

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 84

NASHVILLE, TENNESSEE, SEPTEMBER 13, 1917

New Series Vol. 28, No. 4

## FORSAKING GOD AND HIS CHURCH FOR A GUESS

VICTOR I. MASTERS, *Superintendent of Publicity.*

Evolutionists, and the "advanced" philosophical and theological thinkers who take evolution as their point of departure, have assured us that men of fair intelligence, though their lives have not been given to chasing the elusive "missing link" to its lair, can really understand what it is these devotees of science are saying.

It is true that to win their applause the laymen must be tractible. It would seem that he must not ask troublesome questions or dispute the conclusions of his teachers, lest inquisitiveness be counted against him as stupidity or an undue pride of opinion. Still, the jury of public opinion must decide the case which the evolutionists have submitted. The alternative is to make these gentlemen, who would limit or even do away with God, very gods themselves, panoplied in infallibility.

Evolution teaches that the material universe has evolved itself out of an original of "Fire-mist" or protoplasm, which somehow got to whirling around and in so doing both throw off parts of itself into space and at the same time began to make some progress of its very own in a long, long process of development. In this process, which evolution says went on through staggering cycles of time (how long it was they do not agree among themselves, some making it a hundred times longer than others), there gradually emerged lower forms of life and then the higher. At last man was evolved out of a lower animal—an "anthropological ape", most of the evolutionists say. Though none of the evolutionists were there to observe how it happened, some of them tell with great exactitude just what took place.

For instance, Prof. Edward Clodd, an authoritative evolutionist, is quoted as saying in his book "The Making of a Man": "While some (of the brutes were going to evolve into men) for a while remained arboreal in their habits, never moving easily on the ground, although making some approach to upright motion, as seen in the shambling gait of the manlike apes, others developed a way of walking on their hind legs, which entirely set free the fore limbs as organs of handling and throwing. Whatever were the conditions which permitted this, the advantage which it gives is obvious. It was the making of a man".

In other words, when an "arboreal ape" got to where he could walk on his hind legs and by habit did so and to where he could throw a stone, he became a man. It was all very simple.

And this guess, this fabrication, is the great capstone of the structure of evolution! Beginning with protoplasm or "nebulous mass" awhirl, the origin of which or the whirl of which no evolutionists undertake to explain, evolution builds up a theory, which it confesses it has never been able to prove, and finds its climax in a fiction to the effect that a tree-dwelling ape stayed down out of a tree till he learned to prefer the ground and hind-leg walking, and to throw stones, and, behold, "It was the making of a man".

I find that I am with facetious words railing on the sacred things of evolution! Gol help us! Is this the best which human learning without God can do? Can it do no better than lead men into a quagmire of empty guesses, and then assiduously to cultivate a condescending contempt for men of real blood and muscle and heart and brain, who may be able to see only danger and nonsense in these high-sounding theories which exalt blind force into a god that takes God down from His throne and dispossesses Christ from His Saviourhood and robs the heart of man of a purifying and holy faith.

Compare Prof. Clodd's story of how man was made with that of Genesis. It is like coming out of the destroying atmosphere of German asphyxiating

## \$46,610.50 Our State Mission Expenditure

46	
45	
44	
43	
42	
41	
40	
39	
38	
37	
36	
35	
34	
33	
32	
31	
30	
29	
28	
27	
26	
25	
24	
23	
22	
21	
20	
19	
18	
17	
16	
15	
14	
13	\$13,888.78
12	
11	
10	
9	
8	
7	
6	
5	
4	
3	
2	
1	

## IT SPEAKS FOR ITSELF.

The ladder will bring its message each week from now to the close of the season. Here is its message for this week:

This ladder is 46 1-2 rungs high and we have climbed less than one-third of the way up.

Will you help climb?

Every *general denominational* man in the State, every *pastor* and every *layman* who loves the kingdom interests will give State Missions right-of-way for September and October.

Every other cause has had a clear field for its period. State Missions must now have the field.

J. W. GILLON, Cor. Sec.

gas bombs, to the sweet breezes that fan and face when one stands on the summit of some noble mountain top.

"And God said, Let us make man in our image, after our likeness.... And God created man in His own image, in the image of God created He him.... And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul".

