Once her father called to her from the opposite side of the road and urged her to come to him, but she stood still, holding out her arms, and saying, pleadingly, "Hand! Hand!"

We all have a difficult road to travel. Dangers are many and they can not be seen. Fortunately, we do not need to travel the road alone at any time, or in any circumstances, for there is

One who will not only promises to be with us, but who pleads with us to take His hand. "I am Jehovah thy God . . . who leadeth thee by the way that thou shouldest go," He says to us. He tells us truly what will be the sure result of taking Him as our leader: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am Jehovah thy God."

Yet we persist in going alone. We say in excuse, perhaps, that the way is perfectly safe and plain; that no harm can come to us here. Or we allow ourselves to feel that we must not trouble God to guide us in small affairs. As if anything that concerns one of His children could be too small for God's attention! Why should we dishonor Him by thinking He is like the man to whom the child, wishing to cross the road, asked for "Hand! Hand!" only to meet with the rebuff, "No, child, I am not going your way; and if it is the wrong way, He will offer to us His way?" God is always going our way, if it is the right hand, saying, "This is the way; walk ye in it."—Forward.

TELL HIM NOW.

If with pleasure you are viewing any work man is doing,
If you like him, or if you love him, tell him now;
Don't withhold your approbation till the parson makes an oration
As he lies with snowy lilies o'er his brow.

For no matter how you shout it, he won't really care about it,
He won't know how many tear-drops you have shed;
If you think some praise is due him, now's the time to slip it to him,
For he cannot read his tombstone when he's dead.

More than fame and more than money, is the comment kind and sunny,
And the hearty, warm approval of a friend,
For it gives to life a savor, and it makes you stronger, braver,
And it gives you heart and spirit to the end.

If he earns your praise, bestow it; if you like him, let him know it;
Let the words of true encouragement be said,
Do not wait till life is over, and he's underneath the clover,
For he cannot read his tombstone when he's dead.

—Nebraska Federationist.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.
Adv.

The Best Train Service
TO
WASHINGTON, BALTIMORE, PHILADELPHIA, NEW YORK,
And Other Eastern Cities,
IS VIA BRISTOL,

And the

NORFOLK & WESTERN RY.
SOLID TRAIN, DINING CAR,
THROUGH SLEEPER

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

Leave 7:45 p. m., Memphis, for Washington.

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

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

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

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

W. C. Saunders, General Passenger Agent.

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

EVERY DAY sees good impulses falling to the ground like autumn leaves. Many a good buying impulse is quickened by an advertisement and then dies, to the disadvantage of the reader. When you want to make at least an inquiry of an advertiser, why not do it then and there?

WAR ECONOMY AND THE MIDDLE CLASS.

The time is at hand when every American family is virtually sure to be compelled to reduce its scale of living below former habit.

And it is doubtless in the great and characteristically American middle class of homes that the cutting edge of the reduction will be the most sensitively felt. The rich will have abundance still left; the poverty-stricken will be but steeped a little more deeply in the stolid endurance of want. But in the immense multitude of families ranging between these extremes, the pinch of war conditions will be peculiarly realized in paring down comforts and satisfactions.

In this middle range, therefore, is fated to fall the greatest peril of warping and weakening to men's spirits when the question gets acute as to what they will sacrifice first.

By consequence it is in this same scope of life that there also lies today the deepest concern of the church and every other agency of humane action among men. For out of these classes of society, not rich, not poor, but simply well-to-do, is drawn the great bulk of sustaining benevolence which carries light and uplift to the unprivileged and unenlightened of the earth. Always the moderately circumstanced are the mainstay of the church's work.

To the benevolent boards of the church and all kindred organizations the question of the hour therefore is: Will the middle class, when they revise their expenditures to meet the war situation, cut down their benevolences for economy's sake?—The Continent.

These were "Eleven Things to Remember" of Marshall Field, the great Chicago merchant:

The Value of Time.
The Success of Perseverance.
The Pleasure of Working.
The Dignity of Simplicity.
The Worth of Character.
The Power of Kindness.
The Obligation of Duty.
The Wisdom of Economy.
The Virtue of Patience.
The improvement of talent.
The Joy of Originating.

—Journal and Messenger.

