

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE"

Old Series Vol. 83

NASHVILLE, TENNESSEE, AUGUST 16, 1917

New Series Vol. 27, No. 52

BAPTISTS' PLACE IN THE WORLD ORDER.

Charles E. Wauford.

Baptists have a great history. I say it without any spirit of boasting. They have been a mighty factor among the forces of Christianity in shaping the world's progress toward the Christian ideal. We honor the memory of our Baptist forefathers who, with untiring efforts and inexhaustible zeal, so bravely fought for principles which were then looked upon with a great amount of hate and suspicion, but which have now come to be recognized as possessing the fullest merits. In the language of a great editor, "we are the inheritors of the sufferings, of the martyrdoms, the labors, and the prayers of our fathers through the centuries." Baptists have had a place in the world order since the voice of John the Baptist broke the stillness of the Jordanic regions. Though the order has been a varied one, and their course has led along paths of persecution and hardship, yet they have succeeded in heroically guarding the sacred trust committed to their hands.

To-day! Yes, to-day! This amazing now! Isn't it a day of great and bewildering things? Beyond a doubt, "the old order changeth, yielding place to the new." As a denomination with a great history, with the fundamental teachings which will fit the "temper of the times," and with almost inexhaustible resources, we Baptists may well pause in wonder, if not in apprehension, in view of the tremendous problems and difficulties before us. Indeed, they demand our immediate attention. The situation is one of both opportunity and danger. The world needs us just now more than ever, it seems. It is for us to keep in touch with this changing order and ever be conscious of our relation to it. As the changes come we should be ready to meet them.

Baptists' place in this world order is in the forefront of the missionary enterprise. The gates of the world have through recent years been open to the preaching of the Gospel of the Son of God. And after a while these gates are going to open wider, and there are going to be new gates to open. The calls from the lands of darkness and death are going to press mightily upon us, my friends. While some of the greatest missionaries in the world have come from us and our missionary efforts have been quite successful, yet generally speaking we have been missionary to a large extent only in theory. And, moreover, the facts today force us to admit that a great host of our number are yet missionary only in theory. Two or three facts: indebtedness of our Boards; many trained young men and women who are saying to us, "Here am I, send me," and getting no response; our mission work suffering for lack of funds to meet the urgent needs on the fields. These things press us for an answer: Shall we be the exponents to the world of "God's wonderful wisdom and glory"? Shall we do our part in bringing about the realization of "Christ's body in its completeness, and of His love in the world"? Shall we press home to the hearts of the people everywhere, just at this critical hour, the sacred teaching which we have fought for through the centuries, that of democracy and freedom? Shall we increase the base of supplies? The occasion demands our whole soul and life. We must give to the world the reason for our existence and the proof of our unfeigned loyalty to our Lord. It should be an hour of constant prayer and supplication with Southern Baptists. Shall we be ready to enter the wide open doors, when the clouds of war have been scattered and the disturbed heavens of the world harbor no more threatening storms? God grant that we may hold our place in missionary enterprise!

One of the noted characteristics of our age is the "social movement." Its object has been, in these words: "to bring greater happiness and possibility to the life of the so-called masses." We must apply the ethics of Jesus to this movement.

tists cannot ignore this movement. If we are to impart our distinctive truths, if we are to be vital force in the movement, our place and position should be such that we may best help in guiding the movement toward the highest fulfillment in the abolition of all that which harms life. Every phase of the great life about us should be dominated by the principles of the world's greatest Friend and Teacher. There is a danger in the shifting of emphasis in these days. The emphasis should not be on mere form, or on culture, or on theological dogmatics, or on a binding ecclesiasticism, or on the sufficiency of a mere participation in things which are "wholesome and harmless." These things may be all right in their place, but they in no wise come first. Jesus Christ, the Son of God, the Saviour of the souls of men, is the first consideration. He gives life to the soul that is lost, and every soul is lost who has not been saved by the blood of the Lamb of God. We need to emphasize just this: repentance toward God and faith in the Lord Jesus Christ. Our demand should be first for a new creature in Christ Jesus. *Regeneration* is the word! Of course, it's an old word, but it needs to become a new and burning word upon the lips of all those who would preach the riches of Christ. True, the temper of the times makes it difficult for us to insist on the primacy of this great principle. Perhaps the trouble is in wanting to stop there. That's the beginning—the absolutely necessary beginning, too. There is much more to do. It is our task to make our religion *relative*. This does not mean a new religion, to be sure. The world needs no new religion; but it does need the old religion properly related to world conditions. Dr. Carver: "Here is our supreme test. Can we adjust our thought and action to the new situations into which our Lord has brought us in the changed period and in our changed position among the forces or the world? . . . New conceptions have arisen of the functions of religion to regenerate the whole life, and the church has come to be considered a social institution with demands that it will serve the whole life of its community and of its age. Can we accept the new ideas and adjust ourselves to them?"

Baptists should maintain their place in the world order in a way thoroughly in harmony with the spirit of Christ. It must be said to our discredit that there has not always existed between us that devoted love which should characterize a body of Christians who have a great, common interest. We too often have fought each with more zeal than we have fought the enemy of all truth. It is a most difficult matter to keep a heated controversy provided with a so-called "good spirit." We need to have more confidence in each other. We need to cease looking upon the man who may differ with us with regard to our common belief as though he were an enemy. There is no good in one Baptist calling another Baptist, who may not see things just exactly as he sees them, a "namby-pamby molly-coddle." Honest differences have always existed among Baptists, and always will exist. In themselves they do little hurt, if any. The real damage comes from the abuse of them. They should not be used to make other differences, or to blind our eyes to the good qualities of another. Above all, they should not be an impediment to that unity which must exist among us if we are to fulfill our mission in the world. The question remains whether we shall make a mere denominational triumph our chief aim, or the salvation of souls supreme.

The hour of Baptists' opportunity has struck. The order of the world is changing, and changing rapidly. The result is going to be a new and better order, though the cost is going to be great; it's going to be blood and life. How Baptists should lay hold upon the hope set before them! Shall we do our part toward shaping the new order so that when the thunders of war have been lost in the world, and the light of peace shines upon a desolate world, we can go forth to do our part in it?

PREPARING FOR THE HOME SHOCK.

By Rev. George B. Bush.

Each community awaits the shock of her strong men leaving for the training camps. This shock will be deeply felt by our churches. These days of subtraction fire and chill every heart. We burn with enthusiasm for our country's flag, but our hearts wax white as we think of the loss of our loved ones. But there is something in sacrifice which enlarges character. To be crucified on a Prussian cross that Prussianism might be overthrown is a service which true greatness delights to render. These days of subtraction have their glory. Tears are crystallized into diamonds. Bleeding hearts make heroes. Surely, our churches will harmonize with this sacrificial spirit and the courts of the Lord will be sought by those who have followed their blood to the altar.

But this does not mean that the tasks of the churches are made lighter. There is no responsibility greater and none more difficult than that of adjusting the churches to lonely hearts. Loneliness at the first will be restless and this restlessness will drive many to the chapels of prayer. Some will conclude that their selfish prayers are answered and soon forsake the churches. Disappointed loneliness leads either to indulgence or seclusion. Thus, we see all the wisdom of the churches must operate to avoid the follies of loneliness. Our churches must know how to supply needs and give the hopeful a task for a while. There is no incentive more dignified than achievement. The enthusiasm of Israel has been multiplied as he beheld the four-square city. The reward of a faithful has made the load lighter and the road way shorter. We welcome the rift in a dark sky. Present dangers are forgotten in the hope of a bright tomorrow. Surely in these days of subtraction, our churches should be setting themselves to the glorious work of adjusting the remnant to their losses and organizing them for the holy task of getting the house ready for the return of our heroes.

We can overcome our subtractions by preparing for our additions. No campaign is more needed. No call is more imperative than the churches to get ready for the home-coming of the millions who go forth to war. Verily, it will require some great leaders.

We are in danger of idolizing the soldier, of making patriotism a test of religion, of substituting daring for humility. To keep the heart of the churches true to the Christ when heroism is heralded everywhere will require level heads and fearless hearts. It will be easy to build bonfires but far better to keep hearth-stones.

Think what a shock to our churches when our men return to their homes. They will bring back the hardened heart. The marks of a soldier's life will be on them. Their ideals will be lowered. Hate will have supplanted mercy. Coarseness will prevail instead of gentleness. Great men to be sure. We love them but will we be prepared to refine them in the gentler fires of our home-land, or will they harden us with their rougher ways of war? Our joy over their return will make us easy subjects unless we are fortified for it.

It is needless to offer argument to convince the reader that our soldiers will suffer morally and spiritually during their absence. Every war has its losses. Never did so many men return to their homes as will when our boys (1) a testimony of the (2) the cultivation of the (3) the presence of the people church's marginal people—those living on the margin of the church's territory (4) on the margin of the church's territory (5) regard, and sue for pardon. (6) the Bible Recorder. (7) a testimony of the (8) the cultivation of the (9) the presence of the people church's marginal people—those living on the margin of the church's territory (10) cordiality and hospitality.

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"THE LIGHT OF THE WORLD."

Robert J. Burdette.

Midnight, sorrow and loneliness;
Darkness and fear for my soul
distress;
Dread lest never the morn again
Shine on the darkened ways of men;
While for the light I sigh and yearn—
Lo, overhead the white stars burn;
And darkness is beautiful—all the
night
Smiles in their sweet tranquil light.

Dawn—the sorrows of the day
Pierce all the gloom with trembling
grey;
The diamond stars that the night
arrayed
On her dusty purples faint and fade;
The east with royal splendor glows
As the morn unfolds like a blushing
rose;
Back to its cavern flies the night—
And the world is new—baptized in
light.

Noon—and the day's banners, wide
unfurled,
Enfold with radiance all the world;
The playing shadows like children run
To hide 'neath the trees from the
laughing sun;
The mountains are opal that burn and
gleam
In the changing lights of the golden
beam;
The sea is a mirror of dimples bright
Kissed by the dancing, joyous light.

Down the sweet slopes of the afternoon
Go the pilgrim hours, all too soon;
Through its western portals, crimson
grey,
Silently passed the wearied day;
Twilight, weaver of dreams and
charms,
Gathers the world in her tender arms;
On her brow, where the beautiful
adown are
Gleams like a jewel the evening star
For He who commanded, "Let there
be light,"
Hath spoken again—"There shall be
no night."

THE PREACHER FOR THE TIMES.

By J. F. Savell.

What is demanded of a preacher? Who makes the demand? Possibly it would be easier to innumerate the things not required than to tell the many qualities and attainments expected to be found in a minister of the gospel.

The demand, first in importance, made upon a preacher is that he shall be a regenerated Christian character. In this connection we use the term character to comprehend the whole complex constitution of man's personal qualities. Character is that inner life, impulse, sensibilities, ambition, intellectual acumen and will that God knows to exist in a man. This character exists prior to and independent of his reputation; for reputation is only the estimate put upon a man by public opinion. Christians and non-Christians demand that a man possess a good character, a positive character that will make for him a good reputation. The world in general expects a preacher of the gospel to be prudent in conduct, clean in character, pure in thought, chaste in language, lofty in ideas, and careful about his finances. The critic may expect too much of a preacher; for though he is a minister, called of God into the most sacred of all fields of service, he is still a man and very much human with some imperfections. The preacher may not be able to fully master himself so as to show at his best under all circumstances. However, he can overcome objectionable personal habits so as to be a worthy example for a trusting flock to follow. As the apostle Paul can say,

breakfast order to be filled. The man in the pew expects a real living, breathing speaker in the pulpit. The preacher does not need any new thought differing from that of Christ and the apostles, but the old gospel need not be dished out in the wooden bowl and horn spoon style of centuries past and all weighed down with a scholastic theology of the Fifteenth Century. People are not now interested in knowing how many angels can stand on the point of a pin, nor do men care whether the Holy Spirit seeps in by osmosis or flows in by irresistible force. We need to understand that men are lost sinners and must be made new creatures through the operation of the Spirit of God. In order to lead men from darkness to light a preacher needs to know much about law; for the law is a schoolmaster to lead men to Christ. Then, there is an ever-increasing number of lawyers who are studying the laws of God and practicing law that is supposed to be based upon the Word of God. Many of these need the light of the Gospel that can best reach them through the familiar channels of their profession. It would be embarrassing for a preacher to attempt to teach men in the pew who knew more about the subject than the man in the pulpit. The preacher needs to know something of disease and medicine; for he meets these subjects in his daily study of The Book and in his experiences in the pastorate and he is often called upon to meet the vagaries and follies of Eddyism. The preacher should know much of geology; for in this field the infidel and the would-be theologians roam trying to cut the tap root of inspiration by showing inaccuracies in the geological suggestions of Scripture. A preacher should know literature; for his textbook is full of the prosaic, the didactic, poetic, simile, metaphor, and even hyperbole and all written by many authors with their various styles, and the preacher must interpret them all, making them all harmonize into one mighty line of Truth. The preacher needs to have a taste of astronomy and a knowledge of the use of the terms in this science that he may not make some of the blunders of John Jasper, the famous Negro preacher, who went over this country and across the seas twenty-five years ago and preached his notorious sermon on "The Sun Does Move, the Earth is Square and God is a Mighty Man of War." We would also avoid the mistake of one who attempted to explain, "I do set my bow in the cloud." Gen. 9:13. A minister would do well to know much of history and biography that he may be able to lead his flock into the homes of the kings of Israel and converse with the prophets of God and the apostles of the New Testament. The fact is, the preacher of the Gospel is almost the only man who needs to know everything that is useful to man that he may bring to men the gospel through every channel of learning and become all things to all men.

This is the period of the year in which young men, called of God are casting about in their minds to find the best means of preparation for life's work. Our schools are ample to aid them. The Union University at Jackson, Carson and Newman College, Jefferson City, and Hall-Moody Institute at Martin furnish great opportunities in Tennessee for high grade training and substantial character building. Then, for purely theological training from the scientific Biblical point of view and to produce character saturated with reverential devotion for the Word of God we have our seminary at Louisville, Kentucky. Or, if one wishes to go further from home and have the bracing climate of the North and the scholarship and polish that appeal to some, the Seminary at Rochester, New York is among the best. Our young preachers should at once make their preparations to enter one of these schools if they have never enjoyed these advantages.

There is expected to be in the preacher the present the teaching talent. Jesus the most worthy example of a teacher of the Gospel. He is called a Teacher of the Nations. He was pre-eminently a teacher. His ministers would do well to follow Him as their ideal. Jesus came to work on the emotions of the people, to bring hair-breadth escapes, to illustrate only the most common things of life, to bring before His people the things that they had to have. His

audience into tears, for He was a Teacher. Yet, Jesus was sympathetic and in the midst of one of His great sermons He wept with the sorrowing. An unsympathetic teacher who can not shed tears with his people in their sorrows will rarely be a great soul winner. One needs to preach on the great doctrines of justification by faith, God's wrath and eternal punishment and do so with love, great sympathy and tears in his voice.

Dr. John A. Broadus, during the last part of his life speaking to a class of about one hundred and twenty-five students said: "The preaching that will win during the next fifty years will be expository preaching." He followed clearly in the steps of Jesus in this art. C. H. Spurgeon, of England, was also a preacher of this type. That which these men did lives after them. The preacher who can unfold the great truths of Scripture in expository preaching will escape the criticism of being personal in application of Scripture, but will correct the wrong while he encourages the right and builds character in his congregation. The topical preacher fills a place acceptably at times, but a continuous style of this kind flashes momentarily like a meteor and then the light fades and is soon forgotten.

The preacher of the present should be a pastor. Not a joker bobbing in and out and babbling foolish talk with the frivolous. Not that he should spread his face with indigo or carry the face of a dyspeptic. With joy in his soul the pastor can cultivate the shepherd spirit. There are weak lambs to be protected, sorrowing hearts that need comfort, erring saints that need instruction, disagreeing disciples who need to be reconciled, seeking sinners who need further light, halting members who are tied to some church or graveyard miles away and who need to be enlisted in the church near by. The pastor is to appeal to these with a life of earnestness, words of sincerity without flattery and be an Israelite indeed in whom is no guile. He should strive to be as strong in the pastorate as he is in the pulpit filling both places with seriousness and great dignity.

The preacher of the present will be very much helped if he possesses the evangelistic spirit. Dry teaching does not beget sufficient action on the part of the hearers. Dry theology may appeal to a class of theologians. There are circumstances that sometimes call for a scientific presentation of the nature and purpose of God, but the masses will be more greatly benefited by a real living, practical every-day Gospel that helps to meet present problems, a Gospel that brings men into a closer touch with the living Christ. The present-day demand for a preacher is that he shall be just like Jesus, the Christ. We may not reach this ideal, but we can do our best in that direction.

With all that is said in the above we may close with a word on the preacher as a mixer. All classes are to find easy access to his very heart. The man with horny hands, muddy boots and soiled clothes; the man with soft hands and tender cheeks behind the accountant's desk; the man absorbed in the affairs of State must all find in him a sympathetic heart. A brick layer once on his way home weary with toil and with a distaste for the men of the cloth came meeting a minister elegantly dressed walking along the streets of a great city. The preacher, in his usual cordial way, greeted the stranger whose clothes were covered with mortar. God blessed the meeting of these two. The workman went to hear the minister next Sunday. He was converted, became a minister and was fifty years the pastor of a prosperous city church.

To be a mixer does not require one to bubble with gusto and heap exaggerated compliments upon every parishioner, but it does require a heart that goes out in honest interest after all mankind. It does call for adaptability, one who can fit himself to all conditions and make himself congenial to persons of far different stations in life and make himself at home with those who differ widely in intellectual ability or educational advantages. He will do well to become all things to all men that by the grace of God he may win some. A minister may study the methods of high-grade salesmen. They know how to mix and sell their goods. A minister may mix and sell something better.

