

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 84

NASHVILLE, TENNESSEE, AUGUST 30, 1917

New Series Vol. 28, No. 2

SHADOWS AND SUNSHINE

A Meditation

By J. J. Burnett, D.D.

Here is a voice from the shadows. It is a note from a beloved minister, heart-sore, worn and weary with the strife of tongues and the desolations of war: "My dear Brother: My heart is sick over our national affairs. Matt. 24:8, 12. It won't be long till you and I will drop our mantles and be at rest." But the light in the dark war-cloud is this: World-democracy, liberty and justice, will be safe, God's purpose will be carried out, His people will be purified in the fire, permanent, universal peace will be established, as God makes the wrath of man to praise Him and bring good out of evil. "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

Here are published the lists of the numbers and names of our registered citizens and sons drawn in Washington for immediate examination and enlistment for training and army service. "Our boy" is among the last drawn numbers. Likely the first draft will not reach him. That lifts a cloud from two hearts. But the shadows deepen upon other hearts. "One shall be taken and another left", and the end is not yet, perchance. Meanwhile we must all be patriotic, "contribute each his bit", learn the significance of the sacrificial life, and pray that peace may come, if it be His will, before our boys and men shall be drawn into the mighty world-wide maelstrom of desolating war.

And this also from a brother in Arizona: "Our brother is dead. He had a stroke of paralysis, June 30th, and died July 4th." He was a true brother; he was conscientious, upright, just, truthful—a noble Christian man, an Israelite indeed in whom there was no guile. His passing was not unexpected. His afflictions were not a few, neither were the "consolations of God" few or small with him. He is better off up there. "It is a part of the mystery of the world, that some lives, even in the morning of their days, are overhung with dark clouds of sorrow." But God has a gracious purpose in the ministry of pain. It is the medicine the Great Physician uses for the spiritual good of His patients.

Christians, do not blame God for all the shadows and troubles of your earthly life. "A great sun of everlasting love shines upon the globe of our life with tropical force, but we get away to the North Pole of doubt and fear and neglect of duty, and then complain that the sun has so little heat or that he is so long below the horizon." Come out of the shadows, turn your face to the sun, and spring time and summer will come to the soul.

"Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Afflictions are sent, and are often blessings in disguise. And they are necessary. "Into all lives some rain must fall." But the rain is not a calamity. The rain, even the frost, is needful. We should be glad, therefore, that the Father sends it, and that though it rains sometimes it does not always "pour." There could be no rain without a cloud. And the clouds also have a necessary and beneficent ministry, for "if the clouds be full of rain they empty themselves upon the earth." But the cloud is dark and lowering at times, you say, threatening a storm, foreboding evil and disaster. But to us, as well as to Noah and his family coming out of the Ark, God "brings" the cloud with a "bow" of promise upon it: "And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." To those who had sinned and suffered and in whose memories was still fresh the recollection of the terrible flood, the appearance of every cloud would be a reminder of sin

\$2,500.00 IN SEPTEMBER.

These figures represent our task for September, the biggest thing we have ever undertaken. At first glance it seems stupendous, but when you think of the Baptist and Reflector family—six thousand strong—it is really quite small. Last September we raised \$2,004.84. The needs of the paper demand that we raise \$2,500 this year, and we MUST raise it.

How?

This is the most important part of our story, the part we can answer only in faith. But our faith is sufficient. ONE THOUSAND NEW SUBSCRIBERS FOR SEPTEMBER is our aim. We ought to have 6,000, one new subscriber for each subscriber now on our list. But we are only asking for one thousand. And, remember that every time you get a subscriber to the Baptist and Reflector you are getting one for the Home and Foreign Fields. We are offering the two papers for \$2.00, the regular subscription price of the Baptist and Reflector. In addition to the amount we will receive from the new subscribers, we are this week sending statements to 1,200 subscribers who owe us at least \$3,000, and we are counting on these subscribers paying their accounts promptly. Every member of the Baptist and Reflector family has a part in this task. Find yours, and no matter how small it may seem, it is important to the success of the task, and we are counting on YOU to do this part.

Why the \$2,500.00?

Our fiscal year closes with September, and we are very anxious to come to the new year unhampered by debt. This has been a hard year on all religious papers, and we have shared all the hardships and difficulties along with the others. On January 1st we announced our policy to eliminate medical advertisements. With the exception of a few unexpired contracts our columns are free from this class of advertising. We do not regret this step, but it has meant a loss to us of at least one thousand dollars. We have lost more than double this amount on bad subscriptions. In the face of these losses we are paying twice as much for print paper as we did one year ago. We have a paper bill for \$500, which must be met on September 15th. And print paper is not the only thing that has doubled in price, but practically everything that goes into the make-up of the paper. While our receipts have been good—the best in the history of the paper—for which we are deeply grateful, they have not kept pace with the increased cost of running expenses. The summer months are always hard on us, and we come to the end of this summer with a large number of unpaid obligations, including salaries and printer's bills. Many papers have raised their price, reduced their size, or are using a cheaper grade of paper. Only recently the Baptist World has reduced its size from 32 pages to 16. So far we have done none of these things, and with your help NOW we shall not have to.

Something New.

During September we are going to give page four in the Baptist and Reflector to our subscribers. It belongs to all of you, and we want you to furnish the material for it. Each week we are going to publish the names of every person who sends us one or more new subscribers, together with the number sent. Send your list at once. Help us fill this page. The material must reach us not later than Tuesday morning of each week.

The fight is on. All together for the \$2,500.00!

and a just judgment, but the rainbow spanning the cloud would be a preacher of hope, because a "token" of God's merciful "covenant" with a scourged earth and a chastened people. Clouds and shadows hang heavily over the world we live in; clouds of misfortune, clouds of sorrow and bitter grief, clouds of suffering, of bereavement, of disappointed hopes. The earth is a vale of tears. Sorrow is the common heritage of the race of Adam. Man is born to trouble. We come into the world with a cry and go out with a groan. This is a world of shadows because it is a world of sin. There were no shadows in Eden, no threatening cloud till the Tempter came. But even in the gathering cloud and upon the falling shadows of Eden was the sunshine of love and the light of hope in the promise, "the Seed of the woman should bruise the Serpent's head"; and though the shadows of sin and sorrow, from that first eclipse of the Sun, have fallen far and dark and heavy across the earth, and "the trail of the serpent is over all", that original divine promise has shined and will continue to shine with ever-increasing brightness upon man's pilgrim-way till heaven dawns and earth's night is passed, and all shadows have flown away.

Here is our Sunday School lesson for today (July 22): Sennacherib's Invasion of Judah. What a menace, what a shadow over the whole land of Judah! On the one hand, Sennacherib, king of Assyria, mighty, arrogant, aggressive, with ambition for a world-empire, entered upon a great western campaign, with a mighty host already flushed with victory—the cities of Phoenicia and Philistia overthrown, Samaria fallen, many of the strongholds of Judah destroyed—proposing to crush everybody and everything that opposed him. On the other hand, what? "The puny knight, Hezekiah, with his obstinate little city, Jerusalem, perched on its rock". Hezekiah does what he can: cuts off the enemy's water supply, strengthens and builds higher his city walls, equips his army, encourages his soldiers, appeals to the prophet Isaiah, prays to God. God answers through his prophet: "Jehovah is our Judge; Jehovah is our Law-giver; Jehovah is our King. He will save us." The weak prince, the "poor kinglet of the Chosen People", triumphs over the terrific conqueror because he trusts in a strong Ally,—in Him to whom world-desolating tyrants and ambitious kings are but as the "small dust of the balance" and who "taketh up the isles as a very little thing." We know the result:

The Assyrian came down like the wolf on the fold, And his cohorts were gleaming in purple and gold; Like the leaves of the forest when autumn hath blown That host with their banners at sunset were seen. Like the leaves of the forest when autumn hath blown That host on the morrow lay withered and strown.

The great lesson taught us is the reward and triumph of faith. If faith burn with a steady flame, whatever the difficulties, the shadows will flee. "Sennacherib stands here as the symbol of the world-power, the parallel and progenitor of Alexander the Great, Caesar, Napoleon", the Kaiser and his war-lords. "Hezekiah is the symbol of the faith-power, the parallel and progenitor of the men who believe in God and link their fortunes with God",—men who love righteousness and hate iniquity, who believe in justice and the divine inalienable rights of every man; men may be borne down and crushed, perchance, but whose cause will live and triumph in the end. Apply the lesson to the present unprecedented world-war: Make every needed preparation, trust in Jehovah, and confidently, exultingly sing the 46th Psalm.

Here is the very common sin of borrowing trouble; what about it? If "coming events cast their shadows before", we should take warning, and be not improvident, or stop sowing what we don't want to reap. That will keep the coming events from getting here. If we are merely anticipating trouble, crossing the bridge before we get to it, or breaking the back of today by heaping upon it the neglect of yesterday and the forebodings of tomorrow, we ought to quit

(Continued on page 9)

THE RESPONSE OF AMERICAN BAPTISTS TO THE BAPTISTS OF GREAT BRITAIN AND IRELAND.

On behalf of American Baptists, millions strong, we greet you as our comrades in the common Baptist faith and fellowship, in Christian union and in universal human service. We salute you as our fellow soldiers in the noblest cause any one in this generation has been permitted to espouse.

Your great message awakens in our hearts the deepest feelings of love and fellowship. We thank God for you all; for what you are; for the faith that is in you; and for the work of your hands; especially during these last three testing years. You have presented your bodies living sacrifices. You have poured out untold treasures. You have stood firm in the faith in order that justice and true righteousness might not be swept off the face of the earth. You have stood and are standing for the best things of civilization. You are standing for what we stand for—the divine right of all people to rule themselves, and against that exhibition of spiritual wickedness in high places that would overwhelm humanity by military force in the interest of colossal pride and arrogance. American Baptists profoundly appreciate the heroism you have displayed and are displaying for the common rights of humanity.

Your statesmanlike presentation of the part you have been forced to take in this, the greatest crisis of the world's history, and your splendid marshalling of the facts in the situation, appeal alike to our love of the truth and our sense of justice. We recognize the historical accuracy of the statements set forth, the cogency of the arguments drawn from these facts, the Scriptural foundations upon which you rest, and the brotherly frankness which characterizes your utterances. In all these things we are with you, heart and mind. Your noble address has made a profound impression upon your brothers this side the sea.

All Baptists are instinctively for human rights, both in religion and in civil government. They can not be otherwise. Their deepest convictions force them, in every conflict between autocracy and democracy, to the side of the rights of the common man. Bred in the school of Christ, we can not be other than what we are—the friends of human rights the world around.

Remote from the field of carnage, and from the infancy of our nation taught to avoid entangling alliances, America did not at once realize the tremendous issues involved in the titanic struggle, but our sympathies were, from the start with you. Time, public discussion, and most of all the arrogance of Kaiser and Prussian militarism, with their atrocious methods, have fully convinced American people of what is involved. Public opinion with us now is well seasoned. A solemn conviction has taken hold of our people and our country is swinging into battle line for the rights of humanity, one hundred million strong, and with unmatched resources. We are coming in to see the battle through to the right conclusion. We now recognize the situation. Germany has thought herself out of harmony with the common moralities of civilization. Treaties, the most sacred and solemn, are only "scraps of paper." The rape of Belgium, the brutal treatment of her civil population, especially women, are evidence of an educated barbarism. These things strongly turn the heart of America toward you and your allies.

But another link in the bond of fellowship between us was forged by the unwarrantable sinking of merchant ships on the high seas, with the destruction of American lives. Hundreds of innocent men, women and children, all peaceful citizens, acting clearly within their rights, went down in death by the wicked and wanton torpedoing of the *Lusitania*. Our people were greatly aroused by this atrocity, and turned more and more to you, as we then saw that German ruthlessness is the enemy of all humanity.

Our Government strove by every honorable means to avoid spreading the great conflagration to these shores, but after the most patient forbearance on the part of our President that the pages of history can disclose, with our country united as it could not have been at an earlier stage of the conflict, we took our proper place by your side. We are prepared to devote all that we have and are to the mighty issues so nobly set forth by President Wilson in his message to Congress, announcing a state of war existing between us and Germany. America has come to a new day of consecration, a day when the whole people give themselves up to a task of delivering the world from the rule of autocracy, supported by sheer military force. Germany's policy of frightfulness, on land and sea, with utter disregard of all human considerations (not to mention Christian obligations); her practices in exalting an autocratic government and a military despotism above all human rights, force us as they force you to use every power God has given us to thwart her purpose, break her power and bring the German people back to their inherent nobility, that they may unite their great powers with ours in the reconstruction of the social order of the world on principles of brotherliness and righteousness. Like you, we abhor war, and hold that it can now be only justified to avert the great evils which threaten everything good, through the triumph of militarism over the common rights of humanity.

If there is one thing more than another that gives certainty to our convictions concerning the necessity for a complete victory over the ruling powers of Germany, it is the frank, bold, emphatic and repeated justification of their deeds in words, which are more damning, more self-convicting than their brutal deeds. And this awful testimony is repeated and persistently vouched for in the statements of Germany's officials of State,—her military orders, her poets, preachers and head professors in her great universities leaving no doubt that Germany has assumed an attitude of superiority to all the world beside, and worse, an indifference to the ordinary laws of morality. We do not believe that this attitude of mind is native to the German people. It has been superimposed upon them by a system of education well thought out and deftly planned by the autocracy, in order to use the highly developed powers of the German Empire to enslave the rest of the world. This has been carried so far in the teaching and thinking of the ruling classes of Germany, that the powers of State need not be subjected to the moral law or to the restraints of religious feeling. This leaves no common ground for the rest of the world to stand on with Germany as now constituted.

The imperial government, centering in the Kaiser, is held to be above law, and the Kaiser himself as the instrument of Deity to enforce German Kultur on the world. We do not assume a wide divergence between the German people

and their government up to the present time. We believe that the German people and their government have been singularly united under the aegis of this theory of the domination of the State, but we confidently trust that the day of disillusionment is at hand. Already there are many signs of the awakening of the German people and we think the logic of coming events will complete their disillusionment, bringing them to sane and sound principles of morality in government.

Neither are we so blind as to think the logic of coming events will not, also, teach us and our allies some invaluable lessons. We look confidently forward to the end of the struggle, whether it be long or short. We expect the right to prevail. We expect the German people to be disillusioned. We do not doubt that the central powers will be compelled to readjust their theories of government, their combinations and everything governmental to sounder principles. We expect all the nations now engaged, when the struggle is over, to take up the problems of political, social and industrial life in a new spirit. The social life of the world will be made over, and our international relationships be vastly improved. This is our confident belief, and to the task of national and international reorganization we stand committed without reserve, on the basic principles of equal and just laws for all.

In the light of our Baptist principles and our Christian profession, we shall welcome all righteous changes. We not only want the world to be made safe for democracy, but we want a great deal more democracy in the world. We not only want to do away with anarchy in international relations, but we also want to do away with anarchy in industrial and commercial relations. As American Baptists, we desire to work hand in hand with you through this great crisis in spreading throughout the world the principles so dear to us. We believe in soul liberty. We believe in civil liberty. We believe in the rights of the common men. We want to give these principles to every one, everywhere, and to give them a proper application, so as to cover every race and creed, all classes and parties, every State and Nation. We yearn for the time when the German people will be free to lend their great talents to the world's emancipation and betterment. We recognize their remarkable achievements in many fields of effort closely related to our cherished aims and we will eagerly join hands and hearts with them in a common warfare against poverty and disease, and against injustice of every sort.

Still further, we hope and pray that all of this destruction of life and property may result in the creation of conditions which will forever make impossible any repetition of such gigantic conflict, and will gradually, through the lapse of years, teach all nations and all men that the use of violence is the most inhuman, most wasteful and most stupid way to settle real issues.

Let us hope that the border line between Canada and the United States, which has been unfortified on either side for one hundred years, is a prophecy of a day soon to dawn, when all nations shall live with one another as neighbors and friends. To this noble ideal we would consecrate our highest efforts.

Beloved brethren, our hearts go out to you in Christian love and fellowship. Your burdens are our burdens; your wounds our wounds. This has been so in feeling, and is now so in fact. May the God of righteousness and peace sustain and fortify you and us through every trial and hardship. May we be

yoked together to accomplish all things that are dear to the heart of Christ until Jesus is recognized by all men as Master and Lord, and the world is free from oppression and strife.

With love and respect, with a sincere admiration and strong confidence, we are.

Sincerely, your brothers in Christ,
(Signed) J. B. GAMBRELL,
President Southern Baptist Convention,
Dallas, Texas, U. S. A.
(Signed) GEORGE W. COLEMAN,
President Northern Baptist Convention,
Boston, Mass., U. S. A.
July 27th, 1917.

ENLISTMENT ACHIEVEMENTS IN LOUISIANA.

By C. E. Perryman, D. D.

Enlistment Field Worker in Louisiana.