GOOD POSITIONS

await those who have taken the Draughton Training of Bookkeeping and Shorthand and Typewriting. Uncle Sam and large business houses are calling upon us to supply help. Only trained help wanted. Responsible graduates guaranteed good positions. Board and room as low as \$10.00 a month. For catalog and rates write to

The Draughton Business College
Box H-204 Knoxville, Tenn.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's
Alterative
SOLD BY ALL LEADING DRUGGISTS

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 15
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Square notes. \$3 per hundred; samples, 5c each. 55 songs, words and music. No. 1 and 2 combined \$5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

OBITUARIES

"... For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth 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.

WILLIAMS—On June 6, 1917, Mrs. Lottie Williams departed this life. For some months she had suffered intense pain, but at last the end came. She was a member of Hannah Gap Baptist church, from her profession of faith in Christ until the end came, she manifested such love for her Redeemer, and such joy for His service that we have perfect assurance that our loss is her gain. Truly we sorrow not as those having no hope, for by the grace of God we shall see her again. While we miss her sweet influence we turn our eyes heavenward in gratitude for the beautiful life though ended here will influence other lives "for she being dead yet speaketh." She leaves husband, one child, mother, one brother and one sister. We commend to the Holy Spirit the family circle, who feel the separation in a more personal way and pray that the grace of the Lord Jesus abide with them.

G. L. REDD.

SELF—Mrs. Mattie Brown Self was born July 11, 1844. Departed this life February 19, 1917, age 72 years 7 months and 8 days. She was married to James P. Self Dec. 25, 1867. To this union were born ten children, seven of whom still survive her. She united with Stock Creek Baptist church by letter October 17, 1897, and lived a devoted Christian life. Sister Self was one of those noble consecrated Christian women not noted for loud speaking, but going about in a quiet, unassuming way doing good and administering to those about her looking to the interest of her family, and faithful to her church. The community in which she lived has lost a neighbor, the church a devoted member, and the family a loving mother.

Resolved, That we as a church extend our heartfelt sympathies to the bereaved family and relatives and commend them to Him who doeth all things well and in Whom is our refuge and strength looking to a happy reunion "In the sweet bye and bye," where parting is no more. Be it

Resolved, That a page in our church record be devoted to her memory; that copy be furnished the family, and copy be sent Baptist and Reflector for publication.

This May 20, 1917.

MISS FLORA SHARP,
MRS. W. O. MAXEY,
MISS IVA BROWN,
Committee.

Maxey—On May 14, 1917, Sister Harriet Ann Allie Maxey was called from earth to the home of the good. She was born Dec. 16, 1842, was married to Marion J. Maxey Dec. 27, 1868. She united with Stock Creek Baptist church and lived a devoted Christian life. Sister Maxey was a noble Christian woman, always looking to the interest of her family and faithful to her church. She went about in her quiet way doing good and administering to those about her. The community in which she lived has lost a friend, the church a devoted member and the family a loving mother.

Resolved, That we as members of Stock Creek church mourn the loss of a beloved sister and that we extend our sympathies to the bereaved family.

GOOD POSITION
Secured or Your Money Back
If you take the Draughon Training, the training that business men endorse. You can take it at college or by mail. Write to-day
DRAUGHON'S PRACTICAL BUSINESS COLLEGE
Box 123 Nashville, Tenn.

ily and relatives and commend them to our Heavenly Father Who doeth all things well, and that a page in our church record be devoted to her memory, copy be furnished family, and copy be sent Baptist and Reflector for publication.

This June 3, 1917.

MISS IVA BROWN,
MISS HANNAH MORGAN,
MISS NAN EDINGTON,
Committee.

Approved June 3, 1917.

REV. J. R. DYKES (Mod.)
W. O. MAXEY, C. Clerk.

CHICK—The death angel has visited our community again and claimed for its victim Bro. W. L. Chick. He was born Sept. 5, 1846, and died April 2, 1917. He professed faith in Christ in 1868 and united with the Union Ridge Baptist church the same year. He lived a worthy Christian life until his death. He was a faithful church worker attending his Saturday meetings regularly. He took a great interest in Sunday School work and was present when health would permit. He was liberal with his earthly possessions and was especially a friend to the poor and needy. He stood for that which he thought would uplift his church and friends. He leaves two daughters, one sister and a number of friends to mourn their loss. The church has lost a loyal supporter, the daughters a devoted father, and the community a good citizen. The funeral was conducted by his pastor, S. P. DeVault, and other ministers of the community after which he was laid to rest in the Simpson cemetery.