DO NOT DREAM YOUR LIFE AWAY.

J. M. Baldwin.

Many are the people who are glibly do, are building air castles, but so they never get to business. They are high in the air, never stay on earth enough to push any of their fair ideas. They talk great things but it comes to the real act they are only their day-dream.

If you could meet one of these fairies for the first time, you would likely think you had made a great find, and doubtless congratulate yourself on coming in contact with such a brilliant character. But after you had known them for a while you would find how sad your mistake. You would find they were little more than nothing, as far as success is concerned, they have not learned the meaning of such a word; much less work it out. You would soon realize that such a person belonged in the clouds.

The writer believes in air castles and indulging in fancy. The dreaming faculties are a blessing to each of us, when things seem hard and life a drudge. These ideals are only patterns by which you are to be guided. But you must not spend all your time on the plans.

Keep steadily before you that it takes hard, persistent work to build anywhere near what your dreams have been. Mere dreaming will not get you there, thinking, planning, and figuring is not going to get you much. Wishing you could do this or that is a waste of time, but get down to business and do the work that produces results. It means many close hours of application in order to solve the problem; are you doing it; if not, why not?

Columbus dreamed of another continent. Suppose he had stopped at dreaming. But building air castles did not satisfy him; he believed in his idea, he was persistent and contended that his dreams were true until he gained the opportunity to prove it.

Cyrus W. Field dreamed of a cable joining the continents, his dream was a grand success.

Alexander G. Bell built air castles about talking over a wire, but he accomplished what he set out to do.

We owe much to the dreamer, but we must push his ideas until we are in a position to get their benefit. My young friend, are you making an effort to push your dreams? You live but once, do not drift your life away in idle fancy. It is you who must make the next step of advancement. Reach out with all the vitality God has given you and accomplish something worth while. You are on earth but a few days, fill them full of progression for yourself and followers. Build your work on determination so long as God gives you dreams and endeavor to complete them. God has not put you here to dream your life out but to use your brains after your dream. Other men and women have done so, why not you? Wake up, use your energies, you may have but a few more days. —Journal and Messenger.

THE CLASSICAL ESSENTIAL.

By Woodrow Wilson.

We should have scant capital to trade on were we to throw away the wisdom we have inherited and seek our fortunes with the slender stock we ourselves have accumulated. This, it seems to me, is the real, the prevalent argument for holding every man we can to the intimate study of the ancient classics. What you cannot find a substitute for is the classics as literature; and there can be no first hand contact with that literature if you will not master the grammar and the syntax which convey its power. Your enlightenment depends on the company you keep. You do not know the world until you know the men who have possessed it and tried it before you were ever given your own upon it. And there is no sane man able with that which is achieved by thoughts that will keep. The man that has lasted has this claim on you that it is not dead; but we cannot be quite so sure of any as we are of the ancient literature that still lives, because none has lived so long. It holds a primacy in the aristocracy of nations.

THE GIFT OF WORK.

Edwin Markham.

When I have touched the ends of days
And wavered farewell to earthly ways,
I have one thing to ask of him
Who leads the toils of Seraphim—
The gift of work—more work to do
To let his glory glimmer through.
For well I know that in the Lord
More work will be our work's reward.

Oh, may the Master Artist say;
"He touched one heart upon the way,
So give some further work to him;
But he must draw the lines less dim—
This time must not so bungle there,
But give his sketch a nobler air.
He must put action in that curve;
Give to this feature more reserve;
Light it with touches more divine,
And let the inner shine.
His early colors were too thin;
Now he must dash the beauty in
With bolder stroke. . . . this is
the plan:

More work; by work we build the
man!"

—McClure's Magazine.

THE LIGHT OF THE WORLD.

William Hutchinson Rowe.

Who are the light of the world? "Who is the light of the world?" Immediately you correct me telling me the number of the verb is wrong. Well, perhaps it is, for you are thinking of him who said, "I am the Light of the World," and sometimes we need to be reminded that He who made this indisputable claim for himself also made it for his followers. For the great teacher had a remarkable way of connecting his pupils with himself and of considering their life and mission as similar to his own. "What a great faith he had in those first few and in us their successors that he would call them by the same name by which he called himself and trust to them and their faithfulness in fulfilling the promise that was in it. "I am the Light of the World." "Ye are the light of the world." The world has never disputed the first fact. May it never have reason to doubt the second.

We are glad he used that singular noun when he spoke of us instead of the plural "lights." For through it we may all claim the name. There are many lights in the world, but they are all one in nature with the one great light. Glowing pine-knot, tallow-dip, kerosene lamp, gas burner, incandescent or arc light, they are all one and drawn from one source, the sun. So in our lives God manifests Himself in many ways and in different degrees, but every manifestation is God. We may rest assured that no matter where we are placed or how feeble our shining may seem to us to be if it is a clear, pure light, it has its right to consideration as a part of the light of the world. For there are many lights, yet all are the same light.

Some are placed among us to be warning lights. They represent the beacon over the rock. Like the tall lighthouses on our shores they speak messages of caution and warn of hidden dangers. Types of such lives spring quickly to the mind. Jerry McAuley, John B. Gough, Col. Hadley and hosts of others who devoted their lives to warning others from the rocks that to them had brought shipwreck. They were true to the duty which experience imposes. That duty which makes men debtors to boys and women to girls to point out the reefs and shallows of life which have brought to them bitter experiences and shameful scars. To warn against tendencies and drifts that bear the ship of life to dangers though they may be now hidden and their existence almost unbelievable. Bright but insistent, gentle yet strong must be the beams from these warning lights that caution against certain books, habits or companions; great grace is necessary but great responsibility is laid upon us.

The courts have an expression "accessory before the fact," which places the responsibility of a crime upon one who knowing it is to be committed does nothing to prevent it. Will the judge of all the earth be any more lenient to us when we stand before him? It almost seems that the great question on that day will be not what we have done that we ought not, but what we have not

done that we should. Must we not shoulder the same guilt that we might have prevented in another had we been true to our trust?

A well known essayist was one day walking down the streets of his tree-embowered home in absent-minded thought. With him was his little grandson, who had just been dressed by his grandmother in his white sailor suit immaculately clean, just from the laundry. It was late fall and the gutters were filled with dried and dust-covered leaves. True to his boy nature the little fellow at once decided the sidewalk was no place for him when there were leaves to scuff and rustle through in the gutter. The new white suit soon was almost unrecognizable. When at last the grandfather realized what had been done, and with hands raised in horror he exclaimed, "What will grandmother say?" "O," said the youngster undisturbed by the prospect, "She'll say, 'O Sam, why did you let him do it?'"

Coming up from Nantasket along the snake-like channel of Weir River, the great excursion steamer picks her way along a tortuous way with mud banks threatening ominously on either side. Her pilot keeping his eyes sharply strained for the little lanterns hung on poles on either side the channel, guides the great boat at last into the safety of Boston harbor. Behind him has been the great display of illumination at Paragon Park. In the distance has brightly shone the beacon of Minot's Ledge. Around have been the many other lights of the harbor. But he paid attention to none of these. His eyes were only seeking the guiding lights along his course. And God has set many of us not fitted by experience or training perhaps to be warning lights to be his guiding lights. Parents and teachers find their proper place here, as well as the goodly company of all those who lead their fellows by precept or example over the path of life.

The task is one that pre-eminently calls for faithfulness, Steady, clear and constant is the watchword. Not off and on according to whim or caprice, nor dim or bright according to mood, the task of thus shining calls for the supreme grace of being able to stand up under the grind of the commonplace, to walk and not faint.

Nothing impresses one with the power of the forces that man has brought under his control more than to stand in a station at night as an express train rushes through. Up in the high cab of the monstrous engine sits a man whose hand controls it all. His clear eye is strained ahead into the blackness looking for lights upon which the safety of his precious freight depends. Red lights there are, green lights, white lights, lights tall or short, lights bright or dim, but the engineer notices none of these things. He only asks one thing of the lights, and that is that they be RED LIGHTS. And we would only pause to say that many of the wrecks that are made in life happened because some one of what should have been one of God's guiding lights was not right.

Last, but far from least among the lights that make up the light of the world are the cheer lights. They are the lights of home. They represent love and joy, peace and comfort. Their cataloging would be a joy, but their list is longer than that of the ships of the heroes at Troy. They shine brightly from those who minister to our physical comfort. The minister's wife who knows how to keep her husband well and contented is doing a great work for the kingdom. A good breakfast prepared by her and a word of cheer will have quite as much to do with his power in the pulpit as any part of his preparation. Some you will agree with me that this is a most extraordinary occasion. Uncle Wilson Carroll Witt, today one hundred years, one month and one day old, has come to be baptized. Brother Witt has had a sense of sins forgiven and has entertained a hope in Christ since he was a young man. He tells me that my grandfather, Rev. William Anderson, seventy-five years ago, urged upon him the importance of being baptized. He now regrets exceedingly that he did not submit to this holy ordinance in early life, and here in the presence of the people makes confession of his dereliction of duty in this regard, and sues for pardon at the throne of God's abounding grace. But may I state in his behalf that there

Not to know at large of things remote
From use, obscure and subtle, but to
know

That which before us lies in daily life,
Is the prime wisdom.

There is, too, the good neighbor; neighbor, in the old-fashioned sense of the word not flattened out to include our neighbors in the good Samaritan sense of the word, but the one who lives near and whom we sometimes neglect,

excusing ourselves by broadening the term. What a cheer such a one can be those only know who have experienced their ministrations. King Uzziah is noticed especially by his historian because he digged many wells, and this work of refreshment and strengthening is the mission of the neighbor to all who have fainted or found the way to be desert.

Then there is the man who always has the smiling face, though "everything goes dead wrong." An oasis to all of us. There is the woman who never speaks ill of any, to whom in practice as well as theory love is the prime thing. There is the one who is never too busy to help. But he must stop. God has been good to us and the cheer lights he has placed along the way are many. Very important they are, too. Mariners coming into the home harbor place more dependence often on the lights along the shore than on the harbor light itself. How careful then we must be that none of these lower lights if allowed to go out through discouragement or a feeling of lack of usefulness.

On a dark night the lights of a neighboring city merge to lighten the sky with a brilliant glow seen for miles around. The great harbor lights, the arc lights in the street and the little house lamps all join to make the glorious illumination. Will it not be thus in the lampless city where warning, guiding and cheer lights shall shine together that those which have been the light of this world shall there become the light of Heaven?

WILSON CARROLL WITT.

(Baptized July 29, 1917, aged 100 years,
1 month, 1 day).

By J. J. Burnett, D. D.

Friends and Brethren of The Baptist and
Reflector Family:

I am pleased to introduce to you and let you look on the kindly face of my friend and brother, Uncle Wilson Witt, son of Daniel Witt, who was a son of Elijah Witt, who was a son of Charles and a brother of Caleb Witt, one of Tennessee's earliest pioneer Baptist preachers, born in Halifax County, Va., Sept. 2, 1762, was a soldier in the War of the Revolution, took part in the Yorktown campaign, saw Cornwallis surrender his sword in 1781.

Wilson C. Witt was born June 28, 1817, five miles south of Morristown, Tenn., in what is now Hamblen County. The picture which graces this sketch was promised me more than a year ago, to go in my book of "sketches", provided we both should live, and Brother Witt reached the one-hundredth mile-stone on the journey of life, with strength left to get to the photographer's gallery on the 100th anniversary of his birth. The picture herewith presented was made June 28, 1917, according to promise,—and the mercy of God. Brother Witt is hale and hearty as he turns a leaf and enters a second century in the annals of time. He has been "sick in bed" only one day in his life; that was in his 1st year. He eats two meals a day, works, keeps a good conscience, sleeps well, and is well preserved in mind and body. He has been a great help to me in sketching up the old-time preachers.

Last Sunday afternoon (July 29th), in the presence of a multitude of a thousand or two people, two hundred automobiles, perhaps, with other vehicles innumerable being in evidence, Brother Witt, along with his oldest daughter, a Mrs. Smith, 76 years old and two other ladies, was baptized into the fellowship of the Witts' Foundry church by the pastor, Dr. J. M. Anderson, of Morristown. Standing in the water beside Brother Witt, Dr. Anderson made in substance the following address: "Friends, I think you will agree with me that this is a most extraordinary occasion. Uncle Wilson Carroll Witt, today one hundred years, one month and one day old, has come to be baptized. Brother Witt has had a sense of sins forgiven and has entertained a hope in Christ since he was a young man. He tells me that my grandfather, Rev. William Anderson, seventy-five years ago, urged upon him the importance of being baptized. He now regrets exceedingly that he did not submit to this holy ordinance in early life, and here in the presence of the people makes confession of his dereliction of duty in this regard, and sues for pardon at the throne of God's abounding grace. But may I state in his behalf that there



WILSON WITT.

are mitigating circumstances; and however far he may have gone afield and however many may have been his delinquencies, he comes today strong in faith and brave of heart; ready, willing and anxious to obey his Lord's command. And may this, the crowning act of a long and eventful life, a life abounding in good cheer and kindly deeds, be well pleasing in the sight of God and a lasting benediction to us all!"

In regard to the "mitigating circumstances" above mentioned, it will not be amiss, I think, to offer a word in explanation. Brother Witt was brought up—grew up, rather, under the strongest Calvinistic influences. Elder William Anderson, Henry Randolph, and both the elder Witts, Caleb and Pleasant A., father and son, were strong men, but nearly or quite fatalistic on the doctrine of predestination. They often visited Brother Witt's home and labored with him as a young man, to "show him the right way". But their doctrine was "too hard" for him. He thought there was "something more" for man to do than the preachers of the "old-school" persuasion preached. This explains his delinquency in the matter of being baptized,—he was left to grow up between the two schools of Baptists, in an atmosphere of controversy and sometimes of bitterness. The result was a non-committal attitude on his part. It must be said, however, that Brother Witt, through the years, has been moral and upright, a very admirable character and a splendid citizen.

Brother Witt had nine children, and lived to see them all married and living in a radius of six miles of Morristown. He has seven living children, and 100 grand and great-grand children, and 8 great-great-grand children.

In 1783, while Tennessee was still the "State of Franklin", the Witts settled near Witts' Foundry, in what is now Hamblen County, Tenn. Some of the farms in this neighborhood have been in the continuous possession of the Witt family for 132 years.

Two of the writer's best subjects, whose sketches will appear in the forthcoming volume — "SKETCHES OF TENNESSEE'S PIONEER BAPTIST PREACHERS", are Caleb and Pleasant A. Witt. Let me not spoil these sketches by dipping into them more.
Jefferson City, Tenn.

NEEDS OF THE RURAL CHURCH.

Some years ago a rural church pastor in the Middle West sought to answer through one of our exchanges the question, "What must the rural churches do to be saved?" He expressed the belief that the rural church problem would be solved if ten needs of the rural church were supplied. He named these needs in order as follows: (1) the fear of God; (2) a vision of service; (3) frequent gatherings, at least one meeting on every Lord's Day; (4) a wide recognition of stewardship; (5) indoctrination; (6) a good Bible school; (7) a testimony meeting; (8) local leaders; (9) the cultivation of the church's marginal people—those living on the margin of the church's territory and those living on the margin of existence; (10) cordiality and hospitality.—Biblical Recorder.

RELIGIOUS WORK AMONG OUR SOLDIERS.

B. D. Gray, Corresponding Secretary.

We are in the midst of war. We shall soon have over 500,000 soldiers in the camps and cantonments in the South. Probably in six months or sooner they will be in the war trenches in France.

Hundreds and thousands of them are unsaved and they all need God's message. What we do must be done quickly. Only a few brief months of training and they are off to France! Possibly 200,000 of these young soldiers are Baptists or of Baptist persuasion. We have never had so direct and compelling a plea to tell our own sons about our Saviour. They are the very best in the land; they are our own, from our own homes, yea, from our own hearts. We must seek and save the lost and strengthen the saved among them for their great and trying experience on the battle field.

The Corresponding Secretary of the Home Mission Board called into conference July 20, 1917, the State Mission Secretaries east of the Mississippi at the Home Board headquarters in Atlanta. After due and prayerful consideration, they recommended the following: "Resolved, that the Home Mission Board be requested to undertake a religious work in the camps and the cantonments of the South and that the State Boards be requested to co-operate in this work."

All the Secretaries west of the Mississippi have pledged their co-operation, and we are planning as rapidly as possible to begin work when the camps and the cantonments are ready. Indeed, we have already begun work. We shall divert a part of our regular evangelistic staff to this work and engage what extra force the Baptists of the South will enable us to secure.

A bright young pastor, allowed a month's vacation by his church, wrote me that he would take no vacation if the Home Board could use him in the camps to preach and work for the young soldiers, that his heart went out to them. He wanted no salary. We accepted his offer. He is now with the boys. We ought to have at least fifty of our best pastors for a month or two months of gratuitous services. Their churches, if shown he need, will release them for this great service. We could arrange the time to suit them.

We shall need special gifts from our churches and strong laymen for this work. Our people are giving to the Red Cross gloriously and that is right. ONE HUNDRED MILLION DOLLARS! And it will all be needed! Now, there are laymen among us who have greatly prospered in the last year or two. Here, beloved brethren is your opportunity to help. A dozen men could easily send \$1,000 each. This would put five or six strong, soulful, capable young preachers at work among their soldier fellows. Then others could follow with smaller gifts—\$500, \$250, \$100, \$50, and on accordingly as the Lord has blessed them.