It is only fair to say that not all evolutionists are Atheists or agnostic. There are "theistic" evolutionists. These allow that about the time the ape got well practiced in stone-throwing and permanently addicted to hind-leg walking, God's hand was soon in a process which resulted in that ape getting a human soul. This soul, according to theistic evolutionists, came to an animal which millions of years before was present potentially in the mass of primordial protoplasm (origin known to the evolutionist) that got to whirling around (cause of the whirling unknown) and which by "natural selection" (now discarded by most of the evolutionists themselves) at last came to a state of development where God did for it what the Bible says He did at once by an act of creation.

It was this creature, according to the theistic evolutionist, who became the Adam of the Bible. Out and out atheistic or agnostic evolution, perhaps, has fewer difficulties to face, fewer "blind pockets" to get lost in than this compromise doctrine. Theistic evolution refuses to accept the simple Bible story of creation, and at the same time declines to follow to their consistent conclusion the unproven theories of straight evolution.

I have said that evolutionists themselves acknowledge that their theories are unproven. They do, however, claim that they possess a working hypothesis for the time being, which will some time give place to knowledge. Meanwhile, they are often more intolerant and prejudiced against a voice from the jury-public, to whose "untutored" faith the evolution guess appears absurd and outrageous, than the most bigoted theologian who ever sought to drive the world to accept this formulae.

Let us look at some confessions of evolutionists that they have only a theory about creation to offer us instead of the word of God. Prof. Alexander Patterson, of Chicago, whose work "The Other Side of Evolution", will prove an invaluable campaign document for those who must meet the evolution theories, quotes the admissions of a number of evolutionists of the highest standing to this effect.

Among them are the following:

Huxley said (Lay Sermons, page 295), "So long as the evidence at present adduced falls short of supporting the affirmative, the doctrines of evolution must remain among the hypothesis".

Dr. J. A. Zahn (Popular Science Monthly): "The theory of evolution is not yet proved by any demonstrative evidence".

Tyndall (Fragments of Science): "Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data."

(Continued on page 9)

## THE BATTLE SONG OF TRUTH.

What though the day be lost, and every  
warrior slain!  
A million years are His to win the field  
again.  
The triumph is to God, however long the  
strife;  
For sin and death must yield to Him,  
the Lord of life.

The planets are in league against the  
hosts of night;  
The sun itself goes forth to battle for  
the right.  
The ages fight for God! Shall we the  
conquest yield?  
Arise, ye sons of Truth, and sweep  
the hostile field!

—Thomas Curtis Clark.

## THE PEOPLE A FACTOR IN THE PROBLEM.

By W. A. Granger, D.D.

"Much every way" is a curious combination of words used by the apostle Paul. They fitly describe many of the men in our pulpits. They are "much" physically, intellectually, socially and spiritually; and yet no man is enough, in any one or all of these ways, to do the great work to which he has been called, without the co-operation of his people. I have seen men conspicuously successful in one section of the country, called on their record to another where they barely escaped failure. The same man, the same consecration, the same message and the same spirit. How can his success be accounted for in one place while he failed in the other? Only on the ground that he had the cordial support of his people in one place, and was left to stand alone in the other; and no man is big enough to stand alone. If a man is to stand and permanently succeed, his people must be a factor in the problem. Success or failure is theirs as well as his. Let me note some of the ways in which they can help him.

## 1. By Their Presence in the Services.

The thoughtful pastor prepares his sermons with the needs of the people in his mind, "giving each his portion in due season." When in the seclusion of his study, he has carefully prepared a sermon, adapted to help his people in the circumstances under which they are struggling to live uprightly, and comes to his pulpit on Sunday, there is nothing that so inspires and helps him in his utterance as to look into the faces of the very persons he had in mind when making it; and there is nothing that so handicaps and takes the heart out of him as to find their places vacant.