By prior arrangement with the church at Gonzales in East Louisiana Association in Ascension Parish, being on the L. & N. Railroad, about twenty miles below Baton Rouge. I arrived there Friday, sixteenth day of March, after attending the Laymen's Conference in Shreveport, La.

At 7.30 p. m. I went to the house of worship and preached to the people, and made an address on systematic finance. I endeavored to show the people a more excellent way.

This church is small in numbers and was pastorless, but this town is in a fine farming section where most all the people are of Catholic persuasion. I found on arrival a Catholic chapel car which had been there several days. The priest was holding forth in the Woodman's hall at night.

In the day time he was hearing confessions in his car and dispensing crucifixes and scapulas and other trinkets and junk. At night he would lecture and tell the people many things about Protestants. But, thank God, Baptists are not Protestants. After he concluded, he would assert that Catholics loved Protestants, and that reminds me that this love of Protestants was of a nature similar to the love of the fox for the hen.

I continued to preach for the people and teach the doctrine of Christian Stewardship. The people came and heard gladly. By request of the officers of the church we called the church in session and they elected a board of trustees for the church, and proceeded to call a pastor for half time. They elected Rev. R. L. Cook for half time. Brother Cook is a fine young man and a splendid preacher, held in high esteem by all who know him. He is safe in doctrine and thoroughly in harmony with all our Baptist program. He accepted the work on condition that the church would cooperate with him in all our work, as fostered by Southern Baptists. On motion the church voted unanimously so to do. We raised in good pledges a sufficient amount, with a little help from our State Board, to pay his salary for half time. Their contributions last year for all missions and benevolences amounted to nineteen dollars. We secured in good pledges about a hundred dollars for missions and the end is not yet as to the giving for missions.

There was a holy enthusiasm in all the services. At the night service, just as evening shades were falling, I learned from the Treasurer, Brother D. L. Bonnam, that the first house that was built there in nineteen and seven was destroyed by a storm and that some wealthy Jews living there had built the present house for the church and that the church had not so far finished paying

for it and that the church held no kind of title to the church property as yet, pending the completion of paying for the new house. Then I was asked if I could not at that late hour raise the last hundred dollars due on the property.

Notwithstanding it was the last service of the Enlistment Work, we gave ourselves heart and soul to the task and after devotional worship and service, in a few moments we secured in cash the amount necessary to secure title to the property, after which we again preached to the people. To say there was joy among the saints does not express it.

In a letter of recent date I have been requested to return and dedicate the new house for them, which I told them I should be glad to do.

On fifth Sunday in March, being the twenty-fifth, I was in Bogaloussa by invitation of church and pastor to dedicate the magnificent temple of worship, consisting of fourteen rooms, costing ten thousand dollars as it stands, a beautiful, graceful building, a monument to Pastor J. E. Brakefield and his godly wife and their church, here is a veritable work shop, a bee hive of industry.

We enlisted this church a year ago in December last, and again last December we were with them and this last meeting with them secured two thousand and eighty-two dollars and twenty cents in cash to pay the debt, and after a historical sketch by Dr. Pearce and a statement of early beginners by the pastor, Brother Brakefield, then showing the financial statement by that splendid church treasurer, Deacon E. L. Middleton as summary, the church had paid for building and home expenses and to Missions and benevolences the magnificent sum of more than twenty-three thousand dollars. When you consider that here nine years ago we had nothing and that the church is the result of our State and Home Mission Board's work this to my mind is a wonderful work.

We tried to preach on "Christ the Foundation of His Church." At the conclusion we had two additions by letter and then the original signers of the note, the pastor being one of them, arranged in a semi-circle, took hold of the thirty-seven-hundred-dollar note, while the President of the Missionary Society, Mrs. J. E. Brakefield, lighted a match and set fire to the note, whose ashes were preserved in a plate made ready for the purpose, while the church standing and surrendering the beautiful house of worship to the Lord in a dedicatory prayer led by the Enlistment Field worker.

At the close of the dedication service, we felt impelled, after we had gotten on the yard, to ask one of the deacons and the president of the State Bank in this thriving little city of more than eleven thousand, to make as a deed of gift to this church two lots abutting the church property just west of it. I asked him to give it as a memorial to his wife. He delayed the answer long enough to go to his home and talk with his wife, which was only about fifteen or twenty minutes. Then he "phoned" me that all was well; they would at once make the deed of gift.

No one we heard speak of the value placed it less than six hundred dollars and to this church it was a gift worth many more hundred.

At the night service we had Brother L. A. Pearce, who made the gift, and his wife in the congregation. We tried to preach again at night the hour that Dr. Crutcher was to preach. Mind you, I did not try to fill his place, as few men in the South can do that. At the close

of the sermon one professed faith and joined by baptism, and two more joined by letter. Others manifested interest. One of these made public manifestation by coming forward. We had five additions during the day.

I have written all these details that I might measurably show the reader the kind of service the Home Board Enlistment men are doing. What does the reader think? Is it not true we need about twenty such workers in each State, rather than fifteen in the whole South?

LETTERS TO A SOLDIER AT THE FRONT IN 1862.

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

The following letters, written by Dr. James B. Taylor, Corresponding Secretary of the Foreign Mission Board, tell a beautiful story and have an important lesson for us at this time.

Dr. Taylor was the first Corresponding Secretary of the Foreign Mission Board. Mr. John W. Nunnally, to whom the letters were addressed, was a soldier in the Confederate Army. A kinswoman of Mr. Nunnally gives me the privilege of using these letters.

I quote from a note which accompanies the letters:

"Mr. Nunnally was a graduate of Richmond College and a devout Christian. The year before he was killed in the battle of Seven Pines he wrote in his diary, 'I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.'"

Dr. Taylor's letters were written by his own hand, and the economy of his administration is suggested by the fact that in order to save every penny during those trying war times, he opened the envelope which Mr. Nunnally had used, turned it wrong side out, pasted it up again, and returned it to the writer with his acknowledgment of the contribution, thus making one envelope perform the duty of two.

"Richmond, Va.,

"Jan. 14, 1862.

"Dear Bro. Nunnally:

"Your favor addressed to my son-in-law, A. E. Dickinson, has just come to hand. He has gone to the South to plead the cause of Colportage. The Five Dollars you have been kind enough to send, has been entered upon his cash book, and God, I trust, will make the donation effective for good in His cause. We hear of many instances of conversion in the army. The Lord be thanked.

"It will gratify you to know that God is prospering our mission work among the heathen, and we are straining every nerve to prevent the recall of our brethren for want of support. The Lord will provide. His people will not let the missionaries suffer.

"Yours fraternally,
(Signed) "JAS. B. TAYLOR."

"Richmond, Va.,

"Jan. 23, 1862.

"Jno. W. Nunnally, Esq.,

"Jamestown, Va.

"My Dear Brother:

"Thank you for the contribution of Five Dollars contained in yours of the 19th just received. It indicates a spirit of devotion to the cause of Jesus, as well as the cause of your Country. The Lord, I trust, will preserve your life amid all the exposures of the camp, and permit you long to labor in His cause.

"We shall be happy to hear from you at any time.

"Yours affectionately,
(Signed) "JAS. B. TAYLOR,
"Cor. Secretary."

These letters will recall to the mind of many readers the famous letter of Stonewall Jackson, which he wrote from the front to his church in Lexington, Va., enclosing his missionary offering.

A few weeks ago the writer received from the soldier camp at San Antonio, Texas, the contribution of a young man in drill service there. This young man, I am informed, has been a Christian but a short while, but he has caught the missionary spirit. There are many Christian young men in our army and navy. May the Lord keep them strong in their Christian trust and shield them from every danger!

ATTENDING THE BLANKET INDIAN ASSOCIATION.

Victor I. Masters, Superintendent of Publicity.

For years I have wished to attend an annual session of the Blanket Indian Association of Oklahoma, but it is a long trip from Atlanta to the Indian Reservations out there and not until this year have I had the privilege of foregathering with the brethren.

The meeting was on the Osage Reservation, at their chief camp, at Pawhuska, on July 19-23. It was held under the large tent used by the Association for this purpose. After a visit to Editor C. P. Stealey, at Oklahoma City, and to Dr. F. M. McConnell, State Secretary, the last hundred miles of my trail to the camp was made glad by the companionship of the latter gentleman. Dr. McConnell had been placed on the program, but had decided that the pressure of multifarious secretarial duties would make it impracticable to go. However, my earnest pleas and instruction enabled him to see that he could give at least a day to the Association without slipping a cog elsewhere.

Dr. McConnell attributes his own call to the ministry in no small degree to his observation, when as a young man he taught in an Indian School, of the power of the gospel to transform and build up the Indian. He is a consistent and influential friend of this work, and is doing all he can as State Secretary to foster it and to strengthen the Home Board's grip upon it.

At the Association we met the brethren and fraternized with them to our own edification. Their cordiality was winsome and touching. The tent under which the meetings were held had seating room for perhaps 1,500. Part of the space was covered with slab seats and the rest left open for such of the Indians as preferred sitting on the ground, as many of them did. At one side of the tent was a large speaker's stand, and by it and on the main tent posts were gas fixtures from which the natural gas of the region gave bright light for the night meetings.

Present at the meetings were delegate groups from the Cheyennes, Arapahoes, Apaches, Comanches, Kiowas, Otoes, Pawnees, Osages and other tribes. For the most part, the delegates sat in separate companies, this arrangement being more convenient for the interpreters. A picture I made shows the Kiowas, who preferred sitting on a cloth spread on the ground in their group just to the left of the platform.

Rev. Harry Bock, Sr., our Pawnee Missionary, was the Moderator, and Miss Mary P. Jayne, who is his associate in the Pawnee work, the Secretary. Present in the meeting were not only Brother D. Noble Crane, pastor of the host church; Miss Grace Clifford, and Rev. Robert Hamilton, Missionaries of our Home Mission Board, but also a number of strong and lovable men and women who

lead the work in the Indian churches of the Home Mission Society in Oklahoma. It was a privilege to meet these brethren and their wives. They are of the Lord's elect. It is also proper to say here that more than half our beloved missionaries to the Indians came to us from the service of the Home Mission Society.

The Indian Association transacts business, but its characteristic feature is evangelism. Morning, afternoon and night one speaker after another preaches Jesus. In fact, whatever the theme may be of the sermon, the definite impulsion which comes to the speaker from those hungry faces is to make him eschew fine distinctions and to preach Jesus, very plainly and very earnestly.

The night after our arrival, Rev. Isaac McCoy, an Indian preacher of one of the civilized tribes, delivered a sermon. This good man has a pleasing countenance, and looks more like a white man than an Indian. His theme culminated in an appeal to come to Jesus. He told the story of his own life and conversion with fine effect. He possesses a voice which has in its compass some rare notes of music and pathos.

At one night hour at which he spoke I lay fatigued from much travel and resting on my appointed cot, 250 yards away, under the clear, star-studded vault of the heavens. I shall never forget the resonance and appeal in that remarkable voice, borne to me where I reclined, pleading with the Indians to accept Jesus. In it were those indescribable elements which, when one hears or sees and the heart registers, he knows will remain as a permanent part of the soul's treasured memories. And Isaac McCoy's voice must have registered in heaven that night, as well as on earth, for, following his discourse, eighteen souls of the Red Men gave themselves to Jesus.

The chief speaker on Saturday morning was Dr. McConnell. He spoke through interpreters, of course. The manner of speaking through seven or eight interpreters at once is interesting enough to merit special description.

To begin with, the English language is the accepted point of departure of all interpreting. If an Indian who does not speak English wishes to address Indian groups of other tribes, he speaks in his tribal dialect, the interpreter interprets into English and other interpreters pass it on into the several dialects. It must be understood that no Indian tribe understands the dialect of another tribe. They must communicate either through English or through sign language, in which latter they are very proficient.

Dr. McConnell spoke from the text in Proverbs, "For as he thinketh in his heart, so is he."

After reading the text, the speaker paused while eight interpreters passed on the average it takes something more who sat in different sections of the tent. On the average it takes something more than twice as long for the interpreters to set forth the thought in an Indian dialect than it does to express it in understandable English. Contrary to what might be expected, however, the babel of voices, when a number of interpreters are speaking at once, is not confusing. It is rather a concord of sound which adds dignity and solemnity to the occasion. If discord there is, it is only that which culminates in a heart symphony in which one seems that unity of spirit which makes all nations and tribes of one kinship.

I must deny myself the pleasure of reproducing parts of Dr. McConnell's discourse, or parts of my own on Sunday morning, when a large concourse was present, and following which eighteen additional Indian converts presented them-

(Continued on page 15)

AN EARNEST WORD WITH TENNESSEE PASTORS

Brother Pastor, have you not often thought upon that remarkable lament of Jesus, that the children of this world are in their generation wiser than the children of light?

Has it not often seemed to you passing strange that professing Christian people should devote themselves with so little earnestness and forethought to matters of supreme spiritual importance, while the unregenerate world is pressing every advantage to the utmost to carry out their plans and purposes?

And yet, Brother Pastor, may we frankly call your attention to a fundamental consideration to which you may not have given the most most careful thought?

EVERY GREAT ENTERPRISE IN THE SECULAR WORLD TODAY DEPENDS FOR ITS SUCCESS UPON THE POWER OF PUBLICITY—UPON THE PRINTED WORD.

When the United States Government undertook to float the greatest bond issue in the history of the nation, its primary recourse was to advertising. You know that money was spent lavishly in newspapers, magazines, circulars, bill-boards, etc. The result fully justified the expenditure.

When the crisis was reached which forced our country into the present war, you know that the most powerful agency of the President, of Congress, of the War Department, was the press. The President himself frankly admitted that without the co-operation of the press he would be helpless.

There is no great business enterprise in America today that does not depend upon the power of publicity. Railroads, banks, corporations of all kinds, manufacturing concerns, amusement houses, hotels, stores—every form of enterprise that depends upon the enlistment of human interest and that proposes to satisfy human wants and needs, real or fancied—all depend upon the printed page.

Are they wise or foolish? The question answers itself. Shrewd business men would not spend millions of dollars year after year without adequate returns.

The question is, Brother, ARE YOU, in YOUR generation, as wise as these children of the world?

We believe—you and I—with all the conviction of our hearts that we are in the greatest business in all the world. If we did not, we would neither of us, be worthy ever to issue another number of the paper or preach another sermon. We KNOW that the supreme need of this world is Jesus Christ. We are in the business of making HIM known. We who devote ourselves to the printing of the message are in partnership with you who proclaim it from the pulpit and urge it in season and out of season through personal contact.

We offer to you what the whole world today recognizes as the most potent factor in human life—the printed page—as a WEEKLY visitor into the homes of your people, going oftener than you can go, saying more than you can say, making impressions that are invaluable to you as you plan and carry on the Master's business. We offer to you the assistance of HOME AND FOREIGN FIELDS as a MONTHLY visitor, bringing to your people fresh, inspiring messages from those who are on the firing line, keeping them in constant touch with the great missionary movements at home and abroad, broadening their vision and enlarging their sympathies. We make to you an offer that means a sacrifice to us in order that, in these strenuous times, you may without embarrassment press the matter with your people, knowing that you are securing for them far more than the worth of their money—the Baptist and Reflector (weekly) and Home and Foreign Fields (monthly) at \$2.00 per year to new subscribers, the regular price of the Baptist and Reflector.

Brother Pastor, sow down your congregation with THE BAPTIST AND REFLECTOR and HOME AND FOREIGN FIELDS. Put these papers in every home. If there are some who cannot afford it, raise a sum sufficient to put them in all homes just as you provide for your Sunday School literature. We have no purpose of selfish gain. Our business is as sacredly high as yours. You are our partner. Christ is our Master. Let us not permit the wisdom of the children of this world put to shame the wisdom of us who are children of light.

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.

First—Preaching by Pastor Allen Fort. Themes: "The Lord and the Leper," and "As It Was in the Days of Noah." 223 in S. S. Four additions since last report.

Grace—Pastor W. Rufus Beckett spoke on "The Missionaries at Antioch," and "Religious Persecution." One by baptism. 203 in S. S.

North Nashville—Seigel B. Ogle, pastor. Bro. C. A. McIlroy spoke on "The Christian's Devoted Attachment to the Cause of Christ," and "Influence."

South Side—Pastor C. W. Knight spoke on "Rest," and "The Death of Christ." Baptized six at Joelton.

Park Ave.—Pastor I. N. Strother spoke at both hours. Two baptized; one by letter. 39 of orphans baptized Sunday afternoon.

Immanuel—Bro. C. F. Clark spoke on "The Call of the Invisible" in the morning. Union service at night Dr. McNair's farewell service.

Judson Memorial—C. F. Clark, pastor. Bro. E. M. Gardner spoke in the morning. Pastor spoke at night on "Neutrality Impossible." 190 in S. S.