J. M. THOMASON,
B. I. SIMPSON,
W. F. ELMORE,
Committee.

HAGAR—On Jan. 25, 1917, Mr. Frank W. Hagar, of Nashville, was called from this world to his final reward. Brother Hagar was born Nov. 24, 1861. Early in life he united with Central Baptist church, of which he was a member at the time of his death. He was a man of strong conviction and abiding faith in God. He had a kind and encouraging word for everybody, and in all possible ways he sought to serve his fellow man. Nothing delighted him more than an opportunity to do an act of kindness for somebody. Two other churches, in which he held his membership at different times, were the Eastland and Seventh Baptist churches. Both in church circles and in the business world he was highly respected and honored by all who knew him, and by them his memory will be long cherished. He leaves to mourn his loss a widow, several children and other devoted relatives, to whom our heartfelt sympathy is extended.

JOHN R. GUNN.

PEYTON—Mrs. Lavinia Crosthwait Peyton was born in Rutherford County, Tenn., March 1, 1839. Her parents were Dr. George Crosthwait and Eliza Burton, both belonging to our leading families. When she was 12 years old the family moved to Iowa, where they remained till the war began, when they returned to Tennessee and the three sons who were old enough went into the Southern Army. Miss Lavinia taught school for some years and in 1873 married Mr. John M. Peyton. They had three children, all of whom died in infancy. They removed to Texas where they lived some years, returning to Florence, Tenn. Mr. Peyton died in 1892. His widow made her home with her brother, Dr. George Crosthwait after Mr. Peyton's death. She died there April 3, 1917. Mrs. Peyton's leading characteristic was her deep devotion to what she loved—her Lord, her church, her family, her friends. She was not self-sacrificing, for those who are, think of themselves and their sacrifice. She was self-forgetful. She never thought of herself when she could do anything for her church or her relatives. She was generous to a fault. The church at Florence owes its house of worship very largely to her labors and her generosity.

J. B. PECK.

MASSEY SCHOOL FOR BOYS PULASKI, TENNESSEE.

About the Principal, F. M. Massey.

"You get the boys to work and they seem to enjoy it." W. W. Alexander, Pastor, M. E. Church, S., Murfreesboro, Tenn.

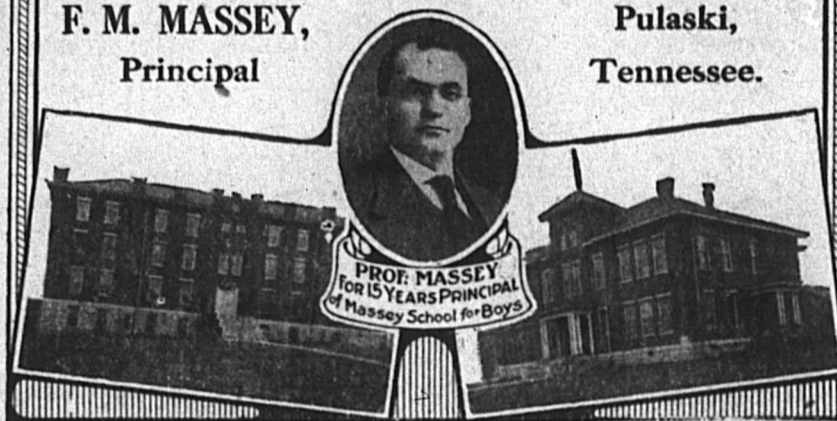
"Fortunate is the boy who can stay with Mr. Massey for four years." Wm. H. Johnston, Pres. Elder, Murfreesboro District, Tenn. Conference

"It gives me pleasure to commend Prof. F. M. Massey as a Christian gentleman and to commend his school." Collins Denny, Bishop, Methodist Church, South.

Comradeship is the key-note of Prof. Massey's notable success. He enters into the life of the boy and commands his respect and loyalty—leads and instructs him to appreciate the nobler things of life. Massey School is a good place to send your boy. Write for catalogue or further information. Address,

F. M. MASSEY,
Principal

Pulaski,
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.

FURMAN UNIVERSITY, Greenville, S. C.

