

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE."

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Paul was a great believer in a system. He urged the churches to do all things decently and in order. Proper financing lies at the basis of all our organized work; it is vital, fundamental and primary, never incidental.

The success of every church depends largely upon the promptness with which all bills are paid.

Paul, by distinct, specific, persistent and loving teaching, made clear that Christians should use their money for the best interest of the church and the kingdom and not for themselves alone.

Our churches and Christian institutions are suffering financially because we do not follow the scriptural plan in our giving.

There is only one to solve the financial problem of raising money to meet our obligations, and that is to adopt the plan outlined in 1 Cor. 16:2.

We may become spasmodic and tide over a crisis, but there will be little, if any, development in true benevolence.

The responsibility, financially must not be limited to the pastor alone, but to the membership also for no pastor can succeed without the co-operation of the church.

There are four principles mentioned in the verse above, that if our churches would observe, their financial problems would be solved.

I.—FAITH.

1. Faith in God.

There is indeed in every man a sense of obligation to God. This great truth has been voiced by the orators of the ages, poets have breathed it in song and artists have expressed it in their paintings. It is intuitive belief and God has presented the motives best fitted to create in man a correct knowledge of his relation to deity and a proper sense of his Almighty power and supreme authority.

With this motive in man, it leads us to ask the question with David, "What shall I render unto the Lord for all His benefits toward me?"

The answer as it grows out of our faith must be, "I will take the cup of salvation and call upon the Lord now in the presence of all the people."

2. Faith in God's Holy Word.

Without the divine revelation, we could not know and worship God, neither could we fix the standard of what would be morally right or wrong, and we would have no intimation of the way of salvation.

Now, upon the basis of our faith, we believe in God and accept His Holy Word and this prepares us to accept the second fact in the text.

II.—EFFORT.

There are three facts mentioned that call for effort upon our part:

First, all were to give, "Every one of you"; second, their offerings were to be laid by in store; and third, their offerings were to be according to a definite proportion of their income for the previous week, "Upon the first week," etc. But back of these principles we ought to remember that the Lord has said, "All the earth is mine (Ex. 19:5), and again he says, "The silver is mine and the gold." (Hag. 2:8), "Every beast of the forest is mine and the cattle upon a thousand hills are mine."

The Old Testament is very definite and clear as to how much God's people gave before the coming of Christ. Read and be convinced: Gen. 14:20; 28:22; Lev. 27:30, 32; Deut. 16:17; Mal. 3:8-10 and Prov. 3:9, 10; 11:24, 25.

From these verses on tithing, we affirm these following propositions without discussing them.

1. The men giving the tenth, being representative men, presupposes their religious observance to be representative.

2. The offering being tenth in each case implies a common law.

3. Would God put the desire in the heart of man to obey Him and yet make it uncertain as to how and when we should perform the duty?

4. Does God, to whom we are debtors, leave it to us to assess our own indebtedness?

TEN CENTS ON THE DOLLAR

(1. Cor. 16:2.)

S. M. McCarter

5. To suppose that God asks of man an indefinite offering would be to make this the exception to every other requirement of His word and reduce His system of law to a system of unreliable rules.

6. The tenth of the land, of the herd and of the fruits of the land have been designated as being holy unto the Lord.

7. To withhold the tenth is to rob God and be disobedient children.

These propositions bring us face to face with the single question, Does the New Testament teach tithing?

Before we answer this question, let us ask another question, For what purpose did God command tithing in the Old Testament?

GOOD CHEER.

A minister had sealed a letter to a friend when he bethought himself that he had forgotten to add a cheerful message, and so he wrote on the outside of the envelope, "Be of good cheer, brother." When the man received the letter, he found that the post office authorities had stamped against the word of counsel, this intimation, "Contrary to regulations." Many Christians read this word of Paul's as if it were, "Be of good cheer, brother—contrary to regulations!" The Christian may be of good cheer even on board of a ship drifting before the fury of the storm, for he is in the keeping of Him who holds the winds and sea in his hand.—Record of Christian Work.

The answer is three-fold: 1. For the sacred service and worship of God. 2. For the support of the Levites and Priests. 3. For the support and maintenance of the principles for which God's children stood.

Inasmuch as our giving now is for the same purpose, the maintenance of our worship, the support of the ministry and the spread of the gospel in all the earth is a proof that God has not repealed the law of tithing, but it's our duty now as it was then.

Is it reasonable to suppose that God would put it in the heart to give and yet leave us in absolute ignorance as to the amount we should give? It would be like a farmer saying to his tenant, you owe me so much as an increase from my farm and I expect you to pay me something, but I am not going to say how much, neither am I going to tell you when you have paid it. That would put the tenant at sea, would it not? Or, you may lend money or rent property, but say to your debtor, I expect you to pay me something for the use of my money or property, and I know you desire to pay me, but I am going to draw the line at telling you how much I will require you to pay. You may guess at it, and you may overpay or underpay me, but I shall never tell you which. I am going to let you be governed by your emotions or impulses and do just as you like about the whole matter, yet I do require it as a matter of duty that you shall pay me for the use of money or property.

Now, suppose the debtor should find a book published by the creditor for the guidance of his creditor in other days, containing definite laws and regulations as to how much his debtors paid on the dollar. The debtor would read such statements as these, "And of all that thou hast given me, I will surely give a tenth unto thee." "A tenth of the land, a tenth of the fruit and a tenth of the stock and whatsoever passes under the rod, the tenth shall be holy unto me."

Would not statements like these greatly help the debtor as to what he should pay his creditor? But suppose he credits him on another book containing statements like these (Read Matt. 23:23; Rom. 15:4; 1. Cor. 16:2, 3; 9:7-14; 2. Cor. 8:7; Heb. 7:1-7).

From these verses in the New Testament, we draw these conclusions: 1. Since the gospel gives us a keener sense of our indebtedness to God, why should it repeal one of the best ways of expressing the indebtedness? 2. Why should the gospel cancel the giving of the tenth when by it comes the condition which is most needed and is more favorable to its observance? 3. By faith we establish the law instead of making it void. Grace brings us into the liberty of the gospel and the law should become a delight to the soul instead of a burden. 4. In view of God's infinite grace and mercy in Jesus Christ and the countless blessings we receive daily, is it reasonable that we should give less than a tenth?

It will take an effort to do this, but the reward will amply pay for the effort. But you say you can not keep an account of your income and therefore must guess at the account you give. Suppose your county would offer a premium of one hundred dollars if you would keep an account and report it at a given time. Would you do it? It all depends on which way the money is going. Of course you discharge this duty just as you would any other Christian duty and God will greatly bless the one who is faithful in giving a tenth.

III.—PERSEVERANCE.

Upon the first day of the week let every one of you "Upon the first day of the week let every one of you lay in store as God has prospered us."

This laying by is to be weekly, not monthly, quarterly or yearly, but WEEKLY. Perseverance is what we need until the habit is formed and then it will be easy and natural. What we need is that our pastors, deacons and teachers would lead in giving the tenth and soon others would be enlisted, then our church finances would be solved as well as our missionary problems. Perseverance is the need of the hour plus our preaching and teaching.

IV.—VICTORY.

Faith, effort and perseverance must equal victory. There is no victory in spasmodic collections. It follows only in the scriptural plan. When all our members go to weekly giving, then the victory is won. The victory is to be seen in the promises given: Luke 6:38; Mal. 3:10; Prov. 3:9, 10; 11:24; Acts 20:35.

But many want to contend that the law of tithing was a Jewish law and therefore repealed. Tithing was not a Levitical law, except the Levitical system incorporated it. The law of tithing was in force at least two hundred and fifty years before the origin of the Levitical law.

God's law of tithing is the answer to every call and right solution to every problem of finances in our churches.

We conclude therefore that we surely owe the dime because God owns the dollar. In short, it is the divine decimal rate of interest on every dollar which He has given us as His stewards. The tithe is but a note in God's hand that no period of time can outlaw and no change of dispensations can cancel it holds good for all time and is the command of King whose "Kingdom is an everlasting kingdom and whose dominion endureth throughout all generations."

THREE PRAYERS.

Bed-time Prayer.

Ere thou sleepest, gently lay
Every troubled thought away;
Put off worry and distress
As thy puttest off thy dress;
Drop thy burden and thy care
In the quiet arms of prayer.

Lord, thou knowest how I live,
All I've done amiss, forgive;
All of good I've tried to do,
Strengthen, bless and carry through;
All I love, in safety keep;
While in thee I fall asleep.

Night-watch Prayer.

If slumb'ring should forsake
Thy pillow in the dark,
Fret not thyself to mark
How long thou liest awake;
There is a better way—
Let go the strife and strain;
Thine eyes will close again,
If thou wilt only pray.

Lord, thy peaceful gift restore,
Give my body sleep once more;
While I wait, my soul will rest
Like a child upon thy breast.

New-day Prayer.

Ere thou risest from thy bed,
Speak to God, whose wings were spread
O'er thee in the helpless night—
Lo, he wakes thee now with light!
Lift thy burden and thy care
In the mighty arms of prayer.

Lord, the newness of this day
Calls me to an untried day;
Let me gladly take the road,
Give me strength to bear my load:
Thou my guide and helper be—
I will travel through with thee.

—Henry Van Kyke.

AN INCIDENT WITH AN INSIGHT.

By J. Pike Powers, D.D.

(A visit with Dr. John A. Broadus to his country church in South Carolina.)

It was in the fall of 1868. I was sitting in my room late one evening in the Students' dormitory of the Southern Baptist Theological Seminary at Greenville, where I heard a quick step in the outer hall and a rap at my door. I said, Come in, and Dr. Broadus opened the door, saying as he did so: I have just run up to invite you to go with me to my appointment tomorrow; it is about 12 miles in the country and I will be ready to start at 7:30 in the morning; can you go?

I gladly accepted his thoughtful kindness and was at his home on time. His strawberry-roan horse was hitched to his buggy at the gate. We got in and started. A big colored umbrella set in a socket in the floor of the buggy shielded us from the bright rays of the sun as we drove towards the east. Soon after we got out of town and on the main road he said: Now I will drive, and you will read, and with that he took a new book out from under the seat. It was "Katrina" by J. G. Holland. I said: No, Brother Broadus, I will drive, I'm used to it, and you will read. To tell the truth, I was afraid of him, afraid of making mistakes in pronunciation or emphasis and I knew he was a born critic and couldn't help noticing them. But he would not let me off, so I tremblingly took the book and began to read. He became interested at once and so greatly encouraged me that I soon re-

covered myself and finished the beautiful poem before we got to the church. When I had put it down and we had talked about it for a few minutes he smiled and said: "Of course I expect you to preach for me today." If he had struck me I could hardly have been more surprised. I had not thought of such a thing,—the idea of preaching to his congregation and of preaching before him was out of the question and I quickly told him so, but he said it was customary for the visiting minister to preach, and insisted upon my doing so. Of course I courteously but positively declined. When we reached the church the grounds around it were full of horses and vehicles and people. It was deeply interesting to me to see the crowds following him as he went from group to group, saluting the brethren, calling them by name, telling them the news of the day and answering their questions, and adapting himself so easily and graciously to the changing listeners. By and by a song was started in the house. It was a plain country meeting house, as I remember it, with the door in the side and the high boxed pulpit on the opposite side. The pastor took me by the arm and said: "Come, let us go up into the stand." No, I thank you, Doctor Broadus, I will sit down here if you please, and at once took my seat and went on alone. He loved the old-fashioned way of lining the hymns, and as they had few hymn books he read each couplet before the singing. (It was just after the close of the civil war and churches in the South, as a rule, had very poor equipments). They made melody in their hearts as they lifted them up in those dear old spiritual songs, so full of worship and inspiration, adoration and praise. While the congregation was singing the last hymn before the sermon I saw Dr. Broadus take an envelope out of his pocket and write something on it, then he quickly stepped down and handed it to me and returned at once to the pulpit. He had written: "I do exceedingly wish you would follow me when I close." I had no chance to refuse, for he was gone. My heart jumped up into my throat; I had preached only a few times, was not ordained and was very timid and bashful, as I am to this day. So I said to myself I would rather try to speak first, if I had to speak at all, and let him follow and leave a good impression rather than attempt to follow him. I don't know his text or his subject that day,—don't think I heard them; but he read a chapter from one of Peter's letters. When he finished his discourse he looked at me and bowed. I arose and spoke on I. Tim. 1:15, "This is a faithful saying," etc. He listened with interest and so did the brethren, and several of them spoke kindly to me and invited me to come again. As we drove out of the yard an old sister cried out, "Wait a minute, Brother Broadus. I've brought you a little lard and she handed him the bucket. "Thank you, my dear madam; I do appreciate this," and his smile was a benediction. Before we got out of the big gate into the main road, a brother came running, and said: "When I went to town last time I bought a pair of shoes and they don't fit me, I want to give them to you." "My dear fellow, how very good and kind you are. Certainly I will accept them and thank you heartily," and he put them and the lard under the buggy seat. After we had passed

beyond the crowd he said: "I am going to take you to the home of one of our poorest members,—a widow with a large family of children." As we jogged along over the sandy way, he looked up to me with that inimitable smile of his and said: "We can't say anything about the sermons today, because we were the preachers, but we can say this, we gave them two good texts. I knew something else was coming—something about my talk—as he dropped his chin upon his breast for a moment or two, and then looked up out of the corner of his eye and said: "Let's see; how does the Greek run on that passage of yours?" Without waiting for my reply he began to quote it. (I knew some Greek in those days, could read a gospel or epistle at a sitting, was in his senior class). He did not offer any other criticism, but the way he quoted the original, the emphasis he put upon the "Pistos ho Logos," showed me that I had missed the main thought of the apostle, and that while all I said might have been true, and all of it taught elsewhere in the Scriptures, still it was not best to present it in connection with that text. I learned a great lesson that day which every preacher should know, namely to try to discover the mind of the Spirit—the leading thought in each passage under consideration, and to let the scriptures mean just what they say.