With hundreds and thousands of these boys this is our last opportunity! If we fail them now! But, shall we? God forbid.

Home Mission Rooms, Atlanta, Ga.

BAPTIST MEN IN MILITARY CAMPS.

By Samuel Zane Batten.

The entrance of the United States into the world war lays a great responsibility upon the churches. During the next few months hundreds of thousands of our young men will be summoned from home to prepare themselves for active service in the field. These will be stationed in

cantonments and training camps in various parts of the land, there to remain from three to six months. A considerable portion of these will be young men from Baptist homes and churches. These young men will be removed from home influences and the usual restraints of life. They will be thrown into new surroundings with many unusual temptations. The vice interests will seek to exploit them in every possible way. The young men will have some leisure time from camp duties, and this creates a serious problem.

We need not here mention the efforts that are being made by the Government, the Y. M. C. A., the chaplains, by local authorities and the churches, to eliminate alcohol, the social evil, gambling and other forms of vice. The people of our churches are asked to co-operate with these agencies in every possible way. The churches must exercise a Christian watch-care over the camp and the community, and must insist that everything be done to protect the soldiers and reduce the moral hazards of camp life. Various committees representing the churches in co-operation with the Federal Council, are working out some definite and practical plans.

The Social Service Department of the Publication Society has been recognized as the representative of the Baptists in this line of work. We want to secure the names of all Baptist young men and so far as possible the location of their camp. We will then organize the Baptist forces in communities near Training Camps to meet these men and help them in every way. The churches can do much by getting acquainted with these men, providing social fellowship and proper recreation and by co-operating with all other helpful agencies. In due time qualified men will visit these Training Camp communities to aid the churches in meeting the need.

At this time we desire to secure the names of all Baptist soldiers and sailors. The Secretaries of the State Conventions are co-operating heartily and are sending communications to the churches.

Will the pastor, the superintendent of the Sunday School and the President of the Young People's Society co-operate in this service? Will you send to us the names and addresses of all men from Baptist churches, homes and Young People's Societies who have gone forth to service in Army or Navy? Please keep the list up to date.

Many churches and Sunday Schools are keeping an honor roll of all enlisted men. A beautiful chart for the names of all enlisted men has been prepared. Get a copy and hang it up in your church. Have the church people at home keep in touch with all men who have gone to camp and trenches. Send all names and address all communications to 1701 Chestnut Street, Philadelphia, Pa.

FOOD COMMISSION, SOUTHERN BAPTIST CONVENTION.

Dear Brother:

At the request of Mr. Herbert Hoover, head of the Food Control Department at Washington, I have appointed the following Commission from the Southern Baptist Convention to co-labor with Mr. Hoover and others in the interest of food conservation. The service is to be purely voluntary.

Joshua Levering and Richard Edmonds, Baltimore, Md.

Dr. R. H. Pitt and Dr. George W. McDaniel, Richmond, Va.

Prof. W. J. McGlothlin, Louisville, Ky.

Dr. J. W. Porter, Lexington, Ky.

Rev. Livingston Johnson, Raleigh, N. C.

Dr. Z. T. Cody, Greenville, S. C.

Dr. B. J. W. Graham, Atlanta, Ga.

Dr. A. R. Bond, Nashville, Tenn.

Dr. E. J. A. McKinney, Little Rock, Ark.

Rev. S. M. Brown, Kansas City, Mo.

Dr. F. W. Barnett, Birmingham, Ala.

Rev. P. I. Lipsey, Jackson, Miss.

Dr. A. J. Holt, Arcadia, Fla.

Rev. E. O. Ware, Alexandria, La.

Rev. C. P. Stealey, Oklahoma City, Okla.

Rev. E. B. Atwood, Albuquerque, N. M.

Rev. E. C. Routh, Dallas, Texas.

Rev. E. E. Dawson, Abilene, Texas.

Dr. W. P. Throgmorton, Marion, Ill.

J. B. GAMBRELL,

President Southern Baptist Convention.

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LEAVING THE MATSHED AFTER A LECTURE.

Due largely to the influence of Dr. Geo. W. Leavell, of the Stout Memorial Baptist Hospital, a great public health campaign was recently held in the city of Wu-Chow, one of the most important centers of life and commerce in South China. The city was stirred to its depths by the lectures and exhibits. High public officials co-operated, and practical results of lasting value for health and morals were achieved. This thrilling story is one of the special features of "Home and Foreign Fields" in its August number.

HOW TO KILL, EMBALM AND BURY A CHURCH.

By H. William Pilot.

1. Don't come.
2. If you do come, come late.
3. If it is quite wet, or dry, or hot, or cold, stay at home.
4. When you come, come for faults.
5. Don't do anything to help.
6. Don't take part in the meeting.
7. Try not to encourage the pastor or officers. They don't need it.
8. Believe everything that you hear. Repeat those things especially which show a slight weakness somewhere.
9. If you have a friend who does not belong, use your influence to keep him away.
10. Consider the church as conducted for your personal benefit.
11. Start for the door at the close of the benediction. Stampede any prospective members before they hear a good report of the work being done.
12. Advertise the great work done by all churches except your own.

Warning.

Don't start a family altar or it will knock all these suggestions in the head. —Watchman Examiner.

UNANSWERED PRAYERS.

The story is told of an old woman who dreamed that she died and went to heaven. As an angel was showing her about, she was brought to a large room where many bundles were piled. Finding her name on several bundles. She asked for an explanation, saying as she did so: "I remember praying for those very things when I was down on earth." The angel replied: "Yes, when any of God's children make requests to him, preparations are made to give the answer, but if the petitioner is not waiting for the answer it is returned and stored in this room."

Does not this explain our failure to receive answers to the prayers which we know came from the heart? "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not be faint."

Customer: "Send me up twenty-five cents' worth of balled ham." Butcher: "All right, sir. Anything else?" Customer: "Yes. If my wife isn't at home, tell the boy to put it through the keyhole!"

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bring before His their goods. A minister may mix and to har His by something better. primacy in the aristocracy of nat tion.

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.

North Edgfield—Pastor Duncan spoke on "The Coming Kingdom," and "Works vs. Grace." One by letter. 186 in S. S.

Immanuel—Dr. Albert R. Bond supplied at the morning hour. No night service.

Franklin—Preaching at both hours by Rev. O. W. Taylor of Trenton, Tenn. Eight for baptism.

Judson Memorial—Pastor C. F. Clark spoke on "The Church, the Channel of Service," and "Salvation the Gift of God." 127 in S. S.

Seventh—Pastor C. L. Skinner spoke on "The Faith of God," and "The Tears of Jesus." About 100 people came forward pledging themselves to the tithe system of financing the Lord's kingdom. To God be the glory. Good S. S. and Union. Good congregations.

Lockeland—Pastor W. R. Hill spoke on "For to Serve the Lord Christ," and "Regeneration." Fair congregations.

Bradshaw—Pastor C. G. Hurst spoke on "Knowing Christ," and "Putting Away the Grave Cloths of Death." 77 in S. S. One baptized in afternoon. Good services.

Third—Pastor Creasman spoke on "A Firm Stand," and "A Fearless March." 155 in S. S. Good audiences.

North Nashville—Seigle B. Ogle, pastor. Bro. Wilmot Dun spoke in the morning. No night service. The pastor spoke at the Central church at both hours. Good day.

Grandview—Pastor J. F. Savell spoke to a good congregation in the morning on "The Essentials to a Revival." Bro. Wright of Mt. Juliet supplied at night, speaking on "Confessing the Lord with the Lips, but Not Obeying His Commands." The pastor of Grandview spoke at New Hope at night, preparing to hold a revival at New Hope in September.

Smith's Springs—Seigle B. Ogle, pastor. C. A. McIlroy spoke at night on "Three Probable Reasons Why the Demoniac Requested to be With Jesus." Good congregation and fine prospects for a genuine revival of religion. The people seem to be extremely anxious for an old-time revival.

Centennial—J. Henry DeLaney spoke on "The Christian Race," and "Behold the Lamb of God." Good S. S. and Union. \$23 for State Missions. Church granted the pastor a 30-day vacation.

Grace—Pastor W. Rufus Beckett spoke on "Paul's Light to the Gentiles," and "Procrastination." One baptized. 210 in S. S.

Park Avenue—Pastor I. N. Strother spoke on "The All-Sufficient Help," and "The Tale of Two Cities." One approved for baptism. All meetings quite good.

Broad Street—Bro. J. T. Williams spoke in the afternoon on Broad street in open air meeting on "Preparing for Christ's Second Coming." Spoke at night at New Hope on "Repentance." Good services and congregations. Fine collections.

KNOXVILLE.

Jacksboro—Pastor D. A. Webb spoke on Eph. 3:15, and Matt. 16:18. 127 in S. S.

Belle Ave.—Rev. U. S. Thomas, pastor. Rev. Jesse Hyde spoke on "Life's Great Objective, or Why Do We Live?" and "Sin—Is It a Fact?" 475 in S. S. One

by letter. Special interest manifested at the evening service.

Island Home—Pastor J. L. Dance spoke on "Some Christian Habits that Need Correcting," and "The Unfolded Sheep." 360 in S. S. Pastor will stay on the field.

First—Len G. Broughton, pastor. Assistant Pastor Chas. P. Jones spoke on "A Star Out of Jacob" in the morning. 319 in S. S. Dr. Broughton will spend the month of August at Tate Springs. He will return to his work Sept. 1.

Lonsdale—Pastor J. C. Shipe spoke on "Alms Giving," and "What Christ is to the World." 250 in S. S.

Euclid Ave.—Pastor W. M. Griffith spoke on "Co-operation" in the morning. Rev. Sidney Love spoke at night on "Passing Through the War Zone." 227 in S. S. Great day.

Immanuel—Pastor A. R. Pedigo spoke on "Lust and Dissatisfaction," and "God's Way." 201 in S. S. Good interest.

Lincoln Park—Pastor T. E. Elgin spoke on "State and Home Missions," and "The Unpardonable Sin." 195 in S. S.

Mountain View—Pastor W. C. McNeeley spoke on Luke 2:7, and "Personality of the Holy Spirit." 123 in S. S. One by letter. Good day.

Gillespie Ave.—Pastor David M. Livingston spoke on "Despise Not the Day of Little Things," and "I Set My Face Like a Flint." 190 in S. S. Two baptized.

Grove City—Pastor J. F. Williams. Rev. J. R. Hazlewood spoke on "A True Christian," and "The Second Birth." 169 in S. S. Sixteen baptized. Seven by letter. Meeting closed with 62 professions, and 27 additions. More to follow.

Mt. Olive—Pastor Wm. H. Fitzgerald spoke in the morning on "The Spirit of the Mission Enterprise." Bro. Arnold Sims spoke at night on "An Offering for Jesus." 156 in S. S. \$57 for Missions.

Ball Camp—Pastor D. W. Lindsay spoke on "Consciousness After Death," and "Signs of the Times, Second Coming." 131 in S. S. Collection for Missions.

Smithwood—Pastor J. E. Wickham spoke on Acts 15:1, 39-40, and Acts 16: 39-40. 126 in S. S. One profession. Meeting continues this week.

Powell—Pastor J. R. Evans spoke on II. Kings 6:30, and Gal. 4:8. 126 in S. S. Good Union and prayer service.

Baumont Ave.—Pastor H. Massengill. Rev. Elbert Freels spoke in the morning, and D. W. Lindsay at night on "Set Thy House in Order." Good services. Pastor on vacation for three weeks.

Piney Grove—Pastor H. M. Grubb. S. G. Wells spoke in the morning on "The Gospel to All the World" Pastor resigned to go to California.

South Knoxville—C. J. Burnett spoke on the first Psalm, and I. Kings 18:21. Our people were well pleased with the sermons of Brother Burnett.

Burlington—Pastor J. H. Ponder spoke on "God's First Question to Man," and "Jerusalem, the Base of World Operations."

Kagley's Chapel—Pastor A. D. Langston spoke on "The Ups and Downs of the Christian Life," and "The Bread of Life Baked by the Fire of the Cross." 73 in

S. S. One baptized. One by letter. Pastor received a call to Englewood.

MEMPHIS.

Boulevard—Pastor T. N. Hale spoke on "The First Leper Christ Healed," and "The Simple Plan of Salvation." Good day.

Bellevue—Pastor R. M. Inlow spoke at morning hour. The evening service was conducted by Adjutant Yager of the Salvation Army. Good S. S. and Unions which were somewhat reduced in attendance by rain.

Germantown—Pastor spoke at night only. Meeting at M. E. church in the morning. Fair congregation. Usual S. S. Mt. Pisgah—Pastor, J. Y. Brooks. Bro. McCoy spoke to large congregations. Meeting began. Pastor just back from a ten-days' meeting with Trinity church in Mississippi. Nine baptized.

Rowan—Pastor J. E. Eoff spoke on Psalm 85:8: "I Will Hear What God the Lord Will Speak." 86 in S. S.

First—Pastor, A. U. Boone. Mr. Frank H. Leavell of Atlanta, Ga., spoke in the morning, and Rev. W. C. Boone at night. Splendid congregations. 156 in S. S.

Central—Rev. Gilbert Dobbs spoke to fine congregations on "The Spirit Symbolized," and "Prisoners of Hope." Four additions. 197 in S. S.

Temple—Bro. Frank Crockett spoke on "The Christian Soldier," and "Ruth's Wise Choice." 167 in S. S. Fine Union. Pastor away in a meeting with Bro. Brooks at Mt. Pisgah church.

Highland Heights—Pastor spoke at both hours to good audiences. Subjects: "The Science of Happiness," and "The Master's Invitation." One by letter. Good S. S.

Seventh Street—Pastor S. A. Wilkinson spoke at both hours. 214 in S. S.

South Memphis—Pastor Jasper R. Burk spoke to good audiences. Two by letter. 92 in S. S. Last Tuesday the members of this church began pounding the pastor and wife, which has continued until the writing of this report. Pastor will be with Bro. Fleming at Mary's Chapel church this week in a meeting, near Ripley.

CHATTANOOGA.

Woodland Park—Pastor McClure spoke on "Walking With God," and "The Face of Jesus." Splendid services. Pastor closed meeting at Cloud Springs, Ga., with 35 conversions, and begins meeting with New Liberty church, Graysville, Ga. Pray for us.

Chamberlain Ave.—Pastor G. T. King spoke on "The Hope of the Church," and "Seeking and Saving the Lost." We will dedicate our church next Sunday.

Highland Park—Pastor Keese spoke at both hours to fair congregations on "The Church," and "The Ministry of the Women." Prof. Henderson expected next Sunday evening.

Alton Park—Pastor J. W. Wood spoke on "Preach the Word," and "The Strait Gate." 111 in S. S. Good Unions and S. S.

East Chattanooga—Pastor J. N. Bull spoke on "The Test of Fire," and "The Serpent of Satan." 130 in S. S.

St. Elmo—Pastor Oscar D. Fleming spoke on "A Plea for Consecration," and "The Beauty of Righteousness." 116 in S. S. Good Union.

Rossville—Pastor J. Bernard Tallant spoke on "Let Us Go Forward," and "What Shall I Render?" Splendid Unions. 179 in S. S.

Hartsville—Fine congregation Sunday morning to hear a discourse on "The Earth Distress of nations; with perplexity; the sea and wave roaring; men's

hearts failing them for fear; the powers of heaven shaken . . . When ye see these things know your redemption draweth nigh." The sorrows of cruel war are upon us. May these things bring our money-making and pleasure-seeking nations to her knees before Almighty God.—J. T. Oakley.

South Harriman—Pastor J. H. O. Clevenger spoke on "Fishers of Men," and "Our Religion." 125 in S. S. Good congregations. Preached at Walnut Hill, East Harriman, at 2:30; also good congregation. Prepared our letters for the Big Emory Association to meet at Wheat, Aug. 30. Will expect our new editor.

Harriman—Pastor M. C. Atchley spoke to large crowds. Total contributions for the day nearly \$300. Just closed a campaign in which we raised \$800 for church repairs. Four additions since last report.

Columbia—(Second)—Pastor W. S. Yarbrough spoke on "Treatment of Vows Made to God." One on profession of faith. Small S. S. on account of sickness.

Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer. Adv.

We have our first service in the new Donelson Baptist church next Sunday morning. This church is well located in one of the best farming sections in Middle Tennessee, six miles from Nashville, on the pike to the Hermitage. Pray for us that it may be a great day. This is a beautiful stone building, eight class rooms and all modern conveniences.

M. E. WARD, Pastor.

Rev. O. C. Peyton of Erin, Tenn., accepts the call to Pembroke, Ky., Baptist church, and will begin work September 1. We commend him very cordially to Kentucky Baptists, for he is a workman that needeth not to be ashamed. We serve notice that we are simply lending him for a season.

**LEMONS BRING OUT
THE HIDDEN BEAUTY**
Make this lotion for very little
cost and just see
for yourself.

What girl or woman hasn't heard of lemon juice to remove complexion blemishes; to bleach the skin and to bring out the roses, the freshness and the hidden beauty? But lemon juice alone is acid, therefore irritating, and should be mixed with orchard white this way. Strain through a fine cloth the juice of two fresh lemons into a bottle containing about three ounces of orchard white, then shake well and you have a whole quarter pint of skin and complexion lotion at about the cost one usually pays for a small jar of ordinary cold cream. Be sure to strain the lemon-juice so no pulp gets into the bottle, then this lotion will remain pure and fresh for months. When applied daily to the face, neck, arms and hands it should help to bleach, clear, smoothen and beautify the skin.

Any druggist will supply three ounces of orchard white at very little cost and the grocer has the lemons.