Lockeland—Pastor W. R. Hill spoke on "Living in Freedom," and "Some Schemes of Satan." Fair congregations.

Grandview—Pastor J. F. Savell spoke on "How the Church May Promote a Revival," and "Fidelity in Marriage Relations." The pastor will begin a meeting with his church Sunday, Sept. 2.

Third—Pastor Creasman spoke on "Jesus Alone," and "The David and Jonathan Brotherhood." 153 in S. S. Two fine audiences.

North Edgefield—Pastor Duncan spoke on "A Living Church," and "A Last Word of Warning." One baptized. Two by letter. 200 in S. S.

Gethsemane—Bro. J. T. Williams of Nashville spoke in the morning on "A Closed Vessel." Very good service. Fair congregation. Fine interest, and fine collections. 41 in S. S. Spoke on Broad Street in the afternoon on "Death and the Judgment."

KNOXVILLE.

Gallaher's View—Pastor, R. E. Humphreys. No morning service on account of funeral. Pastor spoke at night on "The Meaning of the World War."

Beaumont Ave.—Pastor H. Massengill spoke on "The Great Commission," and "Love." Good congregations.

Damron Ave.—S. G. Wells spoke on "Salvation by Grace."

Lyon's Creek—Pastor, A. C. Johnson. Bro. S. G. Wells spoke on "The Gospel to All the World." One baptized.

Calvary—Pastor S. C. Grigsby spoke on "Contentment," and Matt. 12:32. 76 in S. S. One by letter.

First—Len G. Broughton, pastor. Assistant Pastor Chas. P. Jones spoke in the morning on "The Saved Man—A Safe Man." Great Teacher Training School. Dr. Broughton will return from his vacation this week. He will preach next Sunday.

Richland—Pastor F. M. Dowell spoke on "Giving Up Benjamin," and "Decision." 95 in S. S. Eight baptized. Fine interest. Great crowds.

Powell—Pastor J. R. Evans spoke on "The Ten Lepers," and Isa. 12:3. 100 in S. S. Good Union and prayer services.

Burlington—Pastor Herschel Ponder

spoke on "Peace—and the Sword of Division," and "The Training of Children." 102 in S. S. Two by letter. Large congregations.

Knob Creek—Pastor W. A. Masterson spoke on "Tithing." 105 in S. S. B. Y. P. U. organized. Pastor preached at Bright Hope schoolhouse in evening.

Ball Camp—Pastor D. W. Lindsay spoke on "Blessedness of Forgiveness," and "Thou Shalt Die and Not Live." 112 in S. S.

Third Creek—Pastor Geo. M. Reeves spoke on "Darkness and Light," and "Growing Christians." 122 in S. S. A deep spiritual feeling in both services.

Smithwood—Pastor J. E. Wickham spoke on "The Value of a Good Name," and "Admonition to Young Converts." 125 in S. S. 13 baptized. Two by letter. Meeting closed. Good meeting. Many saved and added to the church.

Maynardsville—Pastor J. F. Wolfenbarger spoke on "A Strong Church," and "God's Presence Following His Children." 125 in S. S. Good day.

Grove City—Pastor J. F. Williams spoke on "Christian Lights," and "Christ Rejected of Men." 140 in S. S. Good spiritual day.

Lincoln Park—Pastor T. E. Elgin spoke on "Sanctification," and "American Gods." 140 in S. S.

Central, Fountain City—Pastor A. F. Mahan spoke on "Our Present Task," and "The Great Arbitrator." 148 in S. S.

Immanuel—Pastor A. R. Pedigo gave an Associational report in morning, and spoke on "Self-justification" in the evening. 164 in S. S.

Gillespie Ave.—D. N. Livingston, pastor. Rev. L. W. Clark of Americus, Ga., spoke on "The Conquering Hosts of God," and "Love." 177 in S. S.

Oakwood—Wm. D. Hutton, pastor. W. D. Hudgins spoke on "Sunday School Methods." Pastor spoke on "A Good Soldier." 182 in S. S. Four by letter. Family reunion caused small attendance.

Lonsdale—Pastor J. C. Shipe spoke on "The Tree of Life," and "The Armies that Win." 20j in S. S. Splendid congregations.

Euclid Ave.—Pastor W. M. Griffith spoke on "Righteousness the Supreme Law of the New Heaven and the New Earth." 223 in S. S.

Deaderick Ave.—C. B. Waller spoke on "Consecration," and "The Music of Life." 428 in S. S. One baptized.

Belle Ave.—Pastor, U. S. Thomas. Rev. Jesse B. Hyde spoke on "Gideon's Call," and "The Wise Soul Winner." 466 in S. S. Six by letter. One for baptism. Large congregations, and special interest at all services.

MEMPHIS.

Raleigh—Rev. J. B. Gordon spoke on "He Hath Set Eternity in Their Hearts." Munford—Rev. W. M. Couch spoke at both hours.

Calvary—Pastor Norris spoke on "What Must I Do With My Soul?" and "I Will Draw All Men Unto Me." Good congregations. Pastor returned from holding a meeting at Longtown. Had 10 additions, heads of families. Meeting begins at Calvary Sept. 16, Dr. Wolf preaching.

Central—Pastor Gilbert Dobbs spoke on "The True Optimism," and "Turn-

ing the Tables." Good congregations. 183 in S. S.

Boulevard—Pastor T. N. Hale spoke on "Where Are the Nine?" and "Hardened Hearts." 141 in S. S. One baptized.

Egypt—Pastor D. D. Chapman spoke at both hours. Three professions. 15 baptized. 74 in S. S. The pastor leaves this field on Sept. 1 to take charge of a new field.

Seventh Street—Bro. Harris spoke at both hours. Pastor in meeting at Forest Hill. Good S. S.

First—Pastor Boone spoke in the morning to the soldiers to overflowing crowd, and at night to a good house. Three additions. A very gracious day.

Temple—Pastor J. Carl McCoy spoke on "For Me to Live Is Christ," and "The Power of Example." Splendid Union. 175 in S. S. Pastor just closed fine meeting with Mt. Pisgah church. Fourteen additions.

LaBelle Place—Pastor D. A. Ellis spoke at both hours. Good interest. 245 in S. S.

Bellevue—Pastor R. M. Inlow spoke to fine audiences. One by letter. Good S. S. and Union. Fine interest. Church arranging to open one or more mission Sunday schools.

Highland Heights—Pastor E. G. Stout spoke on "Gleaning for God," and "Peace." Three came to us at Wednesday prayer service. 102 in S. S.

South Memphis—Pastor Jasper R. Burk spoke at both hours. One by letter. 85 in S. S.

Rowan—Pastor J. E. Eoff spoke on "Excuses," and "Suffering." Good S. S.

Erin—Pastor O. C. Peyton spoke at Cumberland City at both hours. Excellent congregations and marked attention. Associations and fellowship at Erin and Cumberland City have been delightful and we part with the people on this field with deep pain. Only the opportunity to go to a larger field of usefulness has induced us to do so. We shall cherish fond memories of Erin and Cumberland City people. They have been uniformly kind and courteous. Ten days were recently spent in a meeting with Bro. J. R. Hunt at Dotsonville. Vast crowds and eager listeners. Ten additions. Bro. Hunt has a warm place in the hearts of his people and he is doing much good among them. Write A. J. Mitchum, or E. R. Harris regarding the Erin work. Pastor Peyton begins his pastorate at Pembroke, Ky., next Sunday.

Chamberlain Ave. Church—G. T. King, pastor: Preaching in morning by pastor on "The Gain of Godliness." At night services were conducted by the "Red Cross." Hon. H. Clay Evans gave an address on "The Work of the Red Cross." Other churches of East Chattanooga united with us; a great crowd. Special music rendered by the choir of Cumberland Ave. church.

South Harriman—Pastor J. H. O. Clevenger spoke on "Are We Losing Power?" and "The Scape Goat." 126 in S. S. Good congregations. Pastor just returned from New Providence, near London. In a revival ten days with Rev. J. H. Cate. A great meeting. Many professions. Church much strengthened and uplifted.

Antioch—We closed a good meeting of nine days at Florence. Bro. W. F. Jaggers of Murfreesboro did the preaching to the satisfaction of all who heard him. He is safe and sound. A man who has soul-saving on his heart. There were three additions by letter. The church was much revived.—W. M. Kuykendall.

Columbia (Second)—Pastor W. S. Yarbrough spoke Sunday morning on "The Invitation of the Church," and at night on "Am I My Brother's Keeper?" Sunday afternoon I had the pleasure of baptizing L. L. Richardson in the waters of Duck River.

North Chattanooga: Pastor D. E. Blalock spoke on "Test of Faith" and "Eternal Life." 103 in S. S. Good Unions. Very good day.

We closed a meeting with my Ramah church on July 29th, resulting in five additions to the church, with the church greatly strengthened. We have had ten additions since the meeting closed. Brother J. C. Stewart, of Boma, Tenn., did most of the preaching; to the great delight and edification of my people.

We closed a great meeting with Smith's Fork church, Statesville, Tenn., on the 24th of August, which resulted in 28 conversions and 26 additions to the church. One peculiar feature was that only two women were baptized out of all that number, remainder men. Brother J. P. Blyeu, of Cookeville, did most of the preaching. He is one of the greatest workers in a meeting I ever saw, and seems to have unlimited endurance. Old people say this is the greatest revival in Smith's Fork for 35 years.

Lebanon, Tenn. J. H. GRIME.

August 19th I closed a ten-days' meeting with my old home church, Mt. Pleasant, near Eagleville. Had a glorious meeting. Rev. W. Rufus Beckett was with me and preached the old sweet story of the cross with great spiritual power. We all love Brother Beckett out there. There were several conversions, one backslider revived and ten added to the church by baptism. We had good congregations throughout the meeting and the church was revived and strengthened in the faith. To God be all the praise.

S. C. REID, Pastor.

We have just closed our revival meeting at Mt. Olivet, which began the 2nd Sunday night in August. Our pastor, T. J. Ratcliff, did his own preaching. The meeting was a success in many ways. There were five conversions and five additions to the church. Brother Ratcliff preached the pure, simple gospel of Jesus Christ. He believes the gospel is the power of God unto salvation to everyone that believes. Praise God for such men.

A MEMBER.

"Have just closed a great meeting at Mary's Chapel church, which resulted in 16 professions, 18 additions and 19 restorations. Pastor had the assistance of Rev. Jasper R. Burk, of Memphis. Brother Burk is a straight-out gospel preacher. Pastor and church are greatly revived. We thank God for sending Brother Burk our way."

L. P. FLEMING, Pastor.

Covington, Tenn.

INCREASES THE STRENGTH AND ENDURANCE

Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Pepton Pills, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves. All druggists. Price, \$1 each.

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

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

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

Many good things are being said concerning the last Encampment. The ones who were there certainly must have had a good time. Many have written that they intended to come, but were prevented by different things.

We hate to see so many of our young men leave the churches and schools for the war. Many churches have been badly broken up by so many leaving. Some classes of young men have practically been eliminated. The sad thing about this is they will not only be subjected to the dangers of war, but so many temptations. When young men get on a uniform they seem to feel that they are privileged to do whatever they please. It is hard to reach them under war conditions.

The Training School is on at Knoxville this week and a very good time is in store for the Knoxville workers. Only one book is being taught and it is expected that more than 150 will take the Manual through. If this can be done it will be quite successful. The meetings were to have been held in the park, but on account of the managers charging a fee it has been moved to the First Baptist church. Something near 100 were present at the opening session. Mr. Strickland will help us here the first week and then Dr. Burroughs will come in to finish up the ten days. The Manual will be completed and a large number of diplomas delivered.

Mr. Filson reports a good time at Erin this last week. He also is holding some Institutes in Central Association. Mr. Filson's work is taking well everywhere and we commend him to any church needing help along Sunday School or B. Y. P. U. lines.

Following is a financial report of the Encampment funds. Total expense including programs, postage stamps and speakers, etc., \$345.22:

AMOUNTS PAID IN.	
Franklin church	\$10 00
Park Ave., Nashville	5 00
R. L. M. Wallace	1 00
McMinnville Union	5 00
Shelbyville School	10 00
Cowan School	5 00
Gellespie Ave., Knoxville	2 00
H. B. Alexander, personal	7 50
I. B. Tigret	10 00
Magnas Bass	7 50
Dr. J. W. Winn	10 00
Mr. J. O. Arnold	5 00
H. W. McNeely	10 00
R. A. Lee	7 50
Prof. J. T. Rennolds	7 50
L. W. Alexander	7 50
E. H. Rolston	10 00
Timmitt Moore	7 50
C. H. Corn	5 00
Registration Fees	64 00
S. S. Collection	2 72
Regular Morning Offering	4 50
Total received	\$204 22
Amount paid out	345 22

Leaving balance unpaid 14 00
If your church has not had a share in this expense will you not send in a small gift to aid in lifting this balance so there will be no debt left in the way of next year?

Last week we had two schools on at the same time and four weeks of volunteer help was given through this department. Rev. W. S. Keese, Chat-

tanooga; Prof. R. H. Underwood, Knoxville; Rev. W. R. Beckett, Nashville, and Rev. D. L. Sturgis, now of Doyle. The following letter from Mr. Beckett shows what these men think of the work:

Mr. W. D. Hudgins, Estill Springs, Tenn.—My Dear Brother: We had a very good school at Doyle, and I certainly enjoyed my small part and especially the fine fellowship with Brother Filson. He is alive to the work and is exceedingly popular with the people, and his lectures are inspiring and helpful. I had seven to complete in Training in Church Membership with creditable grades, and there will be about three more papers sent into your office.

I shall not accept anything but my actual railroad fare, which was \$5.00. The distance is about 124 miles and I had a permit which gave me a two-cents rate. The ticket agent charged me \$2.50 each way.

May the Lord continue His blessings upon you and your work.

With love and prayers, I remain,
Your brother,
W. RUFUS BECKETT.

Several new unions are being reported, but we haven't the names of the officers so we cannot give full reports. A new union has been organized at Auburn, making three unions in this country church. Following is a report of the new union:

Auburn, Tenn., Aug. 6, 1917.

Mr. W. D. Hudgins:

Dear Sir—The Senior No. 2, B. Y. P. U. of the Auburn Baptist church, was organized Sunday, July 1, 1917, and the following officers were elected: President, Grady Cooper; Vice President, McKinley Robinson; Recording Secretary, Mai Willard; Corresponding Secretary, Corinne Odom; Treasurer, Wenzola Robinson; Librarian, Horace Taylor; Chorister, Charley Jones; Organist, Angie Jones. Our leader will be Miss Virginia Duggin. We met Monday, July 30, 1917, and made out our programs for one quarter. Sincerely,

CORINNE ODOM.

Several fine papers have been turned in from the Preacher Schools, among the number taking "Training in Church Membership" at Doyle, under Rev. W. R. Beckett. We print the following written by Miss Willie Belle Moore, Doyle. This paper shows how thorough these schools are and how much can be gotten out of a book in one short week if we only give ourselves to study:

I. The church is Christ's means and methods of evangelizing the world. Through its members, the B. Y. P. U. is the great training school of its members.

II. The seven laws of an organized church. The sufficiency and sole authority of the Scriptures as the rule both for doctrines and polity.

2. A credible evidence of regeneration and conversion as prerequisites to church membership.

3. Immersion as answerable to Christ's command for baptism as an ordinance and not for salvation.

4. The order of the ordinances, baptism then the Lord's Supper, as by divine appointment.

5. The right of each member to a vote in its church government.

6. Each church, while holding fellowship with other churches is solely responsible to Christ.

7. Each member has freedom of individual conscience, and the independence of church and State.

III. The Bible is (1) The Holy Bible was written by divinely inspired men and is a perfect treasure of heavenly instruction; (2) With God for its author and salvation for its end; (3) with no mixture of error for its matter; (4) the principles by which God will judge us; (5) therefore is and shall remain to the end of the world the center of Christian union; (6) the supreme standard by which all human conduct, creeds, and opinions should be tried.

IV. The Bible should be learned, practiced and taught unto others.

V. We become members of a church by regeneration and conversion and baptism.

VI. Baptism means to me the obeying of Christ's command. As an ordinance, a symbol of His burial and resurrection.

VII. The Lord's Supper is also an ordinance and a symbol of his death for us, the wine and wafer representing His blood and body.

VIII. The officers of a Baptist church are the pastor and deacons and elected by the members.

IX. Seven things a church should do: (1) Should proclaim the gospel message of salvation through Christ—winning men to discipleship to Him; (2) to provide for those won to Christ the ordinances of Baptism and the Lord's Supper; (3) should teach the Bible truths to all men, especially to those of the household of faith; (4) should provide a place of worship and regularly assemble for the public worship of God; (5) should teach to all its members the work of the Master in all the world and give an opportunity to all to contribute to carry on this work; (6) and as a true representative of the Master should be a sympathetic helper of the sick and unfortunate and aid those in need; (7) and should insist that all live pure and holy lives and strive to make holiness and right living the rule of everyday life.