We had a warm welcome at the home of the widow. All the children stood around and looked at us and listened to us talk. They lacked early advantages because of the war, and we were glad to instruct and entertain them. Dr. Broadus had me to read to them and he commented and made applications. After the frugal evening meal, we gathered around the hearth and it was refreshing to see how he entertained that family. He asked the mother if she believed in dreams. I don't know, she said, but it seems like some of my dreams come true. What do you think about them, Brother Broadus? I believe in them, said he. Do tell us, said she. I believe dreams are a sign; a sign that we have eaten too much supper and have not digested it. And then he asked her if she believed in ghosts? I don't know, but I have seen some curious things in my time,—did you ever see one, Dr. Broadus? Yes, I saw one once, he said. Please tell us about it. Well it was years ago while I was pastor in Charlottesville, Va. I had been to a country appointment on horseback, and was returning home about dark when everything was brown and still, and there in the road right before me a little way off appeared my father who had died some years before. He was riding the same pacing horse he used to ride, he wore his tall silk hat over a red bandanna handkerchief which was tied over his ears, his leggings reached from his knees to his feet and his great coat covered the saddle. A big lump came into my throat. My pulse beat fast. I stopped my horse. If there had been another road I would have turned off. As I sat there in my saddle and looked at father pacing along, I thought if that is my father sure enough he must have something to say to me; he can't mean to do me any harm. So I decided to push on and overtake him. I had mighty peculiar feelings, I can tell you. The nearer I came the more confident I was that he was my own dear father. In a few minutes I caught up with him and put my knee against his and looked up

into his face, the face of a man I had never seen before in my life,—an entire stranger in the neighborhood;—but if I had turned off on another road I should probably have believed to the day of my death that I had seen my father. And, sister, that is as near as anybody ever came to seeing a ghost.

After a short season of worship we were shown to the little prophet's chamber on the end of the porch, where we laid down and saw the twinkling stars through the open shingles. I said to myself as I lay by his side, here is one of the greatest preachers in the world, a man who could have a salary of ten thousand dollars a year, here he lies in this humble home on this poor bed, graciously accepting the hospitality of one of the poorest of his flock, in order to make the occasion one of entertainment, instruction and spiritual comfort to a devoted mother and her large family. The next night we spent together with an elegant family in a fine old ante-bellum mansion.

On Monday his lecture to his class in New Testament history was on Peter's letter from which he had preached on Saturday, but he did not call on me as he knew psychology too well to think I knew anything about the sermon he had preached.

After nearly fifty years I recall the above experiences with my beloved teacher and honored friend, and thank God that it was my privilege to know him, to sit at his feet and learn of him.

Knoxville, Tenn.

LIKE THE MOUNTAIN OF GOD.

A. L. Vail.

"Thy righteousness is like the great mountains," wrote David in Psalm 36, or, as it is in the revised version, "the mountain of God." He was a poet of this poetry. His spirit was moved, his imagination was kindled, when he meditated on the righteousness of God, whether in relation to his own experience or to the larger things of his people or his still larger outlooks of the nations, the ages, the creative and providential and redemptive outgoings of Jehovah in time and eternity. And it came to pass that he put the two together, the righteousness of God and the mountains of God. They answered the same conditions in himself, the one as the transcendent reality and the other as a fitting symbol of reality.

The righteousness of God is like a mountain in its immovability. It stands solidly and securely. Its summit may disappear in a cloud but when the cloud has gone, the top of the mountain remains and its remaining insures the whole mountain standing as before. Its sides, even to its base, may be swept by any, and many, wild winds, tempestuous tornadoes or appalling earthquakes; but when they have all come and gone, the mountain still stands and it stands still, immovable. either the smiting of the storm nor the tremor of the earthquake remains on it or in it. Though it may have poured out a fragment of its heart in flame and roar, it itself abides, secure in its footing and serene on its front. It welcomes the smile of the sun, the song of the birds, the caressing of the rain and the kiss of the zephyr, with its former volume of virility. So stands the righteousness of God, amid and beneath and above all the agitations that ride around it and even anger and grieve it. Neither the prosperity of the wicked, spreading himself as a green bay tree,

L'ENVOI.

When earth's last pictures are painted,
and the tubes are twisted and
dried,
When the oldest colors have faded, and
the youngest critic has died.
We shall rest, and faith, we shall need
it—lie down for an aeon or two,
Till the Master of all good workmen
shall set us to work anew.

And those that were good shall be happy;
they shall sit in a golden
chair;
They shall splash at a ten-league canvas
with brushes of comets' hair;
They shall find real saints to draw from
—Madalene, Peter and Paul
They shall work for an age at sitting
and never be tired at all.

And only the Master shall praise us and
only the Master shall blame;
And no one shall work for money, and
no one shall work for fame;
But each for the joy of the working, and
each in his separate star,
Shall draw the Thing as he sees It for
the God of Things as They Are!
—Rudyard Kipling.

nor the baseness of rulers, nor the brutality of armies, holding sway through periods seeming too long to those who cannot see far, nor the desolations of nature in drouths, tornadoes, pestilences, and all that brood of destroyers, nor anything that has come on men to stagger their wills and prostrate their faith, can shake this mountain of righteousness of God and the righteousness of his designs and judgments, in providences and permissions.

The righteousness of God is like the great mountains in its immutability. It not only stays in its place but it stands in its integrity. That adds something to the preceding thought. Some things remain but not the same, though they may superficially seem the same. This is true of forms, fancies and friends. A man may keep his stature, his weight, his form in all features and even increase and improve them, while his strength fails and his intelligence departs. The same voice of friendship may tell another story, though abiding in the same relations and using the same terms; it may change to the extent of a great disaster and distress when its change is revealed. One may change from patriotism to treason, from honesty to dishonesty, from faith to unbelief, from the advocacy of God to the denial of God, from evangelism to atheism, under the same outward aspect. But God abides unchangeable in his whole moral motive and spiritual substance. He never wastes away, never breaks down in a single element on which the faith of a good man may lean. In a generation the principles of a whole people may swing from side to side of the moral scale. We have seen it concerning slavery, intemperance and other things. This flux is constant in its inconstancy. What was right yesterday will be wrong tomorrow in the opinion of the same people. But God is not so. Amid the infinite variety of his nature is no inconsistency. Through whatever stages he may guide the infinite toward the infinite, he is never finite but always infinite and true to himself and his pledges. The changes of God in relation to men are never changes in himself, they are only adaptations to the needs of the infinite.

All that we have so far said of the immutability of the mountain we now to be true only relatively. In fact, the Rocky ranges and the Himalayan heights

are not absolutely immovable or immutable. The storms that, raging along their summits, leave them unchanged to the ordinary observer, do not leave them unchanged to the vision sufficiently microscopic to see the whole effect. Infinitesimally but actually the summit crumbles at the touch of the tempest and under the finger of the frost; and this tedious attrition, if given time enough and continued opportunity, would carry away captive the whole peak, the entire range, reducing the mountain to the level of the plain or the sea. This, however, is hidden from the eyes of any generation or many generations. But the righteousness symbolized in the mountain is absolute. Its steadfastness utilizes those vast courses of construction in the material world, and those vaster ranges of redemption in the spiritual world, the intimations of which stagger our puny understandings and eclipse completely our circumscribed comprehension. Our security here is in our humility, our delight is in our incapacity! As every new horizon of knowledge reveals a corresponding expanse of adjacent ignorance, happy are those who realize that they can never compass all things, if only the rest confidently in that infinite righteousness which is like the great mountain of God on this small world.—Baptist World.

THE NATIONAL ENCAMPMENTS ARE A CHALLENGE TO THE MORAL FORCES OF THE SOUTH.

Within a month or two between half a million and a million men, entirely new to the South, will have been gathered together in the encampments which have been established by the United States Army, stretching from Maryland to Texas.

The selection of these encampments is, we believe, from every point of view, a wise one. It was made by men who are not controlled by any local or sectional feeling in regard to the South. General Wood and others responsible for deciding on these camps could not be charged with being dominated by politics or by any desire to be sectional in their decision. It is gratifying, therefore, from that point of view and from that of the material value of the establishment of these great camps, that the South has been selected for so many of them.

The selection of this section throws upon the South a responsibility greater than it ever before faced, or greater than any other section of this country ever faced, to make its moral forces meet the dangers which threaten every camp wherever organized. The million or more young men who during the next year or two will be brought into the South and trained for the army will be morally as well as physically better or worse as a result of being encamped in the South, according to the way in which the moral and the religious forces of this section meet the responsibility.

It is incumbent upon every man and woman in this section to recognize that this is the greatest responsibility ever placed upon this section.

It is a responsibility individually to the men, who should be regarded as guests of the South and treated with every possible courtesy and consideration, and protected to the utmost extreme from very danger and temptation.

It is a responsibility which the South owes to the parents of these young men, that they may know that, in this land which has been credited—and we trust justly—with patriotism, with hospitality and with devotion to morality and re-

ligion, these sons of theirs shall be as safely guarded as if in their own homes.

It is a responsibility which this section owes to the nation and to civilization that these million or more young men while in the South shall be protected from every possible evil, that they may be trained physically, mentally and morally to be equipped for the mighty task to which the nation and civilization have called them.

No man in the South can afford to say that because these camps are not located in this particular vicinity there is no responsibility resting upon him. The responsibility rests upon every man and woman in the South. Those in the immediate vicinity of these camps must give of their time, their work, their consecration to the higher and holier things of life as well as their money, but they must be backed up by the moral and financial forces of other parts of the South, that the work may be carried on with abundant means and with the united strength of the South.

These men who are coming into this section are going to be the better or the worse for their experience. The destiny of civilization may, to a large extent, be shaped by the way in which the South meets this problem.

In the communities adjacent to these camps every church should be opened from early morning till late at night, equipped with books and papers and writing materials, and the men in the camps should be made to feel that at any moment when off duty they can enter any of these churches and find a hearty welcome and an opportunity to read or write or to meet some of the leaders, men and women, in the religious life of the community. Some will say that this will cost money. Suppose it does? What are the people in these communities going to do with their money that is higher and better and nobler than to spend it in the interest of thousands and tens of thousands of these young men, who have come into this section to train that they may be prepared to save the women and children of this section from the fearful destruction of German barbarism?

From every pulpit in the South these facts should be proclaimed, and every church that fails to measure up to this situation will be recreant to its responsibility to the nation and to God.

Instead of rejoicing that these encampments have been established in the South, merely from the material point of view that their coming will mean increased business activity in the community, this section should be stirred by a profound responsibility, for unless it meets this situation the coming of these men will prove a curse to them and an injury to the nation and danger to civilization.

In this section, where home life is sacred, where a large proportion of the population is true to the old traditions of integrity and honor, where the Bible is still the most honored book, and where the dominant influences are concentrated in religious activities, there should be an immediate awakening to the tremendous responsibilities to give to these incoming men every possible advantage of religious life and social life, of protection from temptations which so constantly surround great encampments, that they may be better for their coming into the South, and that the South may be tremendously broadened and developed by their coming and by the work which it does in measuring up to this opportunity to serve God and humanity.—The Manufacturer's Record.

SEND US A NEW SUBSCRIPTION.

WHAT IS GOD'S PURPOSE?

All nations seem to be in the furnace of fiery trial just now, and if the results shall prove commensurate with the birth pangs, we may have large hopes of future well-being for a chastened race. China, now republic and now monarchy, is in the midst of revolution and counter-revolutions, and it doth not yet appear what she shall be, although the balance tilts in favor of the best, to wit, a republic. Mexico, embraced in the German spy system and harboring the villain Villa, is a perpetual interrogation point, moving but slowly up the heights of freedom. Spain is in labor, trying to free itself from the chains of outward royalty and giving signs occasionally that the day of her salvation draweth nigh. Brave little Holland has many thorns in the flesh, the latest being food-riots where casualties show how tense things are. The war's interference with commerce has caused the raising of distress signals in many places, so that we know that concerning the tale of human want, "the half can never be told." Sins which can know no human expiation are committed day by day. But through it all, the world is moving on in the order and sovereign purpose of God to the fuller apprehension and realization of the eternal will for man. The eye of faith sees the signs of dawn and awaits with eagerness the consummation of the Refiner's fire.—The Christian Intelligencer.

LIFE'S LITTLE IRRITATIONS.

It does not take much to cloud the most perfect day. We regret it, but confess it. The mastodon and the saber-toothed tiger have gone, but the mosquito and the flea remain; the megalosaurus, forty-foot long, and the pterodactyl no longer vex the earth, but the chigger and the no-see-ums leave us scant time to mourn their decease. Any one who has fought the army louse, the Roman flea, the North Woods black fly, the Saskatchewan mosquito, and the Missouri chigger, knows how small a thing can turn life's pleasures all to gall. One particular breed of mosquitoes threatened to depopulate Cuba, and another did convert the Pontine marshes about Rome into "no-man's-land." But the world is slowly learning that good drainage, good farming, and absolute personal cleanliness will banish everyone of these insect pests and their multitudinous allies. So it is up to us to choose whether to lead a miserable life, annoyed ceaselessly by life's little irritations, or a life wholesome and sweet, because spiritually clean. "The cares that infest the day" vanish when we let in the sun, and give heaven's air free entrance, keeping body and soul "unspotted from the world." Do this, and the little irritations will follow the big monsters into oblivion.—The Presbyterian.

A rough-looking man entered the home of a gentleman in a western city, and seeing no one around but a small boy named Willie, said to him, "if you don't tell me where your father keeps his money, I'll knock your top off, and then eat yer."

"Please don't," said Willie. "You'll find all the money we've got is in an old coat in the kitchen."

Two minutes later a bruised and battered wreck was pitched through the front door of Willie's home and sat in the gutter and blinked.

"That kid's too smart," said the man. "He never said a word about the old man bein' inside of the coat."—Lippincott's.

FIVE W'S OF LEADERSHIP

The Call

WHAT—1,000 new subscriptions.

WHEN—September.

WHERE—Every church.

WHO—Pastors, Superintendents, Deacons,
W. M. S.