Adv.

THE COLLEGES AND THE WAR.

Prof. W. H. Johnson.

In most American colleges the year is ending with ranks materially depleted by enlistment for war service, immediate or auxiliary. What the conditions will be at time for reopening, in September, one cannot with certainty forecast. If the strength of Germany is not decisively broken by that time, still greater numbers must be enrolled for army service, and from no source will they come so freely as from the class of young men who fill our colleges. College life, or even the serious looking forward to college life, tends to build up in a young man of right purpose the kind of character that is ready for self-sacrificing devotion when a great call comes. And the intelligence that college life tends to develop is the intelligence that can recognize many auxiliary fields for the exercise of that devotion, no less important than the actual field of armed conflict. It is an inexcusable misjudgment to make light of the service or motives of the hundreds of American college men who have broken the present college year before its close to go out into the wheat and corn fields and factories and help produce the supplies without which victory at the front would be absolutely unattainable. There is no more hopeful feature in the present situation than the resolute determination of the authorities at Washington that this war shall be waged with the least possible disturbance of the normal activities of our national life. And these same authorities assure us with solemn emphasis that every man, woman and child who is actively engaged in keeping the machinery of our national life in normal motion is helping to win the victory in the just war into which we had no right and honorable course left but to enter.

The work of our colleges is one of those normal activities and we have rightly regarded it as of the utmost importance to the working of all the rest. Start any new industry you please, requiring in its processes and management anything beyond the very crudest forms of unskilled labor, and you will soon see a large proportion of college trained young men and women in positions of influence and responsibility on its roster. This does not mean that individuals without such training may not rise by force of character and effort to similar heights, but cold figures show incontestably that college training does give, on the average, an enormous advantage. On the simple record of things as they have been in the past, then, our colleges can claim their full share of attention under the general injunction of our authorities at Washington to keep all normal activities in normal operation. But they can claim more than that, for both President Wilson and Secretary Baker have specifically emphasized the importance of keeping all departments of college work in active pro-

SARSAPARILLA—

PEPSIN, NUX AND IRON

The combination of Hood's Sarsaparilla and Peptiron Pills is one of the happiest because one of the most effective and economical ever made in medical treatment. These two medicines, one taken before eating and the other after, work together, each supplementing the other. They give a four-fold result in blood-cleansing and nerve-building, and form the finest course of medicine.

Get them of your druggist today.

gress, at the highest possible level of efficiency, while the war is going on.

And it is not hard to find a reason for this. We are in the midst of by far the most destructive war of history, and if we are to avoid generations of unparalleled misery as its sequel, it will be only by the application of strongly developed character and trained intelligence to the problems of upbuilding, to a degree never before known. The ambitious militarists who have succeeded in dominating the policy of the German empire during the past generation have shown what trained intellect wrongly centered and selfishly directed could do in the way of destruction. It is for others to take the lead (and the Germans will help when their present nightmare is shaken off) in showing what that same trained intellect can do in building up, when rightly centered and directed towards the general good.

And in that work the American Christian college is in position to have a part second only to that of the spirit of Christianity itself. It would be the utmost folly, then, to allow our colleges to be diminished in their efficiency or to lose their grip on their constituency while the war is in progress. Such action would be comparable only to the folly which would send, let us say, the whole farming population to the front and leave unplanted the fields upon which we must depend for our food during the year to come. Fortunately most colleges have now an invested endowment such as to secure them against the extreme distress suffered in their earlier days, during the Civil War, to say nothing of the far greater wealth now in the hands of their generous and consecrated friends. Rigorous economy will in many cases be necessary, but the situation on that side is not desperate.

The real question is not how is the college going to keep its head above water, but are the students going to be there in such numbers as to meet the active demands and correspond to the enormous opportunities awaiting trained intellect and strong Christian character in the years to come? It is easy to see the distracting influences. Thousands of fine young men who would otherwise be in our colleges will be on or over the seas in the service of country and humanity, or actively training for such service, when the colleges open in September. To all such, who are either asked by their country to take this form of service or who enter it voluntarily, the Christian college can only say: God be with you and keep you true to the high and sacred obligations which this service places upon you.

But there will still be enough young men and women in the country to fill all our colleges and then take only a small fraction of those of college age either too young for enlistment or not actually enlisted. It would be wholly wrong, and harmful to the country's deepest interests, if the idea should be conceived that these young men and women would be showing the spirit of the "slacker" in attending college under present circumstances. They will simply be placing themselves in training for tremendous responsibilities which will soon fall upon them as a direct result of the war; and where no actually insuperable obstacle stands in the way, many of them might be far more deserving of the badge of "slacker" for staying out of college and leaving the duty of that training undone. If the war continues through the coming year, with our American boys by the hundreds of thousands on the field of actual battle, college life will take on a high seriousness

which will make it one of the greatest character developing experiences imaginable.

Let every friend of Christian education, then, and especially every alumnus and friends of each individual college, do his best during the weeks to come to influence in the right direction the boys and girls of his own acquaintance who are so situated that college attendance is possible without the sacrifice of some evidently higher duty. If the colleges get only those who come fairly under this description, there is not one of them which will not have its halls filled. And if college attendance involves unusual sacrifice, because of the unusual cost of living, let parents not lose sight of the fact that there never was a time when it promised greater advantage in return for the sacrifice, or when the average son or daughter would more readily realize the seriousness of the situation and appreciate the sacrifice at its due worth.

Nor let either parents or students get the false idea that the special circumstances have discounted all previous ideas of education and demand only a one-sided special training. The boy who enters the freshman class in September will be educating himself not specifically for the war, but for the period of peaceful upbuilding which will follow the war. Doubtless all our colleges will maintain some form of elementary military training for the present, and will give careful attention to various forms of applied science of value to students enlisting for special forms of service, thus endeavoring to use such facilities as they have for the immediate advantage of the country in a time of crisis; but they should not and will not allow these special forms of service to supplant or obstruct their regular work. They will care for the great and lasting interests of the years to come as well as the immediate needs developed by the present crisis. If specialists of all classes will be needed in the work of upbuilding to which we shall soon be devoting ourselves, it is also true that there has never been a time of greater need for the man whose specialty is based upon the broad and deep foundations of those branches of study which bring the mind of today in contact with the great minds of all ages and give the broadest possible outlook upon the deeper problems of human life and character. A civilization evenly enough balanced and broadly enough based to stand the shocks of the future must have its Gladstones and Bryces and Sumners and Wilsons no less than its Edisons and Carnegies and Henry Fords. If America is fitly to play that role in future world development which present circumstances indicate, there is no branch of human knowledge which she can afford to neglect, and the man who can rightly interpret the lessons of past civilization to the new age will be no less indispensable than the man who can invent some new mechanical device. Above all must we avoid the pitfall of an education which would exalt physical efficiency above spiritual duty and strive to make it the tool of a selfish and ruthless personal and national ambition.

My conclusion is this, then, that just because of the war which threatens harm to our colleges, the maintenance of those colleges is important as never before, that for the years immediately to follow they promise advantages to their graduates greater than they have ever given before; that it therefore becomes the duty of each one of us to exert ourselves as never before to keep them filled with students while the war is going on; and that the training which they aim to give

must be broader and deeper and more spiritually centered than ever before.

Denison University.

—The Standard.

WHEN I COME HOME.

"Mother, will you be here when I come home?" Every day and twice a day the child asks it with lifted face and earnest eyes, "When I come home from school will you be here?"

If the answer is "yes," she dances off happily, and for any reason the reply must be "No," the momentary disappointment is very real.

The first call that rings through the house when the door opens is, "Where's mother?" and if she is not immediately in evidence, all over the house go the eager feet, at every door sounds a soft knock, and the childish voice asks its insistent question, "Is mother there?"

How you miss it when the child is away, or when you yourself are detained. You hurry a little and glance at the clock; you decide that those last errands are unnecessary and, as often as you possibly can, you are there to answer, "Here, dear," when the loving call comes.

I have often thought of the mothers who used to hear it and hear it no more, whose children have grown, or have entered the other home whence they shall go no more out. There is one thing dear, earthly things, deep down as mother-love itself, that I am sure we are going to find again if we must lose it here; some day the ear that wearies with the under-hearing of the heart is going to catch once more the sweet, familiar, "Where's mother?"

And for those whose mothers are waiting in the other home for the coming of their children it will be equally true. The wide spaces of heaven are not going to be wide enough to delay those who are seeking their mothers.

Out of lives weary school of experience, with lessons learned, tasks ended, we who are grown and who are tired and homesick shall find the answer to the question that runs like a stream in the dark through all our lives, unseen, but singing, "Mother, will you be there when I come home?"—Congregationalist.

A Boston school teacher had read Whittier's "Maud Muller" to her pupils, and at the close of her reading spoke of the sorrowful significance of the words "It might have been." She asked the boys and girls if they could think of any four sadder words. One alert youngster of a dozen years held up his hand and said:

"I know two sadder words."

"What are they?" asked the teacher.

"Please remit."

HAIR NEEDS FOOD

just as every other living thing does and just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only \$1.00 and it will be the life of your hair. If he can't supply you write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Woman's Missionary Union

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vice Chairman, Franklin.

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

Executive Board met in regular session Tuesday, August 7th. A small attendance. Several matters of importance discussed and passed on. State Mission day is to be observed in September. November will be given to the Church Building Loan Fund. Mrs. Carter gave some impressions of the Ovoca Encampment where she spent three days. Some plans suggested for our State meeting in Memphis Nov. 14th and 15th.

EXPENSE FUND ACCOUNT FOR JULY, 1917.

Receipts.

LaBelle W. M. S.	\$ 25
McMinnville W. M. S.	Mwvy
Ripley W. M. S.	2 00
Paris W. M. S.	1 00
Cordova W. M. S.	10
Hartsville W. M. S.	75
Grand Junction W. M. S.	25
Edgefield W. M. S.	1 50
High Hill W. M. S.	50
Central, Memphis, W. M. U.	1 00
Oak Grove W. M. S.	50
Lebanon W. M. S.	1 00
Mt. Zion W. M. S.	1 00
McMinnville W. M. S.	50
Portland W. M. S.	1 00
Johnson City W. M. S.	1 25
Lewisburg W. M. S.	50
Chattanooga, First, W. M. S.	1 50
Hopewell W. M. S.	50
Jefferson City W. M. S.	50
Pleasant Grove W. M. S.	25
Oakdale W. M. S.	50
Cherokee W. M. S.	10
Fountain City W. M. S.	20
Knob Creek W. M. S.	14
Blooming Grove W. M. S.	1 00
Lonsdale G. A.	25
Lonsdale Y. W. A.	25
Eagleville W. M. S.	75
Shelbyville W. M. S.	1 00
Chattanooga, Central, W. M. S.	75
Lockeland W. M. S.	50
Lonsdale W. M. S.	50
Trenton W. M. S.	1 00
Antioch W. M. S.	1 00
Double Springs W. M. S.	30
Clinton W. M. S.	1 00
East Lake W. M. S.	1 00
Memphis, First, W. M. S.	2 00
Mt. Olive W. M. S.	50
Smyrna W. M. S.	50

MRS. J. T. ALTMAN,
Treasurer.

OFFICE REPORT FROM JUNE 1ST TO JUNE 25TH.

News Articles	5
Letters received	49
Cards received	15
Letters written	28
Cards written	62
Mimeograph letters	49
Packages mailed	140
These contained:—Royal Service, 16;	
Home and Foreign Fields, 23; Leaflets,	
620; Mite Boxes, 50; Fish, 97; Treasur-	
er's Record Books, 22; Y. W. A. Man., 9;	
G. A. Man., 1; R. A. Man., 1; W. M.	
U. Convention minutes, 40. Expense of	
office, \$16.79.	

REPORT OF FIELD WORKER, MISS LUETTA HESS, FROM MAY 25 TO JUNE 25.

Churches visited	20
Societies visited	17
Talks made	30
Organized W. M. S.	2
Organized Y. W. A.	4
Organized G. A.	1
Organized S. B.	1
Resurrected	3

Miles traveled—private conveyance	87
Miles traveled—rail 476	\$ 9 52
Phone messages—5	90
Paid at Hotel	1 25
Letters written—16	32
Cards written—21	21
Total expense	\$12 20

EXPENSE FUND ACCT. JUNE, 1917.

From sale of Calendars	\$37 66
Park Ave. W. M. S.	3 00
Total	\$40 66
Letters received	5
Letters written	3

Respectfully submitted,
MRS. J. T. ALTMAN, Treas.

REPORT OF COR. SEC'Y., JULY, 1917.

Field Work.
Miles traveled by R. R. 599
Miles traveled Private Conveyance 28
Quarterly Meetings 4
Societies visited 2
Talks made 13
Spent a week at Encampment.
Missionary Week, Monteagle, 5 days.
Societies reported 918
W. M. S., 5; S. B. B., 4.

OFFICE REPORT FOR JULY, 1917.

News Articles	5
Letters received	62
Cards received	12
Letters written	80
Cards written	25
Special letters	136
Packages	102
Year Books Mailed in Pkgs.	754
Packages contained—Royal Service, 13;	
Home and Foreign Fields, 14; Leaflets,	
687; Mite Boxes, 78; Fish, 56; Year	
Books, 11; Treasurer Record Books, 14;	
Y. W. A. Man., 1; R. A. Man., 1; S. B.	
Man., 11; Convention Minutes, 16; En-	
velopes, 40; Programs of Encampment,	
48.	
Office Expense	\$8 36

QUARTERLY REPORTS FROM 18 SUPERINTENDENTS.

Beech River—Mrs. A. Griggs, Superintendent; 1 society organized, 1 meeting held.
Beulah—Mrs. S. E. Brummel, Superintendent; meetings held, 1.
Bledsoe—Miss Geneva Carr, Superintendent; 4 societies organized, 1 meeting held.
Big Hatchie—Mrs. T. L. Martin, Superintendent.
Chilhowie—Mrs. John Gilbert, Superintendent; 3 societies organized, 1 meeting held.
Clinton—Mrs. J. H. Wallace, Superintendent.
Concord—Mrs. B. J. Dillard, Superintendent; 1 meeting held.
Cumberland—Mrs. W. H. Vaughn, Superintendent; 3 societies organized, 40 meetings held.
East Tennessee—Miss Nannie Murry, Superintendent; 1 meeting held.
Holston—Mrs. Robert Backman, Superintendent; 1 meeting held.
Holston Valley—Miss Ethel Cox, Superintendent; 1 meeting held.
New Salem—Mrs. A. P. Moore, Supt. One meeting held.
Nolachucky—Mrs. R. S. C. Berry, Superintendent.
Ocoee—Mrs. W. F. Robinson, Superintendent; 1 meeting held.
Robertson County—Mrs. S. N. Morrow, Superintendent; 1 meeting held.

Sevier—Miss Alice Brown, Superintendent.

Sweetwater—Mrs. T. E. Moody, Superintendent; 1 society re-organized, 3 meetings held.

Tennessee—Mrs. R. L. Harris.

ENCAMPMENT AT OVOCA.

Most of those with us at Ovoca pronounce this the best program yet. We only lacked the large crowd we had hoped for, until the call of the Nation for the men to go, then we knew many who had planned to be there could not come. The classes were all small, but those who attended our Conferences on Methods led Tuesday and Wednesday by your Secretary, and after that by Miss Mary Faison Dixon, of Baltimore, said they were helpful.

Miss Dixon made an inspiring address Saturday morning before the Assembly. We appreciated her work with us; sorry she could not be there for the full work with large crowds to hear her.

The demonstration prepared and directed by our own Mrs. Creasman, Y. W. A. Secretary for the State, was pronounced "A Fitting Climax of the Week's Work." She used the Witt School Pageant or play "Work While You Work," but had prepared two other scenes, that added much to the effectiveness of the play. The last number for the evening, was a pantomime "The Tragedy of the Unentered Door." This evidently made a lasting impression on the audience. Miss Townsend, of Memphis, led the music for the Encampment.

The address or lecture by Dr. H. L. Winborn, of Louisville, Ky., a daily life series based on the 12th chapter of Romans were especially helpful, as were those by Dr. Austin Crouch on "Soul Winning," and Dr. Finley Gibson at the evening hour. Others were good also.

We wish all who were there this year could come again next year and take some one else with them.

M. B.

REPORT OF COR. SEC'Y., JUNE, 1917.

Miles traveled—by railroad	968
Divisional Convention	1
Quarterly Meetings	2
Societies visited	2
Talks made	7
B. Y. P. U. Convention	1
New societies reported	18
W. M. S.	4
Y. W. A.	5
G. A.	1
R. A.	1
S. B. B.	7

The quarterly meeting of the W. M. U. of Tennessee Association, met July 26, 1917, with the Smithwood church.

The meeting was presided over by the Superintendent, Mrs. R. L. Harris.

After the business and reading of reports, Mrs. Harris had a resolution read which was unanimously adopted by the Association. The resolution is as follows:

"Whereas, The question of admitting women as delegates to the Southern Baptist Convention was up for discussion at the recent meeting of the Convention, be it

"Resolved, That we, the members of the W. M. U. of Tennessee Association, in quarterly session assembled at Smithwood on Thursday, July 26, 1917, go on record as being opposed to this proposed change, that we do not seek representation in the S. B. C. otherwise than we already have, that we are perfectly satisfied with our position—auxiliary to the S. B. C.—and only ask that we may go on with our work, seeking to enlarge the vision and the scope of W. M. U. working, planning and praying for the coming of His Kingdom—Whom we are and Whom we serve."