Richard S. Storrs began his great career in Brookline, Mass., a suburb of Boston, in a building erected for the future. When he went into his pulpit, on a Sunday morning, to speak to about one hundred persons in a house built to seat twelve hundred, it was rather "a woody prospect." "Young gentlemen," he said speaking of it, "there is no inspiration in the backs of pews." At the end of my first pastorate, in Long Island City, I stated, in my farewell address, that I had been a factor in 2,500 or 3,000 services in the ten years and four months of my ministry there. A Deacon came up, at the close of the meeting, and informed me that he had missed but two of them. Think of it! He had heard nearly every word that had fallen from my lips in all those years, and was still living to tell of it. That man knew how to help his pastor by his presence. A little later, a woman came to remind me that I had not preached her sermon. Early in my pastorate, she

had requested me to speak, sometime, on the Transfiguration. Two or three times I had spoken on that event, but she had not been there to hear me. She did not know how to help her pastor. Men and women, in the churches, you can hardly realize how helpful you can be to your pastor by your presence in the Sanctuary.

2. You Can Help Him by Your Practice.  
The Life You Live.

I went to speak at a Young People's Convention in a great barn-like country church. There early, I inquired of the sexton about the lighting of the place. When the time came, he pulled down a chandelier that held six small oil lamps. I doubted whether he could light the room with them, but he insisted that I wait and see, and when he lit the lamps and they were drawn back into place, a combination of reflectors was so arranged in the ceiling as to flood every corner of the large room with light. What those reflectors were, back of the little lamps the lives of the people are back of the man in the pulpit. He may be only an ordinary, tallow-candle type of man; but if they illustrate and enforce his teachings in every-day life, they reduplicate and intensify his influence, flash the light into the remotest corners of the community.

We live in an age of illustrated papers, when men are impressed by what they see, as well as by that they read and hear. In the last years of his life, Dr. Storrs wrote a great book on "The Divine origin of Christianity Judged by its Historical Effects," a high priced book of nearly a thousand pages. The average man could not afford to buy it, and would not have time to read it, if he could; but the open book of our every day life all men read, and they judge our religion accordingly. After all, the unanswerable argument for Christianity is not a syllogism, or a book, but a consistent, consecrated life.

A man, with the critical faculty alert, stopped before the windows of a taxidermist shop on Broadway, and began to criticize the quality of the work done there, by insisting that the owl on a perch in the foreground was not true to nature, for an owl rarely stands on both feet, usually on one, while resting or warming the other; nor was the eye natural. Just then the old owl picked up one foot and winked his eye, and the man had business down the street. What do I mean? I mean the manifestation of life on the part of that owl lifted him absolutely out of the realm of criticism on the part of that man. So I repeat, the unanswerable argument for our religion is not a book, but a symmetrical, consistent Christian life. There is no way in which you can so help the pastor and the cause he stands for as by living such a life. Success or failure, for him and for the church, will depend largely on the life you are living.

## 3. You Can Help Him By Your Praise.

Not flattery; God forbid; for no true man wants that; but the appreciative word he needs, and often longs for. When Mr. Beecher came down out of the Chapel pulpit of the Yale Divinity School, after giving his Lectures on Preaching, Dr. Bacon inquired if, after some of his great efforts, the Devil did not tell him he had done a big thing? "No," said Mr. Beecher, "he sends you to do it." Only another way of saying that the voice of the flatterer may be the voice of the adversary; and I say no true man wants that; but if in his ministration he has enabled you to stand against temptation, girded you to carry life's burden triumphantly, or spoken comfort in the hour of sorrow, do not fail to let him know it. When in the

pastorate, I used to tell my people, if they had any flowers for me to bring them now, not keep them for my casket or my grave, for flowers on the caskets and graves of the dead never atone for neglect of the living. Many a pastor would have been spared the experience of Elijah under the Juniper tree, if his people had only spoken what they felt in their hearts and had let him know what his ministry had meant to them in the trying hours of life.

"It isn't the thing you do, Dear,  
It's the thing you leave undone  
That gives you a bit of heart ache  
At the setting of the sun.

The tender word forgotten;

The letter you did not write;  
The flowers you did not send, Dear,  
Are your haunting ghosts at night?"