WHY—Quicken church piety; enlarge benevolences; know Kingdom news; stimulate character.

The Answer

Must be success.

Work hard all the month.

No church can afford to miss this campaign.

The work must be done through the leaders. Feel your responsibility. Send a new subscription. Get on the Honor Roll.

Realize that the Baptist and Reflector is a mighty denominational asset. Enlarge its usefulness. Make it worth while in your work.

HONOR ROLL

Those who have sent in new subscriptions since September 1:

Rev. R. D. Cecil, Cleveland.....	8	Mr. John I. Forrest, Niota	3
C. A. Neal, Laverne	1	A. R. Bond	13
Rev. I. S. Murray, Ridge Spring.....	1	Mrs. Penlope Hughes, Mt. Airy	3
Miss Margaret Buchanan, Nashville.....	2	Will YOUR name appear next week? Thanks.	

THIS GIVES US A TOTAL OF 31 NEW SUBSCRIBERS FOR THE FIRST WEEK OF CAMPAIGN.

The following letter greatly encourages us:

"I have secured three new subscribers for OUR paper. I have been taking the paper for many years, and get much satisfaction out of it. I am always glad to see it come. I am 79 years old."

Mrs. Penlope Hughes.

This is not the first time Mrs. Hughes has sent us new subscribers. We trust that she may be spared to us many more years, and that others may follow her good example.

WATCH US GROW. Read this page every week during September. You'll be surprised to see how fast the Baptist and Reflector list is growing. Look how many new subscribers we have already—but we haven't a thousand, as you will see.

HELP US GROW. Is your name on the Honor Roll this week? If not, be sure to let us have it for next week. Just one new subscriber will entitle you to a place on this roll, though we hope you will send more.

Dr. Gillon is undertaking a great task for State Missions this year. You can help him accomplish this task by putting the Baptist and Reflector and Home and Foreign Fields into the homes of the Baptists of the State.

The September issue of the Home and Foreign Fields lays great stress on State Missions. Brother Pastor, put this magazine into the homes of your people and you will be surprised to see how much it will aid you in your State Mission collection. It comes free with every new subscription to the Baptist and Reflector at \$2.00.

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.

Judson Memorial—Pastor C. F. Clark spoke on "The Purchase of Opportunity" and "The Smitten Rock." 115 in S. S. Unusually good B. Y. P. U. program.

First—Preaching by Pastor Allen Fort. Themes—Morning, "The Centurion's Faith;" evening, "A Song in the Night." Two by letter and one by baptism. 219 in Sunday School.

Third—Pastor Creasman spoke on "The Timely Death" and "The Light of Men." 170 in S. S. Good day.

Rev. S. F. Sims has been in meetings in Georgia and Woodbury, Tenn. Meetings in Georgia were good and largely attended. Our Woodbury meeting was conducted by J. H. Oakley and he did some fine preaching. Six additions by baptism and seven by letter. A real good meeting. Rev. Sims supplied Sunday night at Calvary. Good congregation and splendid service.

Grandview—J. F. Savell, pastor, preached at 11 a. m. on "Sticking to Your Bush." The house was full at night. A service of deep interest was held in behalf of the men who have recently been called into the army. Pastor spoke on the theme, "From the Cradle to the Grave." Services will continue this week, with the pastor preaching and Carl Cambron, soloist, leading the music.

Lockeland—W. R. Hill, pastor. 167 in S. S. Pastor spoke on "How the Revival Came to Sychar" and "Repentance." One addition. Meeting began with Singer Petroff, aiding.

Grace—W. Rufus Beckett, pastor. C. A. McIlroy spoke at 11 a. m. on "Human and Divine Co-operation for Man's Good and for God's Glory."

Good Will Chapel—C. A. McIlroy spoke at 8 p. m. on "Religion the Source of True Happiness." Revival services are being conducted by C. A. McIlroy with some degree of interest. Two have professed a hope in Jesus Christ. The services will be continued through the present week. The brethren are cordially invited to attend and give us their sympathy, prayers and assistance.

North Edgefield—Pastor Duncan spoke on "God's Message to His People," and "Is the Young Man Safe?"

Seventh—C. L. Skinner, pastor. Prayer at 11 a. m. Atonement at 7:45 p. m. Good congregations for hot weather. Good S. S. and B. Y. P. U. Good day.

DOING GREAT GOOD

AT THIS SEASON

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

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

MEMPHIS.

Florida St.—Good congregations at both hours. 24 in S. S.

Bellevue—Pastor R. M. Inlow preached at both hours to fine congregations. Five received by letter. 272 in S. S. Good B. Y. P. U. meetings.

Temple—Pastor J. Carl McCoy spoke at both hours on "My Neighbor," and "Leaving God Out." Splendid congregations. Good B. Y. P. U. 167 in S. S. One funeral.

Highland Heights—E. G. Stout, pastor. Two good services. Morning, Col. 1:18, "Pre-eminence of Christ." Evening, "Prejudice Promoting Passion" (Kings 5:11). Fair Sunday School.

South Memphis—Pastor Jasper R. Burk spoke at 11 a. m. Bro. Lawrence spoke at 8 p. m. 82 in S. S.

First—Pastor Boone spoke at both hours to good congregations. "The One Service Plan Working Satisfactorily." Three additions. 349 in S. S.

LaBelle Pl.—Pastor D. A. Ellis spoke at both hours to good congregations. 200 in S. S.

Rowan—Pastor J. E. Eoff spoke on "Who Hath Believed Our Report?" 84 in S. S.

Central—Dr. Gilbert Dobbs, pastor. Morning theme, "World Riddles;" night, "Excuses." Good congregations. Three additions, two by letter, one by baptism. Attendance at S. S., 183.

CHATTANOOGA.

Chamberlain Ave.—G. T. King, pastor. Preaching in the morning by Rev. Tyree C. Whiteherst of the Training Camp, Ft. Oglethorpe. Preaching at night by the pastor on "Regeneration."

Frazier's Chapel—Bro. J. T. Williams spoke in the morning on "A Good Shepherd." Every fair congregation. 31 in S. S. Spoke on Broad Street in the afternoon in an open air meeting on "Be Sure That Your Sins Will Find You Out."

At Chapel Hill church near Life, Tenn., last week Rev. J. E. Berkstresser of Jackson, Tenn., did the preaching in a revival which resulted in 15 conversions and several accessions to the church. Rev. C. H. Gilliam and J. W. Camp, local ministers, also assisted in the work.

WATCH THE BABY!

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

CHURCH AND PERSONAL.

Rev. A. U. Nunnery of Parsons, Tenn., is doing his own preaching in a revival at Wildersville, Tenn., this week with prospects for the accomplishment of great good. It is the second meeting with that church in the same summer, the first having been practically rained out.

In the revival at Corinth church near Darden, Tenn., which recently closed, the pastor, Rev. L. T. Carrington, led in the services, being aided by Rev. G. W. Kolwyck and T. M. Newman. There were 11 baptized. A number of others were converted.

The new Baptist church at Donelson is to be dedicated September 16. Dr. J. W. Gillon is to preach the dedicatory sermon. Rev. M. E. Ward is the pastor.

Rev. E. F. Adams asks us to change the address of his paper to Fulton, Ky., where he goes next Sunday as pastor. Brother Adams has done a good work at Gibson and we are sorry to lose him from the State. We wish him abundant success in his new field.

Central Association meets with Oakwood church, near Cades, September 11th.

Will you give space to mention two evangelistic meetings I have recently conducted? One with Grove City church, Knoxville. There were 62 conversions and many reclamations. John F. Williams is pastor. The other one was with Charity church in Moore county. Pastor is L. D. Agee. The meeting continued just eight days. There were 24 conversions and quite a number of renewals. The church experienced quite an awakening. I am now at North Fork church with Agee. Go from here to Tellico Plains for a meeting. JOHN HAZELWOOD.

Announcement has been made of the marriage of Dr. Lyle Motley of Dyersburg, Tenn., to Miss Celia Calcutt, same place, on August 29th. The ceremony was performed by the groom's father, Rev. R. L. Motley, D.D., of Winchester, Ky. Dr. Motley is X-ray and Clinical Diagnostician in the Hosmer Hospital at Dyersburg and is rising rapidly in his profession.

Sunday, August 26th, closed a fortnight of night services at the Old Greenwood church, one mile from Doyle. There were 21 conversions and 21 baptisms. The whole country round feel better over the meeting. The mountain school here goes well under the leadership of Bros. D. L. Sturgis and R. T. Skinner. The one came to us from Bells, Tenn.; the other from Jackson. Monday is set as the date for beginning the new church building at Sparta. Pray for us.

O. M. STALLINGS.

Doyle, Tenn.

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

FIELD NOTES.

Cumberland Gap Association met August 22 at Blair's Creek church, John Reece, pastor. Annual sermon by Rev. G. R. Sulfuridge. Rev. U. T. Lingah re-elected Moderator and Rev. J. B. Carter re-elected Clerk and Treasurer. The usual reports were read and discussed. The hospitality of the church and community was excellent. This was the thirty-fourth annual session.

Glad to see my old friend, Rev. H. F. Gilbert of Virginia.

Memorial service for Rev. H. C. Brooks was held one day.

Dinner was served at the church both days. The writer was there in "abundance."

Supt. W. D. Hudgins had charge of a school at First church, Knoxville, and the interest seemed splendid.

Mt. Lebanon church—J. R. Dykes, pastor. Chilhowee Association in session. The closing session of the body maintained splendid interest. Dinner was served at the church at the close of the Association.

Very good week with Baptist and Reflector and book work.

Cedar Grove church—J. R. Claybough, pastor. 71 in S. S. Good congregations. The writer began preaching Sunday. Assisting pastor in a meeting to continue indefinitely.

R. D. CECIL.

Cleveland, Tenn.

A new recruit was on sentry duty for the first time at night, when he saw some one approaching.

"Who comes there?" he challenged, sharply.

"The officer of the day," said the officer.

"Then," was the sentry's unexpected inquiry, "what are you doing out at night?"

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ADDRESS TO THE BAPTISTS OF THE SOUTH.

Issued by the special commission of Conference held in Washington, D. C., August 9, 1917, with Herbert Hoover, Food Administrator.

To the Baptists of the South:

The world is facing the most serious food shortage known in the history of civilization. Even before the beginning of the European war there had been a gradual but serious decline in the production of foodstuffs in the United States. In some cases this was shown in large annual decrease, in others in a relative decrease as compared with population. In this country we have therefore for some years been facing a steadily declining supply of foodstuffs as compared with a steady increase in the growth of population. The facts bearing on this situation, as compiled from the official figures of the United States Department of Agriculture, are of profound significance.

The total yield of grain, potatoes and other foodstuffs last year was nearly 1,400,000,000 bushels of the 1915 production the most disastrous crop shortage in the history of the country. The indications for the present year give promise of a large corn crop but of a small wheat crop and the world depends upon wheat for bread rather than upon corn.

According to the August forecast of the Department of Agriculture we have nearly 370,000,000 bushels less wheat than we had in 1915. It is true that 1915 gave us a record yield of wheat, but even that great crop was scarcely equal to the requirements of this country and of the Allies for bread. We now have to face two disastrously short wheat crops. This year's yield will be 200,000,000 bushels less than the average of the last five years, though our own bread requirements in five years have increased by forty million to fifty million bushels a year.

In 1906, or eleven years ago, when our population was about 20,000,000 less than it is today, we produced of wheat and corn 3,662,000,000 bushels. If this year's yield of corn and wheat had increased in proportion to population as compared with the yield of 1906, we would have 4,395,000,000 bushels or five hundred and fifty million bushels more than the August estimate of production by the Department of Agriculture. On the same basis of comparison our wheat crop this year, to give us the same production per capita as that of 1906 would have to be 882,000,000 bushels, or more than 225,000,000 bushels in excess of this year's prospective yield.

The forecast of this year's wheat crop is 95,000,000 bushels short of the crop of 1901, sixteen years ago.

It is 82,000,000 bushels short of the crop of 1906, 11 years ago. It is 77,000,000 bushels short of the crop of 1912.

It is 110,000,000 bushels short of the crop of 1913.

Turning from grain production to livestock, we find that the total number of oxen and other cattle, on Jan. 1, 1917, was 40,480,000, or 8,500,000 less than in 1909, and 4,700,000 less than as far back as 1901.

The decline in the number of sheep is equally as significant. In 1893, 24 years ago, with all the great increase in population, we have only 48,483,000 sheep or 15,500,000 less than we had fourteen years ago, with a population increase during that period of about 26,000,000.

We have made a considerable increase fortunately in the number of swine, but

the gain since 1911, six years ago, is only 1,800,000, or 3 per cent; while the increase in population during that time has been about 10 per cent. Indeed on the first of January of this year we have 513,000 less swine in the country than we had the year before.

Under these conditions there has been an inevitable increase in the value of livestock, and as a nation we have too often looked at the statistics which tells of values rather than quantity and to a large extent, ignored the lesson to be learned from the facts showing the rapid and dangerous decline in the production of meats as well as in the production of grain.

These facts come to the nation with startling significance in view of the world hunger now existing and which must continue for years. Even when the war has ended the demand for foodstuffs will exceed the present requirements, for the ramished, starving people of Europe will seek first to supply their need for food and they must look largely to this country as it will take them years to readjust their agricultural conditions and restore the fertility of their soil.

In the light of these facts, it becomes the duty of every patriotic American to develop as we have never had to do in this country, the spirit of self-sacrifice in the conservation of food. Every waste of food, however small, especially of meats and flour bread, will lessen the ability of this country to maintain the great struggle for our existence.

We must not only feed ourselves but we must feed the Allies. Their battle is ours. For three years they have been fighting for us. Every drop of blood shed by them, every dollar expended by them in the maintenance of this war, has in reality been for our benefit as well as for theirs.

We would be recreant to our responsibility to God, to our country, to civilization and to the men who are offering themselves on the altar of the nation to battle in our behalf, if we shall fail to realize the necessity of increasing to the utmost the food production of the country and lessening to the utmost the waste of food.