The meeting was then taken in charge by Mrs. Stooksberry, Second Assistant Superintendent, who had arranged the following splendid program:

Talk—Why are we neglecting our Sunbeams?—Miss Debbie Fielding, of Bell Avenue.

Duet by two little girls of Mt. View Sunbeams.

Talk—A successful G. A.—Miss Alma Reeder, of First church.

Talk—Christian Education—Dr. R. W. Weaver.

The morning session closed with prayer, by Dr. Weaver.

Everyone was then invited out on the

lawn, where the Smithwood ladies, as is their custom, served a most bountiful dinner.

The afternoon service was of unusual interest, and deserves special mention, as it was composed almost entirely of Y. W. A. and G. A. members.

The service opened with the singing of "Brighten the Corner Where You Are", and the devotional was conducted by the G. A. of Deaderick Avenue church. Miss Sallie Davis read the Scripture and Miss Pace Moore lead in prayer. The G. A. Quartet then delighted the audience with a selection.

Mrs. James Davis, leader of these delightful girls, was called upon to tell how she conducted her work.

Missions as taught by the Bible, was very ably discussed by Mrs. Fitzgerald, of Mt. Olive.

Talk—What Makes a Y. W. A. Boom in the City?—Miss Ruth Davis, of First church.

Talk—What Makes a Y. W. A. Boom in the College?—Miss Irene Blanc, C. N. C. girl.

Talk—What Makes a Y. W. A. Boom in the Sunday School Class?—Miss Clara Watson, of Lonsdale Y. W. A.

Odds and ends of business were taken up for disposal. Mrs. Massey made a motion, seconded by Miss Johnson, that as we are now facing a crisis in our country, and the Government is urging the necessity of saving, we confine our luncheons hereafter to sandwiches and coffee. This to be in effect at our next meeting, which will be held at the Oakwood Baptist church the last Thursday in October. The motion unanimously carried.

The program ended with a violin solo, by Mr. Kincaid.

The meeting was one of much spiritual uplift, and after listening to so many of our young girls our hearts were drawn closer to the Master and our interest was deepened in His work.

MRS. HOUSEHOLDER, Sec.

CENTRAL QUARTERLY MEETING.

Dear Miss Buchanan:

The Quarterly Institute of Central Association, W. M. U., met with Pleasant Plains church, July 26. Mrs. E. M. Hicks, Superintendent, was unable to be present. Mrs. Thomas Norwood presided well in her stead. We made our house beautiful with field flowers to help welcome our guests, and I believe we succeeded, as all seemed to enjoy the day. Eleven societies were represented, by 75 delegates besides the visitors, a fine crowd.

Some absentees on the program, but others supplied their places so the program was carried out splendidly. Miss Berry, a graduate of our Training School, spoke beautifully on "Training for Service." This was the first time we have had an opportunity to hear or see one from the school, and we certainly appreciated it. We really see and know now what material the school is turning out. We saw with our own eyes and heard with our ears. Miss Berry is a charming young woman and is the leader of Auxiliary work in the First Baptist church of Jackson, employed by the church and is making a success.

The lunch hour was a get-acquainted time and we enjoyed that. I see from your notes you understand what "dinner on the ground" means at a country church, so I'll just let your imagination revel among the "good things". The choir rendered beautiful music and a solo by one of our own boys, Mahon White was delightfully rendered; the last thing on the program he sang "A Perfect Day" and we felt that the fellowship and companionship had been perfect also. Resolutions were adopted on the death of Drs. Folk and Frost. Our Society has revived and doing well, and the quarterly meeting has an inspiration to us. Dozens expressed a determination to attend the next meeting at Milan in October.

MRS. S. R. CONGER.

Indeed I know what a meeting is at Pleasant Plains church. I have been there.

M. B.

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Editorial

MASTER TRUTHS OF JESUS.

Certain great truths stand out with cameo clearness in the Gospel. From these master truths come the direction for faith and conduct in other matters. The Kingdom of God.

Jesus came as the Jewish Messiah, the Anointed, the Christ. His most frequent impression was "The Kingdom of Heaven," or "Kingdom of God," or merely "Kingdom," terms meaning the same thing. The expression occurs in the Gospel in the words of Jesus 78 times, and represents about 30 occasions, distributed through all periods of His ministry. By the term "Kingdom of God," Jesus meant His own Messianic reign in the heart and life of the believer. Likeness to the kingdoms of this world was lacking in the matter of social prestige, preferment through personal favoritism and territorial boundaries. The kingdom should be the sovereignty of God exercised through the Messiah and limited to the spiritual forces. Whatever externals of land, property or power might come into the relationship with this kingdom would be considered as correlative benefits and not as constituent elements. It is a serious mistake to confuse the spiritual premium of God with any economic or civil program by which reformations might be secured in organized society. Jesus pushed back from Him the temptation to secure control over the kingdoms of the world by other than spiritual supremacy. He had come that men might come into personal fellowship with God and this fellowship cannot be confined to any material prosperity or poverty. Certainly it is recognized that the disciple of Christ shall have his dealings with every form of human life, but these connections, however uplifting and just, are not to be identified with such fellowship. Half of Jesus' recorded parables deal with the nature, principles, growth and consummation of the kingdom of God.

The Son of Man.

Throughout His ministry Jesus referred to Himself as the Son of Man. The call to repentance rang out fearlessly and clearly. Saint and sinner found new interest in life, though such interest might mean a reversal of life's plans.

Jesus caught up this call to repentance as a fundamental truth of His ministry. More than any other form of prophet He could realize the nature and the penalty of sin, and hence the need for repentance as the condition of the new life. The individual will had followed its right of choice and had disobeyed the divine will, and therefore had become selfish, rebellious, depraved, sinful. Sin had brought the curse upon men, who were no longer in fellowship with God, but sinful and condemned. Jesus came to tell men that He would free them from the bondage of sin upon the condition of personal repentance and acceptance of His Lordship. The result will be a righteousness to the sinner which would be both imputed and imparted. This righteousness must become an experience and could not be identified with ceremonies. Pharisaism should become a thing of the past. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no wise enter into the Kingdom of Heaven."

His Death and Resurrection.

The disciples were slow to learn the place that the death and resurrection of Jesus should occupy in His Saviourhood. They drew back from the shadows that fell across His chosen pathway; they sought to spare Him suffering and shame; they preferred for Him royal honor and power. Jesus sought to show them His coming death in His divine perspective. His timid and short-sighted disciples could not share His confidence that victory for human redemption and glory for Himself lay beyond the Cross and the Tomb.

God the Father.

The doctrine of the Fatherhood of God was made central in the preaching of Jesus. Man had named God in their effort to true worship under the titles of Jehovah, the Almighty, the Unseen and even the Unknown. His first recorded use of it was in His conversation with Nathaniel, near the first of His ministry; His last use of it was during His Jewish trial before the Sanhedrin after daylight. Fifty-two references, representing about thirty occasions, remain in the Gospels. Jesus named Himself the Son of man because He entered into the full human na-

ture, sharing the inheritance of culture, bearing the burdens of sorrow, knowing the power of the common temptations, humilitating Himself into the form of the servant, enduring the certain limitations of the flesh and vitally and really incarnating God; but behind this participation in the full life of the race were the forces of the divine character, enabling Him to conquer adverse tendencies and environments and proving Himself a Sinless One.

He mentioned Himself under the dual disposition of Son of God and Son of man. Whatever theological and metaphysical difficulties men have found in efforts to explain this union of God and man did not obtain with Jesus. For Jesus the term of "Son of man" was Messianic. He emphasized with this term His Messianic vocation, using it in connection with the suffering, death, resurrection and second coming.

Eternal Life.

The Gospel of John presents the idea of eternal life as the purpose of Jesus. The record and the interpretation of Jesus' words were given this form. But it is the same thought in fundamentals that the synoptics have given under the term kingdom. Jesus had come to accomplish a definite salvation for men which could become personally effective only as the individual sinner came into fellowship with the king and bowed the will to divine sovereignty; the result would mean enduring life.

Sin and Righteousness.

In the wilderness of Judea the strange ascetic, clothed in camel's hair and nourished upon locust and honey, John the Baptist startled Jewry with the command, "Repent ye; for the Kingdom of Heaven is at hand." The people crowded from city and village to hear him, whose only self praise was that he was but "a voice to declare the coming of the Messiah, while the list of divinities discouraged attempts to number them. Man had reached lax fingers for the truth, trying to "Seek God, if happily they might feel after Him and find Him." Creed and ceremonial have responded to the striving after God. The thought of God as Father had been dimly grasped by the Old Testament prophets, but its complete revelation through Jesus came almost as a new thought to religious circles.

This term of human ties was transformed by Jesus. The word Father could never lose its value to men when Jesus has put into it the story of God's love for men. He taught men to say "Abba, Father," when they had accepted the Lordship of the Son of God, for full confidence should be had in His assurance that "He that hath seen the Father." The Fatherhood of God did not extend to all men without regard to character, but only to those who entered into fellowship with Jesus the Saviour. The Fatherhood should be one due to redeemed character and not to physical creation. To His bitter critics Jesus declared their fatherhood in Satan. Likeness to spiritual ancestry is as real as that to physical and mental ancestry. Jesus came with a great message that touched all phases of human life. These are some of the master truths that He voiced with commanding insistence; personal dignity and worth will depend upon their acceptance today as in the long ago when men hung upon His words.

THE BIBLE IN A NATION'S LIFE.

The work of repairing the temple under the instruction of King Josiah led to a remarkable finding. A copy of the Scriptures was found. We do not know whether all copies of the Scriptures had been lost, or destroyed, but evidently there was general lack of knowledge of the Scriptures throughout the Nation. This copy found was probably an ancient copy of the law, and the portion read before the King may have been a selection from Deuteronomy. Word was brought to the King that this copy of the law had been found and he immediately listened to its reading. The effect was startling. He caused the people to be assembled. "And he read in their ears all the words of the Book of the Covenant that was found in the House of the Lord. This incident brings instructive suggestions as to the place that the Bible ought to occupy in the life of a Nation.

Ethical Instruction.

God taught ancient Israel the art of government. The form of such government does not obtain now, for God had direct control over the primitive organism in ancient Israel. Later when the kingdom was organized the people were still taught their dependency upon God, especially in national crises, but in

addition to this personal direction, God gave to Israel a large body of ethical instructions by which they should control their personal action and relationship, civic and social. The Book of Deuteronomy is of special value for its summary of ethical teaching. The prophets brought messages of warning in order that ruler and privileged class might respect the rights of the less favored. The New Testament presents an exalted standard for personal conduct and a high moral obligation of the government toward its constituency and the people toward their protector. We cannot undertake to give the Biblical outline of teaching as to the obligation of the government and the relationship of people to the government. We are here concerned with the thought that all true government which has for its purpose the observation of righteousness among its people and the recognition of right conduct upon the principle of governing and governed class must draw its instruction from the Bible. Organized governments will fall of their highest purpose when they neglect the ethical teachings of the Bible. Out of this incident of the ancient finding of the Law came a severe arraignment of king and people that eventuated in a more strict observance of the Law of Jehovah. No government can expect to endure that is not founded upon principles of personal sobriety, Mutual forbearance and helpfulness and civic equality. When leaders are moved with selfish ambition, desire for graft and gain and close their ears to the cries of the unfortunate poor they prophesy the decay and probably fall of their authority.

Recognition of God's Leadership.

Prophet and priest in ancient Israel often brought an insistent message that king and people should listen to the direction of God. Failure to follow such directions brought misfortune and punishment. Israel lost her national glory and often her place as a nation because she failed to accept the leadership of God in her national policies. No political scheme that has for its object the benefit of the select few to the detriment of the many, no national program, domestic or foreign relations that does not propose the benefit of every man cannot have the sanction of God's leadership. A nation should accept its place of authority as of divine appointment, which demands of it the highest moral standards, while it guarantees its right to be. A nation may not expect heavenly blessings when it refuses a heavenly-like vocation. While a nation may not formerly declare the Bible as its text-book of civic and economic instruction, it need not expect enduring prosperity, unless in reality it follow such instruction.

Popular Benefits.

It would be impossible to overvalue the splendid benefits that would come if all people would read the Bible. The inhabitants when they heard the Law read determined to keep the covenant with God and to put away idolatry. In proportion that Bible reading increases will men recognize their personal worth, their responsibilities for world service and their acceptance of government as an organized method by which people may co-operate toward making the most of life.

DURABLE SATISFACTIONS.

Pleasures leave the soul unsatisfied. Men cannot depend for long upon the things of the senses. The food of today will not carry one over the needs of tomorrow. Selfish ambition, even though realized, still leaves one with a hand outstretched toward the future, but there are certain durable satisfactions that do not bring satiety or discontent. To do one's duty thoroughly and well brings a satisfaction that cannot be marred even though the accomplished duty is not rewarded with the expected success of the undertaking. Worth is not measured altogether by the success of the task, but in a measure by the effort put into it. Service for the Kingdom of God carries with it a joy and satisfaction not equalled in any other undertaking. To evangelize a lost world and to bring the saved men and women into competent preparation for doing good is the greatest enterprise ever undertaken by man. He who gives himself to his work may be assured that he is lined up with the most stupendous forces ever operated. There is attached to such service a durable satisfaction that cannot be dimmed. Those who deal with the unseen realities of life may live above the noise and confusion of temporal affairs and may have their confidence in noble living unshaken.

A DRIVE FOR 500 NEW SUBSCRIBERS.

Who will volunteer to help us secure 500 new subscribers by October 1? We will publish the list of volunteers with the number of subscribers each sends in. If every pastor in the State would send one it would be an easy matter to secure this number. Will you help? The paper is the pastor's best assistant. We are anxious to place it in every Baptist home in the State. There are about 66,000 Baptist homes in Tennessee. What a magnificent help to the denomination, as well as to the paper, it would be if all these families should take the paper. Remember that the paper stands for the entire Baptist program. Responses to the denominational appeals depends upon the people knowing these appeals.

The remark is sometimes made that the paper is too high. A comparison is here made. The paper is two dollars a year and has been for many years. The price has remained the same while almost every commodity has increased in price. We are paying now just twice as much for the material for the paper as at this time last year. In 1913, before the war inflated prices, the farmers received for their products as follows: Wheat \$1.00 per bushel, now they get more than \$2.50; corn in 1913 was 80 cents a bushel, now it is \$2.50; in 1913 cotton brought 10 cents a pound, now it is bringing 30 cents; in 1913 hogs were 5 cents a pound, now they are 15 cents; in 1913 beef was 4 cents a pound, now it is 12 1-2 cents. These prices show the increased income in farm products. In 1913 it took two bushels of wheat to pay a year's subscription to the Baptist and Reflector, now one bushel would pay one and one-fourth years. Figure out the relative price of the other commodities and the subscription for the paper.

Who will be the first to head this honor list?

Remember that new subscribers get the Baptist and Reflector and the Home and Foreign Fields for \$2.00, the price of the Baptist and Reflector.

BAPTIST WORK FOR SOLDIERS.

Thousands of young men will be shortly called into the camps for training. Baptists have a large opportunity that brings its equal obligation to evangelize these soldiers. No one State can hope to do this task unaided. Realizing this, the Home Mission Board, in Conference with State Secretaries, has projected a plan of evangelism. It is the purpose to place many of our strong pastors and evangelists in residences near these camps in order that there may be adequate appeal that these men should accept Jesus Christ. By far the majority of them are not Christians. Because of the large percentage that will come from Baptist homes we have an obligation that cannot be denied or refused. Patriotism has called these men into military service. Loyalty to Jesus Christ should force Baptists to undertake a strenuous effort in their behalf. In order to do this the Home Mission Board will require from \$50,000 to \$100,000 more than their program calls for. This means that our churches must increase their offerings of Home Missions. If these soldiers should be sent to the front many of them would never return. Shall we allow them to face the danger of war and the probability of death without having first given to them a definite and insistent invitation to enlist in the ranks of Jesus Christ? To fail now would be a lasting shame on the Baptists of the South. Will Tennessee do its part? A great crisis calls for great service. This is an obligation that cannot be shifted without bringing dishonor to those who remain. A year from now it will be too late to reach these soldiers. The Home Mission Board has planned immediate work. This will call for more heroic giving than Southern Baptists have ever done before. We have great faith in the loyalty of our people. Let each pastor bring to the attention of his church this urgent need.

REMEMBER THE HOSPITAL.

Have you taken your offering for the Hospital? Remember that August is the month dedicated to this work. In order to measure up to the plans for the enlargement of the plant, the Baptists throughout the State must give largely during this month. The Hospital fills an important place in the denominational life. The Catholics have long since discovered the value of such work by which to secure public sympathy. There is no reason why Baptists should not have in Memphis the finest hospital plant in the entire South. There are two lines of appeal that justify such work—humanitarianism and the Baptistic. Pain

and misfortune are wonderful teachers. They bring one face to face with the stern realities of life and the dignities of the life to come. Baptists may get closer to people for their distinctive principles when they give relief to the sick. We cannot afford to neglect this source of influence. Do not side track this appeal. Take your offering and send it to Dr. Gillon.

TRIP NOTES.

The Northern Association met at Oak Grove Church, Washburn, Aug. 7-9. I could be there only part of the first day. This Association is not strong, but the letters showed good work for the year, an especially large list of baptisms being reported. We will expect greater things in the coming year.

Robertson County Association met in its second annual session at White House, Aug. 7-8. Although a new Association is has already taken active hold upon the problems of its district. Spending only a part of the day here I hurried to the Sequatchie Valley Association at Pikeville, which is situated in a beautiful valley. This is a small Association, but they are planning a more vigorous work for the future. At all of these meetings I was cordially received and given opportunity to speak in the interest of the paper.