Standard college of liberal arts for men. Full courses. High standard. New Science Laboratories. New Library Building. One department given to the study of Christianity. Beautiful campus. Moderate expenses. For catalog or other information, address

E. M. POTEAT, PRESIDENT.

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.**

Her (sighing): Oh, I met such a lovely, polite man to-day." Him: Where was that, Her: "On the street. I must have been carrying my umbrella carelessly, for he bumped his eye into it. And I said, 'Pardon me,' and he said 'Don't mention it—I have another eye left.'—Cleveland Leader.

"What is an agnostic?" asked Rollo. "An agnostic," replied Uncle George, "is a man who loudly declares that he knows nothing, and abuses you if you tell him."

Whereas the Chattanooga City Union of Baptist Young People, in bi-monthly meeting assembled, feel very keenly their loss in the absence tonight of our beloved co-worker and friend, Dr. W. F. Powell, and it is with keenest regret that we have to give him up. He not only stood out as a friend of the young people of the First Baptist church, but as a whole body of Christian workers, we considered him our friend in the time of need, an advisor upon all subjects that needed wise counsel, and a pastor upon whom we could all count on in everything that stood for the upbuilding of our young people as a whole; therefore, be it

Resolved, that we extend to him our appreciation of his love and influence among us, and we will ever hold in grateful remembrance the many kindnesses shown us as a band of young people by one whom we consider the greatest young people's pastor in the whole South.

Resolved, further, That in losing him from among us, we wish to take this method of pledging him our prayers and best wishes in his new field of labor, and bespeak for him the wonderful success in his new work he so richly deserves.

Now be it further resolved, That a copy of these resolutions be sent to Dr. Powell, a copy sent to the B. Y. P. U. of the First Baptist church at Asheville, a copy published in the Baptist and Reflector, and that a page of our minutes be set apart for these resolutions.

Resolved, further, That everything we have said in these resolutions be also applied to his sweet companion in life, and may they live long and prosper.

Respectfully submitted
F. M. DEARING, Chairman.
E. W. OTEY,
BESSIE L. DUGGER, Sec'y.

Whereas, It hath pleased our Heavenly Father in His all-wise Providence to suddenly call from her Christian activities and from her home in which she was a devoted wife and mother and from our midst among whom she labored, Mrs. J. H. Scott, in manifestation of our grief, be it

Resolved, That we, the members of the Baptist Sunday School extend through the minutes of our school to the sorrowing family our sincere and heartfelt sympathy, and be it further

Resolved, That a copy of these resolutions be sent to the Baptist and Reflector for publication.

MRS. L. C. CARTER,
MRS. C. E. THOMPSON,
S. C. PEOPLES,
Committee.

Philadelphia, Tenn., 3-4, '17.

CHRISTIAN — John Franklin Christian was born, lived and died in the Goshen community out a few miles from Church Hill, Tenn. He was 66 years of age and died Feb. 26, 1917, just twelve hours before Dr. Edgar E. Folk, whom he knew and loved. He

Lemons Whiten and Beautify the Skin! Make Cheap Lotion

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smootheners and beautifier.

Just try it! Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of the skin. It is wonderful for rough, red hands.

Your druggist will sell you three ounces of the orchard white at little cost, and any grocer will supply the lemons. Adv.

Place of Meeting	Association	Time
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

was married 46 years ago to Jane Bailey, who survives him. To them were born seven children, three of whom are living: Kelley C., Deaderick, and Miss Ida. He had been a consistent member of McPheeter's Bend Baptist church for the past 35 years. Measles followed by pneumonia caused his death. In the absence of Pastor McCarter the writer was called to deliver the funeral sermon.

J. R. CHILES.

FLOWERS — Saturday morning, March 17th, in the Baptist church, Trenton, Tenn., the funeral of Mrs. Louise Dance Flowers was held. She was the daughter of Capt. Jno. R. Dance, of Hickory Grove, and the wife of Rev. Frank C. Flowers, of Baldyn, Miss. The profusion of floral offerings were but the echoes of the Christly fragrance of her life. After the service interment was made in Oakland cemetery. In 1904 she was married to Brother Flowers and to their union were born three children, who, with their father, the father, four sisters and two brothers of the deceased, are left behind. For some years Brother Flowers was pastor of Central Baptist church, New Orleans, before taking charge of the work at Baldyn. It was in Central church, perhaps, that Sister Flowers did the work of her life, and the Primary and Junior departments of the Sunday School and the B. Y. P. U. still witness her consecrated efforts. A quotation from a Trenton paper beautifully sums up her excellencies. "She was an ideal mother, a tender and devoted wife, loved and honored by all with whom she came in contact." "God's hand has touched her" and she is sleeping, but only to await the dawning.