We can increase the use of substitutes for wheat bread through the larger use of corn bread and through the development of the possibilities of other substitutes. But as Europe does not understand and has not used corn bread and as it cannot be made available for army purposes we must of necessity save to the utmost our wheat supply in order to feed the armies that will do the fighting. Every wastage now is criminal. We believe that it is a solemn duty that these facts be presented from every pulpit in America. That they should be taught in every school and that while our men are to sacrifice themselves on the battlefield, those who remain at home must sacrifice some of their comfort by lessening the consumption of flour, and beef, pork and mutton needed for the armies. Great Britain and France and Belgium are looking to us, for foodstuffs. Without our aid they would starve. This starvation would mean our death as a nation.

The spirit of sacrifice must be developed among our people, rich and poor alike. All must learn that the soldier who lays down his life for our protection is doing the noblest and most heroic work to which men have ever dedicated their lives, but shall we selfishly indulge our appetites and live in the same comfort as in the past while he endures the hardships and the dangers and to many the deaths of the battlefield.

We believe that every one should give the heartiest co-operation to the far-reaching work of President Wilson and Food Commissioner Herbert Hoover in their work for food conservation. Civilization itself may depend upon the work and certainly millions of people will literally starve to death unless we of America do our utmost to increase food production and to conserve the use of food.

We call upon the Baptists of the South to realize this situation and we urgently commend to every minister of our denomination that these facts be constantly pressed upon the attention of his people and suggest that the pastors and churches co-operate with the national Food Commission in the practical method of local organizations for the conservation of food and particularly that weekly reports be made to the denomination.

Richard H. Edmonds, Baltimore, Md.
Z. T. Cody, Greenville, S. C.
Geo. W. McDonald, Richmond, Va.
Joshua Levering, Baltimore, Md.

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 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 Mr. 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, President.
Z. T. CODY, Secretary.

Memphis, Tenn., 8-22, '17.

As Chairman of the Program Committee of the State Convention, and also of the Ministers' Conference, I have consulted with the other members, and it has been agreed to recommend some changes:

1. To eliminate the welcome address and response, or to make them very short.

2. To have the Convention sermon just before adjournment on the first morning. This, because it is the appropriate time for a convention sermon, and it will not have to divide time with some other interest at night as is always the case. The preacher has been consulted and is willing for any change to be made that will help the cause.

3. To have no announcements from representatives of denominational interests, running over the time for adjournment. The committee will make ample provision for the hearing of all

denominational interests. There will be plenty of time for miscellaneous business.

4. To have three evenings devoted entirely to inspirational addresses. These sessions not to be executive, but instructive, exhortative, encouraging. Reports and recommendations can be made in the day sessions. It is proposed to secure the very strongest men in the denomination for these evenings. The evenings to include, by special arrangements with the committee on Ministers' Conference, the one before the Convention meets. Then will follow the first and second evening sessions of the Convention.

Nothing has fully matured as yet concerning the subjects for these evening sessions; but it has been proposed that the first one be given to "Our Benevolent Institutions"; the second to "Our Educational Institutions", and the third to "Our Mission Fields." This, of course, in a general way.

The ladies of the W. M. U. readily agree to have no sessions on these evenings. We have a great auditorium, and with a great crowd and great speeches from great men, with great grace, we may have a meeting that will be great in every way.

Now if any brother has decided convictions on this subject will he not sit down at once and write a letter to the Chairman? Unless there is objection the committee will make the arrangement as herein outlined. Of course, this will mean some "cut and dried" features, but is it wise to do all our cutting and drying on the spot? We want to have something that will command the attention of our people in Memphis and in the State. It appears to the committee to be a great opportunity for kingdom work. Yours fraternally,

CHAIRMAN PROGRAM COMMITTEE.

P. S.—Thursday evening, by order of the last Convention, is to be used by the laymen; but this can be adjusted.

A MAN HAS FAILED THOUGH RICH.

When he is coarse in his manner and brutal in his instincts.

When he is constantly reminding others that the brute still lingers in him.

When there is no evidence of mental penury in his conversation.

When he radiates soul poverty.

When he is a moral pauper.

When he does not carry a higher wealth in his character than in his pocket-book.

When he is narrow and bigoted in his opinions.

When he is leading a mean and stingy life so far as his charities and magnanimity are concerned.

When he has fed others on hopes instead of adequate salaries or just dues.

When he does not in his prosperity help those who helped him in his adversity.

When he goes on the principle of getting all he can and giving as little as possible.

When he carries about his business a vinegary face instead of a sunny one.

—O. S. Marden.

An exchange tells of a fond mother, hearing that an earthquake was expected, sent her boys to a friend in the country to be out of the way of it. In a few days she got a note from the friend, "Please take your boys home and send along the earthquake!"

Woman's Missionary Union

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The following article so forceful-ly and timely expresses a conviction borne in upon the hearts of those who think, that it is reproduced here, hop-ing it will cause every one who reads to form a purpose to seek by every means within our power, which shall be courteous and Christian, to further the practical application of this prin-ciple in our churches and by our peo-ple everywhere. Eu.

UNITY IN WOMAN'S WORK.

"When war comes to a nation, it jars that nation loose." War has come to America. Her national mus-cles, sinews and nerves are jarred loose. She needs not only material strengthening. She needs spiritual steadying.

To gain a new nearness to God in this war-girdled world, to bring to Him the people at home and abroad who do not know Him, we must as women join a new nearness to each other. The call to every woman is loud and imperative to "do her bit" in this spiritual steadying. She can serve her country and her Christ by working side by side, shoulder to shoulder with the other woman, in one great common campaign for American-wide and world-wide Mis-sions.

Thus in zealous comradeship, in perfect understanding, in warm-heart-ed planning and working, we will earnestly strive to do a woman's part in bringing about the spiritual steady-ing of America, which in turn can but promote the spiritual steadying of the whole world.—Louella P. Ford, in "Missions."

FROM THE FIELD.

My last notes were sent from Island Home, where I was a welcome guest in the home of the Superintendent of Chilhowie Association, Mrs. John Gil-ber. Between two associations I was enabled to reach four churches—three in Chilhowie Association and one in Tennessee; having the privi-lege of speaking at Mt. Olive by cour-tesy of the pastor at the Sunday morning hour. Mrs. Fitzgerald has it in her heart to help the young women of this splendid country church to find their place in kingdom work and the younger girls. Also spoke to the Island Home people at the night ser-vice. Attended their B. Y. P. U. meeting on Friday night, had a few minutes with the G. A. girls. A good meeting of the South Knoxville wom-en, and happened in on the Deaderick Avenue Society on Tuesday in their regular missionary meeting, presided over by their president. The visitor was given a part of the hour to pre-sent the needs of State Missions in connection with the program on "Je-

rusalem," City Missions. I had spent the night with my good friend, Mrs. Harris, and together we attended this meeting. Wednesday morning Mrs. Gilbert took me out to Mt. Pleasant church for the meeting of Chilhowie Association. We were guests in the home of Mrs. Harris, near the church. Their splendid new brick church house was filled with people; they came from far and near.

We had hoped to start an organiza-tion for the women of this church as they have had none, but they were so busy providing creature comforts for their many guest, we failed to get them to attend the woman's meeting held in the school house near by. The Superintendent had planned large things for this meeting of the Associa-tion, but our work was crowded out by the Chairman on order of business, and the pastors sat meekly by and al-lowed it to be done, in a large meas-ure tying the hands of their most faithful and intelligent helpers. Twen-ty minutes of time was all the con-sideration woman's work received in this large Association. But the women will rally to the support of the faith-ful woman who is giving herself to the task, leading them to higher things. Chilhowie Union will be heard from in the coming months. From here I went to Newport; spent the nights with Mrs. Kate Stokely and Miss Nan-nie Murry. Together we went out to Antioch church, where the East Ten-nessee Association was in session. The number of societies in this Association is small, but they do things. Brother O'Hara saw to it that the report on Woman's Work was given a good hour in the morning. Miss Murry, Super-intendent, read the report and Dr. Gil-son was asked to speak to it. He did so with power. Brother O'Hara fol-lowed with some forceful words; then we went to the school house, made ready for us by the teachers, Miss Martin Walker and the Principal of the school. Every seat was taken. Mrs. Susong lead a helpful devotional. After a talk by your Secretary an or-ganization was started by electing Miss Minchun President, and Miss Walker Secretary Treasurer.

At three in the afternoon we again met and had the quarterly program, Miss Lucile McSwain, a Tennessee Col-lege Senior bringing a splendid mes-sage on Young People's Work. The immediate pressing needs of Cosby Academy, the much-loved child of this Association were presented in a paper prepared by Mrs. Williams, wife of the Principal.

The work in East Tennessee Asso-ciation is slowly going forward. New-port Society is a body of consecrated workers with a vision, and they are reaching out a helping hand to the weaker churches. The next meeting

of the Association will be with Del Rio and I trust the women there will have, ere that time, a vigorous work-ing band studying to the end they too may have a wider vision.

MARGARET BUCHANAN.

HOLSTON ASSOCIATION.

The sixteenth quarterly meeting of the W. M. N. of the Holston Associa-tion met with New Lebanon church on Thursday afternoon of our Associa-tion—August 15th.

After singing "From Victory On To Victory," Miss Mary Tipton, our re-tiring Superintendent, gave a summary of the work done during the past year, and emphasized the important points to reach during the coming 12 months.

Miss Tipton has served as Superin-tendent for a number of years, and has proven herself worthy of our love and appreciation.

We have never known a more de-voted Christian character, nor a more zealous worker than we have found in Miss Tipton. To know her is to love her. Miss Tipton gives up the work on account of her own, and her fath-er's ill health, though her heart, her prayers and her means will still be a mighty factor in the great work being done by the women in our Associa-tion.

Mrs. R. G. Buchanan, our present Superintendent, took charge of the meeting and impressed us with the humble and willing spirit with which she took up the work.

Mrs. Bachman asks the co-operation of the several societies by gaining for themselves a knowledge of the differ-ent phases of the work, and their put-ting this knowledge into practice.

Miss Margaret Buchanan, our Cor-responding Secretary was with us and gave her time to the importance of "Graded Organizations," systematic giving, and the financial reports of the societies.

Miss Buchanan always brings to us an inspiration to push forward toward the mark of the high calling, overcom-ing the many obstacles encountered along the way.

Isn't it splendid, and are we not all happy that we are, in spite of these problems, really going forward?

Twelve societies responded to roll call, each bringing a splendid report. Owing to the steady downpour of rain, many were kept away who would have added much to our meeting. At this time Brother W. D. Hudgins of-fered prayer.

Miss Adelia Lowery, our own mis-sionary girl, who taught in one of our best mountain schools last year, told us that she was anxiously and prayer-fully awaiting the time when she could be sent to the foreign field. Miss Lowery has given her time and tal-ents to God, feeling a distinct call to go to China, and has been ready for most two years, yet there has been no one to send her.

"Go ye into all the world and preach the gospel to every creature."

We can't all go as missionaries, but we can help send some one and thus fulfill our Lord's command.

Why can't the Holston W. M. U. send this dear girl to China?

In behalf of the W. M. N. Mrs. A. R. Moulton presented Miss Tipton a purse as a little token of love and ap-preciation of her untiring efforts dur-ing these years of work.

Our next meeting will be with the Erwin Baptist church in November.

J. WILLIE CHILDRESS,
Secretary.

HOME MISSION MOTTOES.

A letter from Dr. Masters offers a set of six Home Mission mottoes to as many as twenty-five societies that may desire them. Any society wish-ing one of these sets please send in your name at once to headquarters. A package of Home Mission leaflets goes with the mottoes. M. B.

ATTENTION WORKERS.

We want again to call attention to the urgency of State Missions—the supreme importance of meeting all our apportionments for things inside the State before the close of this quarter, Oct. 31st, sending promptly your report to State Treasurer, Mrs. J. T. Altman, 1534 McGavock street, Nashville. Glean closely, get every cent you can, then report it in time to be included in this year's work. We have on our books for the three quar-ters only \$1,937.97, leaving a balance on our apportionment of \$6,562.03 yet to be given and reported. Be sure to observe State Mission Day.

M. B.

The Quarterly Institute of the W. M. U. of Friendship Association, will be held with Woodville Baptist church, Curve, Tenn., Thursday, Sept. 13, 1917. Mrs. Orah Darnell, Supt.: Mrs. Jas. Harris, Sec.

PROGRAM.

MORNING SESSION.

10:30—Hymn.

Invocation—Miss Sue Westbrook, Newbern.

Devotional—Mrs. A. Davis, Wood-ville.

Welcome Address—Mrs. Ed See, Woodville.

Response—Mrs. H. O. Rogers, Curve.

Roll Call.

Report from Societies and Sun-beams.

Hymn.

In what way may the W. M. U. be most helpful to our churches—Mrs. H. Y. Darnell, Dyersburg.

Value of Contact—Mrs. A. W. Hill, Newbern.

Prayer—Mrs. R. E. Downing, Halls.

Music—Solo, Mrs. Clyde Warren, Halls.

Announcements and adjournment.

Lunch.

AFTERNOON SESSION.

1:30—Hymn.

Devotional—Mrs. Taylor, Halls.

Sunbeam Duet—Lilly Mai Savage, Gladys Bruce, Woodville.

How May We Become More Effici-ent in Soul Winning?—Mrs. J. T. Har-ris, Newbern.

Talk—By our Field Secretary, Miss Buchanan, Nashville.

How May we Find Real Pleasure in the Work of the Kingdom?—Mrs. J. I. Skiles, Dyersburg.

Music—Solo, Miss Mary Sue War-ren, Halls.

Sunbeam Recitation—By four little girls, "What Little Things Can Do."

What Will the Harvest Be?—Mrs. E. L. Atwood, Dyersburg.