Officers—Northern: J. A. Acuff, Moderator; J. C. Davis, Clerk; L. F. Kitts, Treasurer; Robertson County, H. W. McNeely, Moderator; H. W. England, Clerk; G. A. Henry, Treasurer; Sequatchie Valley, W. E. Billingsley, Moderator; A. L. Stines, Assistant Moderator; W. E. Thomas, Clerk and Treasurer.

EDITORIAL BREVITIES

All subscriptions to this paper are supposed to be permanent unless otherwise ordered. This is the rule with all religious papers.

Since the war began 43 American ships have been sunk by German and Austrian submarines; 13 of these ships were sunk before the United States entered the war.

We welcome Dr. Livingston Johnson into the "order of scribes." His initial issue of the Biblical Recorder is in every way creditable. We are persuaded that he will maintain the splendid journalistic record of his predecessor, Dr. Hight C. Moore.

Judge A. B. Neal, of the Davidson County Criminal Court, recently rendered a decision in which he declares that the Bowers Law is yet in force, as the act recently passed by the Legislature repealing the Law is clearly unconstitutional in form. It seems a pity that our legislators did not know how to pass a law that would be constitutional.

We congratulate Dr. W. P. Thorgmorton in the celebration of his 40th anniversary as editor of the Illinois Baptist. Through these years he has been true to his holy vocation and has been able to lead his constituency into larger service. He has seen many changes and has taken large part in the Baptist councils of his State.

This is the period for the annual revival efforts. Most all of our country churches will hold their special meetings this summer and fall. We pray that large results may follow. We suggest that it would be a capital plan if in every meeting the law members were impressed with their obligation to take the Baptist and Reflector. There is no better start in Christian service than to plan to be an intelligent worker. The paper is essential to a full knowledge of and sympathy with denominational affairs.

The three district exemption boards were called upon to meet in Nashville, Knoxville and Memphis, Aug. 13, their duties to be to select the men by means of the selective draft for the Army. Tennessee is called upon to furnish the first one-third of 5,000 of its part by September 1st. These district boards will supply the Government with the names of Tennessee's part. The boards will have before them the registration cards of all the registrants in their divisions and will have before them the appeals from local exemption boards. Their decision will be final. These district boards are agreed upon important matters affecting claims for exemption and their action will be uniform.

Rev. J. S. Pardue, of this city, died on August 8th. He had been in ill health for some time. His funeral was held at the Grace Baptist church, conducted by Revs. C. D. Creasman and McQueen. Burial took place at Bethpage, his former home. We extend sincere sympathy to his family.

Fifteen thousand or more miners in Kentucky and Tennessee have gone on a strike to secure an eight-hour day and other benefits. This is especially unfortunate just now that such labor disturbances should arise. There should be some way to adjust difficulties of this kind, especially at this time when the country needs every possible help to conserve food and other necessities. We are not prepared to say where the fault lies, but both employer and employee should be willing to make concessions. If such disturbances continue it may be necessary for the Federal authorities to take control in these matters.

Mr. Herbert C. Hoover, in accordance with the law recently passed by Congress, has been appointed by the President as food administrator. The Government announces its plan to control bread supplies, establish buying stations at all the principal terminals, license all elevators and mills, fix a price to be considered fair, regulation of mill men and the grain exchanges with the elimination of trading in futures are the chief features of the plan. The license will begin September 1st. A guarantee of a minimum price of \$2.00 for wheat does not apply for the 1917 harvest, but it is probable that some definite plan may be made to cover this year's crop.

PREPARING FOR THE HOME SHOCK.

(Continued from page 1)

we prove master and the tired soldiers will delight to enter a warfare that digs no trenches nor flourishes no weapon of steel.

Men of action will not be caught by dead churches. When the talk of their heroes we must tell them of far greater things of our Hero. When they tell of their victories, we must point them to him who never lost a battle. If we supinely await their return, then we may look forward to an era of depression and carnality, but if we plan and work and have our churches ready, then we may expect a glorious revival and shouts of triumph in the zions of our God.

There is no slogan more healthy than that of "Getting ready." The coming battle arouses the soldier's heart. Could there be a motive more appealing, that has a certainty of a speedy realization, than that of getting ready to properly receive back to our homes and churches those who have dared so much. I am persuaded that no other appeal would prove so heart gripping. While they are gone we shall think continually of them. Then let us link their return with churches ready and glad to welcome them. This will not only enliven our efforts and make our religious duties seem light but will prepare us for making sure of Christianity when the awful effects of camp life have been turned loose upon us.

Human selfishness will be content if it can get back the loved one, but divine love will not. The reason the after effects of war have been harmful, is because the ideals of camp life have usually prevailed. We should not be content if we can just get back our husbands, brothers, and sons. We must strive to have the atmosphere of our churches and our homes so full of love and service that these war heroes will be glad to lay aside their uniforms and help us make the city of our God a still more glorious habitation.

We face the breakers if we neglect, we face the New Jerusalem if we do our best. Oh for a mighty inscription of service among the enlisted men of the churches! As we weep over their going, let us promise God to prepare for their return. And such a campaign would amply repay us for all the horrors and sorrows of war. Only such a revival could compensate for such a war.

If God's altars burn brightly when the nations limp wearily beneath their billions of debt, when the dreaded re-action sets in, then the light of the cross will shine the farthest and the echoes of "Not my will, but thine be done," will reverberate more softly than ever in the world's history.

Portland, Tenn.

A PRAYER FOR SERVICE.

Dear great Director of our human toil,
Grant me the privilege of work to-day!

Not in some master's place in life's turmoil

But let me pick the stones out of the way.

For others on a holy mission sent,

May stumble and fulfill their task too late.

And if thou please, I shall be well content

To labor while the greater gifted wait.

Dear great Distributor of gifts divine,
Grant me the privilege of work for aye!

Make me more worthy of this gift of mine,

The pioneer of some hard traveled way.

And if I prove myself faithful and true,

Dear Father, may I at the ending wait,

And watch in happiness the pilgrim's who

Have come my pathway, enter at the gate!

—May Justus.

MYSTERY OF THE DUNGEON.

By Mary Paul Chapman.

Joe Mathews and Bob Wilson had been fast friends ever since the first day they met in the great lonesome hotel, in the quaint little city of St. Augustine, where they were spending the winter with their parents. They had played and studied together, for it was deemed best that the boys should spend a few hours each day in school; and, as an incentive to study, their parents offered a gold watch to the one who would win the honors of his class. So Bob and Joe, striving earnestly for the prize, soon surpassed the other members of their class. Both were bright, energetic, and well matched for the race; consequently their grades were equally good during the first two months. But toward the close of the third and last month of the term Bob forged slightly ahead of his companion, for Joe's chief motive for special effort was the winning of the watch, while Bob, though he longed with all his heart for the prize, had a still greater reason for striving to win.

Joe discovered this reason when he overheard Bob's father tell the boy that not even the sunny southern climate could keep life in the little mother more than a few months longer, and that she had set her heart on her son winning the class honors.

Though he sympathized with Bob, Joe, proud and self-willed, could not endure the thought of final defeat; he studied harder than ever before in his life; however, Bob still won the higher average. Then suddenly everything seemed to change. Joe received one hundred in examination in his history, while his companion received only ninety. But the pleasure of victory was marred by the thought that he had cheated and the sickening fear that Bob had seen him slip the book out of the desk and copy.

For the first time during their acquaintances there was a feeling of constraint between the two boys as they started from the hotel to school. The day was delightfully warm and pleasant, and they still had half an hour before school time, so Joe, ignoring Bob's unresponsive manner, proposed that they go by the old fort and then along the sea wall to school. Bob consented listlessly, and they walked on in silence down the narrow streets of the

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The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

picturesque old city, till they came to the fort, a place that never lost its charm for them, for besides the many other things of interest there were the prison cells to explore and the great guns to examine.

Fort Marion covers several acres of ground and is mediaeval, with bastions and watch towers, and is surrounded by a moat and glacis. It is entered by a drawbridge over each end of which is a Spanish inscription.

At this hour the fort was closed, locked, and the guard was gone. However, the boys had long held in scorn the regular entrance. Many weeks before they had discovered that there were indentions in the worn coquina of which the fort was built, and that they could scale the walls. Today they were soon within, but not even the perilous climb could arouse Bob's enthusiasm. At last Joe could endure the silence no longer.

"What's the matter with you, anyway, Bob?" he questioned. "Are you mad?"

Then the self-control that Bob maintained with an effort gave way. His scorn and anger at Joe's innocent manner could not be further restrained.

"You're a cheat," he blurted out. "I saw you copying and I never want to have anything more to do with you."

Joe's face crimsoned. "I didn't," he answered. "You just want to quarrel because I'm getting ahead of you. I'll bet you're afraid to crawl clear back in the dungeon cell where the door is closed, and I am going to right now, whether you come or not," he added, with the hope that a feat of bravery would regain his friend's respect.

However, Bob turned his back and started without a word to the corner of the fort from whence he could make his ascent to the outer world, while Joe, whistling indifferently, went to fulfill his boast.

The great door of the room that led to the dungeon cell stood open. This first room was small, and in the rear was an opening where a man must stoop to enter a smaller cell beyond. At the back of the second cell was yet another opening which was only large enough to permit a man to enter on his knees, and this led to the last cell of the dungeon. Only once had Joe been in it, and then he was accompanied by his father, mother, and the guide, who carried a candle, for it was as black as night at the far end of the dungeon. The guide told them that the openings of the last two cells were sealed up in the old days during the time of war, and that the dangerous prisoners were kept in that last cell.

It was to this place that Joe had promised to go while the door of the first cell was closed. He felt that Bob would surely trust him again after such an act; therefore he entered bravely and pulled at the door. It took a mighty effort to start the mighty structure of wood and iron, but once started it fell to with a bang. There was a click; though it had been long since the door was closed, the rusty old lock responded to the unusual jar; the bolt sprang in place; Joe was locked in the dungeon cell. He realized in a moment what had happened; the door was self-locking and the force with which it was closed had started the old lock into action. Frantically he beat on the great panels and called for help, for to enter a cell of one's own accord, feeling that one can leave it at will, is very different from being locked in that cell.

It was intensely dark and a number of fears beset the prisoner. He knew that no one outside of the fort could hear his calls, so muffled were they by the thick walls and heavy door of the cell, and there would be no one in the fort until the guard returned at three to unlock the door for the sight-seeing public. That meant two hours in the dark, lonely prison. It also meant zero in the examination that would take place that afternoon, and, therefore, the loss of all hope for the prize, for the rules of the school were very strict and not even an excuse of illness saved one from the zero mark if he missed an examination. Bob might help him, but he had probably left the fort by this time; and even if he should return and discover the plight of his friend, was it not to Bob's advantage

"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.

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to leave him locked up till the guard should come to release him? His absence from the afternoon examination would give Bob the prize, and it was only fair that Bob should leave him, for he had cheated—cheated and been caught. Thus he thought it all out, and though he realized how little hope there was of an early release, he never ceased to call for help.

Suddenly between the cells he heard that which froze his blood with horror. There was a sound as of a stealthy step, and it came from the last cell in the dungeon. Scarcely daring to breathe, the boy listened intently; the sound came again, the same soft footstep, and this time it seemed nearer. Though Joe was exceptionally brave under ordinary circumstances, he was now almost frantic with terror. He shrieked wildly for help, but only the echo of his own voice came back for answer.

When he paused a moment for breath, there was only the sound of the gliding step coming ever nearer and nearer. The boy gritted his teeth. Joe had never believed in "silly ghost stories," yet, undoubtedly that sound was a footstep; there was somebody in the cell with him. But if it were a person, locked in as he was, why were there no answers to his cries? He dared not think longer but tore at the door and shouted incessantly, making as much noise as possible, that he might not hear the terrifying sounds in the other cell.

It seemed hours that he called, but at last, racked with curiosity and fear, he paused to discover whether the creature was coming nearer. This time he heard a peculiar swishing sound, then the step, and again the swish, swish. It sounded as if some one were slipping along, feeling his way against the wall, and Joe was sure it was now in the same room, with him. He crouched by the door, not daring to scream, lest he drew the creature upon him. Farther and nearer it came till it seemed to the boy that he must touch it if he should reach out his hand. Finally he summoned all his courage and struck wildly with his fist in the direction from which the sound came. His hand met with nothing but air, yet the step was at his side. With an irrepressible shriek he sprang to the other side of the cell. At the same time something light as air, yet distinctly felt, brushed his face, and his senses reeled.

When he was again conscious of sound there was great clattering at the door; a flood of light came to him, and there stood Bob, Bob's father and the guard.

They laughed at him when he told them of the ghost. However, when

he insisted the guard struck a match and searched the dark corners of the room. A few minutes later, with a hearty laugh and the unsympathetic remark, "Here's your ghost," he disclosed on the wall in the darkest nook a little brown bat.

Even Joe joined in the laugh when he realized that his calls, on finding himself locked in his cell, had frightened the bat, whose flying against the wall explained the stealthy step and the swishing sound that he had heard. When he sprang across the cell, the bat, flying by, had brushed his face, so even the phantom touch was explained. After the laugh had subsided, Bob's father suggested that the boys hurry to school, as they were an hour late.

As the two hastened away Joe asked shamefacedly, "How did you happen to do it for me, Bob, when you knew that you would win if I stayed in there till the guard came? I did cheat yesterday, but I'll not do it again, and you can beat me easy in a fair game."

"That's all right," answered Bob quickly. "I came pretty near leaving you. After I climbed out of the fort I got to wondering whether you really had crawled back in the dungeon cell, with the door closed. I thought maybe you were just standing inside the door, and would say you had gone back when you hadn't, so I slipped over to see. When I got there I could hear you call. As soon as I looked at the door I saw that it was locked, and I guessed how it happened, but I didn't answer you, for I knew that the guard would be along in two hours and I thought if you were locked up for that long that I could make up what I lost yesterday. So I started on to school, though I didn't feel very good. I kept saying to myself that you had cheated and that they put people in prison for cheating when they grew up, so it was only fair that you should be locked in while I caught up. But just about that time I remembered that they shot deserters in war time; and then I knew that deserting was worse than cheating. I went back to the hotel, and father and I found the guard, and here we are. I guess we'll both lose the watch, though," he added regretfully as the white face of the disappointed little mother came before him, "for we'll get marked off for being late this afternoon, and Dick Mason is high enough to beat us after that."

"You're going to win that watch," answered Joe determinedly. "If I have to thrash Dick Mason so he can't go to school for a week."

Bob did win, and Joe did not find it necessary to thrash Dick Mason.—The Presbyterian Advance.

THE YOUNG SOUTH

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

"THE PENNY YE MEANT TO GIVE."

There's a funny tale of a stingy man,
Who was none too good, but might
have been worse,
Who went to his church on a Sunday
night,
And carried along his well-filled
purse.

When the sexton came with his beg-
ging-plate,
The church was dim with the can-
dle's light,
The stingy man fumbled all through
his purse,
And chose a coin by touch and not
sight.

It's an odd thing now that guineas
should be
So like unto pennies in shape and
size.
"I'll give a penny," the stingy man
said;
"The poor must not gifts of pennies
despise."

The penny fell down with a clatter
and ring!
And back in his seat leaned the
stingy man.
"The world is so full of the poor," he
thought,
"I can't help them all—I give what
I can."

Ha, ha! How the sexton smiled, to be
sure,
To see the gold guinea fall in his
plate!
Ha, ha! how the stingy man's heart
was wrung,
Perceiving his blunder, but just too
late.

"No matter," he said: "In the Lord's
account
That guinea of gold is set down to
me.
They lend to Him who give to the

EPILEPSY, ST. VITUS' DANCE AND OTHER FITS.

Epilepsy is one of the most dreadful
of nervous disorders. Moreover, it is
far more common than is generally sup-
posed. In thousands of homes there are
parents who are struggling with children
subject to "spasms," convulsions," or
"fits," which would yield to proper treat-
ment.

St. Vitus' Dance is another ailment
that frequently appears in children, and
which cause great sorrow to parents.

Both of these ailments and their sever-
al forms has often been successfully
treated by the use of Dr. Miles' Nervine.
Cases have been reported by parents and
adults from every state in the Union,
and all of them give credit to Dr. Miles'
Nervine.

If you know of anyone who suffers
from any of the above mentioned dis-
orders, and if they have found the dif-
ferent forms of treatment that they have
tried to be unsuccessful, then you will
confer a lasting favor on them by ad-
vising the use of Dr. Miles' Nervine.

A trial bottle will cost nothing, for
if the first bottle of medicine fails to
benefit, the empty bottle may be taken
to the druggist who will cheerfully re-
fund the money paid for it.

Write to the Miles Medical Co., and
they will send you testimonials from
cases in your particular neighborhood.

Dr. Miles' Nervine can be purchased
at any drug store.

MILES MEDICAL CO., Elkhart, Ind.
Adv.

poor;
It will not so bad an investment
be."

"No, no, mon," the chuckling sexton
cried out;

"The Lord is na cheated—He kens
the well.

He knew it was only by accident
That out o' thy fingers the guinea
fell!

"He keeps an account, no doubt, for
the pulr;

But in that account He'll set down
to thee

No mair o' that golden guinea, my mon
Than the one bare penny ye meant
to gie!"

There's a comfort, too, in the little
tale—

A serious side as well as a joke;
A comfort for all the generous poor,

In the comical words the sexton
spoke;

A comfort to think that the good
Lord knows

How generous we really desire to be
And will give us credit in His ac-
count

For all the pennies we long "to gie."

A SPIDER'S SENSE.

By Janet Thomas Van Osdel.