O. W. TAYLOR.

SANDERS — Sister Sallie L. Sanders was born Dec. 28, 1853; departed this life Jan. 19th, 1917, aged 63 years and 22 days. She joined the Baptist church at Fellowship (Concord Association) when she was but 14 years old. She was married to W. L. Sanders, April 14th, 1871. She is survived by her husband, four sisters and one brother. She was a faithful Christian worker and always delighted in the work of missions. Funeral services were conducted by her pastor, Brother J. N. Poe, in a presence

STOP! CALOMEL IS QUICKSILVER

It's Mercury! Attacks the Bones, Salivates and Makes You Sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

of a large crowd of sorrowing friends and relatives, after which her remains were tenderly laid to rest in the family burial ground to await the final summons. Respt.,

J. F. SANDERS.

Mount Juliet, Tenn.

VAUGHTER — Deacon T. H. Vaughter was born Dec. 25th, 1834; departed this life Oct. 16, 1916, aged 82 years 9 months and 21 days. He professed religion early in life and joined Union Baptist church (Salem Association). He was married to Eveline Nelson, with whom he lived for more than fifty years. He served as deacon for a long time. Funeral services were conducted by the writer in Union

church in the presence of a large crowd of sorrowing friends and relatives. He is survived by one son and one daughter and a number of grandchildren. His remains were quietly laid to rest beside those of his wife, who preceded him several years ago.

Respectfully,

REV. J. F. SANDERS.

Mount Juliet, Tenn.

MAHOLLAND — The mowing sythe of death has again entered our church and community and removed one of our aged citizens from our midst, Brother W. T. Maholland. The subject of this sketch was born Feb. 25th, 1836, and died Nov. 17th, 1916, age 80 years 8 months and 22 days. That frail body had braved the storms of four score years, but alas, he heard the voice "dust thou art and unto dust shalt thou return." Brother Maholland was an old Confederate veteran belonging to Co. C, 4th Tenn. Regt. Brother Maholland united with Linwood Baptist church by letter from Round Lick church in 1893, and remained a member in regular and faithful attendance upon the services of the church until a short time of his death. Falling health prevented his attendance. He was married to Miss Nodie Ann Beedle March 15th, 1870. To this union were born four children — one son and three daughters, his wife and son preceded him in death; the three daughters survive him to mourn his loss.

Resolved, That in the death of Bro. Maholland the church has lost a faithful member, the community a quiet, peaceful and law-abiding citizen, the children a loving and devoted father; that we bow in humble submission to the will of Him who doeth all things well.

Resolved, That we tender our sincere condolence to the devoted children, relatives and friends in this, their time of grief, commending them to the God of all grace Who has said He would be a Father to the fatherless.

Resolved, That this sketch be sent to the Baptist and Reflector, requesting its publication. Done by order of the church.

H. D. BEEDLE,
J. F. McNABB,
R. L. BRYANT, Com.

Hall-Moody Institute

MARTIN, TENNESSEE

A SCHOOL FOR THE MASSES ----- HARD WORK BY THE CLASSES

+*****

**Hall-Moody Commercial College Will Remain Open
During the Summer, Taking A Short Vacation
During the Month of August.**

Calls are coming to us daily for stenographers, bookkeepers, and general office help. We need you to fill these positions. A letter today from one of the leading railroads states that during the present year they will add many ladies to their office force, and asks for a list of all whom we can recommend. These positions will pay splendid salaries twelve months in the year. Why not enter Hall-Moody TODAY and prepare for one of them?

OUR EQUIPMENT.—Thoroughly equipped banking establishment, modern bookkeeping and shorthand desks, modern filing cabinets, light, airy room, with an electric fan, various makes of typewriters.

OUR COURSE OF STUDY.—Bookkeeping, Accounting, Banking, Commercial Arithmetic, Commercial Law, Salesmanship, Penmanship, Spelling, Shorthand, Typewriting, Office Training, Filing, and Business Correspondence.

COST.—A Scholarship: Bookkeeping, \$49.00; Shorthand and Typewriting, \$49.00; Combined Course, \$70.00; Bookkeeping and Typewriting, \$59.00.

Our Large General Catalogue will soon be ready. For Information, Address

James T. Warren, Pres.

Martin, Tennessee