X. Four obligations of a Missionary Baptist church:

1. Teach world-wide missions.
2. Give an opportunity to all to contribute to this.
3. Pray for men and women to be called of God to do this work.
4. All should assist in the co-operative plan by which the church works at home and abroad.

STATE MISSION DAY AND HOW TO OBSERVE IT.

September 30th has been set apart as "State Wide Go to Sunday School Day" by all the churches in the Southern Baptist Convention. A splendid program has been arranged for same and a number have been sent to every school in the South. On this day we have, at least, three things definitely in view. First, we hope to greatly enlarge our attendance by observing Rally Day. Our people have been away on their vacations and by that time will be back home ready for work. We should get in touch with them at once and line them up in their places in the Sunday School. The disturbance caused by the draft has licensed many to stop school and these, too, should be looked after. In fact, things have been so disturbed we should take a religious census again and see who should be in the schools, then make a definite place for each one and then go after every one of them.

Second, we hope to teach through this program a great lesson on Mis-

sions. Especially do we hope to impress upon every one the importance of State Missions. The money given on this day goes to pay for work done through our Sunday School and B. Y. P. U. Department of the State Mission Board. We ought to support this, of course. Third, it is our object to give on that day to State Missions, at least \$8,000 from the Sunday Schools alone. It is therefore hoped that every Sunday School will observe that day and that the Young People will co-operate in making this day bring to State Missions a large return in funds.

HOW GET READY FOR THE DAY.

When you get your envelope containing the programs, do not throw them down somewhere in your store or shop where they will never be seen again, but take them at once to the meeting house and tack the large wall chart on the wall of the house where it can be seen by every one. The first Sunday after you get the material, make special announcements before the school and stress the importance of every one helping to make the day a great one. Then call a meeting of your officers and teachers in a council meeting and there go over the entire program and settled upon some method of procedure.

Appoint a good program committee and then stand right by them until the program has been rendered. Organize your workers for the census taking and set a day for this work. After the census has been taken get your grading superintendent with you and grade the cards, assigning each name to a class and a teacher. Then copy the lists by classes and put these lists in the hands of the teachers, with instructions as to how they should proceed. Each teacher should get his class together and organize the pupils into membership committees to see in person every individual falling into that particular class, and give them, not one, but many invitations to attend the Sunday School. Have the work so planned that every person who comes will have a definite place to go where they may be interested and harnessed for work.

Have frequent meetings of your workers to round up anything that may have gone wrong and to get advantage of suggestions from all the workers. Set your aim for the gift and then apportion this among the classes and let each class work for that amount. This amount should be published before the school and a record ready to record the gifts by classes, giving recognition for the work done by classes.

Have the pastor to announce the program at each service. Have some one write up the announcement for the county and daily papers. Have some nice invitations printed for the use of the workers. Make much of the day. If you have a black-board for bulletin, have some one who can do it nicely place this announcement on the Board a week or two before it is to come off. Write the announcement on the side walk with chalk. Make the people set up and take notice that something is going to happen at the church that day. Make free use of the telephone. The phone will cost no more for use. Let us all make this a great occasion.

"Isaac Epstein twenty years ago stood on this corner selling shoe strings. Now he owns the corner," said Levy, enthusiastically.

"Think of it," Moaned his friend, "if he had walked up and down, he would have owned the block."

Woman's Missionary Union

OFFICERS

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

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

AN APPEAL FOR PATRIOTIC SERVICE.

In a recent letter to me our Chairman-General, Mrs. Wharton, makes this appeal:

"In line with the resolution passed at our meeting in New Orleans that we co-operate with the Red Cross, I am writing to say that I have been informed by Red Cross authorities that there is great need by October for a large number of Army and Navy sleeveless sweaters and I am asked to urge our Southern Baptist women and Y. W. A. members to take up the work of knitting these sweaters and thus help to supply the need before cold weather is upon our soldier and sailor boys. Why not a gift of 500 sweaters by October from the Union?

Wherever the W. M. U. workers are not able to get the wool and directions from a Red Cross chapter, I will be glad to fill orders from the Baltimore headquarters, 15 W. Franklin St., at 65 cents for a hank of wool and 20 cents for the needles; postage extra, with full instructions. The colors are khaki for the army and grey for the Navy. Two banks are required for each sweater. The sweaters can be sent through the local Red Cross chapter or they may be sent directly to soldiers and sailors or they may be sent to me to be turned over to the Red Cross.

This special appeal for the 500 sweaters does not, of course, mean that more will not be needed and gladly forwarded after October 1st."

I sincerely hope that our W. M. S. and Y. W. A.'s will respond liberally to this appeal. And let me urge that each society responding report to me each sweater as it is turned in, so that I may in turn report to Mrs. Wharton. This is necessary in order that we may know whether or not we reach our aim of 500.

Let us "rally around the flag" and do our "bit" wholeheartedly.

Yours for service,
MRS. HARVEY EAGAN,
State Chairman of Personal Service.

Through a steady downpour of rain the ladies of Ocoee Association proceeded last Wednesday, the 13th of August, to their regular quarterly meeting at Concord church; the attendance was good considering the weather and the Concord ladies gave us a cordial welcome.

Mrs. Philip Sweet lead the devotional by having all repeat the 1st Psalm in concert and followed it with a splendid talk on living the Christian life.

Our Superintendent, Mrs. W. F. Robinson took charge of the meeting and gave such a glowing account of her trip to the convention that those of us who failed to go this year resolved to make a special effort to attend next year.

After a short business session, lunch was served, picnic fashion, out under

the trees, as the rain had ceased and the sun was shining brightly, after which all returned to the afternoon session with Mrs. W. E. Brock leading the devotional. She made a splendid plea in behalf of our leaders who need help and encouragement. Let us lift them up and let them know we are willing to help in every way possible.

Miss Kate Massey, assisted by a number of the Tabernacle girls, gave a pageant, "Send the Light," which was very impressive and made us ask ourselves if we are spending more time with the vanities of this world than in spreading the gospel among its peoples.

Miss Bess Acree gave us a splendid talk on the training school, and Mrs. Kannon read a letter from one of the training school girls, Miss Ruth Randall, of the First Baptist, who is now a missionary in Rio de Janeiro, Brazil, which contained much interesting information and brought Rio close to our hearts.

Miss Lola Belle Keese then gave us a solo, "Take the World for Jesus," and Mrs. Keese made a talk on the Baby Building. One hundred dollars was subscribed by these societies of Ocoee for furnishing one of the dormitories.

A letter was read from one of our soldier boys at Chickamauga Park asking for Bibles and reading matter; this is badly needed and was referred to each society represented and all asked to urge haste in their churches while the opportunity is at our doors. Mrs. Harmon started the fund with a generous contribution.

Mrs. Karl Stanfield gave a reading—"Ni the Cotton Merchant," which brought home the question: "Why have we waited so long to send the gospel to the heathen?"

A count was taken and the banner awarded to Woodland Park and after thanking the Concord ladies for their kind hospitality the meeting adjourned to meet in September at Birchwood for the annual election of officers.

MRS. N. E. FERGUSON.

ON THE FIELD.

Leaving Nashville Monday night at 9:15, we reached Greenville at 10:40 Tuesday morning. Miss Mary Tipton was there to meet the train with an auto waiting, and by the kindness of Mr. Monroe, one of the Greenville First church members, Mrs. Wheatly, Miss Tipton and I were at New Lebanon church in time for the bountiful lunch spread under the trees. Miss Tipton, Mrs. Bachman, our new Superintendent for Holston and your Secretary are together for the night in the home of Mrs. Smith.

One o'clock is the hour given to the women for their business session Wednesday. A downpour of rain forced us to meet in the church with a large number of the brethren as audience. Miss

Tipton, retiring, introduced the new Superintendent, who presided with the ease and grace of a veteran, Miss Willie Childress acting as Secretary. About ten societies were represented; others would have been present but for the rain. The reports from societies were encouraging. Your Secretary was given a part of the time allowed for the meeting.

The Association is grouped with assistants over the groups; Young Peoples leader will have charge of that work, Mission Study and Personal Service Chairman appointed. An earnest effort will be made by Mrs. Bachman to secure regular systematic reports from societies. Miss Adelia Lowry was present and spoke briefly of her work in a mountain school at Pennington Gap, Va., and of her desire to enter Foreign Mission work in China. It is the desire of many in Holston Association to have Miss Lowry as their representative on the foreign field. At the close of the woman's hour Mrs. Moulton presented a purse of \$25.00 to Miss Mary Tipton, a love gift from the Union that she had so faithfully served so many years. This little gift, inadequately expressing their appreciation of her sacrificial service. Her own failing health and the care of her invalid father made it necessary for her to give up the responsibility of leadership. She will never give up the work of the Lord.

Wednesday night brings us to New Market, where Nolachucky Association is in session, just in time for the night service. Here I am at home with Mrs. Hall in the parlor. The afternoon of the second day is set for the woman's meeting. Again it rains and rains; but the Presbyterian church just across the street is almost filled with women at the hour for the meeting. Mrs. Rankin, of Jefferson City, First Assistant Superintendent, is in the chair; Miss Allie Wilson, Secretary Treasurer, is in her place; Mrs. J. J. Burnett leads a helpful devotional half hour: "Lessons from the Life of Ahaz". The chief business is the election of officers. The committee appointed at the last quarterly meeting to nominate a Superintendent to succeed Mrs. R. S. C. Berry, who because of illness must give up the work, presented the name of Mrs. J. J. Burnett, of Jefferson City, for Superintendent. She was unanimously chosen. Mrs. Huggins, of Oak Grove church, and Miss Allie Wilson, of Bull's Gap, were chosen as assistants, and Mrs. S. P. Harris, of Morristown, as Secretary Treasurer. With their officers together with Mrs. Clayton as Young People's leader and capable chairman of Mission Study and Personal Service. Nolachucky will continue to go forward. While the women grieve to give up Mrs. Berry, they will stand by Mrs. Burnett loyally.

A few days with Mrs. Gilbert meeting some of her societies in the time intervening between the Nolachucky and Chilhowie Associations. Will be with Mt. Olive, South Knoxville and Island Home churches in these days. Attended the B. Y. P. U. of Island Home Friday night; an enthusiastic union; good program of both Junior and Senior Unions.

MARGARET BUCHANAN.

Aug. 18th.

RALLY CALL FOR EBENEZER.

An all-day missionary meeting has been planned for Ebenezer Association to be held with First church, Columbia, October 4th. Mrs. J. W. Patton, as Superintendent of this Association, will preside, and she earnestly desires that each society send representatives. The day will be crowned with a "Linen

HOW MRS. BEAN MET THE CRISIS

Carried Safely Through Change of Life by Lydia E. Pinkham's Vegetable Compound.

Nashville, Tenn.—"When I was going through the Change of Life I had a tumor as large as a child's head. The doctor said it was three years coming and gave me medicine for it until I was called away from the city for some time. Of course I could not go to him then, so my sister-in-law told me that she thought



Lydia E. Pinkham's Vegetable Compound would cure it. It helped both the Change of Life and the tumor and when I got home I did not need the doctor. I took the Pinkham remedies until the tumor was gone, the doctor said, and I have not felt it since. I tell every one how I was cured. If this letter will help others you are welcome to use it."

—Mrs. E. H. BEAN, 525 Joseph Avenue, Nashville, Tenn.

Lydia E. Pinkham's Vegetable Compound, a pure remedy containing the extractive properties of good old fashioned roots and herbs, meets the needs of woman's system at this critical period of her life. Try it.

If there is any symptom in your case which puzzles you, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

Shower" for our Memorial Hospital, Memphis. Societies of Associations are urged to solicit contributions from all the women of their churches.

Churches without missionary societies are cordially invited to send representatives and donations. So many of these good sisters are always ready to help and glad to do so if only asked. So we earnestly invite you. First church extends a cordial invitation to the Sisterhood. Come—let's make it a great day of revival of interest and co-operation in the Master's work.

We hope to have some of our State leaders address us on vital topics. Read Dr. Gillon's leaflet on our Hospital. Society presidents please see that your women have it in hand. 'Twill prove an inspiration. Remember what a power hospitals have been in the work of our missionaries in all lands. 'Twas Jesus' plan to heal and teach. There is drawing power in the hand that ministers at the sick-bed.

Come to the all-day meeting and hear more of our great hospital and other things of interest. Cheer the heart of your Superintendent by coming and by your offering. Do you ask what is needed? Well, here is a list.

Sheets—2 3-4 yds. long by 2 yds. wide.
Pillow Slips—42 in. wide by 36 in. long.

Towels—Face and bath.

Napkins.

Dresser Scarfs.

Wash Rags.

God's blessings upon Ebenezer women! Come now, and let's "sow our colors."

Yours for the Hospital,
MRS. A. F. BURNLEY,
For First Church, Columbia.

Agnes—"No, I would never marry a man to reform him." Ethel—"Well I don't think myself that harsh measures are the best."—Boston Transcript.

Editorial

THE SEEKING GOD.

The Prophet Ezekiel presents a striking picture of Jehovah as the Shepherd of captive Israel. The voice of God comes to the Prophet who had been carried away from his native land to far-away Babylon. But God was not to leave His people without a testimony of the truth nor instruction for their guidance, nor even rebuke for their sins.

Seeking Through the Prophet.

God chose human instrumentality through which he might channel His truth to the world. Just as in olden times He sent angels with special messages, He seeks some man or woman to bear the truth to their fellowmen. He selected Ezekiel to bring severe rebukes for the sins of his people and to call them back to God. For a long series of years "He was a watchman unto the house of Israel." His message was severe because the people had wandered from the worship of God, and the command to repentance was needful and inviting. As Ezekiel of old served as the messenger for Jehovah, so today men and women are to proclaim the rebukes of Christ to those who are to be brought in contact with God.

God's Shepherd Heart.

In the beautiful illustration of the Oriental shepherd God comforts His people Israel. The intimate fellowship of the shepherd with his flock in the Orient was a fitting way in which to present God's loving tenderness toward His own people. The cry of every distressed sheep will be heard by the shepherd. He will seek them out as they are scattered and deliver them out of every evil place.

The Good Shepherd.

This ancient picture of Ezekiel as he presents the gracious work of the loving shepherd, who knows no distress too great nor no place too wild nor no call too dangerous to keep him from the rescue of his flock, is wonderfully portrayed in Jesus' illustration of himself as the Good Shepherd. As the Good Shepherd Jesus will take care of the temporal necessities of His flock, leading them into pastures by day and to the protecting fold by night, gathering in his arms the weak and falling lambs and bringing each one unto rest and food. As the shepherd calleth each of his flock by name so Christ the Good Shepherd out of the mass of humanity each of us as individuals and calls us by name. He knows the individual wants, aspirations, failures and disabilities. Providence is not simply a general law providing for the material and spiritual benefits of men in the masses, but takes the individual, loving and tender oversight of every member of his flock. The shepherd goes before his sheep as if to lead them and not drive them. As our Good Shepherd Jesus would lead us into larger fields upon which our souls might be made fat, because as fat sheep furnish the best wool for service, so the fat soul of the Christian can render more competent service than the starved and pinched soul, made so because he has battered himself amid the brambles and briars of a wayward life.

The Shepherd and the Lost.

Scattered and driven by enemies, wayward and disobedient to the shepherd's voice, ancient Israel as a flock needed the Seeking God to find and return them to spiritual things. Jesus the Good Shepherd will bring into the fold all those whom the Father hath given to him.

"There were ninety and nine that safely lay

In the shelter of the fold,

But one was out on the hills away,

Far off from the gates of gold—

Away on the mountains wild and bare,

Away from the tender shepherd's care.

'Lord, Thou hast here Thy ninety and nine;

Are they not enough for Thee?

But the Shepherd made an answer;

'This of mine has wandered away from me,

And, although the road be rough and steep

I go to the desert to find my sheep.'

But none of the ransomed ever knew

How deep were the waters cross'd;

Nor how dark was the night that the Lord passed through

Ere He found His sheep that was lost:

Out in the desert He heard its cry,—

Sick and helpless, and ready to die.

'Lord, whence are those blood-drops all the way

That mark out the mountain's track?

'They were shed for one who had gone astray

Ere the Shepherd could bring him back.'

'Lord, whence are Thy hands so rent and torn?'

'They are pierced tonight by many a thorn.'

But all thro' the mountains, thunder-riven,

And up from the rocky steep,

There arose a glad cry to the gate of heaven,

'Rejoice! I have found my sheep!'

And the angels echoed around the throne,

'Rejoice! for the Lord brings back His own.'

THE STATE MISSION DRAFT.

Militarism has become the term in which the whole world thinks. America has chosen the expression of "the selective draft" by which to indicate its method of raising an army. Having been forced into the gigantic struggle, she must do her part right valiantly.