## 4. You Can Help Him By Your Patience.

In my travels among the churches over the State, I hear petty complaints from full-grown persons, because they have been shut in for a week and the pastor has not called. Has the physician called? Certainly, they phoned him. Why did they not "phone" the pastor, or send him a postal? "He ought to know!" Unreasonable and unwarrantable assumption! I know most of our pastors in this State, and am confident that the average man among them will go at any hour of day or night, if he knows his services are needed, in his own flock or elsewhere. Bear in mind that your pastor is not an angel, or ought not to be, to more than one person; but just a man. I don't want an angel for my pastor, for angels know nothing of my human needs; but I want a man of like passions with myself. Being a man, the pastor may have moods, like the rest of us, and there may be days when he does not feel like calling unless he is especially needed. I used to wake up, some mornings, feeling that I wanted to put a full day in my study with my books, and hardly went out of the door unless called out. Other days, I felt like doing pastoral work and gave the whole day to it, calling on thirty or forty families; so if the pastor does not call today he may come tomorrow. If you need him, command him and he'll come; but do not be impatient.

5. You Can Help Him By Promptly  
Meeting Your Financial Obligations  
To Him.

The most courageous man in the community ought to be the man in your pulpit; and yet many such men are handicapped in their attitude and in their utterance, because they cannot meet their obligations to local business men in their pews. The failure of their people to keep their pledge to them embarrasses them in their ministry. The churches call men on salaries wholly inadequate to their needs, and then fail to make any provision for the payment of the same. If anybody has to borrow money, it should be the trustees, not the pastor. Certainly his place in the community should not be jeopardized because of their shortcomings. In many instances the situation would be saved by a better financial system.

## 6. Help Him By Your Prayers.

If you have been lax in your attendance, careless in your life and unappreciative of his efforts in your behalf, it will not mean much to him to be told of your prayers for him; for he is not liable to regard such prayers as "effete." But if you have tried to be helpful in the ways I have indicated, it will be peculiarly comforting to him to be assured of your prayer. I heard John Hall say, in his last days, that nothing meant so much to him at the end of the Sabbath as the consciousness that every mother in his great church, on putting

her little children to bed, taught them to pray for Dr. Hall. Pray for your pastor, and teach your children to pray for him. I do not wish to emphasize the earlier points in this article in such a way as to oppress the invalid, or the way poor, but such persons will heartily endorse all I have said along those lines. What I am insisting upon is the most hearty co-operation of the people with their pastor in every possible way; then their prayers will mean something to him. I am more anxious than I can tell that every member should add to, not take from the influence of his church.

When James G. Blaine, and Grover Cleveland were nominated for the presidency, an illustrated New York Weekly came out with a double page cartoon. On one page was a gigantic elephant, "the G. O. P." carrying the "Plumed Knight", and underneath these words: "The Party carries him." It had to carry him, and from first to last it was a campaign of explanation ending in defeat. On the other page was Grover Cleveland, a stalwart man, carrying a donkey, the Democratic Party, on his back, with these words underneath: "He carries the Party." He did, and carried it to victory. The rank and file of our church members are in one or the other of these positions, either where the church carries them, and has to explain and apologize for them, or where they carry the church in their thought, their effort, their prayer and their beneficence. Reader in which position are you? It is a frank but fair question, and I trust that at the bar of your own conscience at least a straight answer will be given.

Finally,

## The Presence and Power of the Holy Spirit Is Essential.

After more than forty years in the ministry, I am convinced there is no real abiding prosperity in any field, where "the heart," the whole man, intellect, affections and will, are not under the dominion of the Spirit of God. In one of the galleries of Europe I saw the picture of a man in a cell, the victim of religious persecution. Through a window opposite the door a ray of light came and passed across the back wall of the cell. With a rude instrument he had carved on that wall the image of Christ. He could work only when the sun shone. Brethren, we shall carve the image of Christ in the lives of our fellow men only as we live and work in the sun, an atmosphere vitalized by the spirit of Jesus Christ.—Journal and Messenger.

Mt. Vernon, N. Y.