Round Table Talks—What we know of the works of the women of the Bible, Mrs. J. R. Cole, Newbern; Mrs. Irene Stone, Dyersburg; Mrs. Har-wood, Dyersburg; Mrs. J. A. Mitchell, Halls; Mrs. John Parish, Halls.

Prayer—Miss Buchanan, Nashville.

COMMITTEE.

Editorial

EXAMPLE OF DANIEL.

The Sunday School lesson presents the splendid example of Daniel in his rejection of the king's food and drink. Though perhaps not more than seventeen years old, he showed great strength of character. His companions doubtless followed his counsel and leadership. Their great success justified his wisdom. His cause sets forth certain present-day suggestions.

Choice of Right Conduct.

"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." This was a choice that led to right conduct. It would have been following the line of least resistance for Daniel to accept the king's plan, but right conduct must often be won through effort and opposition. Out of this chance came the forces that determined his entire life and eventuated in his promotion to honor and service. The heart is the great determinant for conduct. The external is but an expression of the internal. Character gets itself translated into deeds. The example of Daniel deserves large imitation. It will not be easy always to discard invitations to evil ways; there will be needed a severe preference for the good; but no man can ever regret the choice of right conduct.

Test of Efficiency.

Daniel and his companions invited the test of efficiency. The story of their success puts to shame the riotous method followed in the king's court. Simplicity of life and total abstinence from drink will always win out in such trials. Even from the practical side which one readily admits is not the highest, the life of uprightness and soberness will have advantage over that of loose and fast habits. Men in every business are now demanding efficiency. They require the competent service, and they are putting themselves on record against men who drink and live fast lives. A man can not measure up to important tasks and at the same time waste his energies upon the fast life.

Rebuke to Drinkers.

The world is learning to estimate strong drink as a curse. The war has shown that soldiers can not perform their duties when allowed the use of intoxicants. Our own nation has put a partial ban upon liquor for war times and as a war measure of expediency. It needs to be more virile and honest in its program in that it will follow the growing demand almost nation wide that we shall have federal prohibition.

Unwavering Conviction.

Daniel and his companions were not to be deterred from following their decision. They would remain true to their purpose. In every choice of right conduct we should have an unwavering conviction. Results will crown the unwise.

PEACE OFFER REJECTED.

On August 1st, Pope Benedict addressed a communication to the nations at war, appealing for peace. President Wilson, speaking for the United States and the Allies, has responded to this peace proposal. His not is a masterly rebuke to the German imperialism, the real cause of the war, and also gives unanswerable reasons for the rejection of such a proposal. The Pope had proposed the basis for peace discussion. Mr. Wilson thus states the situation:

"His Holiness in substance proposes that we return to the status quo ante bellum, and that then there be a general condonation, disarmament and a concert of nations based upon an acceptance of the principle of arbitration; that by a similar concert freedom of the seas be established; and that the territorial claims of France and Italy, the perplexing problems of the Balkan States, and the restitution of Poland be left to such conciliatory adjustments as may be possible of the peoples whose political fortunes and affiliations will be involved.

"It is manifest that no part of this program can be successfully carried out until the restitution of the status quo ante furnishes a firm and satisfactory basis for it. The object of this war is to deliver the free peoples of the world from the menace and the

actual power of a vast military establishment controlled by an irresponsible government which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long established practices and long cherished principles of international action and honor; which chose its own time for the war; delivered its blow fiercely and suddenly; stopped at no barrier either of law or of mercy; swept a whole continent within the tide of blood—not the blood of soldiers only, but the blood of innocent women and children also and the helpless poor; and now stands balked but not defeated, the enemy of four-fifths of the world. This power is not the German people. It is the ruthless master of the German people."

However much one may desire peace—and surely no one would be free from such desire—there must be a sane view of things. Any peace, that might come until Germany is made to recognize that she can not rule the world, would but furnish opportunity for another war in the near future. Mr. Wilson aptly sets forth the situation. We can not trust the words of German leaders. They have shown themselves unwilling to keep their promises. Let us continue to pray that peace may speedily come, but such a peace that shall nevermore be broken by the nations of the world.

HERO FOR THE INVISIBLE.

Heroism deals with the unseen realities. Material prosperity or consideration will never produce the hero. Men may secure general praise for success in dealing with houses and lands, stocks and bonds, and objects of commercial exchange, but medals of distinction are given for other causes. The man who endangers, or loses his own life to rescue another, answers the call to heroism that comes from an invisible motive. The brave soldier faces the opposing army not because of the splendid material equipment of his comrades nor because he hopes for gain in terms of objects that may be weighed and measured, but because he believes in the righteousness of his country's cause. He hears the voice of patriotism. Joan of Arc declared that she heard voices leading her to drive out the foe from French soil; her conviction gave strength and courage that led to victory until she was betrayed by her own countrymen. She may have been deceived about physical voices speaking to her, but every real hero to a great cause must hear the invisible calls that impel to unusual action.

The hero for God must be moved by the unseen realities of faith and love. The things that are seen are passing away; the unseen alone has upon it the stamp of eternity. Most men value life in proportion to their increase in material benefits. But the hero can not be made thus. It takes a commanding issue to send men into heroics. Devotion in religion to a world program, patriotism in war crises, sacrifice in personal dangers, unwavering service for the helpless, patient discharge of different duties,—such are the things that afford a place for heroism and they are the invisible virtues.

THE GOSPEL AND GASOLINE.

The last decade has witnessed a wonderful improvement in the method of locomotion. Business and pleasure demand swiftness. Men are unwilling to follow the slow processes of former days. The hurry and continual rush bring a strenuous demand upon every feature of life. Modern improvements have kept pace with this growing insistence for rapidity. The merchant no longer is content to send his goods to the depot with horse and wagon; the auto truck carries larger loads more quickly. The social life requires the auto while ordinary commercial transactions much be hastened with the car. This is a day of gasoline.

All of this has a direct bearing upon the proclamation of the gospel. Men will sometimes refer to the good old days when the gospel was preached without much appeal for financial or personal outlay and will contrast unfavorably the present with these ancient days. They are willing to use every modern device to speed up their own profits in trade, but they do not care to put up-to-date, efficient methods into their church life. Why be unwilling to use the ox-cart for transporting freight and be willing to use ox-cart slowness in the propagation of the gospel. Gasoline has put business on a rush. Would that it might quicken the progress of the gospel's extension.

NOT ARGUMENT, BUT PREACHMENT.

There are certain truths that have been finally settled. Except on rare occasions, compelled by urgent necessity, the preacher will not need to present extended argument for the existence of God, the divinity of Jesus Christ, the providential order of the world and other great truths upon which there is general agreement. Argument is needed upon question at issue. To set up an imaginary opponent for the purpose of his discussion may cultivate the art of dialectics, but it does not accomplish abiding service to the truth. An audience will quickly perceive that the speaker is making an exhibit of his power for argument. Not argument, but preachment is severely needed today. There should be the commanding presentation of the great truths of the Bible with no sense of the need of apology for them. There is needed the vibrant authoritative note in the pulpit. For such preaching is the only cure for the shifting, buffeting, restless mind of today. Men are not willing to stop to argue through a great proposition. What they need is a statement of the truth that will grip and hold their attention until its purpose translates itself into the conduct of the hearer.

GOD'S FARM.

The war has forced America to face the food conservation problem. The farmer becomes the pivotal man in this world-crisis. The soldier can not fight without proper equipment and food. The Apostle Paul gave an illustration that sets forth the Christian's importance under the picture of a farm. Paul often accumulated his pictures in the small compass of one verse; here are three: "For we are God's fellow-workers; ye are God's husbandry, God's building" (I. Cor. 3:9). The idea of husbandry may be clearer if we translate it "tilled ground" or farm.

What a suggestive picture—the Christian as God's farm! Preparation of the ground, seed-time, growing crops, cultivation, harvest—how these parallels obtain between the material and spiritual. And yet Christians sometimes hope to bring a great harvest, for which they might receive heavenly approval, without ever having put the proper care upon preparation and sowing times. Deep plowing, carefully selected seeds, uprooting of stumps, keeping the crop free of grass and weeds—these are commonplaces to the farm life, but we are not quite willing to give them rightful place in the spiritual farm. Christians often live with small sense of their expected harvest. There must be on the farm the most cordial co-operation between the human and divine conditions of success. Rain and sunshine, the varied seasons, heat and cold, planting, cultivating, reaping—all these mingle to make the harvest. God and man work together, whether in the physical or spiritual farm.

TRIP NOTES.

Mulberry Gap Association met at Pleasant Hill church, Hawkins County, August 28th. It was my first trip in this section and I was royally received. The brethren rejoiced to have the editor of the paper with them for the first time. The visitors were given opportunity to present their work and hurry away to the Sweetwater Association at Lenoir City, Aug. 29th, where we remained a night and day. From here we drove to the Big Emory at the George Jones Memorial church, Wheat, Tenn. Returning to Lenoir City we made a long jump to the Unity Association at Rocky Springs church, near Roger Springs for Saturday. Officers: Mulberry Gap, Rev. George Trent, Moderator; Rev. Geo. H. Cope, Clerk; Rev. William Lovings, Treasurer; Sweetwater, Rev. J. H. Sharp, Moderator; Rev. H. C. Pardue, Assistant Moderator; Rev. J. C. Miles, Clerk; R. E. Corum, Pastor. Big Emory, E. T. McKinney, Moderator; W. J. Osborne, Assistant Moderator; J. A. Logan, Clerk; Rev. Patton Allen, Pastor. Unity, S. D. Jacobs, Moderator; J. R. Sweeton, Clerk; R. E. Downing, Pastor.

One of the most pleasing things about this week's work was the privilege to be with Rocky Springs church and hear the words of praise for Rev. U. A. West, who for 32 years was pastor of this church. His memory is treasured as a sacred benediction.

"Ten seconds for safety"—this has become a favorite slogan. We need to heed it. But we should give to it also a spiritual interpretation. If the sinner should give this brief time to a consideration of his soul's safety, it might alter his entire destiny.

EDITORIAL BREVITIES

Jesus came with a message and a mission.

Every great doctrine has its corresponding duty.

Loyalty to Jesus Christ means loyalty to his world program.

When the electric lights went out at a recent service, it brought to mind Jesus' declaration: "I am the light of the world."

We shall not be heard for our much speaking in prayer. However, most Christians are lacking in conversation with God.

Tennessee College will open Wednesday, Sept. 19, 1917. Dr. E. C. Dargan of the Sunday School Board will deliver the address at 9 a. m.

American naval forces now safeguard the passage of French and English steamers from America through the danger zone. In this way the risk and loss have greatly decreased.

Little less than a month remains before the Seminary will open. Have you made your plans to go? We will still need thoroughly prepared men in the ministry despite war conditions.

Improvement in church affairs should keep pace with other methods. A certain deacon expressed his preference for the old-time way of doing things, and yet in his business he had every modern device and sent his goods to the depot in an auto-truck. Why not honor God with intelligent and sane progress?

"Startling Fulfillment of the Prophecies Concerning the Jews in the Last Days", by Rev. Jacob H. Rosenberg. This is the title of a suggested pamphlet upon the subject that looms large in present thought. Mr. Rosenberg is Superintendent of the Hebrew Christian Association with headquarters at 118 Fifth Ave., N., Nashville, Tenn. The tract may be secured from him, price 10 cents single copy, 60 cents a dozen, or \$4.00 a hundred, postpaid.

Georgia Baptists have had attention directed toward the qualifications of the President of Mercer University. The Christian Index declares that criticism of the present incumbent, Dr. W. L. Pickard, proceeds from a wrong idea as to the type of man for the place, and charges the opposition with being moved by desires to secure a man who would be characterized by too-advanced ideas upon educational theories. We trust that they may settle their differences in the interest of a true Christian educational program for Mercer.

In the death of Dr. G. A. Nunnally at Rome, Ga., the entire Baptist brotherhood has sustained a great loss. For many years he had been a prominent leader of Georgia Baptists. He served as pastor of various Georgia churches, notably at Rome, La Grange, and Newman. He had been president of several colleges—Mercer University, Macon, Ga.; Columbia College, Florida, and Southern Female College, LaGrange, Ga. He was a writer of much prominence, having published many newspaper articles and a book, "Outlines in Bible Studies." He had led an active denominational life, but when the infirmities of old age came he retired gracefully from active service. We extend sympathy to his wife and children and the denomination.

President Wilson has fixed the price of wheat at \$2.20 a bushel for the 1917 crop. This was the advice of the Wheat Price Committee, headed by Dr. H. A. Garfield. Although the prices are fixed only upon the government purchases, the food administration, through its wheat corporation recently organized, expects to control the market without great difficulty. The corporation will make all purchases for the Government and the Allies and has under consideration a plan to buy for millers also. Perhaps this price will be lower than many farmers expected, but they should be willing to forego part of their expected profits in behalf of the general good of the country.

I SHALL NOT AGAIN PASS THIS WAY.

The bread that bringeth strength I want to give;
The water pure that bids the thirsty live;

I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er
And into angry hearts I want to pour
The answer soft that turneth wrath away,
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith,
I want to live right from day to day;
I'm sure I shall not pass again this way.

—Author Unknown.

Pray for the soldier boys.

Practice the presence of God.

Gratitude is becoming a lost art.

Criticism is easier than construction.

Does your religion make you joyful?

Genius is the infinite capacity for details.

There is never a night so dark that God may not see you.

God will give to every cross its appropriate compensation.

The world never before needed so badly the spirit of missions.

A church debt to a pastor should be as binding as that to the grocer.

"The obligation of the Christian is loyalty to Jesus Christ."—George Green.

One out of every four soldiers in the cantonments will be from Baptist homes.

"No man really lives until he would gladly die for something greater than life."

The United States is not yet ready to begin drawing on the selective draft.

"The test of love is obedience." If ye love me ye will keep my commandments."

Some people regard church attendance as their full duty. Why not consider it a privilege?

"Do not refuse to believe that this dark hour will pass away, and the heavens shine again."

Andrew does not occupy a prominent place in the Gospel record, but he brought his brother Simon Peter to Jesus.