Kingdom affairs of today may borrow the imagery of this term and thus set forth its appeal. We are here concerned with the State Mission Draft. The months of September and October are consecrated distinctly to offerings to State Missions.

Insistent Call.

So imminent was our national danger, so commanding was our need, so vital were our interests, so general were our responsibilities, that the federal government issued an insistent call upon the resources of the nation in order to meet the crisis. Whatever may have been the individual opinion about the propriety of the United States entering the war, now that war has been declared it becomes the duty of every patriot to give unwavering loyalty to the national program. There should be a recognition of the solemn and binding duties to the government. The call to service in the various departments of militarism should be answered by the entire population.

The State Mission work presents a parallel call to the Baptists of Tennessee. While our national crisis deals with temporal affairs, national honor, integrity and even existence, questions of right and world democracy, our State Mission crisis deals with the creation of Baptist churches, the strengthening of the weak places, the extension of Baptist principles and the conservation of kingdom affairs as administered by our dedomination.

Not before have our problems presented such an insistent call to Baptist patriotism and loyalty in the response to our program. The State Convention ordered the State Board to project its work upon a \$38,000.00 basis, but when the urgent requests from the churches were presented the Board in its wisdom could not fall below the sum of \$46,000.00 for the year's work. This will demand more strenuous and sacrificial giving than Tennessee Baptists have ever done. But to do less would be to fall short of the obligation that comes from the great needs of the field. Heroes are being made upon the "far-flung battle line" where death and carnage have become commonplaces. No less urgent is the call that our members should display the heroism of faith and devotion to the cause of the Lord. By the measure of the spiritual's value over the temporal should our Baptist militarism outshine the glory of the national militarism.

Eligible Soldiery.

The government has fixed the limits in which the selective draft is operative. The State Mission Draft admits of no exemptions. Upon every Baptist in the State falls the duty to do not only "his bit", but his best. There should be no "slackers" in the matter either of arms or giving. The command of the Captain of our salvation reaches every soldier of the cross in our State. There can be no honorable shifting of responsibility. What a magnificent display of American patriotism we are now having where our young men are garbing themselves in khaki uniforms and are entering the training camps to learn the art of war and when every national resource is being correlated and conserved in order that we may win the war. Shall Tennessee Baptists fail in this great time of service when so much depends upon a competent discharge of their great task? To win the goal of our State missionary aim there must be unity of action and general co-operation. Let each pastor, as an officer in the Baptist army, bring to worthy attention of his soldiers this opportunity for effective service. Let no church or member be the cause of failure through lack of duty well done.

Holy Selfishness.

America is in the war to maintain her existence and national ideals that guarantee to all the world the right of liberty of conscience and action. Tennessee Baptists are called upon to preserve their own State from sin and error. We use the caption of "holy selfishness." By this term is meant that we should be loyal to our own people in the matter of presenting the gospel to the lost and in building up the weak places in the denomination. If it be a form of selfishness to desire the prosperity and welfare of our own, then we claim the right to use the term. God has wonderfully blessed this State in every material prosperity. We can not afford to neglect the evangelization of our own people. The soul of a single man in the State is wonderfully valuable. We owe it to our own people to establish good strong churches throughout the State.

Enlarging Service.

Only as we become strong can we extend help to all the causes that we foster. Every good enterprise looks to the basal work of State Missions for future support in the churches that will through its help come to be self-supporting and contributory to all benevolences.

Let the churches for the next two months come up to their full ability for State Missions. Only in this way can we avoid a debt which would hinder the progress of our entire denominational program.

THE BLANK WHITE PAGE.

The dream story goes that the scholar sat in his library at work upon his manuscript. Desiring to be accurate in his quotations, he reached for his Bible, opened it about where he knew the passage to be, and beheld only a blank page. Astonished beyond measure, he rubbed his eyes and hastily turned the pages, only to have the same white glare mock him. He reached for his copy of the Greek New Testament, but this had the same white message of an excerpted book. He called for the Bibles of the other members of the household, but none of these furnished a different result; there was nothing but a blank white page; no message, no word, no letter. He drew from Milton, Shakespeare and other favorites that contained apt quotations from the sacred volume. But where formerly he had read with appreciation references to and quotations from the Bible he now saw blank spaces. With bowed head, the scholar saw that his treasures were ruined by this strange disappearance of the Biblical portions. Only a dream—but with daylight reflections?

The literature considered classic by critics, would be worthless and void of meaning if the Biblical allusions, references and quotations should be excerpted. So large is Shakespeare's debt to the Bible that a number of books have titles similar to this: "Shakespeare and the Bible," by Bishop Wordsworth. The poets of the largest vision have not slighted the Bible as a source of instruction. Yet students of the world literature now think it beneath their notice to have accurate information about the Bible. Recently a college professor could not find a pupil in the class to tell him of Bismarck's reference to the "writing upon the wall."

Make the dream of the scholar a fact; let there be a world without a Bible. Thought stands still with a shudder in the presence of such a desolation. The beauty and force of masterful literature gone, the canvas of the world-famed artist become only a collection of pigments, the marble figures of many sculptors crumbled—but, worst calamity of all, there would be no knowledge of God save the faint glimmerings of truth that might be in the untutored heart as it reached in the dark with fingers too loose to close upon realities. The blank white page—no good books, no art, no culturing civilization, no religion, no God. But the heart sings its rejoicings, for it was only a dream.

TRIP NOTES.

The Holston Association met August 14 with the New Salem church, Greene County, with a large attendance. Rev. E. H. Brandon is pastor. Officers elected: W. S. Squibbs, Moderator; Rev. H. F. Templeton, Assistant Moderator; W. M. Fulkerson, Clerk and Treasurer. I could spend only one day, but enjoyed the hospitality and speeches. The rain somewhat interfered with the crowds. This is one of the largest and most enthusiastic Associations.

The Nolachucky Association met at New Market August 14, Rev. J. F. Hale, pastor. The following officers were elected: Conley Collins, Moderator; Rev. D. L. Manis, Assistant Moderator; Thos. E. Dean, Treasurer; J. S. Erwin, Clerk. A day and night here gave opportunity for contact with this Association, which so far has responded most largely to the editor's visits in the matter of subscriptions.

Duck River Association met on Aug. 22d at Wartrace. Rev. Clyde H. Bailey is pastor. Officers elected: Rev. Sam P. White, Moderator; Walter Smithwick, Vice-Moderator; Ransom Stephens, Clerk; W. D. Smotherman, Treasurer. Attendance on the first day was only fair, but the speeches were good.

It is a long step from Middle to East Tennessee. I made it in company with the other denominational men and visited Chilhowie Association with Mt. Lebanon church, near Maryville, Rev. J. R. Dykes, pastor. Officers: E. A. Walker, Moderator; Thos. L. Nuchols, Clerk.

From Chilhowie we went to the East Tennessee, which met with the Antioch church in Jefferson County with Pastor G. S. Houser. Officers: Rev. Will Weaver, Moderator; Rev. C. N. Huff, Assistant Moderator; Rev. J. W. O'Hara, Clerk. Out of these visits comes the impression of the mighty possibilities of East Tennessee Baptists. Land values have increased wonderfully and many improvements have been made in farm life. The people are catching a new vision of opportunities, but have not really come into their own in kingdom affairs.

SICK PEARLS.

Not far from the famous castle of Emperor Maximilian there is fashioned a cage in the sheltering rocks, deep down in the sea. In this cage there has rested a group of the most precious pearls in all the world. The owner of these pearls had left them unused for a long time, and the luster and glow had been lost; they became "sick pearls." They were being given this treatment in the hope that they might regain their usual sparkle: sheltered from the storms that might carry them away, they yet could feel the roar and stress of the waves; amid the ever-shifting wash of the sea, they feel the lappings of their pristine home. Gradually they are regaining their glory. Unused, they had lost their beauty and value.

The sick pearls parallel the experience of Christians. Lack of activity causes decrease of luster. Service is the condition of joy in religion. The pearls had not ceased to be pearls, but had failed to fulfill their pearly purpose. The cold, indifferent, non-serving Christian has not lost his salvation, but he has lost his purpose of salvation; he has ceased to reflect the glory of his nature as the child of God. Various causes contribute to this state, yet the most frequent is lack of religious work. Ordinarily the overt acts if impenitence are preceded by indifference and cessation from church work.

God oftentimes adopts the sick pearl cure. He places the lusterless Christian and strenuous conditions that he may regain his value. It may be a great temptation, it may be amid the storms of affliction or the waves of sorrow, that he may shelter, while he treats, his child, but he will surely attempt the process of restoring the lost charm of life. If the pearl regains its beauty, it increases in interest; out of the storm and sea treatment for indifference, the soul may come with a clearer experience.

A BEAUTIFUL BAPTISM.

Sunday afternoon at the Franklin Baptist church, Rev. I. N. Strother baptized thirty-eight children of the Orphanage. These had a few weeks ago made profession of faith in a meeting held at the Orphanage by Rev. I. N. Strother and Rev. W. R. Hill. It was a beautiful service, full of pathos and suggestiveness. The Franklin church rejoices in the privilege of thus ministering to the spiritual side of the orphanage. Brother Strother deserves great credit for his work with the children. He teaches them the Bible every Friday afternoon and preaches to them every other Sunday afternoon. The denomination may well rejoice over this service and the splendid care taken of the children in every way. I have had an intimate knowledge of the varied work of the Orphanage, and can speak without reservation of its successes.

Sympathy for sinners should be based upon love for the Saviour.

EDITORIAL BREVITIES

Rev. J. D. Hacker, pastor of the Belmont Baptist church, Nashville, might be had for one or two meetings this fall. Address 1202 Beechwood Ave., Nashville, Tenn.

The Franklin church has been fortunate in securing as pastor Rev. O. W. Taylor, of Trenton, Tenn., who will begin his work October 1st. May every expected blessing come from this relation.

"Just as the Bible finds a place in many homes where its content is never read, so the church is counted indispensable to a community even if the people never think of using it."

Mr. William Gupton is a candidate for Mayor of Nashville. He is an honored Baptist, president of the Board of Managers of the Orphanage, a member of the Sunday School Board and a brother whom is a pleasure to trust and honor. He is a successful business man who could put real efficiency into his office.

Trouble and rioting among the Negro soldiers at Houston, Texas, have led to the killing of a number of officers and citizens. Forty of the troopers have been indicted for murder by the Grand Jury. Martial law was enforced and the tension is about over. Rigid discipline is necessary to maintain proper order among new soldiers.

Dr. Len G. Broughton, of the First Baptist church, Knoxville, has returned from a real restful vacation. Friends are rejoicing in his increased flesh and strength. The trouble with Broughton is that he is wanted to put vitality into so many enterprises. Go slow, brethren, in your demands upon him. We could ill afford his breakdown.

On September 17th, Prof. W. L. Gentry will be inaugurated as President of Carson and Newman College. At the same time the corner-stone of the new Administration building will be laid. A splendid program of services has been arranged. All alumni and friends of the college are invited to be present. It will be a great day. May it be prophetic of the larger things for the institution.

The Italians have won a great victory over the Austrian line on the Isonzo front. The French have made another advance near Verdun. British capture trenches west of Lens. The Russian front remains unchanged. What is greatly needed is an immense concerted drive along all fronts. This would prevent the shifting of German troops.

Dr. J. L. Kesler, of Baylor University, Waco, Tex., will deliver the baccalaureate address at George Peabody College for Teachers next Friday, August 31, at 10 o'clock. Dr. Kesler has for fourteen years been Professor of Biology and Zoology at Baylor University and has recently been made dean of the University. The subject of his address at Peabody is "The Lure of the Teacher."

Prof. W. J. McGlothlin, of the Southern Baptist Theological Seminary, Louisville, Ky., will spend some months in co-operation with Mr. Hoover relative to the Food Administration problem. Recently Mr. Hoover invited a number of editors and prominent church workers to a conference at Washington. I could not attend as a member of our Southern Baptist Commission, but rejoice that Dr. McGlothlin will do this service. From week to week he will speak through our columns.

Mr. Elihu Root has returned to Washington to report to President Wilson the results of the American mission to Russia. According to Mr. Root a Russian republic is certain to result finally in that country. Initial difficulties are being overcome and the process of democratization is rapidly going on. The extreme elements of the country which threatened serious trouble have been brought under control. "America's part in the reorganization of Russia," Mr. Root said, "already has been indicated. What is needed is moral support, railway materials, money and expert help in the development of industries." Mr. Root does not fear that Russia will repudiate her financial obligations.

"The light from the cross has shown 'o'er the towering wrecks of time,' and many a man whose theory of it all has been as crass as Shylock and his pound of flesh, has felt his heart within him and his sky above him made tender by its mystic message."

A unique indictment has been found in Mississippi. Kaiser Wilhelm has been found guilty on the charge of "robbery, arson, murder, plotting, bribery and conspiracy against the peace and dignity of the State of Mississippi." It may be difficult for the Sheriff to serve the papers, but we sincerely hope that he may succeed.

We are not a military expert, but if we were at the head of affairs our plan would be to make a raid with 10,000 aeroplanes over the German lines and munition plants. In this way effective destruction of trenches and troops would be had with less loss to the leaders than through trench warfare.

Opposition to the present draft law in some sections does not indicate a general decline of patriotism in the country. It was to be expected that among one hundred million people accustomed to free speech, there would be found some who would love to display a spirit of contrariness. The present draft is the most general and widespread that this country ever undertook. Formerly the draft may have been associated with the idea of dishonor or lack of patriotism, but there is no such odium attached to it now. The present plan is simply a substitute of compulsory service for the volunteer service. All honor to our soldier boys.

"Saint Mark has drawn a portrait of Jesus, every line of which is trimmed in colors of the absolute. Jesus is the Messiah; His divinity is unequivocally accepted and declared; He has power to forgive sins, to control the forces of nature; He calms the seas with a word, and walks upon the waters; he miraculously multiplies a handful of loaves and fishes into a supply great enough to feed five thousand people. He cures the sick with a touch, opens the eyes of the blind with a word, and raises the dead. He is omniscient; He knows what is to happen in the future. He is sinless, and free from any weakness or imperfection. He foretells His own death, which is to have a saving efficacy for the whole world; He is transfigured before three of His disciples, during which time His divinity shines out above His humanity. He goes deliberately to His death, foretelling His resurrection, to occur on the third day, and on that day He rises in triumph amid the testimony of men and angels."—H. M. DuBose.

SHADOWS AND SUNSHINE.

(Continued from page 1)

that. "Sufficient unto the day is the evil thereof,"—and many of our greatest troubles are those that never come.

Once more, and finally, are not shadows in themselves the harmless, anyway, and without substance? The shadow points to two realities, a shining light and an obstruction of the light. The sun, we know, is always shining somewhere in the world, and the shadow is not only the proof that the sun is but that he is shining. Sin is an obstruction; get it out of the way. Let the light of His love shine in. Even death, the greatest, the most dreaded shadow, is harmless, to the Christian. Its power has been broken; it has been robbed of its sting. Life and immortality have been brought to light. When it is ours to "walk through the valley of shadows" He is with us, and His presence is light; His rod and staff are our comfort and strength. If we die we are with the Lord; if we live He is with us. Above us are the stars of the promises. They are many, and exceeding great and precious. And they shine for our comfort. In the passing of our friends and loved ones we "sorrow not as those who have no hope." And when called to the "house of mourning" we can bring to the bereaved, in tender ministry, the light of the promises and the balm of our sympathy, and with joy witness the shadows lift from sad hearts and tear-stained faces, as we are "enabled to comfort those who are in any trouble by the comfort wherewith we ourselves have been comforted of God."

Jefferson City, Tenn.

The Home Page

A Short Story and Items of Interest in the Home.

WORSHIP.

By Maltbie Davenport Babcock.

When the great sun sinks to his rest,
His golden glories thrilling me,
And voiceless longings stir my breast,
Then teach me, Lord, to worship thee.

And when the stars—the daylight fled—
In serried, shining ranks, I see,
Filling the splendid vault o'erhead,
Then teach me, Lord, to worship thee.

If roaming by the ocean's shore,
The murmuring waves sing low to me,
Or thundering billows hoarsely roar,
Then teach me, Lord, to worship thee.

Or if in solemn forest shades,
The calm of nature steals o'er me,
And silence all my soul prevades,
Then teach me, Lord, to worship thee.

Not in the sacred shrines alone,
Which chime their summons unto me,
Would I look to thy heavenly throne,
But everywhere would worship thee.
—Watchman Examiner.

STINGY JIM.

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a penny nor a bite of an apple nor a crumb of candy. He couldn't bear to lend his sled, or his hoop, or his skates. All his friends were sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I don't want it," he said, "p'haps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your hoop to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it."

The hoop was sent off. "How soon shall I feel better?" he asked by and by. "I don't feel as well as I did when I had the hoop. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away, you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel quite so well as before. He gave away his six-pence that he meant to spend for taffy. Then he said:

"I don't like this giving away things; it doesn't agree with me. I don't feel better. I like being stingy better."