Uncle Jimmy was surprised at the
stillness of the house. As Jerry's
father and mother were away, Un-
cle Jimmy made it his business to
keep track of his young nephew.
When there was no answer to the
signal that always brought Jerry on
the run when he was within hailing
distance, Uncle Jimmy went to the
kitchen and questioned Maggie.

"Spect that's him thumpin' 'round
upstairs," she said.

Uncle Jimmy went up the stairs,
two steps at a time. From a small
back room there came a muffled
thump, thump!

"It's the other side of the trap-
door! He's shut himself in!" chuck-
led Uncle Jimmy.

He reached up, opened the door,
and pulled down a dusty Jerry.

"Spiders up there," said Jerry,
brushing cobwebs from his sleeve.
"Spiders haven't any sense or they
wouldn't live in a dark, smelly at-
tic."

"Some spiders have more sense
than some boys," teased Uncle Jim-
my. "There are spiders that make
houses with trap-doors, and they
don't have to get an Uncle Jimmy
to open them, either."

"Spiders spin webs," said Jerry.
"Come to my room and I'll show
you a trap-door house that was built
by a spider."

Jerry pranced happily along be-
hind his uncle. That room was a
forbidden place when mother was at
home.

From his treasure case Uncle Jim-
my took what at first sight seemed
nothing but a bit of dried clay a
couple of inches thick and not much
bigger around than a silver dollar.
Carefully he lifted a little earthen
door and Jerry saw a tiny room, car-
peted and papered with gray silk."

"It's like a fairy's cave!" cried
Jerry.

"The trap-door spider is a great
architect," said Uncle Jimmy. "See,
this door is hung by a hinge. When
company isn't wanted, which is gen-
erally all day, the spider sits in this
silk-lined house with the door tight-
ly closed. But at night, when feed-
ing-time comes, the door is thrown
open and out goes the spider after
food. Some spiders have a back
door through which to escape if an
enemy should come in the front
way."

"However could a spider make a
door like this with a hinge, and that
fits just right?" asked Jerry. "I
worked two days trying to make a
door for the rabbits' cage and then
it wasn't any good."

"The spider works hard enough
to make this door. If we could take
it apart we would see that it is made
of layers of silk and earth. First a
little sheet of web is spun and cov-
ered with earth, then another web
follows, and another layer of earth.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

LOUISVILLE, KENTUCKY

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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.

So on it goes until the door is the
right size. The last layer is always
of silk."

"No wonder the spider's such a
big eater if he has to make all that
silk from his own body! How did
you ever come to find this wonder-
ful house, Uncle Jimmy?"

"The door was covered with moss
and leaves so as to make it look
like a part of the ground around it.
It would have been hard to discover
had not the door been left open one
night and the little builder never
came back to close it. I waited sev-
eral days before I dug up his house.
But at last I thought it likely that
when he was out looking for sup-
per, something bigger had gobbled
him."

"Or maybe somebody stepped on
him," said Jerry. "I guess when it
comes to knowing things, boys
haven't anything on spiders."—Sun-
day School Times.

A millionaire's son from New
York stopped at a Niagara Falls hotel
and Dr. Conwell, who was a guest
there at the same time, saw him ap-
proach the desk of a clerk, and he thus
describes what occurred: "He was an
incredible specimen of anthropo-
logic potency. He had a skull-cap on
one side of his head, with a gold tassel
in the top of it, and a gold-headed cane
under his arm with more in it than in
his head. It is a very difficult thing to
describe that young man. He wore an
eye-glass that he could not see through,
patent-leather boots that he could not
walk in, and pants that he could not
sit down in—dressed like a grasshop-
per. This human cricket came up to
the clerk's desk just as I entered, ad-
justed his unseeing eye-glass, and
spoke in this wise to the clerk. You
see, he thought it was 'Hinglish, you
know,' to lisp. 'Thir, will you have the
kindness to supply me with thome
papah and envelops!' The hotel clerk
measured that man quick and he pulled
the paper and envelopes out of a
drawer, threw them across the counter
toward the young man, and 'hen turned
away to his books. You should
have seen that young man when those
envelopes came across that counter.
He swelled up like a turkey gobbler,
adjusted his unseeing eye-glass, and
yelled: 'Come right back here. Now
thir, will you order a thervant to take
that papah and envelops to yondah
dethk.' Oh, the poor, miserable, con-
temptible American monkey! He could
not carry paper and envelopes twenty
feet. I suppose he could not get his
arms down to do it. I have no pity for
such travesties upon human nature. If
you have not capital, young man, I am
glad of it. What you need is common
sense, not copper cents." God pity a
senseless dude of that kind. Blood
without brains! Money without man-
hood!

"THIS ONE THING I DO."

Two well-known Christian workers,
a Methodist minister and an African
missionary sat together in a railway
depot awaiting the train. The mission-
ary was talking of some hidden things
of the Word of God, and as he turned
the pages of his Bible, the minister
noticed on the fly-leaf of the New Testa-
ment these words:

"I cannot do it alone. The waves run
fast and high,
And the fogs close chill around: The
light goes out in the sky.
But I know that we two shall win
in the end—Jesus and I.

"Coward and wayward and weak, I
change with the changing sky,
To-day so safe and brave, to-morrow
too weak to fly;

WORTH \$1,000,000.

If you were about to die and heard
of some remedy that would restore you
to health, you would gladly give all you
possess to obtain it. For only 25c you
may secure a box of Gray's Ointment
which may be the means of preventing
your death from blood poison. It is
from the neglected sores, cuts, bruises,
burns, etc., that fatal blood poisoning
often starts. Gray's Ointment, if applied
as soon as the affection is contracted,
will allay pain and heal the wound,
thus preventing any serious after-effects.
Successfully used in thousands of homes
for nearly a century. Most druggists
sell it. For FREE sample, write W. F.
Gray & Co., 817 Gray Bldg., Nashville,
Tenn. Adv.

But He ne'er gives in, so we two
shall win—Jesus and I."

Presently the train rounded the curve
and the two men arose to part. The
preacher looked squarely into the eyes
of the missionary and said, "Shall we
meet again?" And Dan Crawford re-
plied: "Never again on this earth. My
wife is waiting for me at the Cape.
When we go in this time, it will be
never to come out again. I am going
back to my people to stay." There
was no suggestion in his voice that he
was playing the martyr's role, or that
he even was making a sacrifice. He
had consecrated himself to the supreme
task of "thinking black" that his peo-
ple might "walk in white."

"Well I'd be ashamed if I had as bald
a head as you! Look at my head of
hair!" "I just want to ask you one
question." "Yes?" "Did you ever see
grass growing on a busy street?"

"Who is George Washington, Nellie?"
asked the teacher of a little girl in the
primary department.

"He was Mrs. Washington's second
husband," was the unexpected reply.

"A shepherd is a man who minds
sheep, isn't he father?"

"Yes my son."

"Then I expect a coward is a man
who minds cows."

CALOMEL TODAY, SICK TOMORROW

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

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

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

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

CHURCH AND PERSONAL.

Ebenezer Association will meet with the Rock Spring church, eight miles east of Columbia, Maury County, Tuesday, Sept. 4, 1917. All who come by railroad will get a train at Columbia. All trains will be met at Columbia on Tuesday morning with conveyance for those who come that way, but no other train will be met unless requested by parties who can not get to Columbia Tuesday morning. As the place of meeting is so far from the railroad, it is requested that all who can, come in their own conveyances. It is also requested that the pastors or clerks of all the churches send at the very earliest convenience the names of those who expect to attend the Association, to W. E. Walker, Santa Fe, Tenn. Please do this and oblige the pastor, W. E. Walker.

Recently closed a twelve-days' meeting with Big Springs church in Bedford County. Rev. M. E. Ward was with us the first week. Rev. Sam P. White preached Monday and Tuesday nights during the second week, and the pastor preached the rest of the time. There were several professions, twelve additions, and the entire community uplifted by the influence of the gospel. Bro. Ward is a successful evangelist and did a great work for us.

GEO. S. JARMON, Pastor.
Murfreesboro, Tenn.

Rev. C. P. Holland of Hampton is in North Carolina, where he is engaged in evangelistic work with Bro. C. E. Beaver. We trust that great success may attend his efforts.

The East Tennessee Baptist Association will meet at Antioch church, Jefferson County, Aug. 23-25. The nearest railway station is Newport on the Southern R. R. Any one coming will be furnished transportation from station to Association if I am notified in sufficient time. The place of meeting is eight miles out on Dandridge Pike. We invite the editor of the Baptist and Reflector and all our denominational representatives to be with us. J. W. O'HARA, Clerk.

The Big Emory Association will meet with the George Jones Memorial church, twelve miles east of Harriman, Aug. 30. The nearest railroad station is Dyllis, on a branch of the L. & N. railroad.

The Mulberry Gap Association will meet with Pleasant Hill church, near Rogersville, Aug. 28. All visitors will be met at Rogersville.

The 60th annual session of Unity Baptist Association will meet with Rogers Springs Baptist church, four miles west of Rogers Springs, Thursday, Aug. 30, 1917. Rogers Springs is on the Southern railroad. Visitors and delegates will be met at above place. Every church please send delegates or letter, so a complete record of the Association may be had. JAMES R. SWEETON, Clerk.
Bolivar, Tenn.

Have just closed an eight-days' meeting with the Booth M. E. church, near here, resulting in nine professions and two renewals. Opened a meeting on Aug. 6 with the Bethel Baptist church, about two miles across the line in Alabama, of which Bro. Sewell is pastor, but I had to come home Wednesday on account of my throat, but expect to return to them Sunday for the final day. After the middle of next week I will

be at Anderson, Ala., for a two weeks' meeting, to be followed by one at Appleton, Tenn. Everything is moving along nicely at Minor Hill, Tenn., my present location. Some of the salt of the earth is here. They certainly know how to treat a pastor. M. R. FLETCHER.

To the Members of the Big Hatchie Association, especially: Pursuant to the order of the Association the executive committee of Big Hatchie met in Ripley Aug. 9 and went on record as favoring the securing of an Associational missionary. The securing of the missionary was left to a special committee, which will report later. The executive committee also urges the churches of Big Hatchie Association to meet their apportionment to State Missions. Remember that September is State Mission month, so let each and all come up to the help of the Lord with our means. Our missionary will begin work by the first of October.

From September 30 to October 4 there will be in the city of Brownsville a Sunday School and B. Y. P. U. institute for all interested in the above work. This institute is the first of three we wish to hold in Big Hatchie Association. All who come will be entertained free. Come prepared to do some real hard study and thereby prepare yourself for more efficient work in our Master's vineyard.

It was a great joy to me to be with Bro. J. H. Burnett in a meeting at Dripping Springs, Ky., from the 23d of July to Aug. 3. The people of the whole community love Bro. Burnett, and because of that fact I shared with him their unbounded hospitality. While there we visited in 25 different homes, and had many more invitations we could not accept.

We had 15 additions, 14 for baptism, and during the meeting raised enough money to buy a handsome piano to place in their otherwise splendidly equipped church.

I shall long remember our association together there in our Master's service, and shall never forget the splendid band of young people that are now my friends because of those days we sat together in heavenly places.

May our Father's blessing rest upon both pastor and his noble band of Christian workers. MACON C. VICK.
Brownsville, Tenn.

The Chilhowie Association will meet with the Mt. Lebanon Baptist church on August 22, 1917. Conveyances will be furnished from trains at Maryville.

We have just closed a twelve-days' meeting at the Alder Branch Baptist church, conducted by our pastor, Rev. W. A. Masterson of Fountain City. We think it one of the greatest revivals in the history of our church. The results are as follows: Experience and baptism, 17, seven of whom are women of families, two of whom are men of families, and the

CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the knife, acids, x-ray or radium, over 90 per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1017 W. Main St., Richmond, Va.

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The old way of making ice cream has been dropped by most good housekeepers.

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

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

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

rest were more than twelve years of age. Two were received by restoration; one by letter. Total received, 20.

J. A. KYKER, Clerk.

Kodak, Tenn.

Dr. W. M. Wood of Mayfield, Ky., did the preaching and did it well at Ward's Grove. Tremendous crowds. Nine baptisms; 14 additions. Dr. Wood says this is one of the best country churches in Tennessee or Kentucky.

M. E. WARD, Pastor.

Dr. J. W. Gillon preached the dedication sermon Aug. 5 for Stock Creek Baptist church, Blount County. Rev. J. R. Dykes is pastor. The church was asked to raise \$25 on that day for State Missions, and they gave \$65. The handsome new church cost \$10,000. They have half-time preaching. Dr. Gillon will dedicate another church, of which Brother Dykes is pastor, next Sunday, Aug. 19.

Rev. J. S. McLemore of Bradentown, Fla., is supplying for Dr. Allen Fort, First Baptist church, Nashville, for two Sundays.

Rev. J. H. Burnett, Sr., of Allensville, Ky., supplied Sunday for Dr. Austin Crouch, Murfreesboro. Brother Burnett is the father of President George Burnett of Tennessee College, and J. Henry Burnett of Richmond College. He paid us a welcome visit.

I have just closed a three and one-half weeks' meeting with Rev. W. H. Vaughan. Was with him in a meeting the second Sunday in July at Harmony church. The fourth Sunday had a meeting at Little Hope, with five professions, and three additions to the church. Congregations very large. The first Sunday I went to him for a meeting with Mt. Hermon church. Had four conversions. Congregations exceedingly large day and night. In all of these meetings there was good interest. The churches seemed to have a new vision of the Lord's work. Miss Florence Allen of Nashville conducted the singing at Little Hope church, and it was well done.

It was my joy to work with Brother Vaughan and to spend ten days in his home during Little Hope meeting.

I go the third Sunday in August to Christiana to assist Bro. E. C. Scott in a meeting, and the first of September will go to Milton to assist in a meeting. There are other meetings that I will hold in September and October, but will let you know of them later. Things are moving along nicely with my work at Cedar Hill and Greenbrier.

May the Lord bless old Tennessee with a great harvest in spiritual things.

W. G. MAHAFFEY.

On Sunday night, July 29th, the Lin-

coln Park Baptist church closed a great revival campaign, led by Evangelist J. B. Phillips, pastor of the Baptist Tabernacle of Chattanooga, Tenn. For several weeks preparatory prayer meetings were held in the church, and many homes of the community, and on the arrival of Dr. Phillips a spirit of great interest was manifest. The results of the campaign are manifold. Many were added to the church by experience and by letter. The church was greatly revived and is in fine condition for greater activities in the promotion of the kingdom's interests. On the second Sunday afternoon of the meeting Dr. Phillips preached at the Bijou Theatre, the largest auditorium in the city, on the "Signs of Christ's Second Coming." The building was packed, and it was a great occasion for our church and the city at large.

Dr. Phillips is an evangelist of unique power; he deals with all forms of sin uncompromisingly; in his evangelism he is very much of the apostolic order, and I think beyond any question, is one of the great students in this country in prophecy and its present-day fulfillment. Personally, I regard him as one of the greatest evangelists of the day. This is the third meeting that he has held in my pastorate, with me. He does his work on a solid foundation, giving out the teaching of the "Old Book," as he calls it. The crowds flock to hear him and all grades of intelligence are reached by him; with all of his attractiveness and personal magnetism, he keeps himself hidden behind the Cross.

Our church takes courage for greater things. We thank God for such a man as Dr. Phillips in our Southland.

T. E. ELGIN, Pastor.

Knoxville, Tenn.

Rev. L. R. Ashley of Jackson, Tenn., is this week assisting Rev. Clarence E. Azbill of Lexington, Tenn., in a revival at Hepzibah church near that place. There is every indication of a great revival.

In the recent revival at Cottage Grove, Tenn., in which Rev. R. E. Guy was assisted by Rev. G. H. Frossman there were 33 baptisms. God be praised.

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AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. M. L. Lennon of Jackson, Tenn., writes: "Last Sunday we closed a gracious meeting at Jack's Creek church, near Huron where I assisted Rev. W. F. Boren. Seven professions and 11 additions. They unanimously called me back for next year's meetings as did Harris Grove church the week before. Have accepted the principalship of the Puryear High School for next year."

Rev. H. H. Drake of Martin, Tenn., writes: "Great meeting in Maury City. Seventeen professions and 22 additions to date. Look for me at Rock Hill church Monday morning."

Rev. H. M. Crain of Hickman, Ky., writes: "Recently closed a meeting at Woodland Mills, Tenn., resulting in 13 professions and greatly reviving the church. Harry M. Crain, Jr., conducted the singing. Since April have had 25 baptisms at Hickman and 2 more stand approved."

Rev. A. L. Bales of Jackson, Tenn., writes: "In the meeting last week at Teague, there were 12 professions and 10 additions with more to follow. One Methodist and one Hardshell among the number. Ida, my second girl, was converted. This week am at Cooper's Chapel. Work starts off well. Will be with Rev. J. W. Hatch at Palestine next week. Looking for a great meeting."

Rev. T. M. Boyd of Westport, Tenn., writes: "I want to hold a meeting at Cedar Grove the second week in September and may organize a church."

Rev. Martin Ball of Clarksdale, Miss., writes: "Am 14 miles from the railroad in a meeting at Leakesville, Miss. Meeting starting off very well. Good crowds. Almost everybody here is a Ball or kin to the Balls. Haven't seen a Negro since I reached the country. Everybody works—men, women and children."

The church at Mayslick, Ky., has called Rev. T. E. Smith, a recent graduate of Georgetown College and he has accepted.

A contract has been let for the building of a new wing to the Baptist Memorial Hospital, Memphis, Tenn., at a total cost of \$250,000. This is imperative because patients are being turned away daily.