The ancient Jew was required to give his tenth as a law; he expressed his piety by additional free-will offerings.

Judgment will have to do with the left-overs of your ability. What you leave undone of your duty will measure against you.

Worth-while things are worth time to secure.

God has never put a premium on ignorance.

Canada's war expenditure amounts to \$850,000 a day.

The size of a man's hat does not indicate the extent of his brain.

A man's idea of God will forecast his estimate of the worth of men.

The measure of a man may be correctly taken only with God's yardstick.

Some people hide their bitter criticisms behind the plea of frankness.

Love for Jesus is the only commanding motive to compel men into world service.

Any young man or woman may get an education if the ambition for it is strong enough.

"God's method of transforming lives is by bringing them into personal fellowship with transformed life.

The British have practically taken the vicinity of Lens, which will give them command of the rich mining district.

Failure may be a relative term. John Mark forsook Paul and Barnabas at Perga, but Paul later found him a valuable helper.

No one may now doubt that we are in the war. Shall we conquer or be conquered? We have a certain conviction on the subject.

John the Baptist was a real voice with a commanding message. The preacher who is but an echo will find his ministry but "sound and fury, signifying nothing."

Consecration is not merely a matter of emotions. It should embody itself in actions.

America's war bill for the first year is expected to reach the staggering sum of \$21,000,000,000.00. This is a great strain even upon our rich country. But, think of the nations of Europe, most of whom are now practically bankrupt.

Efforts will be made to distribute among the Germans the President's reply to the peace proposal. If neutral newspapers, that are permitted in Germany do not carry it, air-planes will probably drop circulars behind the army lines. It will be remembered that this course was followed with the President's war message.

The former Russian Czar, Nicholas, with his family has been sent to Siberia as a prisoner. Though enjoying the comforts of a palace, he is denied his liberty. He may now recall how he treated hundreds of thousands of prisoners whom he sent into Siberian exile. However, he might yet be taught the terrors that should come to such a traitor as himself.

Be sure to read page 16 which tells of the splendid work and outlook of Union University. We rejoice in the splendid history of this institution which has graduated some of our most prominent men and women. It stands for all that is high and ennobling in Christian education, and is able also to give instruction in the usual courses with equal proficiency with other institutions.

Upon the authority of Mr. J. J. Grammer, of Lenoir City, we call attention to the fact that a certain William Gibbs has been posing as a Baptist preacher and also as a Methodist preacher, suiting his profession to the community where he can secure the greatest response. He is about 28 years old, height 5 feet 9 inches, has light hair, dark complexion. He wears a light grey suit or Panama suit. He is an impostor and is reported to have five or six wives and is wanted by both State and Federal officers. Send any information to Mr. Grammer.

OUR FLAG FOREVER.

She's up there—Old Glory—where light-nings are sped;
She dazzles the nations with ripples of red;
And she'll wave for us living, or droop o'er us dead—
The flag of our country forever.

She's up there—Old Glory—how bright the stars stream;
And the stripes like red signals of liberty gleam;
And we dare for her, living, or dream the last dream,
'Neath the flag of our country forever.

She's up there—Old Glory—no tyrant dealt scars,
No blur on her brightness, no stain on her stars;
The brave blood of heroes hath crimsoned her bars,
She's the flag of our country forever.

—Frank L. Stanton, 1857.

HOW BILLY WAS A SOLDIER.

By Kate S. Gates.

"My, but I just wish I was growed up so I could be a soldier!" said Billy, as he and his father passed a little group of soldiers on the street. "I s'pose by the time I'm a man the war will be over."

"I sincerely hope it will, my boy," answered his father, gravely, and that there will never be another; but if there should I trust you will be ready to do your duty, though you will find it far from pleasant."

"Isn't there any way little boys can hurry up and grow faster when they want to, papa?"

"Not that I know of; but let me tell you, my son, a good soldier has a great many hard lessons to learn before he is fit for service. You can be learning many of them while you are growing up if you will, and you can find all the fighting you want to do every day of your life."

"Why, father Baker, I'd like to know how," said Billy, stopping right where he was to stare at his father in amazement.

One of the first and most important lessons a soldier has to learn is to obey promptly and without a question. I think I know a little boy who is very apt to question why he must do things he is told to do. And very often, I am sorry to say, he disobeys father, mother and teacher."

Billy looked rather discomfited.

"That's different," he said; "if I was a soldier of course I'd obey."

"I'm afraid not unless you had learned to do so before. Suppose you begin this very day to try to do just as you are told every time without one question or murmur, will you? You can imagine that you are in a training camp if you like."

"That will be sort of fun," said Billy; "but I don't see what chance there is for me to do any fighting."

"Don't you?" Well, we are all encountering enemies every hour of our lives, and either we overcome them or they conquer us. Sometimes we have to

To Drive Out Malaria

And Build Up The System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents

make a pretty stiff fight for it if we want to come off victorious.

"Every time you are tempted to say or do anything that is not strictly true you are face to face with the enemy Deceit. When you are tempted to think of your own pleasure first, or to keep things for yourself, and not share with others, Selfishness is trying to get the best of you. When there is work you ought to do and you try to shirk it, Indolence is the foe. Then there is Disobedience, Ill Temper and—"

"Don't tell any more, please, that is enough for once; it sort of makes me tired to think of so many things. But I guess it will be easy enough to conquer 'em. I can do most anything if I just make up my mind to it."

"Billy," said mother that very afternoon, "I want you to look after baby while I go down street to do an errand."

"Oh, dear!" exclaimed Billy, fretfully. "I was going over to Tommy's, and we were going to have lots of fun. But that's always the way; when I want to go anywhere I have to stay home to do something."

"I thought you were going to be a little soldier boy," said mother gravely. "Isn't this a good time to begin fighting. Here's disobedience and selfishness trying to overcome you. Are you going to let them conquer? I shall not make you stay home; go to Tommy's if you wish; but I shall be disappointed not to be able to do my errand, and I shall be even more disappointed to have my soldier boy defeated."

Billy felt very uncomfortable. He wished that mother had not such an unpleasant way of making him decide things himself.

"I told Tommy I'd be sure to come," he said; "he will be expecting me."

"Very well," said mamma.

But Billy waited a few minutes, hoping she would say more, but she did not.

"You most generally say I must keep my promises," he continued, but there was no reply to this.

He waited a few minutes, then he slipped out of the room, took his cap and went out doors.

"Aren't you ashamed of yourself?" something kept saying in side of him. "You're a pretty soldier to be beaten the first thing like this. You are selfish not to be willing to give up your play when mother does so much for you. And you are disobedient, because if you go you are doing what you know mother does not want you to. You're no soldier at all unless you can fight better than this."

Billy was almost to the gate when all at once he squared his shoulders and marched back double-quick.

"I most got beaten," "but not quite. You go right off and I'll take care of baby. But I wish it was as interesting and easy to be a soldier as it is to think about being one."—Exchange.

The politition rushed past the official Cerberus into the editorial sanctum.

"What do you mean?" he roared. "What do you mean by insulting me as you did in last night's Claomr?"

"Just a moment," replied the editor. "Didn't the story appear just as you gave it to us, namely, that you had resigned as city treasurer?"

"It did. But you put it under the head of 'Public Improvements.'"—Everybody's.

"I saw your father taking you to the woodshed yesterday morning, Willie. what had you been doing?"

"Nothing. He just took me out there to meet a soldier friend of his."

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.

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Per Copy Per Quarter	Per Copy Per Quarter
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B. Y. P. U. Quarterly......06	Organized Class......12
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Send for order blank for further particulars.

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

"A soldier! Who was he?"
"That fellow Corporal Punishment he's always talking about."

"So you're a bill collector, eh?"
"Yes, sir."
"Do you believe in a hereafter?"
"I certainly do, but I'm not going to wait until then to collect this bill."
—Detroit Free Press.

In the parlor there were three,
She, the parlor lamp and he;
Two is company, no doubt,
So the little lamp went out.
—Yale Record.

At the annual prize-day of a certain

school, the head boy rose to give his recitation.

"Friends, Romans, Countrymen," he vociferated, "lend me your ears!"

"There," commented the mother of a defeated pupil, sneeringly, "that's Mrs. Bigg's boy! He wouldn't be his mother's son, if he didn't want to borrow something."—Tit-Bits.

"Now," said the doctor to the young married man, "if you will take this medicine you will sleep like a baby."

The patient surveyed the prescription doubtfully.

"Well, doctor," he answered, "if you mean like our baby, I guess I won't take it."

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).

"SOMEWHERE IN FRANCE."

"Somewhere in France" the same old sun is shining,
That made us glad when we awoke at dawn,
And in the trenches, crouching or reclining,
He sheds his rays to comfort the

"Somewhere in France" the flowers nod and tremble,
On fields where shrapnel burst and fire fell,
Where guns are silent there God's hosts assemble,
And change to Paradise the rim of hell.

"Somewhere in France" a woman's hand caresses,
The throbbing brow and soothes the awful pain,
With alabaster box she breaks and blesses,
And thus anoints the Master's feet again.

"Somewhere in France" they sleep without awaking,
Their mangled bodies mingled with the sod,
But over there where glory light is breaking,
Their spirits revel in the home of God.

"Somewhere in France" the sentry will be pacing,
When angels sing again that war shall cease;
Then guns shall drop, and men, their foes embracing,
Shall write the tyrant's knell in lasting peace.

—James E. Norcross.

THE DEW-DROP SHARED.

By Julia H. Johnston.

"Poor Isabel. What will she do? Think of lying in bed, quite flat, not even bolstered up, and not being able to use her eyes either, so she can't read, nor do anything to divert herself for months. How is she going to bear it?"

"The question is how are we going to help her? Surely in this neighborhood garden of girls as we have been called, we can find blossoms enough and sweetness enough to make it a little brighter and better for Isabel. Here comes Lucia. She is better than the rest of us at planning. Let us see what the neighborhood can do."

Lucia joined Katherine, Helen, and the rest upon the broad piazza, and the friendly circle of neighborly, loving-hearted girls, talked over the circumstances that had taken one of their choice members from all outside life, and shut her into a sick-chamber, for a long recovery.

"It is a happy thing for Isabel, and for us, too," said Helen, "that she is

Place of Meeting	Time	Association
Watauga	Mountain City Church, Mountain City	Sept. 6
Tennessee Valley	Bethel Church (near Roddy)	Sept. 7
Stockton Valley	Wolf River Church (Pickett County)	Sept. 8
Central	Oakwood Church (near Cades)	Sept. 11
Salem	Sycamore Church (near Gassaway)	Sept. 12
Midland	Union Church (Knox County)	Sept. 12
Eastanallee	Eastanallee Church, 2 miles east of Riceville	Sept. 13
William Carey	Bradshaw Church (Lincoln County)	Sept. 14
Ocoee	Birchwood Church, Birchwood, Tenn.	Sept. 18
Hiawassée	Pisgah Church (Meigs County)	Tuesday, Sept. 18
Clinton	Robertsville Church (Elza, on L. & N.)	Sept. 19
Friendship	Providence Church	Sept. 19
Holston Valley	New Hope Church	Sept. 20
Beech River	Mt. Ararat Church (4 miles north of Darden)	Sept. 21
Beulah	Woodland Mills Church	Oct. 2
New Salem	Linwood Church	Oct. 3
Providence	Tennessee Chapel	Oct. 3
Sevier	Sevierville Church, Sevierville, Tenn.	Oct. 3
Riverside	Monterey Church, Monterey, Tenn.	Oct. 4
Judson	Oak Grove Church	Oct. 6
Cumberland	Erin Church, Erin, Tenn.	Oct. 9
Enon	Gladice Church (4 miles S. E. of Difficult)	Oct. 9
Tennessee	Powell's Station Church	Oct. 10
Weakley County	Jolley Springs Church (7 miles N. E. of Dresden)	Oct. 10
Western District	Jones Chapel, India, Tenn.	Oct. 10
Indian Creek	Hopewell Church (Hardin County)	Oct. 11
Nashville	First Church, Nashville	Oct. 11
West Union	Sulphur Springs Church, Pine Knot, Ky.	Oct. 11
Southwestern District	Westport Church, Westport, Tenn.	Oct. 12
Bledsoe	Hartsville Church, Hartsville, Tenn.	Oct. 17
Union	Shellsford (near McMinnville)	Oct. 19
Campbell County	Caryville Church, Caryville, Tenn.	Oct. 24
Wiseman	Dixon Creek Church (2 miles N. of Dixon Springs)	Oct. 24
Stewart County	Carlisle Church	Oct. 31
State Convention	First Church, Memphis	Nov. 14

not denied company. The doctor says she must not have too many with her at once, but that she must have companionship and diversion, to help her get well, by making it easier for her to lie still, and do almost nothing herself.

"Suppose we see if we can systematize matters a bit," said Elizabeth, the orderly one, who fished always to have a plan to work by, and then to work the plan. But Elizabeth was not especially imaginative, and the conditions were so new that she was baffled by them.

It was Lucia, as might have been expected, being fertile in expedients, who led on to a satisfactory arrangement, by asking, "What is your specialty, Katherine, Helen, each of you, that can be turned into entertainment for Isabel? Think a minute."

"Could I read to her?" asked Helen in a tone half doubtful, half hopeful.

"You are the very one," said Lucia. "But we have several in our garden of girls hereabouts, who should take turns in this." And so they planned the reading—the sort of books, the readers, and the regular times possible for them to serve. Katherine's instrumental music, and Eleanor's tuneful voice were also requisitioned. All the girls charged themselves with remembering and repeating the neighborhood news, the Sunday School Class happenings, and such items as would help in the cheering-up business in which they wished to engage.

It would take too long to enumerate all that was to be done for Isabel, the dainties to be concocted for her delectation, when allowed to devour them without restriction, the flowers to be taken and other expedients tried to relieve the monotony and weariness of the dear one's sick chamber.

"I wonder what Patty can do," said Eleanor, as the circle scattered. "She is so busy all the time, and so quiet, that maybe we should not expect much of her. Yet she is a dear thing, and we must not leave her out of the planning and the expecting."