Just then ragged Johnny ran up the street bowling the hoop, looking proud as a prince, and asking all the boys to take a turn. Jimmy began to smile as he watched him, and said:

"You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my hoop. I'll give away something else." And Jimmy has been feeling better ever since.—Sel.

Whenever You Need a General Tonic Take Grove's.

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. 60 cents.

WHY SMITH SOLD OUT HIS SALOON.

"I hear that Smith has just sold out his saloon," said one of a couple of middle-aged men who sat sipping their beer and eating a bit of cheese in an American saloon.

"Yes," responded the other, rather slowly.

"What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment, and then said: "Smith, you know, lives on Mount Washington, where he has an excellent wife, a nice home, and three as pretty children as ever played outdoors. Smith is a pretty respectable sort of a citizen—never drinks or gambles, and thinks the world of his family."

"When he went home one afternoon last week and found his wife out shopping, he went through the house into the back yard, and there under an apple-tree were his three boys playing. They had a bench, and some bottles and tumblers, and playing 'keep saloon.' He noticed that they were drinking something out of a pail, and that they acted tipsy. The youngest, who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty freely."

"Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, two years older, lay asleep behind the tree."

"Boys, you must not drink!" he said, as he lifted the six-year-old from behind the bench.

"We're playin' s'loon, pap; an' I's sellin' it just like you," said the little fellow.

"Smith poured out the beer, carried the drunken boy home, and then took his own boys in, and put them to bed. When his wife came back, she found him crying like a child."

"He came downtown that night and sold out his business, and says he will not sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."—Exchange.

SPINE AND SPINES.

It is a good thing to have a spine strong enough and stiff enough to enable one to stand straight up against opposing forces and conditions when occasion demands. The world is full of spineless nobodies, human invertebrates, bending easily in the direction of the last influence exerted, pliant to the prevailing opinion of the moment and of the present company, all things to all men in the most nauseating sense of that term—people with never a conviction of their own deep enough to impel them to individual assertion or strong enough to compel them to defend it. We all know such folks of the jellyfish order, and we all have our opinion of them, an opinion quite the reverse of flattering. But we all know people, too, who in the endeavor to prove themselves not of this class go to the opposite extreme and develop a spirit of truculence and a habit of combativeness that make them no less a nuisance to their fellows, though in a different way. They are always on the off side of every question. They seem to consider it an evidence of weakness to agree with you on any point. Every statement draws from them a "but." Every proposition advances, even the most patent, evokes argument and objection. You can hardly shake hands with them without getting splinters in your fingers. The normal human body has one strong and well-articulated spine. That strange freak of the vegetable world called a cactus throws out innumerable and irritating points called spines. There is a difference between spine and spines. In order to prove that one is not a jellyfish it is not necessary to be a cactus.—Watchman-Examiner.

You can exhaust the cup, or drain the goblet dry, but you can not exhaust the spring fed from the deeps. And just because the words of Jesus Christ spring from the depths of that divine humanity, they will save and strengthen the obedient heart to the last recorded syllable of time.—G. H. Morrison.

AVOID DELAYS AND SO HELP US TO AVOID MISTAKES

It is NOW time to send in your order for Sunday School literature. To wait longer means delay. We supply over 30,000 Sunday Schools, and each order takes its turn.

UNIFORM SERIES

Per Copy Per Quarter	Per Copy Per Quarter
Home Dept. Magazine \$0.05	Kind Words \$0.15
Supt.'s Quarterly15	Youth's Kind Words06
Bible Class Quarterly04	Baptist Boys and Girls08
Advanced Quarterly02	Child's Gem06
Intermediate Quarterly02	Teacher15
Junior Quarterly02	Lesson Leaf01
Children's Quarterly03	Primary Leaf01
B. Y. P. U. Quarterly06	Organized Class12
Jr. B. Y. P. U. Quarterly05	Bible Lesson Pictures75
Jr. B. Y. P. U. Leaders' Quarterly10	Picture Lesson Cards02½

FACTS ABOUT THE GRADED LESSONS.

The Graded Year begins with the first lesson in October.

The rapid increase of the sales of Graded Lessons indicates their merit.

The best schools are increasing their orders from time to time.

New Graded Lessons in Fourth Year Senior Department will be ready for October, November and December.

The first part of the Fourth Year is to be an exposition of the Gospel of John by Dr. E. C. Dargan.

Begin using Graded Lessons with the very first of the Graded Year, which is October.

Place your order NOW and save delay.

GRADED SERIES

Per Copy Per Part	Per Copy Per Part
Beginner's Teacher (2 Grades) \$0.20	Intermediate Teacher (4 G.) \$0.20
Beginners' Bible Stories (2 G.)06	Intermediate Pupil's Book (4 Grades)07
Beginners' Pictures (2 Grades)65	Senior Teacher (4 Grades)13
Primary Teacher (3 Grades)20	Senior Pupil's Book (4 G.)13
Primary Bible Stories (3 G.)06	Beginners' and Primary Supt.'s Manual25
Primary Pictures (3 Grades)65	Junior Supt.'s Manual25
Junior Teacher (4 Grades)20	
Junior Bible Stories (4 Grades)07	

Send for order blank for further particulars.

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Avenue, North, Nashville, Tennessee

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, 1617 W. Main St., Richmond, Va.

From every lonely, hungry soul Jesus seeks hospitality, standing at the door without waiting patiently for the opening of it; and when he is welcomed in, there is a mutual feeling of love, and the guest becomes a generous host.—Herald and Presbyterian.

A life of sin, a life of pride, a life of indulgence, a life of worldliness, a life devoted to the world, the flesh, and the devil is a failure, a dead failure, an infinite failure. I care not how many presents you send to the cradle or how many garlands you send to that grave, you the tombstone this inscription: "Better for that man if he had never been born."—Talmage.

Eleanor: "Is that suitor of yours ever going to acquire courage enough to propose?" Edith: "I think not. He's like an hour glass." Eleanor: "How's that?" Edith: "Why, the more time he gets the less sand he has."—Puck.

SEND US A NEW SUBSCRIPTION.

THE YOUNG SOUTH

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

THE SACRIFICE OF YOUTH.

God help me to live to serve the truth!
For if I sacrifice my own youth
And life to me be long or short,
My duty is to do my part.

The value of each living man
Is never measured by one span,
But if the highest be attained
'Tis found in what our loss may gain.

If I with human kind am frail
Then sometimes I am doomed to fail,
And yet for this I may atone
Through what I give in self alone.

If life to me I prize the most
Its greatest value may be lost;
By failing this, my all to give,
And choosing life, I fail to live.

If I should place one mite of good
Within the world's great brotherhood,
My life I prize; but this I give,
With hope that truth through me may live.

My heritage from those who gave
A life so short, but true and brave;
Shall I receive with selfish greed
Refusing others such a deed?

God, help me live within the truth
And should I sacrifice my youth,
The gift I treasure as sublime;
Then shall I live through future time.
East Smithport, Pa.

HOW ROBERT FOOLED HIMSELF.

Robert walked up the path to where Ruth was waiting. He had been to the lower end of the field, and there was a shrewd look on his wrinkled face. "I'll tell you what! You take the first three rows, Ruth, and I'll take the next three. We'll pull by threes all the way. There aren't nearly as many weeds in the first three rows," he added magnanimously.

The children had undertaken to weed out the onion bed, and they were to get ten cents a row.

"Huh, it's just as easy! I can pull three at once," Robert boasted.

"But it doesn't get the roots out clean," replied Ruth conscientiously.

"Yes, but what's the difference?" Robert questioned. "It all looks the same. My rows look as well as yours."

"It may look just as well, but it isn't," Ruth persisted, firmly, "I'd be ashamed to cheat father."

"But it isn't cheating. He never said we were to get out every last one of

NEGLECTED WOUNDS TROUBLE-SOME.

Did you ever notice how a small wound often festers and produces puss? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises Skin abrasions Sores cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound and prevents the serious and common after-effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn. Adv.

the roots, and anyhow, I'll get ten cents apiece for my rows, just the same as you do," taunted Robert.

Anxious to prove his dexterity he soon passed his sister and was working at the other end of the field when Ruth had progressed sufficiently to see why Robert had been so anxious for her to take the first three rows. They were considerably longer than any others in the field.

But there was one thing he had not seen—he had not gone over the entire field and did not know that the last three rows, which, counting by threes, would naturally fall to him, had not been worked with the rest of the field, and being nearest the fence row, were unusually full of grass and weeds, and that the ground was hard and full of roots.

He was of a sociable nature and soon tired of working ahead of Ruth, and fell behind, so that they could talk.

"You see how easy it would be to beat you if I wanted to," he boasted grandly. "It would make my arms ache to work as slowly as you do."

"Well, they don't need to ache on my account," Ruth retorted, hotly.

"What's the matter, sis?" he questioned boldly, picking her head with a thorny weed. "Mad?"

"No, I'm not mad, Robert Reynolds! I'm disgusted," she said with dignity, not lifting her head. "Before I'd stoop to anything so small—"

"Small? How do you s'pose I knew these three rows were longer than the rest?"

"Why, you saw them, of course," Ruth remarked, dryly; then she refused to talk.

"Fore I'd be mad about a little thing like three rows of onions," Robert taunted, when the silence became unbearable. "See here! I'll bet you haven't got an onion in your row as big as that."

"Maybe not," Ruth retorted, "but I soon will have if you don't do a better job weeding." When they neared the end of the field Robert stood up and looked beaten. He took off his hat and began to mop his heated forehead. Whew! Who knew this was here!" he said as he viewed the weedy rows.

"That's what a fellow always gets when he tries to cheat somebody else," remarked Ruth. "If you'd been willing to share the longer rows at the other end I might have shared the hard ones at this end with you."

Just then the children's father came through the field, sizing up the rows.

"Who did the three long rows at the farther end?" he asked, quizzically.

"Uh, huh! I see! Working by threes, are you?" Drew a lemon at this end, didn't you son?" Robert looked ashamed. "See here! I have an idea."

Father Reynolds puts his hands in his pockets thoughtfully. "This onion patch will have to be gone over at least twice more. Now I suggest that you each keep on as you have begun, Ruth take the first three rows, and so on, through the field. At the end of the season, When onions are pulled, I'll give a prize of five dollars to the one of you who can get the most onions out of any row you have weeded."

"But how about these extra long rows, father? That wouldn't be exactly fair."

"Well, if Ruth did the extra work it seems as if she ought to have the advantage of it." He looked at the children shrewdly.

"No, it wouldn't be fair," Ruth decided, liberally. "We'll just cut off the ends of the long rows when it comes to harvesting."

"All right," father agreed, proud that

Jell-O Ice Cream Powder

Makes Ice Cream for one cent a plate

Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes.

Vanilla, Strawberry, Lemon, and Chocolate flavors, and Unflavored.

10 cents a package at grocers.

Recipe Book Free.

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

his little daughter was so just.

When it came to a second weeding Robert saw where Ruth's thorough work had given her the advantage of him. The weeds that had not been thoroughly pulled, but only broken off at the surface, lost no time in springing up again, and in a few days were almost as riotous as ever. Their strong roots doubled themselves in vigor and when it came to a second pulling Robert found it almost impossible to get them out of the ground; besides, they had starved and crowded the onions till he saw with alarm that they were only half the size of those in Ruth's rows. In trying to get out the weeds he loosened many of the small onions, too, and was obliged to set them back, though he felt sure they would only wither and die.

"It isn't the way things look on the top so much as the way they feel down under, that counts," Father Reynolds explained as he gave Ruth her merited five dollars. "Good, conscientious work will always tell, even if it doesn't show from the surface. It isn't the fact of things looking right, but of their being right, that gives us an easy conscience and makes us know that things are going to work out right in the end. No matter how much we think we've fooled folks, it always turns out that we've fooled ourselves the worst."

And Robert hung his head, for he couldn't help admitting that it had certainly worked out that way in his case.—The Continent.

"BUT-IF-NOT" PEOPLE.

There are few more stirring and in-

The Best Train Service TO

WASHINGTON, BALTIMORE, PHILADELPHIA, NEW YORK, And Other Eastern Cities, IS VIA BRISTOL,

And the

NORFOLK & WESTERN RY.

SOLID TRAIN, DINING CAR, THROUGH SLEEPER

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

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

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

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

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

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

W. C. Saunders, General Passenger Agent.

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

spiring utterances recorded in history than the three Hebrew worthies who faced the angry king on the plain of Dura. Before them yawned the fiery furnace, superheated. Even hotter was Nebuchadnezzar's wrath, kindled against them for their recalcitrance. "Bow down to the image or die!" The issue was squarely joined; the edict was inexorable; the outcome seemed inevitable; escape was apparently impossible. Nevertheless these men hesitated or wavered not for an instant. In what might almost be called the sublimity of nonchalance they replied to the blustering king: "Oh, Nebuchadnezzar, we have no need to answer thee in this matter. It really is not our affair at all, but Jehovah's. He is able to deliver us out of the fiery furnace, and we believe that he will do it. But if he does not, it is all the same. We have no concern with what may or may not happen to us. Regardless of consequences we stand by what we believe to be right and duty. Whether we are to be delivered or not, we shall not worship thy gods, nor bow ourselves down to the golden image which thou hast set up." It starts the red blood to flowing a little more rapidly through the veins, that kind of talk, does it not?

What a blessed thing it would be for the kingdom and the world if the tribe of the "But-if-nots" could greatly increased! What wonderful things could be accomplished if there were more of us as calmly regardless of consequences as were those old-time heroes of the faith! It is such a pressing and ever-present temptation to look beyond the act that ought to be done, or the word that needs to be spoken, or the stand that should be taken to calculate what the outcome may be as far as we are concerned, and to be intimidated and made hesitant by the prospect of possible peril of misadventure. If we could only be sure that nothing would happen, that there would be no price to pay and no penalty to meet, there are few of us who would not prefer to ally ourselves with the cause of right and truth and contend against all and every evil. But we are so often staggered by the consideration of the consequences that are likely to follow. To be sure, there are not seven-times-heated furnaces to consume us nowadays, but there may be fire enough to burn our fingers figuratively, if not literally. The criticism of friends, the sneer of the world at what it calls "puritanical", the fear that our business interest may suffer or our prestige may be impaired, the uncomfortable consciousness that after all what we do or say is not likely to make much difference to anybody or anything in particular—these are some of the modern-day equivalents of the king's wrath and the furnace of Dura, and who shall say that they are not usually singularly effective substitutes and equivalents? Yet with all this, who among us is not ready to say, "Blessed be the 'But-if-nots'!"—Watchman Examiner.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL No. 1 or 2. Round or Shape notes. \$3 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined \$5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

CHURCH BELLS SCHOOL

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

That Unpublished Book of Yours

We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.
PENTECOSTAL PUBLISHING CO., Louisville, Ky.

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. Jas. H. Oakley of Whiteville, Tenn., writes: "The revival at Slayton, Miss., resulted in 38 additions to the church. Pastor T. B. Fore is a good man to work with and the Lord stood by us. Rev. D. A. Ellis of Memphis assisted me at Mt. Moriah beginning Aug. 5th, and running one week. There were 8 additions. As usual there were some Methodists baptized. Shall assist my father in a revival at Goodlettsville, Tenn., beginning Sept. 2nd."

Rev. D. Edgar Allen of Beaver Dam, Ky., writes: "Have just closed a meeting at Old Pond Run church, Rev. Birch Shields pastor. There were 17 additions for baptism, one by letter and some three or four others who made professions but have not yet indicated what they will do in regard to joining the church. We have launched a building campaign here and have some \$5,000 or \$6,000 already and expect to have \$10,000 soon. Expecting blue print and specifications this week."

Rev. J. E. McPeake of Jackson, Tenn., writes: "My brother, E. E., and I have just closed a successful meeting at Liberty church, five miles north of Somerville, Tenn. The results were 11 additions, 9 by baptism, and the church and the community were greatly revived. Sunday at 11 o'clock we ordained 4 deacons, also reorganized the Sunday school. We began a revival near Grand Junction Sunday."

Dr. G. M. Savage of Jackson, Tenn., writes: "I have been in Mississippi for nearly two weeks. Expect me at the Beech River Association, Sept. 21-23."

The typesetters made this column say last week that Rev. D. M. Carter has resigned the care of the church at Stuttgart, Ark., to accept a call to the Highland Ave., M. E. church, Shreveport, La. That M. E. is an interpolation pure and simple, and a mean trick the Mergenthaler manipulators played on us. Carter is pastor of Highland Avenue Baptist church.

Rev. A. S. Wells of Waters, Okla., is spending several weeks in Tennessee and North Mississippi holding meetings. He began Sunday in a tent meeting with Tate Street church, Corinth, Miss. He is pastor for half time each at Randlett and De Vol, Okla., in connection with a lucrative law practice in Walters. God has distinctly set his seal of approval on the labors of Bro. Wells.