Roger L. Clark of Richmond, Va., pastor of a large Campbellite church in that city, has resigned his church and will unite on Aug. 16 with the Baptists in Whitesville, Ky., being baptized by Dr. A. S. Pettis. He was formerly pastor of the Campbellite church at Mayfield, Ky., will be ordained to the Baptist ministry.

Rev. W. O. Anderson has resigned as superintendent of the City Missions in Detroit, Mich., to accept the care of Calvary church, Omaha, Neb. He belongs in the South.

Rev. Horance Goodin has resigned at De Soto, Mo., effective Nov. 1st. He has served the church two years during which there has been a net gain of 21 members. His plans are not known.

Rev. Alpha Ingle closed his work as pastor of the First church, Louisiana, Mo., and goes to Newton, Kansas. The Missouri church has had a great growth under his ministry.

Rev. W. O. Ayers of Newport, Va., has been called to the care of the Second church, Durham, N. C., and it is believed he will accept. That church is very anxious to put on Ayers.

Rev. R. D. Stephenson of Mullins, S. C.,

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ASSOCIATIONAL MEETINGS.

Place of Meeting	Association	Time
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
Walnut Grove	Maple Grove Church (Meigs County)	Thursday, Aug. 23
Mulberry Gap	Pleasant Hill Church (Hawkins County)	Aug. 23
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
Hiwassee	Pisgah Church (Meigs County)	Tuesday, 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

has accepted the care of Pullen Memorial church, Raleigh, N. C., and is on the field.

Rev. O. A. Utley of Memphis, Tenn., writes: "Have just closed a splendid meeting with Rev. W. F. Boren at Union church near Chesterfield. There were 21 additions, 13 by baptism and 6 by letter. Will be in Mississippi the next two weeks."

Rev. C. W. Baldrige of Dyersburg, Tenn., writes: "Am in a meeting with pastor W. B. Perry at Beech Grove. Have had nine conversions and 10 approved for baptism to date. Prospects are still good. Pray for us."

Dr. E. M. Potteat thinks our Home Mission Board ought not to put evangelists in the soldier camps. He argues that the best approach is through the Y. M. C. A. but since when, pray tell, did the Lord instruct the churches and preachers to be subsidiary to the Y. M. C. A.? To deny Baptist churches the right to send evangelists among the soldiers in deference to the Y. M. C. A., a human institution, is to dishonor Christ.

Rev. Clifford A. Owens of Humboldt, Tenn., has just held a gracious meeting with Rev. R. W. Selman at Sylvania, Ga. Dr. Owens is a capable pastor evangelist.

Dr. W. L. Pickard, president of Mercer University, Macon, Ga., is supplying the pulpit of Euclid Avenue church, Cleveland, Ohio. John D. Rockefeller is a member of this church. Some folks in Georgia think Dr. Pickard is not an "educator."

Ponce De Leon church, Atlanta, Ga., has called Dr. M. Ashley Jones of Augusta, Ga., but his acceptance has not been assured.

Dr. Calvin B. Waller of Asheville, N. C., and singer E. L. Wolslagel are to assist Rev. A. A. Walker in a revival at Water Valley, Miss., beginning Nov. 18th.

Harry L. Watts, of Winona, Miss., a drummer, lately assisted Rev. W. W.

Muirhead in a revival at Poplar Springs church near Carrollton, Miss., resulting in 23 additions, 19 by baptism. It was a glorious experience for the church.

It will be of interest to his many friends to know that Rev. S. W. Kendrick of the First church, Ada, Okla., was greatly blessed while laboring at Center church of which Rev. R. E. L. Ford of Francis, Okla., is pastor. There were 45 professions and 16 additions.

Rev. H. Boyce Taylor assails in News and Truth what he is pleased to term "Tin Lizzie" Revivals and Evangelists. By this he means "union" revivals, and in a few weeks when Burke Culpepper hits Murray, Ky., with that identical sort of revival, Taylor will see the thing in operation.

Prof. T. D. Coffey, a recent graduate of Union University, Jackson, Tenn., has accepted the chair of Latin and French in Hall-Moody Institute, Martin, Tenn., and moved to that place.

Rev. Cornelius Bowles of Fort Worth, Texas, is to assist in a revival at Gleason, Tenn., at an early date. While in Tennessee he will be available for other meetings.

Rev. C. C. McDearman of Ore Springs, Tenn., lately baptized 33 into the fellowship of New Hope church near Latham, Tenn., of which he has been pastor for 46 years. This veteran of the Cross is over 80 years old.

Rev. A. F. Crittendon of Rector, Ark., is visiting relatives and holding revivals in the vicinity of Martin, Tenn. He is a "workman that needeth not to be ashamed."

Mr. Frank H. Leavell and wife of Atlanta, Ga., Rev. W. C. Boone and family of Marianna, Ark., are visiting

in the home of Dr. A. U. Boone of Memphis, Tenn. The family thus being reunited. The young man filled Dr. Boone's pulpit last Sunday.*

BURDETTE AND THE BAPTISTS.

Robert J. Burdette was a humorist and an entertainer, but he was more—he was a quaint philosopher and an earnest gospel preacher. He boasted no special learning, and the syllogisms of logic were not to his taste, but he had the ability to see into the very heart of things and to tell, in a winsome way, what he had seen. In the following paragraph he tells why he was a Baptist:

I love the beautiful symbolism of the ordinances of the Baptist churches. I love a baptism that does not have to be argued, defended or explained, but is in itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows growth, and the changes which must come with increase of light and stature without periodical revision. Then, I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world there would, nevertheless, be millions of Baptists in every generation. I love the democratic churches. I even resent the innovation of advisory boards in Baptist churches. And I love the Baptist recognition of the right of "private judgment," the liberty of personal opinion. I love the free responsibility of the human soul, standing on a level platform face to face with God, with no shadow of pope, or bishop, or priest, or man-made creed falling between himself and his Master. That's why I am a Baptist.—Watchman Examiner.

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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.

GLASSCOCK—Wm. G. Glasscock was born Nov. 20, 1834; died May 13, 1917. Brother Glasscock joined Mt. Lebanon Baptist church in 1848, just 4 years after the church was organized. He was elected deacon at an early age, in which capacity he served up to the time his health failed, some two years ago, when the church released him from his duties. He is survived by 3 sons, 1 sister, and 2 brothers. He will be missed at home, in the community and in the church. Funeral services were conducted by his former pastor, L. D. Agee. Interment in the family cemetery, to await the resurrection morn.

Mrs. VELLER STEPHENSON,
Miss MAGGIE TROLLINGER,
Mrs. NANNIE PARDEE,
Committee.

ANDERSON—Mrs. Ann H. Anderson was born May 6, 1833; died June 9, 1917. In early life she professed faith in God and joined Mt. Lebanon Baptist church, living an exemplary life. She is survived by one daughter, two sisters and two brothers. Funeral services were conducted by Rev. L. D. Agee, after which the body was laid to rest.

"Asleep in Jesus, oh how sweet
To be for such a slumber meet."

Miss MAGGIE TROLLINGER, I.
Mrs. VELLA STEPHENSON, I.
Mrs. NANNIE PARDEE,
Committee.

FORREST—Mrs. Mattie J. Forrest was born in Bradley county Dec. 7th, 1844. When quite young she moved with her parents, Mr. and Mrs. Martin Isbell to Monroe county and afterward to McMinn. She was converted when she was eleven years old, and joined Old Mt. Pleasant Baptist church, from where she moved her membership to Mt. Harmony, where it remained until her death on the morning of Feb. 5, 1917. Few people are privileged to know and be associated with a character of such sterling worth as Sister Forrest, one whose influence for good was felt upon everyone who met her. Her life was of unselfish and constant devotion to her Master's service. She was exemplary in every trait of character, and an inspiration to all who knew her.

Whereas, It has pleased God in His infinite wisdom to take from us dear Sister Forrest, be it

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WASHINGTON, BALTIMORE, PHILADELPHIA, NEW YORK,
And Other Eastern Cities,
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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.

Resolved, That in her death, Mt. Harmony church sustains a great and irreparable loss, her children a devoted and most loving mother, and the community a friend to everyone.

Resolved further, That Mt. Harmony church extend to the bereaved family our sincere sympathy in their great loss.

Resolved, That a copy of these resolutions be placed on the church record, a copy sent to the family, and one sent to the Baptist and Reflector for publication.

Respectfully submitted,
Mr. R. F. BOYD,
Mrs. R. F. BOYD,
H. J. DOUGHERTY,
Committee.

A TRIBUTE OF LOVE.

Our hearts have been made sad over the home going of our beloved sister, Mary Shackelford.

She "fell on sleep" quietly and sweetly at Charlottesville, Virginia, June 24, 1917, and is now happy with Him whom she loved and served, and in whom she had such beautiful faith.

For two years, unknown to most of her friends, she had been a patient, silent sufferer, but through it all her faith was so bright and cheery that she shed abroad sunshine and gladness with never a ray of gloom.

At home she was the counsellor; at school, the friend; at Sunday School, God's own child the leader guiding little feet into the narrow way.

Her influence was far-reaching, and will know no end until those whose lives she touched are gathered around the great white throne laying their trophies at the Master's feet, thus placing jewels in her crown.

Her life was beautiful, a benediction. We would not have detained her here, but we shall miss her, oh, so sorely as we give thanks for her abundant life.

We, as her Sunday School, extend our deepest sympathy and love to her dear ones left behind, and bid them look forward to the glorious resurrection morning, when we shall meet her again and live eternally with Him who doeth all things well.

We recommend that a copy of this tribute be sent to her family, that it be printed in the home papers and in the Baptist and Reflector, that it be spread on the minutes of our Sunday School. Respectfully submitted,

Mrs. T. E. HARWOOD,
Mrs. O. B. FREEMAN,
Mrs. E. M. HICKS,
Committee.

HENDERSON—Bro. G. L. Henderson was born in Sevier County, June 26th, 1826, and died at his home near Madisonville, Sept. 17th, 1916, having removed to Monroe County at the age of ten years. He was converted at the age of seventeen at the old "Welcome Beach Homestead" and joined the Baptist church, and at about the age of thirty was ordained deacon. He was married to Miss Addie Kimbrough, who with their daughter, Mrs. Mary Cook, of California, survives him. Bro. Henderson was a man of strong character and of very pronounced religious convictions, and was always generous and active in the support of the church which he dearly loved. He magnified the office of Deacon, which he filled for nearly sixty years and to him, his pastor and brethren could safely look for advice and help, his labors, his prayers and his thoughts were always for his church, and of him truly may it be said that he was a pillar indeed. He was a kind husband, a devoted father, an esteemed neighbor, and all who knew him felt that in his death they suffered loss, but having served long and well we bow to God's will in taking him unto Himself "Where the wicked cease from troubling and the weary are at rest."

Resolved, That this be recorded in our minutes and a copy furnished to Sister Henderson and also to the Baptist and Reflector for publication.

LEE R. SLOAN,
C. A. KENNEDY,
W. A. GHORMLEY,
Committee.

Madisonville, Tenn.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

You Can Tell The People Who Have Iron in Their Blood—Strong, Healthy, Vigorous Folks

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

NEW YORK, N. Y.—"One glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European Medical institutions, in a recent discourse. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics for nervous weakness, stomach, liver or kidney disease and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you any good; you don't get the strength out of it. The moment iron is supplied the multitude of dangerous symptoms disappear. I have seen dozens of nervous, run-down people who were ailing all the time, double and even triple their strength and endurance and entirely get rid of every sign 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 any benefit.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or 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. There is nothing like good old iron to put color in your cheeks and sound, healthy flesh on your bones. But 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.

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.

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Mr. Morgan is a graduate of the Webb School, Bellbuckle, Tenn., and Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

Adv.

UNION BAPTIST CHURCH.

To the memory of Brother W. Z. Matthews; age, 42.

Mr. Matthews professed faith in Christ early in life and identified himself with the First Baptist church in Knoxville, Tenn. Later in life he left this church and united with the Rocky Hill Baptist church, Knox county, Tenn. In the year 1912 he moved from the Rocky Hill Baptist church to the Union Baptist church by letter and was a faithful member of that church until the Lord called him home on February 4th, 1917.

He was a member of the Jr. O. U. A. M., and was a man who did things in this life. He was an honored and respected Christian citizen, and when opportunity's call came, he responded to the call. He was a lovable and kind husband and affectionate father—good to his children, though he ruled with a firm hand.

We all mourn the passing of Brother Matthews, but the Lord doeth all things well, and we submit to Him.

Resolved further, That a copy of these resolutions be spread on the minutes of the church, and one sent to his family. Also that one be sent to the Baptist and Reflector at Nashville, Tenn.

Done by the Committee.

D. B. STALLINGS, Chairman.

C. S. BYERLEY,

C. A. GILMORE, Secretary.

Committee.

ODOM—Death has again come into our midst and removed from among us Sister Viola Odom, the wife of Brother Joe S. Odom, a Deacon of our church. She died January 7th, 1917. Was born April 29th, 1877. Her maiden name was Viola Mullinix; she was born and reared on Smith-Fork, near Prosperity Baptist church, in Wilson County, Tenn., and was converted at that church at the age of 12 years and has since that date to the day of her death lived an excellent Christian life, one to be emulated by all persons. She was the mother of eight children, having been married to her

husband, Brother Odom, Nov. 21st, 1895, and was praised by all who knew her for noble qualities as a wife and mother. She lived a beautiful Christian life, always thinking of the welfare of others, thereby showing her true Christ-like disposition. She was a consistent member of the Woodbury Baptist church at the time of her death and had been for about five years and had endeared herself to all who knew her. Therefore be it

Resolved, By the church in regular conference assembled: That we deeply sympathize with her husband and her children; that we have suffered a severe loss as well as they, in the loss of this noble Christian woman. Be it further

Resolved, That a copy of these resolutions be spread on the church book and one given to the family and one sent to the Baptist and Reflector for publication as a token of respect that we have for her.

JESSE DAVENPORT,
T. M. McMILLAN,
GEORGE BRAGG,
Committee.

PRICE—J. B. Price was born March 1st, 1854; departed this life March 19, 1917, 63 years and 18 days old. Brother Price bore his afflictions patiently, awaiting his time to go, then fell asleep in Jesus. He leaves behind a loving companion; 7 children, 4 boys and three girls, to mourn their loss; also two brothers, one sister and a host of relatives and friends who survive him. We would say to the companion, children, relatives and all, sorrow not as those who have no hope for our loss his gain. Brother Price made a profession of faith in early manhood, joined the Chaptech Baptist church, moved from there to Morissette Chapel church, then to Mount Zion, where he remained a faithful and consistent member until death. Brother Price was of a quiet, peaceful disposition. He was a good citizen, a good neighbor, and we as a church feel that we are bereaved of one of our best members.

Resolved, 1. That we as a church extend our heartfelt sympathy to the bereaved family.

2. That a copy be furnished the family.

3. That copy be furnished the Baptist and Reflector for publication.

Approved by the church while in session this May 5th, 1917.

KIMBROUGH — Brother W. R. Kimbrough was born August 10, 1851, and died Jan. 2, 1917. He had been in ill health about four years, from nervous troubles which increased in severity to the end, which came to him at the Harrison Sanitarium at Loudon where he had been more than a month. His remains were brought to his home at Madisonville, and on Jan. 4th were laid to rest in Madisonville cemetery after the funeral services at the Baptist church conducted by the pastor, Rev. J. C. Miles. He is survived by his wife and four children, Carl Kimbrough, Mrs. W. A. Ghormley, Mrs. J. L. Dyer and Miss Ben Kimbrough, to whom our most sincere sympathy is extended. Brother Kimbrough married Dorcas, daughter of Benjamin Henderson and sister of Dr. John T. Henderson, the very efficient secretary of our Laymen's Movement. Brother Kimbrough was converted and joined the Baptist church at an early age and at about 30 was ordained Deacon, in which office he remained till his death, as a member and officer of his church he was most faithful and active, giving liberally of his time and means in the support of the cause he loved. He greatly loved and prized the Sunday School and was for many years a teacher, always at his place and by his example and good word did much to advance this department of the church. A good man has gone, but his works do follow him.

Resolved, That this be put on record in our minutes, and a copy furnished the family and also to the Baptist and Reflector for publication.

W. A. GHORMLEY,
C. A. KENNEDY,
LEE R. SLOAN,
Committee.

Madisonville, Tenn.

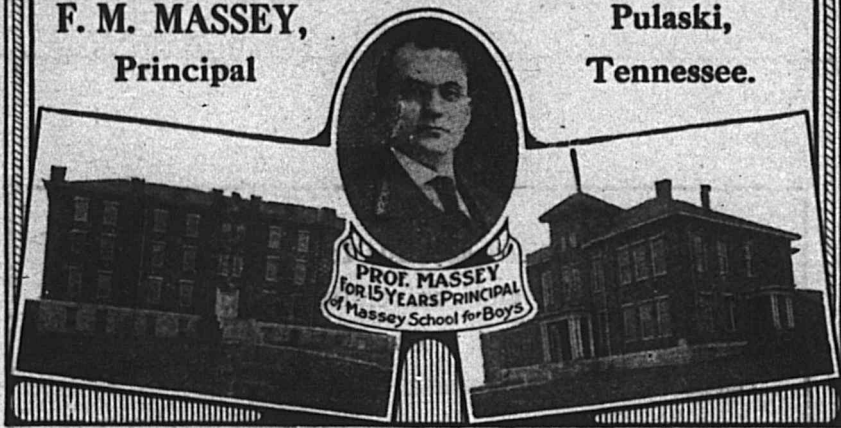
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