## ADVERTISING DENOMINATIONAL INSTITUTIONS IN DENOMINATIONAL PAPERS.

Denominational leaders are being convinced by experiment that it pays to carry display advertising of denominational institutes in denominational papers. It has been tried out in the North, and here is what Dr. Chas. L. White, of the Home Mission Society, says:

"It is my conviction based on the experiences of service as Executive Secretary of the Committee of Twelve in the successful efforts to raise over \$280,000 to cover the combined debts of three societies and expenses of the campaign, that the most effective method for securing money was by advertisements that appeared in our denominational papers. The stream of gifts always rose immediately after an appearance of our statement in these jour-

nals. Personal and circular letters accomplished much, but the advertisements in our religious weeklies produced wonderful effects. One of the surest ways to raise our missionary budget and to raise our giving in the near and long future is to devise some method for enlarging the subscription lists of our papers and increasing the number who are inspired by the weekly messages of our religious press. The person who will discover a way to double the subscription list of these papers will be a benefactor of the denomination."

In some of the Southern States denominational leaders are also making the experiment. It has been found to be a paying investment in Virginia and in some other States. The leaders, however, hesitate to spend money for display advertising in the denominational paper for fear of criticism. We do not hesitate to say that the money spent in publicity by means of circular letters, tracts, and in salaries and traveling expenses of enlisted men would yield larger returns if it were expended for display advertising in denominational papers. Certainly it would pay to divide such expenditures. These States in which money is being expended for display advertising in denominational papers are making more rapid progress than those States in which nothing is being spent for advertising.

In the State of South Carolina the denominational schools are spending ten times more money for display advertising in the State denominational paper than is being spent in Georgia, and her schools are flourishing ten-fold more than our schools in Georgia. In fact, the Baptist schools of South Carolina spend more money for advertising in the Christian Index than the Baptist schools of Georgia spend. It must be admitted that the Locust Grove Institute is easily the best Baptist high school in Georgia, without any reflection on the others. It has spent more money for advertising space in the Christian Index year by year for twenty years than all the other high schools combined. It has spent more for display advertising than either the Mercer University or Bessie Tift College. In twenty years it has spent more than both of them put together. As a result, it has cost it less to fill its halls with pupils than it cost Mercer or Bessie Tift College. It is an expensive proposition to send men over the State for pupils. Advertising prepares the way for their work, and it secures many students from unexpected quarters.

Of course, we do not mean to criticize the management of our schools and other denominational institutions, nor are we writing from the selfish standpoint of a publisher but rather in the interest of our Baptist institutions. We are not calling on the management of our institutions to make virgin experiments. These experiments have been made in other States, and they have been a success. The Georgia Baptist Hospital had empty beds only a few years ago. The manager advertised in the Index in a large way for a whole year. The result was that the Hospital was soon filled. Additional space has been secured, and it is also filled, and patients seeking admission are being turned away almost daily. It does not need to advertise now, except for funds for enlargement.

Trying to run our institutions without advertising is like trying to grow a crop without planting seed. Seed corn and seed wheat and other kinds of seed

cost money, but if a crop is expected we must put the money in seed. We have been trying to run our institutions without publicity, and as a result we have made a comparative failure. We need to go at our denominational work on a larger and more intensive scale, and publicity is one of the best means of giving prominence to our work of laying it on the hearts of the people. It costs lots of money to send out five thousand circular letters or that many tracts. It would cost vastly less to send out as much material to more than ten thousand homes through the columns of The Christian Index.—Christian Index.

#### FOOD CONSERVATION.

##### DO YOU KNOW

- That the deciding factor in the war now is food for ourselves and our allies? They need 220,000,000 bushels of wheat. If we live as we ordinarily do we can send them \$8,000,000 bushels. If we exercise care, we can add 135,000,000 bushels to that and save the day.
- That the supreme need of the hungry world is to be met, not by a reduction of needed food quantity, but by a substitution of less used though equally valuable food materials.
- That food saving in Europe is now proceeding by order of relentless authority, accompanied by much hardship. In our democracy it can be accomplished only through the willing co-operation of self-denying people anxious to feed nations now suffering the pangs of hunger.
- That there are at least 20,000,000 kitchens in the United States, with 20,000,000 dining rooms, and that the avoidance of all waste in these kitchens and wise feeding at all these tables is as vital to victory as are ingenuity and vigilance in our munition factors.
- It is estimated that the total consumption of flour in the United States, divided by the number of people in the United States, would give an average of four and one-fourth pounds of flour per individual per week. If out of this there could be saved one-fourth of that amount then there would be set free over 125,000,000 bushels of wheat for our allies to mix into their already cheapened bread basis.