"I'll slip over when she comes home, and tell her all about it. She will help in some way," said Katherine.

Katherine kept her word. Patty, sometimes called "The old-fashioned girl" but in the kindest fashion was grateful for the thought of her in the

concoction, and said she longed to help, and would think it over. There was a wistful look in her eyes, as she said it. Afterwards, she thought and thought, and all to no purpose, it seemed. "The others all have more to give, because they can do more, and have more time to do it than I," she decided. Patty helped her father in a very modest little business, where there was certainly no excitement, no novelty in the daily happenings.

She was pondering the matter painfully the next morning, when her eyes fell upon the quotation on her wall-calender for the day. It was Mrs. Browning's beautiful encouragement:

"The least flower with a brimming cup may stand
And share its dew-drop with another near."

"I wonder what is my dew-drop," was the sudden suggestion that came to Patty. But she could not decide. Everything about me, and in what I do is

so commonplace," she lamented, forgetting that the commonness of the dew is beneficent. Without deciding, Patty went regularly to Isabel's chamber. Her leisure was time redeemed from other things, and came when the other girls were unlikely to be visitors.

Patty just went and made quiet little listening visits. She had a silent way of showing sympathy with whatever Isabel wished to talk of, that was comforting, and her attention was unwavering. Isabel said Patty's visits came like the dew from heaven—quietly, refreshing, unfailing.

What was her dew-drop? Just companionship. Love made it sparkle as she shared it.—The Presbyterian.

SIX MINDS FOR BOYS.

1. Mind your feet. Don't let them walk in the steps of the wicked.
2. Mind your hands. Don't let them steal or fight or write anything wrong.
3. Mind your tongue. Don't let it speak nasty, cruel, unkind, or wicked words.
4. Mind your ears. Don't suffer them to listen to wicked speeches, songs or jests.
5. Mind your eyes. Don't permit them to look on wicked books, pictures, or objects.
6. Mind your lips. Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them.—Exchange.

TRUE NOURISHMENT.

The mere lapse of years is no life. To eat and drink and sleep, to be exposed to darkness and light, to pace round in the mill of habit, and to turn thought into an instrument of trade—this is not life. Knowledge, truth, love, beauty, goodness—alone can give true vitality to the mechanism of existence.

The life of mirth that vibrates through the heart; the tears that freshen the dry wastes within; the music that brings childhood back; the doubt which makes us meditate; the death which startles us with mystery; the hardship which forces us to struggle; the anxiety that ends in trust, are the true nourishment of our natural being.—James Martineau.


Dr. Ferdinand King, New York
Physician and Medical Author of
**EVERY WOMAN
EVERY MOTHER
EVERY DAUGHTER
NEEDS IRON
AT TIMES**

To put strength into her nerves
and color into her cheeks.

There can be no beautiful, healthy, rosy-cheeked women without iron. The trouble in the past has been that when women needed iron they generally took ordinary metallic iron, which often corroded the stomach and did far more harm than good. Today doctors prescribe organic iron—Nuxated Iron. This particular form of iron is easily assimilated, does not blacken nor injure the teeth nor upset the stomach. It will increase the strength and endurance of weak, nervous, irritable, careworn, haggard looking women 100 per cent in two weeks' time in many instances. I have used it in my own practice with most surprising results.

F. King, M.D.

NOTE: NUXATED IRON recommended by Dr. Ferdinand King can be obtained from any good druggist with the guarantee of success or refund. It is dispensed in this form by all good druggists.



Girls! Use Lemons! Make a Bleaching, Beautifying Cream

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 purifier 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 will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener 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, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

Adv.

At Harmony church near Newbern, Tenn., a glorious revival was lately held in which the pastor, Rev. V. E. Boston, was assisted by Rev. J. W. McGavock of Jackson, Tenn. Many were converted and 18 baptized.

RENWAR RELIEVES RHEUMATISM.

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

Mr. Peck—"Would you mind compelling me to move on, officer? I've been waiting on this corner three hours for my wife."—Puck.

UGH! A DOSE OF NASTY CALOMEL.

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterward.

Adv.

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

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

The Training School is still on at Knoxville and is growing daily in numbers and interest. Two hundred in the class last night. Mr. Strickland did unusually fine work in the Pulpit Division of the book and this week Dr. Burroughs is doing an excellent job on the Old Testament Story. It is expected that, at least, 75 will take the memory test. This school has been running through two weeks and the entire Manual will be finished at this session. This is a variation but it has proven that one book can be taught to a large class.

The Sweetwater Association is on at Lenoir City, and we are glad to speak on Sunday School Work there. It is also planned to give a demonstration by a group of the young people from Madisonville, at this Association. Friday night will be given to the B. Y. P. U. work, when this real demonstration will be given. Next year we are planning to give these demonstrations at every Association, where they will allow us the privilege. Many have already invited this special feature for next year.

Send us in notes about your work. It is interesting to others to know what you are doing. I shall be glad to have everything that happens of interest.

Following are the names of the persons taking the Bible Division of the Manual under Mr. Filson at Doyle during the Preacher School in this month: Mr. J. E. Thomas, Mr. Kenneth Cruise, Mr. Martin Price, Mr. R. E. McCormick, Mr. Rice Moore, Miss Clara Jarvis, Miss Ruth Angell and Miss Madge Stewart. This is a fine class and did good work. We trust that they will continue the study until they have finished all the book.

Next Sunday we are to help organize a City Union at Jackson, Tenn. It is hoped that Jackson will put on a great Training School following the organization of this Union.

Be sure to get ready for State-Wide-Go-to-Sunday-School-Day Sept. 30th. If you have not received the programs please write us and we will have them sent to you at once. Get your workers together and plan definitely for this great day. Let your gifts be as large as possible for State Missions that day.

Chilhowie Association met last week and it was our pleasure to have a splendid hour on Sunday School Work. Others spoke interestingly on the subject and altogether we had a good time. This Association reports a school in every church and in most of them they have a B. Y. P. U.

The Training School at White Pine has been postponed on account of the meeting in progress there. It is being planned to hold this later on in the season.

LETTERS TO THE SUPERINTENDENTS OF THE STATE.

Estill Springs, Tenn.

Dear Brother:—

Doubtless you have already received a large envelope containing programs

To Drive Out Malaria

And Build Up The System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents

That's the Way.

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

JELL-O ICE CREAM POWDER

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

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

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

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

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

and other material for the September Rally Day. "This State Wide Go-to-Sunday-School Day" has been planned by the forces of the entire Southern Baptist Convention with three definite things in view. First: To enlarge our Sunday schools by getting back in line those who have been away for the summer and to re-inforce for the winter months. Second: We hope to teach a real lesson on Missions, dealing especially with the State Missions. The entire program teaches this lesson. Third: We are trying to get as much for State Missions on that day as possible because the money given by the Sunday Schools on that day goes to help Our Own Sunday School and B. Y. P. U. Work.

You know we have no gifts to Sunday school work any longer as it is kept up by gifts to State Missions. If we want additional workers in this department we must show our interest by giving liberally to the cause which pays our bills.

I want very much that our schools give at least \$8,000 on that day to State Missions, and if we do this we will have some reasons to ask for more workers in the field.

Will you co-operate with me, as your State Superintendent, in making this day count for much by making it count in your own school? I suggest that you take a census of your community and find out who should be in your school, then make a definite effort to get them. Plan well before the time comes for action and secure the co-operation of all your teachers and officers in the plan. Select a good program committee and then stay by them until the program is rendered.

Set your aim for the gift and then apportion this amount among your classes asking each class to give a certain amount. In this way you will get a much larger gift than otherwise. When the amount has been sent to Dr. Gillon please report this amount to me on the enclosed card, prepared for this purpose, in order that I may know what is given from the Sunday schools. It is very important that I know this so I may have a definite report to make to the Board. It will also help us in stressing our work before the Board if we can report a large return from this day. They cannot spend money on the Sunday school B. Y. P. U. Department unless this department helps to bear the financial burden. We cannot know how much our workers give unless the same is reported. We do not get credit for what we do because we do not claim credit like the other departments.

Please let this gift be as large as possible for you are giving to our own support in this particular matter.

Thanking you for your co-operation and with best wishes for the great day, I am sincerely,

W. D. HUDGINS.

Knoxville, Tenn., Aug. 24, 1917.

Mr. W. D. Hudgins, Estill Springs, Tenn. Dear Brother: After spending a week in the Preacher School in Mulberry Gap Association I am more deeply convinced that the greatest opportunity, as well as the greatest need, is in our country churches and in the rural section of our State.

The people of these sections are responsive to the teachings of our workers when they are assured that the workers who come to them are bringing messages of help and strength that are applicable to the county church and community. These leaders in our local county churches feel the need of greater preparation for the great work in which they are engaged and welcome the help and assistance that can be given them by the Sunday School Board and the State Mission Board in sending out teachers to conduct training schools in the local associations and the placing in their hands of the books offered in these courses of training. The books are the very things that they have wanted but did not know of their value until they have been acquainted with the contents of a few of them.

We need to encourage more of these schools and of our people who have had opportunity to study and know the value of training should be willing to help our very limited workers in their efforts to give the very best possible training to the earnest men and women who are leading in rural problems to the end that they may be better prepared to lead right.

Yours in the service,
R. H. UNDERWOOD.

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Secured or Your Money Back
If you take the Draughon Training, the training that business men indorse. You can take it at college or by mail. Write to-day
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AMONG THE BRETHREN.

By Fleetwood Ball.

CHURCH AND PERSONAL.

Evangelist J. H. Dew of Ridgecrest, N. C., writes: "Am taking only ten day vacation this year. We begin our first meeting of the fall at Thomasville, N. C., Sept. 2nd. It is a joint meeting between the town church and the Orphanage church. Dr. J. M. Mercer is pastor of both churches. My engagements between now and Christmas are in North Carolina, Virginia and Kentucky."

Rev. M. L. Lennon of Jackson, Tenn., writes: "Have just returned home from my engagements in Mississippi. Last week I was at Sulphur Springs, country church, four miles from Fulton, Miss. There were eight professions and eight additions, all by baptism. Everywhere I have held a meeting this summer, I have been invited back next year for the same purpose."

Evangelist Elmer Ridgeway and Singer Edwin McNeely are assisting in a revival at Arnett, Okla. There were 48 converted in two nights.

The recent revival at Concord church near McKenzie, Tenn., resulted in about 20 conversions and 28 additions, 22 by baptism. Rev. Elihu Martin is the happy pastor.

Dr. Weston Bruner of the Tabernacle church, Raleigh, N. C., lately assisted Rev. A. C. Hamby in a meeting at Clayton, N. C., resulting in 27 additions, 19 by baptism.

Rev. E. B. Gunter has resigned as pastor at Louisville, Miss., to become Secretary of the Baptist Education Commission of Mississippi. He is a prodigious worker.

Rev. W. D. Wakefield has resigned as pastor of the Baptist Tabernacle, Louisville, Ky., effective at once. His ill-health has caused the step just mentioned. He will re-enter evangelistic work when he recuperates.

HEADACHES AND OTHER ACHES AND PAINS.

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

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

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

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly gets out any bad after-effects.

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

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

MILES MEDICAL CO., Elkhart, Ind. Adv.

ELDERLY WOMEN SAFEGUARDED

Tell Others How They Were Carried Safely Through Change of Life.

Durand, Wis.—"I am the mother of fourteen children and I owe my life to Lydia E. Pinkham's Vegetable Compound. When I was 45 and had the Change of Life, a friend recommended it and it gave me such relief from my bad feelings that I took several bottles. I am now well and healthy and recommend your Compound to other ladies."



—Mrs. MARY RIDGWAY, Durand, Wis.

A Massachusetts Woman Writes: Blackstone, Mass.—"My troubles were from my age, and I felt awfully sick for three years. I had hot flashes often and frequently suffered from pains. I took Lydia E. Pinkham's Vegetable Compound and now am well."

—Mrs. PIERRE COURNOYER, Box 239, Blackstone, Mass.

Such warning symptoms as sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and dizziness, should be heeded by middle-aged women. Lydia E. Pinkham's Vegetable Compound has carried many women safely through this crisis.

Rev. C. S. Thomas of Parsons, Tenn., write: "We hope to have our new church completed by Oct. 15. Have been called to the care of the church at Bells, Tenn., but have not yet accepted. Will be with Bro. W. L. King in a meeting with the Second church, Lexington, this week."

The Baptists' pastors conference of Louisville, Ky., lately passed a resolution unanimously expressing the sense of the body. "That no man should be ordained to the work of the ministry until called to the pastorate, except in cases of missionaries going to work on foreign fields." Humanly speaking, that seems wise, but Baptist churches usually pay very little attention to conferences.

Rev. L. S. Ewton of Springfield, Tenn., lately assisted Rev. W. T. Martin of Adairville, Ky., in a revival with Oak Grove church near that place resulting in 21 additions, 20 by baptism.

Announcement is made of the engagement and the approaching marriage of Rev. T. H. Plemmons of the First church, Helena, Ark., and Mrs. Jennie Satterfield Reagan of Memphis. The date will be announced later.

Rev. J. E. Berkstresser of Jackson, Tenn., and Miss Louise Mildred Nall of Birmingham, Ala., will be married in that city Tuesday, Sept. 11th, at the home of the bride's parents, Rev. C. Ross Baker of Birmingham officiating. Bro. Berkstresser is a senior in Union University and a preacher of extraordinary ability. They will be at home in Jackson immediately after the ceremony.

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Dr. I. N. Pennick of Martin, Tenn., is this week assisting Rev. J. E. Berkstresser of Jackson, Tenn., in a revival at Somerville, Tenn., where the outlook is bright for the accomplishment of great good.

Evangelist D. P. Montgomery of Greeneville, S. C., is to assist Rev. Martin Ball of Clarksdale, Miss., in a revival to be held in a tent. The services are to begin the Fourth Sunday in September and a good time is confidently expected. They will hear the truth.