Rev. E. F. Adams of Trezevant, Tenn., has resigned his pastorate at that place and Gibson and accepts the care of The First church, Fulton, Ky. He is a virile gospel preacher and we regret that he leaves Tennessee.

The church at Friendship, Tenn., under the leadership of Rev. R. J. Williams of Martin, Tenn., is to address itself to the task of building a parsonage. Bro. Williams will locate on the field in the early fall.

Rev. C. S. Thomas of Parsons, Tenn., writes: "Have been with Brother T. M. Boyd at Mt. Ararat church near Darden, this week in a meeting. Twenty additions, 17 for baptism."

Mr. Wallace Phelan Douglas and Miss Robbie Cowles Hunt of Humboldt, Tenn., were married Wednesday, Aug. 22. The groom is a leading young member of the First church, Humboldt. His bride is an estimable young lady. We extend hearty congratulations.

Dr. J. Frank Norris of the First church, Fort Worth, Texas, is holding a revival with the First church, Sulphur Springs, Texas. At the first service there were

154 professions.

Dr. L. T. Mays of New Decatur, Ala., will begin his pastorate at Eldorado, Ark., the Second Sunday in September.

Rev. L. E. Barton of the First church, Fayetteville, Ark., lately held a meeting with Philadelphia church, the country church of his childhood, near Jonesboro, Ark. There were 38 additions.

Rev. A. F. Crittendon of Rector Ark., will soon leave that pastorate for New York to enter Colgate Theological Seminary and University. Rumor has it that Rev. V. E. Boston of Newbern, Tenn., will accompany him.

Rev. E. O. Cottrell has resigned at Guthrie, Ky., effective Dec. 1st. He has done a good work there and the brethren in west Kentucky hope to hold him there.

Rev. T. C. Mahon of Huntsville, Texas, lately assisted in a great meeting at Dodge, Texas, where Rev. B. S. Franklin is pastor. There were 26 additions, 16 by baptism.

Dr. O. O. Green, who goes to be pastor at Richmond, Ky., and M. D. Austin of Versailles, Ky., have been in Chicago several weeks taking lectures at the University of Chicago.

Dr. J. W. Porter of the Western Recorder says editorially: "There is not a first-class commentary from Paul to Broadus that holds the New Testament teaches women have the right to speak before mixed assemblies."

Rev. W. C. McPherson of Murfreesboro, Tenn., has enjoyed great prosperity in his pastorate of six years at Alexandria, Tenn. He recently dedicated a new brick church, modern in all appointments, free from debt. In a revival just closed there were 12 additions.

It is announced that Dr. J. W. Gillon, Corresponding Secretary of the Tennessee State Mission Board, will accept the pastorate at Paris, Tenn., beginning Nov. 1st. Fortunate Paris!

Rev. R. A. Eddleman has resigned as pastor at Shelby, Miss., effective Oct. 1st, to attend the Seminary at Louisville, Ky. He says he had rather be pastor of the field he is leaving than any in the State.

Dr. G. A. Nunnally of Rome, Ga., died last week. He was one of the most brilliant preachers and aggressive Baptist leaders. He was at one time pastor in Tennessee.

Rev. B. D. Porter has resigned as pastor of Oakland City, church, Atlanta, Ga., to accept a position in connection with the Y. M. C. A. work among the soldiers at Fort Oglethorpe.

Dr. A. J. Barton of Dallas, Texas, superintendent of the Anti-Saloon League in that State, lately supplied for Tabernacle church, Atlanta, Ga.

Rev. Harold Major of Jackson Hill church, Atlanta, Ga., spent his vacation in the East. He attended the Northfield Conference, supplied in Morristown, N. J., Providence R. I., and Detroit, Mich.

Rev. T. F. Calloway of Tabernacle church, Macon, Ga., is to preach among the soldiers in the various Georgia camps under the auspices of the State Mission Board of Georgia. That beats being employed by the Y. M. C. A.

A Methodist recently pitched a tent at Fayetteville, Tenn., and held a meeting resulting in 310 conversions. Sixty-eight of these joined the Baptists.

Will D. Upshaw of Atlanta, Ga., candidate for the United States Senate, lately held a meeting assisting Rev. J. T. B. Anderson of Jeffersonville, Ga., which resulted in 50 additions, more than 40 by baptism. A new \$15,000 church is being constructed.

Rev. O. W. Taylor of Trenton, Tenn., assisted Rev. O. F. Huckaba of Jackson, Tenn., in a revival at Oakland church

near Milan resulting in many confessions and 17 additions by baptism. It was a meeting of far-reaching influence for good.

Rev. C. H. Cunningham of Jackson, Tenn., is assisting Rev. W. F. Bolen of Darden, Tenn., in a revival at Perryville, Tenn., this week and it is hoped to accomplish great good.

Rev. O. F. Huckaba of Jackson, Tenn., will assist Rev. W. F. Bolen of Darden in a revival at Sardis, Tenn., beginning the first Sunday in September. He aided there last year.

CHAMBERLAIN AVE. CHURCH DEDICATED.

This church was organized Aug. 15, 1909, with 43 charter members, without a dollar in the treasury. They have since erected a building which cost nine thousand dollars and have paid for it without help from any of the Boards. A few months ago we were in debt on our building \$1,600 and in two weeks we raised every dollar of it and paid off all indebtedness of the church. Last Sunday being our eighth anniversary as an organization we celebrated it by a home com-



ing and a roll call and a gift of a souvenir to each member, and dedicated our church. Rev. W. S. Keese, pastor of the Highland Park church of this city, preached the dedicatory sermon, and Rev. J. N. Bull, pastor of the Taylor street church, read the Scripture. J. T. Henderson, Secretary of the Layman's Missionary Movement of the Southern Baptist Convention gave a stirring address and also offered the prayer.

Since the organization we have received 256 members into the fellowship of this church; our present membership is 150. We have 170 enrolled in the S. S. W. C. Smedley is Superintendent of S. S. and is thoroughly alive to the work. Total amount received and disbursed since organization is \$19,496.74.

Rev. G. T. King is our pastor. The church is in the best condition, in every sense of the word, in its history, and prospects for the future of our church are flattering.

H. E. WILKES, Church Clerk.
This Aug. 20, 1917.

CHURCH AND PERSONAL.

William Carey Association will meet with Bradshaw church, Giles County, Friday, Sept. 14, 1917. Those coming by rail will get off at Speiden on the Lewisburg and Northern Railroad.

Rev. R. L. Bell is this week assisting Rev. George Jarman of Murfreesboro in a meeting at Mt. Lebanon, near Lewisburg.

Rev. H. E. Pettus of Denham Springs,

La., has just closed a meeting at Bolivar, Ga., in which there were 39 additions, 27 by baptism. The Sunday school was reorganized, a B. Y. P. U. organized and a W. M. U. to be organized soon. Plans are on foot for a new church.

Our meeting at Center, Gibson County, closed Sunday afternoon with nine conversions and eight additions by baptism, six by letter. The church was greatly revived. Rev. O. F. Huckaba did some old time Bible preaching. His messages were God-sent and soul-stirring. The church was so well pleased with his work that it called him to help in the meeting a year hence. Brother E. M. Bartlett, of Doyle, Tenn., led the singing to the delight of all. Brother Bartlett is a man of God who has dedicated his voice to the Lord in the singing of the gospel.

J. W. McGAVOCK,
Jackson, Tenn.

Evangelist O. A. Utley, of Memphis, has just closed one week's meeting with Rev. J. F. Mitchell, near Kilmichael, Miss., resulting in forty professions of faith and 22 additions to the church. The largest crowds ever attend that place. A glorious meeting from start to finish. The Rev. Mitchell has things well in hand.

Rev. M. E. Ward closed a 9-days' meeting with Pastor J. E. Sullivan, at Holtland Baptist church. The meeting resulted in 31 additions.

Rev. J. H. Oakley, of Whiteville, recently held a very successful revival with the Alexandria church at Slayden, Miss. There were 37 additions, 31 by baptism. At the close of the meeting the church extended an invitation to Brother Oakley to be with them next year in their meeting.

J. H. Fuller, who was pastor at East Lake, Chattanooga, Tenn., but now of Flora, Miss., has been called to the pastorate of the First Baptist church, Yazoo City, Miss.

BAPTIST AND REFLECTOR

Published by the
BAPTIST PUBLISHING COMPANY.

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

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

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

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

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

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

Our Advertising Department is in charge of

JACOBS & CO., Clinton, S. C.
SOLICITING OFFICES

New York, 118 E. 28th St., E. L. Gould
St. Louis, 4123 Westminster Ave.,
W. H. Valentine
Atlanta, Forsyth Bldg., W. F. Hightower
Chicago, 1548 Tribune Bldg., J. H. Rigour
Asheville, N. C., 421 Biltmore Ave.,
G. H. Ligon

THEODORE SPEIDEN, SR., SERVANT OF JESUS CHRIST.

By Rufus W. Weaver, D.D.

Henry Drummond used to say, "The evidence of Christianity is not The Evidences, the evidence of Christianity is a Christian." The proof of our Christian religion is not found in arguments, but in men and women who reincarnate the spirit of Jesus Christ. In this noble company appears the name of Theodore Speiden, Sr. A brief outline of his life follows:

Theodore Speiden, son of William Speiden, United States navy officer, and Marian Coote Speiden, was born in Washington, D. C., September 26, 1845, and died near Culpepper, Va., July 2, 1917. He was happily married to Rosalie Mauzy Latham, March 27, 1874. Their home life was sweet, beautiful, Christian. Mrs. Speiden preceded her husband into the life of larger activities by a period of less than five months. He never recovered from the shock of her death. Three children, whose characters exhibit the Christian influence of their parents, survive: Fillison Latham Speiden, Washington, D. C.; Miss Marion Speiden; and Theodore Speiden, Jr., both of ashville, Tenn.

Strong men usually possess certain outstanding characteristics with which we grow to associate the person. The Duke of Wellington, because of his hard and unbending qualities, was called the Iron Duke. Aristides, because of the fairness of his judgment, was called The Just. In my memory the name of Theodore Speiden, Sr., is associated with the finest, noblest and most uplifting Christian hymns that our religion has produced. He knew more hymns, he quoted more lines, he appreciated their poetry and their meaning to a degree I have never seen equalled in any other man. His life may be described as a Christian hymn of praise.

In the Second Epistle of Peter there is a passage of scripture, the meaning of which is not clearly brought out in the authorized translation. Among the ancient Greeks there was the custom of inviting some rich man to meet the expense incident to the training of the Greek chorus, which, as students of Greek literature know, played no unimportant part in the Greek drama. This chorus, made up of beautiful Greek youths, was carefully trained in athletic exercises, rhythmic movement and voice culture. They recited together portions of the Greek drama. At the close of a successful presentation the public spirited citizen who had provided the chorus was crowned with laurel and applauded by the people. The word used to describe the services of this rich man took on in later times a broader meaning, viz.: "to supply voluntarily something which called for individual expense and effort." This is the word which Peter uses when he says, "Besides this, giving in all diligence, ADD to your faith virtue"—supply or rather meet the expense incident to the furnishing within your faith virtue. The Christian is challenged

THE THRESHING PROBLEM SOLVED.

Threshes cowpeas and soybeans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The Machine I have been looking for for 20 years." W. F. Massey. "It will meet every demand." H. A. Morgan, Director Tenn. Exp. station. Booklet 27 free, Koger Pea & Bean Thresher Co., Box 318, Morristown, Tenn.

Adv.

Lemons Beautify! Make Quarter Pint of Lotion, Cheap

Here is told how to prepare an inexpensive lemon lotion which can be used to bring back to any skin the sweet freshness, softness, whiteness and beauty.

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

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, arms, neck and hands, and see for yourself.

Adv.

to meet the expense of providing those qualities of character which will exhibit "the excellencies of Him who called us out of darkness into His indwelling light," and to present these qualities so harmoniously that they shall have the rhythmic quality of a chorus. Few men have combined these qualities more perfectly than Theodore Speiden, Sr.

He was a man of faith. He believed in God. His last blackboard message to the Immanuel Baptist Sunday School gave his point of view of life. He compressed the whole of the Christian's experience into one word: "Ebenezer: hitherto the Lord hath helped;" the great fact of the Christian's present inspiration he expressed in the word "Immanuel: God is with us"; and as he looked into the future he read, in a voice of deep emotion and growing weakness the word, "Jehovah-Jireh: the Lord will provide." He possessed to a marked degree the Christian virtues of strength, knowledge, temperance, patience, godliness, brotherly kindness and love.

He was the servant of the church, giving voluntarily his time and his strength and his usual gifts liberally and gladly. He moved to Nashville, Tenn., ten years ago and soon came under the watch-care of the Immanuel Baptist church, retaining his membership in the Walnut Street Baptist church, Louisville, Ky., until his death. For over thirty years he had been the treasurer of this church, displaying a degree of faithfulness and patience rarely equalled in the performance of services so necessary to the church's material prosperity. For forty years he was a deacon in the Walnut Street Baptist church, the last ten years deacon emeritus. It is difficult to say which he loved the more, his church or his home. He was always present at the prayer meetings and every testimony that he gave contained one or more quotations from some great uplifting hymn. He loved the meaning of the words of the hymns. He had memorized hundreds of them with fineness of feeling and appreciation. He was the embodiment of that hymn:

"I love Thy kingdom, Lord,
The house of Thine abode,

THE MASTER PREACHER

A STUDY OF THE HOMILETICS OF JESUS.

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

Editor of the Baptist and Reflector.

A Book for Every Preacher and Sunday School Worker.

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

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

ORDER NOW.

BAPTIST AND REFLECTOR,
Nashville, Tennessee.

ASTHMA, BRONCHITIS, HAY FEVER and CATARRH

We have issued a special pamphlet on Asthma, Bronchitis, Hay Fever and Catarrh. The cause of these ailments is explained, and the successful drugless method of treatment employed at the Sanitarium is fully described. A copy of the pamphlet will be sent free to any address on request.

The Biggs Sanitarium,

Asheville, N. C.

The church the great Redeemer saved
With His own precious blood."

Sentiment was a distinctly emotional quality in his life. The watch fob he carried was made from the tip of the lightning rod which for half a century protected the spire of the old Walnut Street Baptist church, now given place to a many-storied business house. This piece of metal symbolized to him the unconscious ministry of protection of a building which he truly loved, and therefore he treasured it and wore it as an ornament. He laid the last stone of the tower of the new and beautiful temple in which the Walnut Street Baptist church now worships. These things indicate the spirit of his life. He felt deeply, loved much, appreciated everything that was good and beautiful. He was an ideal Christian gentleman. He was simple, sincere, loyal, devoted to Jesus Christ and His church, happy in the performance of seemingly insignificant ministries, transfiguring whatever he did by a divine incentive. The world is poorer because he is no longer with us. The melody of a beautiful Christian hymn has died on the air, and the music of God's praise embodied in a beautiful life is forever hushed, but its echoes linger in the memories of every one who knew him
Nashville, Tenn.

THE BEATITUDE OF INSIGHT.

When Lord Morley once said of Voltaire, that he had no ear for the finer vibrations of the spiritual voice, the judgment no high-handed attempt to shut out the wizard philosopher from any kingdoms where he would fain find entrance. It was rather a scholar's report on facts furnished in the career and the utterances of his author. The history of one's life is what constitutes

life's judgment. When long ago in Galilee a teacher sent from God began to distinguish between his hearers and to observe that, while all seemed able to hear with the outward ear, there were not a few whose hearts were deaf, it was no surly resentment on his part that made him regard the listless folks as worlds away from those who eagerly waited to learn the evangel and secret of life. The indifferent paid the penalty of preoccupation; they were not burdened with a sense of the necessity for refreshing at its sources the life of the spirit. In their self-sufficient absorption the finer vibrations of the spiritual voice must needs be lost upon them. Later on, it may be, they will be ready to listen. A stroke of misfortune, a desolating bereavement, some hour when one must eat the bread of tears, then the Word once disdained might be greatly longed for. "O that thou hadst hearkened! Then had thy peace been as a river, and thy righteousness as the waves of the sea." It is a comfort for Christ that he can turn to inquiring men who listen as for their eternal life. Theirs, so he would say, is the felicity who to outward hearing add inward grasp and to outward seeing add inward vision. Happy are their eyes, for sight here implies insight.
—Christian Work.

Sleeplessness. You can't sleep in the stillest night, if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.
Adv.

Rev. W. M. Gamlin of Buchanan, Tenn., is to have a meeting with his Friendship church near Paris, Tenn., beginning next Sunday. It will be the joy of the writer to aid in the services.

OUR HELPER IN TEMPTATION'S HOUR.

By O. P. Eaches, D.D.