Prof. B. F. Gabby having resigned as president of the Bethel Female College, Hopkinsville, Ky., Dr. C. M. Thompson of the First church, Hopkinsville, Ky., has been chosen his successor.

Rev. D. D. Chapman of Eighth church, Memphis, Tenn., has accepted the care of the church at Clarendon, Ark., and began work Sept. 1st. We can heartily commend him to the Arkansans.

Rev. E. S. Hutcherson has resigned as pastor of Southside church, San Angelo, Texas, to enter Baylor University in September.

A grand reception was given the pastor, Rev. Will T. Ward and bride on August 18 by the members of the Foster Avenue church, Dallas, Texas. Bro.

Ward is a native of Tennessee and has hosts of friends in these parts who believe he deserves the best.

Prof. W. T. Hollowell, a graduate of Union University, Jackson, Tenn., of the class of 1917, is president of Beeson Academy, Pisgah, Ala. He is a safe, dependable man.

Recently a Methodist meeting was held in Lonoke, Ark., where Rev. G. L. Boles is pastor of the Baptist church. Out of the 175 who proposed to unite with a church, 80 signified their intention to join the Baptist, 70 the Methodists, and 15 each for the Campbellites and Presbyterians. Evidently Boles and the Baptists have a grip on that town.

Rev. Arthur Fox lately did his own preaching in a revival at Hope, Ark., resulting in 54 additions, 42 for baptism. J. A. Brown of Dallas, Texas led the music.

Rev. A. W. Hill of Newbern, Tenn., has been granted a month's vacation which he is spending in Kansas City, Mo. His wife accompanies him.

Rev. James Martin has recently closed a revival at Sand Hill church near Gleason, Tenn., resulting in 25 conversions and 23 additions. The church was greatly revived.

Rev. A. F. Gordon of Clinton, Ky., lately assisted Rev. C. H. Felts in a meeting at Gleason, Tenn., which resulted in the accomplishment of great good. The preaching was of a very high order.

Rev. W. M. Gamblin of Buchanan, Tenn., began a meeting Sunday with his Friendship church near Paris, Tenn., which bids fair to result graciously. The writer finds joy in assisting in the work.

Beech River Association will meet with Mt. Ararat church, four miles north of Darden, Tenn., Friday Sept. 21st at 10 o'clock. Rev. C. S. Thomas of Parsons preaches the introductory sermon. Those who attend from a distance should send their names to S. D. Carington, Darden, Tenn., stating when they will alight from the train at Darden, that they may be furnished conveyance to the church.

THIS IS THE REASON.

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GET THE PEOPLE

The most expensive thing about a church from any viewpoint is AN EMPTY PEW.

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He says that the largest aggregate of capital invested in any institution in a city is in the church.

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To have an expensive minister, in an expensive church building, preach to half or quarter the capacity of the house is bad business.

No well-conducted church can afford this, even on the low plane of business efficiency.

Some churches say they "can't afford" to share in any advertising project.

That is like a merchant who "can't afford" to attract business to his store, and "can't afford" to hire extra clerks to wait on the additional customers.

Merely as a matter of business economy, a church can afford to spend money to get new members because more members mean more money.

And the very fact of a congregation's going aggressively after people to attend church stimulates the present membership to fresh interest and loyalty.

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The First Business of the Church is to Get the People.—Exchange.

Bible School 9:30 to 10:50.

Preaching morning and evening.

If every member of the Central Baptist church would practice this, the influence of the Sunday School and of the church would undergo a wonderful increase.

HOW TO ENJOY SUNDAY.

(By one who tried it.)

"1. Stay at home Saturday night and get acquainted with your family. Retire a little earlier than usual.

"2. Get up early and help do the necessary work of the home. An honest division of labor helps oil the wheels of the household.

"3. If possible, make your plans to go to Sunday School. Stay for church. Religion and worship are necessary to a full-grown life.

"4. If you have a neighbor who doesn't go to church invite him to go with you.

"5. Don't expect your wife to rush home from church and get you an extra good Sunday dinner. Let the Sunday meals demand a minimum of labor for housekeepers.

"6. Keep some inspiring book on hand for Sunday reading. Write some letters to friends or to the boy or girl away from home.

"7. Ask some one who is not a Christian to confess Jesus as Saviour. How long have you been a Christian yourself without doing this?

"8. Get all you can out of the Sunday church service, either as a worker or a good listener and doer.

"9. Keep thanking God all day that you are well enough to work and good enough to keep out of jail.

10. Close the day with a song and a prayer after calling up the preacher

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Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,
J. H. BEST, J. P.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.
J. D. McCLAM.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.
H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.
JOHN P. RHODES.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

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20 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

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and telling him you plan to follow his advice when you go to work to-morrow."—Exchange.

D. L. LANDRESS.

DANGER OF FAMILIARITY.

Robert Hichens, in one of his books, tells the story of an artist who desired to paint a picture to be called "The Sea Urchin." I made a studies of the sea for that picture," the artist said. "I had indicated the wind by the shapes of the fling foam. Now I wanted my figure, but I could not find him. Yet I was in a sea village among seafolks." The children, he goes on to say, were browned by the sea, but they know the sea too well, they were so familiar with it that the wonder and the grandeur of it never moved them. So he went

to a London slum, and found a child who had never seen it. He took the child home, pictured the sea to him, and was rewarded by seeing its wonder and mystery awaken in the child's eyes. So familiarity is itself a danger. The people of Nazareth were the first to reject Christ. The Gospel story has had its most glorious triumphs in lands far distant from Palestine, and has glowed in eyes which have never rested upon Galilee. Those who most frequently hear the Gospel message are often most unaffected by it.—The Expositor.

THE TIME IS NOW.

It is a terrible thing to be wrecked in full sight of a harbor; it will be infinitely more terrible to be lost when in full view

of the cross and not far from heaven. My friend you may be saved and saved at once, if you will. Salvation is perfectly sure, if you seek it in the right time and the right way. The time is now, and the way is to turn from the sin of trusting yourself, and trust the Lord Jesus Christ and obey him. There is only one harbor, and your soul is not in it yet.—Dr. T. L. Cuyler.

We cannot get in touch with our friend across the town without first getting in touch with the central telephone office. So we cannot get in touch with God and man but through Christ. It is through the blood of His atonement that we get in touch with God, and it is through the blessing of His love that we are able to reach men.—Selected.

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

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 purifier 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 will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener 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, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

Adv.

THE HEART OF HISTORY.

It is the recognition that Jesus Christ, the King of kings, is among us in power—reigning over us—that lends dignity, and meaning, and importance, and perspective to moral life, and human history. He who writes and interprets the kingdom of Jesus on earth has written all there is to write of real importance in human history. There are other things, the rise and fall of kingdoms, the story of the hell of the war, the music of the poet's fancy, the rigors of the mighty mind struggling with the problems of the infinite, the hilarity of intoxication in pleasure's dance of death—these there are, but these cannot define the reason for the cosmos, and the strange career of races, and the end for which creation came. Human history is the story of the King who came to save His people, and the volume will be done when His kingdom has fully and finally come.—The Methodist Protestant.

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THE ARISTOCRACY OF CHRISTIANITY.

"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's."

This is one of those affirmations of Scripture that are fitted to hearten and encourage the people of God. It tells them of the superiority of their privileges, of the richness of their possessions, of the greatness of their inheritance in Christ Jesus. It assures them that they are, by way of eminence, the privileged class, that all the glitter and splendor of the mere earthly rank and position and possession looks tawdry and commonplace as compared with that which is theirs.

No doubt it seems fitted at the time to minister to our pride. But, if so, it is only because we overlook the thought embodied in the phrase, "and ye are Christ's." Pride, undue exaltation of self, cannot live in the presence of this thought. It tells us that we are not our own, that we belong to another, that rich and glorious as are our possessions, they would never have been ours if they had not been bestowed upon us. While, then, the Christian may well rejoice in his privileges, yet he can never forget that he is what he is by the grace of God. Thus he is saved from the temptation to look with a measure of contempt mingled with pity on the worldly who is content with his earthly baubles.

PERHAPS we shrink from applying this great affirmation to ourselves. It is merely a mock-modesty or a mock-humility, however, that restrains us. If we really belong to Christ, these things are really ours; and there is no good reason why we should not rejoice in the thought that our present privileges as well as in the thought of the still richer inheritance that awaits us. The apparent contrast between our present circumstances and the thought of this affirmation affords no reason for supposing that it does not apply to us. There was an even more marked contrast in the case of those Corinthian Christians to whom these words were first addressed. We are expressly told that the Church at Corinth did not consist of many wise after the flesh, of many mighty, of many noble. Most of them ranked very low in the social and political and financial scale—the majority of them were probably slaves. We may be sure, therefore, that if the inspired apostle were living to-day he would not hesitate to address to us words of similar import.

THE central thought of this affirmation we take to be this—all things minister to our good, the universe is for us and not against us. Whether we consider the church as represented by Paul and Apollos and Cephas, or whether we consider the forces and energies of the material world, or whether we consider death itself, the reputed king of terrors, or whether we turn our attention to life beyond, we find that all things minister to the safety and welfare of the people of God. Such is the conviction of this affirmation. It is a conviction fundamental to Christian experience. Take it out of our lives, and we would have no confidence, no assurance, concerning the future. Doubt, dread, uncertainty, would be our attitude as we face the unknown. Such an attitude does not become the Christian. He is a child of God. His future is assured. He may experience want, pain, suffering, death, but in his case these things prove to be but friends in disguise. He may

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shrink from these things, he may long to be delivered from them, but none the less he can say, "Our light affliction which is but for the moment worketh for us more and more an eternal weight of glory." This conviction has sustained the people of God of all ages. They have been brave, they have endured persecution, they have been faithful unto death, because they have been firmly convinced that the Sovereign God would prove faithful, and that in the long run it will be well with those who live according to His word.

UNQUESTIONABLY there is much in the lives of us all that is hard to reconcile with this cheerful conviction. Unquestionably, also, this conviction is with us a matter of faith. This is not to say, however, that we hold it simply because we want to, and so without, if not in the face of, evidence. That is not true of anything that is worthy of being spoken of as faith. It is a matter of faith in the sense that our direct knowledge is too limited, too fragmentary to enable us on the basis of that alone to affirm or deny, not in the sense that we have no positive warrant for holding it. Surely it cannot be said that we have no warrant for believing what the Bible, and more particularly what Jesus Christ, declares to be true. What is taught in such sources we may well believe, even though there be much in our present experience that is apparently irreconcilable with it.

THIS great affirmation must have meant much for the—in the eyes of the world, insignificant—band of Christians at Corinth. How it must have heightened their self-respect! How much it must have enlarged and ennobled their outlook upon life! Times have changed wonderfully since then, and yet we need the same faith that was theirs if we are to maintain our self-respect in these materialistic days, and if we are to face the future buoyant with the joy of the great hope that the things that are, are as nothing as compared with

the things that are to be. If life is to mean all to us that it ought to mean, we, too, must be able to affirm, "All things are ours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are ours; and we are Christ's and Christ is God's.—The Presbyterian.

JOY IN OUR WORK.

A girl who was away on vacation sent back to an office friend a post card on which she had written, "One more week of bliss, then fifty weeks of torment."

Her friend laughingly showed it to another girl, and the later mentioned it at home that night. Her father looked up quickly. "I wouldn't want that girl in my office," he said. Seeing the question in his daughter's face he added, "I shouldn't expect to receive good service from a girl who disliked her work to that extent. She may be a good worker and worth what she gets, but I want in a girl worker the spirit that glories in accomplishment."

To a good many girls work is an evil to be endured through fifty weeks of the year, vacation an all-too-short season of perfect happiness. But there is a better attitude. Work in store or office may be hard and tiresome, but if it is accepted in the right spirit it brings exercises that are development. After thirteen years of office work a woman said to a friend, "My business life has done wonders for me. It has taught me to rely on myself, to look forward and plan for the future, to meet people with ease, and to know the joy of one who conquers."—Exchange.

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STUBBORN COUGHS AND COLDS
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Union University

Will open the Seventy-first annual Session Tuesday, Sept. 11th, 1917. Registration and Classification of pupils will commence Saturday, Sept. 8th, and be resumed Monday the 10th. The formal opening will take place at 9 a. m. Tuesday, 11th.

Expenses

The school year is divided into three terms, both for the readjustment of classes and for the payment of fees.

The amounts designated below are due and payable at the beginning of their respective terms. Tuition is NOT charged for by the month, but by the year, the amount for the year being divided according to the terms for convenience.

ALL fees MUST be settled with the Bursar before a student will be enrolled in any class.

If a student cannot pay any or all of his fees when they are due, he should come prepared to make a note with sufficient security to make it bankable.

A small laboratory fee is charged each student who works in the laboratory to cover the cost of breakage and re-agents consumed.

Ministers of all denominations pay for their children one-half the regular fees in the College and Academy.

+*****

College Tuition	\$28.00	\$21.00	\$21.00
Academy Tuition	24.00	18.00	18.00
Ministerial Students	8.00	6.00	6.00
Piano (Advanced)	24.00	18.00	18.00
Piano (Primary)	21.00	15.00	15.00
Expression (Private Lessons)	21.00	15.00	15.00
Expression (In Classes)	10.00	7.00	7.00
Pipe Organ	24.00	18.00	18.00
Composition and Advanced Theory (Private Lessons)	12.00	9.00	9.00
Piano Rent—			
One hour per day	4.00	2.50	2.50
Each additional hour	2.50	1.75	1.75
Harmony (In Class)	6.00	4.50	4.50
Musical History	6.00	4.50	4.50
Voice	21.00	15.00	15.00
Graduation Fees—			
College Department	10.00		
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Boarding is on the co-operative plan. There are several clubs of self-helpers. These two plans secure the two things desired—what one wants at the minimum cost. The most of the rooms in Adams Hall and in Lovelace Hall are already engaged.

G. M. SAVAGE, President.

Jackson, Tennessee, August 27, 1917.