God, with his omniscience, cannot be tempted. He is holiness, wisdom, knowledge, truth; therefore, no falsehood can appeal to him. The force of temptation is its illusion, its deception, its wrong presentation. Braddock fell into an ambush. If he had had more of forethought or knowledge he would not have been surprised. God, through his omniscience, knows about men—what they are and what they have done. But he does not know by an experience the attractiveness of temptation, its grip on human nature, the struggle in the heart to overcome it. Jesus, God manifest in the flesh, knew in his personal experience what it meant to be tempted, to have falsehood placed before his eyes in attractive ways, to meet the truth presented in perverted forms. Jesus had a nature needing guidance, guardianship, help. He did not live while here the omniscient life of the Son of God, but had in the expressive words of Phil. 2:7 an emptied life. At the beginning of his ministry there came the six weeks of temptation, varied, intense, continuous. There came temptations to distrust God, to be content with an outward kingdom, to live the life of display, of selfishness, to put the stomach above the soul, to secure right ends by using wrong means, to walk in hazardous paths, to avoid the way of the Cross, to have material views of the Messiahship. In Luke 4:13 are the significant words: "He departed from him for a season." The attack was repulsed, but the struggle went on through life time, attack, resistance, overcoming. Jesus alludes to dark hours that came over his soul—"this is your hour and the power of darkness" (Luke 22:53). At the close of his life Jesus said: "For the prince of this world cometh." There was a clear recognition on his part, of great temptation awaiting

NERVEOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nerve is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerve force, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nerve is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nerve has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nerve is suited to your case, procure a bottle from your druggist, take it according to directions which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.

MILES MEDICAL CO., Elkhart, Ind.

him. Every man ought to make use of his own experience to live a finer life, to walk in safer ways, and to make his experience a scaffolding to build up the lives of others. George Long and Jerry McAuley were wonderful helpers of falling or fallen. Jesus on the throne cause they could sympathize with them. They knew them on the inside. They created hope, aspiration, decision. A tempted man overcoming temptation may be a big brother to a tempted man falling or fallen. Jess on the throne in 1917, remembers his experience in the earth from 27-30 A.D. A man on the Congo striving to break away from his past, a young man in business in New York misjudged by men, may find a reinforcement in the thought that Jesus to-day knows his aims, his struggles. He will grant him sympathy, which is a wonderful force in the world, intercession, the guidance in the affairs of life. A man is tempted to turn his back on duty for present gain to secure right ends by wrong agencies, a Jesuitical temptation that comes to all, the temptations to live in hazardous ways, to distrust God in dark times. Jesus knows the meaning of all these. A good man whose life has been spent in a Good Samaritan way will be tempted to discontinue such a life because his work has not been appreciated. Jesus found such a temptation when nine men healed by him did not return to thank him. Jesus was surprised at the lack of faith on the part of the Jewish people (Matt. 8:10). He said when the disciples could not cure the boy: "How long shall I bear with you" (Mark 9:19). He said to Philip: "Have I been so long time with you and dost thou not know me?" (John 14:9). If teachers are tempted to impatience, if pastors have discouragement over dull and wayward people, they will find help in remembering that Jesus had like experiences. He knows how to give the encouraging word to people who pass over discouraging roads. Jesus lived long enough, filled so many relationships in life in common with us; was a man in business, in social life, a member of the community, a member of the Jewish commonwealth, tempted to throw aside high ideals and live in lower planes, tempted to use a twentieth century phrase—"a man must live." Jesus knows, from his experiences, how to help the man in the ordinary life of to-day. Jesus came by an incarnation into fellowship with the human race that he might interpret God to us, that he might become a redeemer from sin, that he might, by his own experience in sharing a common life with us, be able to be a constant helper to men. Hebrews 4:14-16 becomes, in the light of his life, in the light of the constant needs of men, a sun that shines out gladness, sympathy, help, reinforcement, encouragement twenty-four hours in the day. In the Civil War General Sherman sent word to General Corse shut up in Atlanta: "Hold the fort, I am coming." That message created fortitude and holding-out power. Jesus was tempted. He remembered his temptation, he knows how to sympathize and help. That means one common man plus an interceding Christ. Isaiah speaking of Jehovah says that "In all their afflictions he was afflicted." God, in and through Jesus Christ, is nearer the tempted man to-day than in the old times.

Some of the fathers declared that the temptations of Christ were not real; they were only seeming. Against this view is the record of Christ's life. They were no make-believe temptations, but as real as our own. Jesus affirmed this:

NUTRATED

The Power behind the Strong Iron Men of Today

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

"To him that overcometh I will grant to sit with me on my throne, even as I also overcame." Christ placed himself on a level with tempted, tired, burdened men. If Jesus had been born in the home of a millionaire, had been exempted from the toils and burdens of life, if he had been, in some supernatural way, preserved from temptations he would not have been fit to be the helper in daily life. Luther declared three things are essential to the best life: Meditations, temptations, prayer. Jesus made use of all these for his own perfection of character and for the service of helpfulness. Every man striving to stand in the presence of temptations or struggling to get up out of the depths finds on the throne of the universe, not a being merely majestic, awful in holiness, but one who walked in the same path in which he is now walking, having the remembrance of a life exposed to temptation, peril, hunger, disappointment. The human experience of Jesus enriches every age, makes a throne of grace, gives inspiration for overcoming, creates a big brotherhood. Jesus as creator awakens the sense of awe in the heart; as daily helper he creates the feeling of security. There is no place in the life of a struggling Christian for the Slough of Despond, or Doubting Castle or a Bridge of Sighs. A tempted and triumphant Christ makes the tempted man of to-day triumphant.—Watchman Examiner.

THE YOUNG PREACHER'S TEMPTATION.

My correspondence with prospective students shows me very clearly that many young preachers are affected by the temptation to neglect their seminary course, owing to special conditions brought about by the war. Of course, it is true that there are a number of men who will have to respond to the draft who had planned for a seminary course. There is no remedy for this, and I rejoice in the opportunity men may have for serving their country. But there are many other young ministers, some of them married men and beyond military age, who ought by all means to come to the Seminary next session. In fact, there is special reason for them to come, since some of the unmarried men will not be able to come, as already indicated.

Some young ministers may have gotten the impression that financial conditions forbid their coming. I wish to reassure all of them that if they are

in financial need the Seminary stands ready to assist them as far as it is possible to do so within reasonable limits. It is true there have been struggles with the Students' Fund, but at the same time we have been able, somehow or other, to keep the work going, and we propose to do the same thing through the coming session.

The demand for pastors as chaplains in the army, and for evangelists and workers among the soldiers, strongly emphasizes the necessity for thoroughly trained men for the ministry. When the war is over there will be a greater need for well equipped men than ever before. I wish to lay upon the hearts of brethren who have not had a seminary course their obligation, and very earnestly urge upon them to take up the matter of their duty in this regard. I invite correspondence with any who may be interested. Write, and we will try to help you financially if necessary, and advise you on any other matters which may be involved in planning for a Seminary course.

E. Y. MULLINS,

President.

Norton Hall, Louisville, Ky.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or grey hair in your head? Did it not make you wish that you too had kept your hair carefully and could hear similar compliments passed on you? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the examples of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking your dealer for "La Creole," the natural hair dressing or by sending one dollar to the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Adv.



HINDER CORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Drugists. Hincor Chemical Works, Patchogue, N. Y.

ATTENDING THE BLANKET INDIAN ASSOCIATION.

(Continued from page three.)

selves and asked to be allowed to join their brothers and walk in the Jesus Road.

Elsewhere I have written at some length, explaining the peculiar difficulties which beset the mission work among the Osages. Briefly, these difficulties are heathen traditions and practices, plus Roman Catholic misteaching, plus wealth. Untold wealth in mineral oil lies under the land of the Osage Reservation. It is the wealthiest tribe of Indians in the world. Within less than two months before my visit, \$1,300 for each man, woman and child of the tribe had been cascaded into their wild and untutored hands by the government agent—rents from oil lands. More was coming next month.

Ford automobiles are not good enough for the Osages. They ride in \$2,000 machines—sometimes at sixty miles an hour. I saw one going at that speed. Query: Could a white citizenship stand the dumping of 'easy' and unearned money into their hands without rapid moral degeneration? How can we expect the poor Indian to withstand this unique strain?

For such reasons I believe that the Osage Baptist Mission is probably the most difficult field in the South for religious work. We have there one of the Lord's noblemen in Rev. D. Noble Crane, whose cultured wife shares his sacrifices and labors for Christ's sake. Also there stands at his side in the work in Miss Grace Clifford, one of the most devoted, consecrated and faithful workers I have ever known.

Will not the reader join us in prayers for these faithful workers in an outpost where sympathy and understanding are rare and where trials and perplexity and loneliness are the daily experiences of our missionaries? Difficult as the work is, deep as the sacrifices which our workers are making, their chief concern is not that the task may become easy, but that the great brotherhood in whose name they work shall understand and appreciate the difficulties of the work and the worth-whileness of the souls of Red Men, which makes our missionaries glad to stay and to toil with very little to cheer and to encourage through weary years.

If readers shall be moved to write Rev. D. Noble Crane or Miss Grace Clifford at Pawhuska, Okla., assuring them of sympathy and of supporting prayers, it will be a thoughtfulness which shall surely not miss the mark.

Meantime, the Indian work, so difficult among the Osages, is prospering unusually elsewhere. Let us learn afresh in the difficulties faced by the Osage workers, that faithfulness rather than successes as we count successes, is the test of the spiritual vigor of our efforts and the measure of their worth before the Lord Jesus. Home Mission Rooms, Atlanta, Ga.

FIELD NOTES.

Zion Chapel—Held 18 services, and received for my work \$17.06. In the beginning of services Rev. J. W. Holder resigned and Rev. J. H. Grubb was called for 1-4 time at a salary of \$60 next year, and accepted. Pastor Grubb held 2 services during the 9 days. This is a splendid field and a splendid people. The services were all good, and the church much strengthened and many new purposes formed.

Oak Grove—Pastor, Samuel Janeway. Northern Association in session, second day Wednesday. The writer spoke and represented Baptist and Reflector. President J. L. Gentry made a splendid ad-

dress and all the addresses were good. Large attendance and dinner at the church, but rain hindered.

Knoxville (First) Missionary—S. G. Wells conducts prayer meeting Wednesday evening and makes a splendid talk on "Prayer." The writer enjoyed services and lead a prayer. Brother Grubb was in charge the day I was away at Zion Chapel. The writer preached three times Sunday, and the services were great, and great crowds, many giving expression as to new purposes and we trust much good was done. Monday finds me at New Providence church near Telleco Plains to assist Pastor James Pardue in a meeting of days. Baptist and Reflector and book work very good.

Pray for me and my work.

R. D. CECIL.

Cleveland, Tenn

HERE AND THERE.

By G. A. Ogle.

My church gave me a month's vacation. I accepted the gift. I spent the time in the middle part of the State. First around Murfreesboro, then around Watertown; then around Nashville; then around Fayetteville. I preached at Milton and Bradley's Creek, where I was pastor 26 years. At both services the buildings were crowded. It was indeed a happy gathering of the best people in the land.

While at Watertown I visited Brush Creek and found Rev. H. F. Burns in a great meeting. I preached for him twice. At Fayetteville I joined my wife and family and had a week's complete rest. Arrived home Thursday night. I found that the Methodist pastor here, Rev. Paul P. Truett, a strong preacher and a man of evangelistic qualities, had pitched his tent a few blocks from his church building, and had on hand the greatest revival ever held in this part of the country. Up to this time there have been 310 conversions. Sixty-eight have been added to the Baptist church because of this meeting. Mr. Truett is sound in preaching the gospel to sinners, and his altar methods are the old-fashioned way of "Come to the anxious seat and pray till God saves you." The meeting continues with prospects of reaching 500 conversions. I am back happy in my work with the best church in the State.

Washington, D C., Aug. 9, 1917.

The meeting of the Commission appointed by the President of the Southern Baptist Convention, Dr. J. B. Gambrell, to co-operate with the National Food

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and not salivate.

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

MEMPHIS CONFERENCE FEMALE INSTITUTE

1. Historic College for Young Ladies. Property of M. E. Church, South.
2. City Advantages. Street Cars at Corner. Depots, Fine Churches, Government Building, Public Library, Y. M. C. A., all within a few blocks.
3. Beautiful Campus. Ample Brick Structure. Electric Lights. \$5,000 of improvements this Vacation.
4. Junior College, with four years Academy, two of College Work.
5. Conservatory Advantages in Music, Art, Expression.
6. Special Attention to Health and Morals.
7. Educational Outings a Feature.

Next Session (75th) opens Sept. 12, 1917.

Rooms now being engaged.

For Catalogue address

HENRY G. HAWKINS, President,
Jackson, Tennessee.

WESTHAMPTON COLLEGE

Westhampton College is a Standard College for Women Located in the Capital City of the Old South.

Co-ordinate with Richmond College, founded 1832. Faculty of 17 men and 7 women. Fifteen units for entrance. No preparatory department. New fire-proof buildings in beautiful suburban park of 180 acres overlooking the historic James River. Safety, comfort and health safeguarded. Athletics, field sports. Well endowed. Necessary expenses \$350.00. College opens September 14th. For book of views and catalogue address

PRESIDENT F. W. BOATWRIGHT, Richmond, Va.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY LOUISVILLE, KENTUCKY

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

VANDERBILT UNIVERSITY

FALL TERM OPENS OCT. 1.
PREPARES FOR WAR SERVICE

PREPARATION IS ITSELF SERVICE.— Often the Highest Service Possible.

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

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

Commission.

Present: Mr. Joshua Levering, Maryland; Mr. Richard H. Edmonds, Maryland; Dr. George W. McDaniel, Virginia; Dr. Z. T. Cody, South Carolina. Also Dr. John E. White, of South Carolina, who was present, was invited to participate in the councils of the Commission.

Mr. Levering was appointed Chairman, and Dr. Cody, Secretary.

After a prolonged preliminary conference with representatives of Mr. Herbert Hoover, Food Commissioner; Mr. Edmonds and Dr. Cody were appointed a committee to prepare resolutions setting forth the views and recommendations of the Commission. The resolutions were presented and read by Mr. Edmonds, and, after amendments, were unanimously adopted.

Mr. Levering moved that Prof. W. J. McGlothlin, of Louisville, Ky., be selected as the representative of the Southern Baptist Convention in Washington, and be placed in charge of the Commission's work. A telegram to Dr. McGlothlin, advising him of his selection, and urging him to accept, was authorized and sent.

Mr. Levering and Mr. Edmonds were appointed as an Executive Committee of the Commission.

Adjourned.

JOSHUA LEVERING, Pres.,
Z. T. CODY, Secretary.

LETTERS ON THE ATONEMENT.

By Raymond H. Huse. Just from the press, 1917.

This little book of 79 pages is a wonder in simplicity, while dealing with the most mysterious and pro-

found doctrine in all Scripture. The one great anxiety of the young preacher when he is expected to give an intelligent paper on the doctrine of the atonement, and this paper to pass under the eye of the professor in theology, the student's on great concern at that time is, Can show that I have a reasonable grasp of the subject?

In this discussion by Dr. Huse there are no hair-splitting theories, but a rather successful attempt at making a great and difficult doctrine interesting to the average student.

In his nine letters to a "thoughtful young layman," his suggestions on page 14 as to the reasons why a sinner is freed from punishment will not be satisfactory to some. On page 40 we find that he naturally takes the Methodist view of the doctrine of human depravity. The book can be had for 50 cents from the Methodist Book Concern, New York and Cincinnati.

J. F. SAVELL.

"Money speaks all languages, there is no limit to the geographical range of its influence."

FOR THROAT AND LUNGS STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

Hall-Moody Institute

A CHRISTIAN SCHOOL UNDER BAPTIST CONTROL. FALL TERM OPENS SEPT. 4TH.

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

Large enrollment—348 last year in all departments; 32 in theological. Strong faculty of specialists. Excellent equipment. Healthful location. Fine religious influences. Good boarding accommodations. New dining hall being built. Splendid social life. First-class library. The spirit of the student body is not to be surpassed. A high order of entertainments are frequently given. Four years' Preparatory course accredited by the State University. A thoroughly organized and well-taught College Department.

DEPARTMENTS

LITERARY

ART

COMMERCIAL

MUSICAL

AGRICULTURAL

EXPRESSIONAL

+*****

THEOLOGICAL

Our Theological course is safe, sane, and sound. No false doctrine or errors creep into the instruction in Hall-Moody Theological department. The young minister is trained to prepare and deliver sermons. He receives real loving sympathy and help from all the teachers, and the people of the town lend their aid. Free tuition is given all regularly licensed ministers of the Gospel. If interested, write for catalog.

JAMES T. WARREN, President.

DR. J. H. ANDERSON, Dean Theological Department.

"Come ye to the fountain of knowledge and drink deep at her pure spring."

MARTIN, TENNESSEE