This amount of wheat represents 27,857,143 barrels of flour, or if we put it in terms of sacks of flour, it would be 111,428,572, each of which holds forty-eight pounds of flour.

If we think of it in terms of bread it means that each pound of flour thus set free would produce one large loaf of bread, weighing 20 ounces which would represent at least twenty-one slices of bread.

Each one of us should find out how much wheat flour we use in our family per week, then plan to use one-fourth less, not by cutting down the bread supply, but by maintaining the bread supply through the use of one-fourth more of oatmeal, corn meal, rye or barley in the breads used. In this way 5,460,000 large loaves of bread a year may be saved.

6. That we use for all purposes 120 pounds of fats per capita per year when 50 to 60 pounds answers all bodily needs and that a saving of one-third of an ounce of butter and other fats per day will mean 395,000 tons per year for our allies now suffering a fat famine.

7. That an ounce of sugar saved

each day for one year will add 1,185,000 tons to our diminishing sugar supply. There is a world's shortage in sugar.

8. That there is a meat shortage in the world. There are 7,000,000 fewer beef cattle in this country than there were in 1890 and 38,000,000 more people. If everyone will save an ounce of meat daily we will have in one year an additional supply equaling 4,400,000 more cattle, each dressed animal weighing 500 lbs. REMEMBER! A RELENTLESS PROGRAM OF FOOD CONSERVATION VITALIZED AND SUSTAINED BY MOTIVES THAT ARE BOTH RELIGIOUS AND HUMANITARIAN WILL BRING TO EVERY CHURCH PARTICIPATING DEFINITE ENRICHING SPIRITUAL RESULTS.

#### FROM LAIYANG, CHINA.

I would like to tell our friends at home about a very interesting meeting we have just had with our Laiyang workers. The program had been previously arranged and included five days.

All the workers were here except four teachers, and three of them are not Laiyang County men and were home for vacation. The fourteen evangelists, six Bible women, and ten teachers all arrived Tuesday. Also a few book sellers and students, in all about forty. They came from seven to thirty miles, from all directions in our Laiyang field.

The first half day was spent in hearing reports from the different workers and committees, and planning the work for the next two months, and then the following subjects were discussed: "The importance of more general reading on the part of our leaders." The discussion was led by two of the evangelists. I had prepared several papers and magazines for them to investigate during the meetings, but succeeded in getting them to subscribe for only two, and that by clubbing together. Most of them seem anxious to read, but they are so very poor. It's a real struggle for most of them to provide the bare necessities of life. If some one would send me a hundred dollars to provide these workers with some good papers and magazines, and start a circulating library to be owned by the Laiyang Baptist Association, and a little later somebody else send another hundred dollars to add to it, it would be money well invested.

The next subject, "Our opportunities with teachers and pupils in Government schools." The leading thought was that if we have well conducted church schools, with clean strong teachers who will cultivate the friendship of the teachers in the Government schools, a good soil will be found for the seed of truth. Some of our evangelists are taking advantage of the present cordial relationship and entering many of the Government schools and preaching to the students. Next the "What and How of the equipment of our churches and schools" was discussed. The leaders had a carefully prepared list of the necessary equipment; but the How part was not so easy, as the case with most subjects. "Daily devotions and systematic Bible study in Christian homes." It is true that this is lacking in most of the Christian homes. They see its importance, and the subject was heartily discussed.

The other subjects were all more or less enthusiastically discussed.—The agitation against smoking, wine drink and for good roads;" "The importance of clean lives and vigorous personal

work of ALL Christians;" "Appearances of our bodies, homes, churches, and schools;" "Our leaders as torch bearers for Church and State;" "Girls schools as a Christianizing agency among the women," was well discussed by two of the lady teachers; "What necessary changes in the conduct of our Laiyang work." The Chinese are very fond of debating, and with a good deal of zest they argued the following subjects: (a) "Resolved, that the education of men is more important than the education of women," with negative easily winning. (b) "Resolved, that the education received at home is more important than that received at school." The writer had two periods a day teaching the Epistle of James. The presence and part taken by the young teachers added much to the meetings; something new here.

This was the best meeting of the kind since we have been in Laiyang. We plan to have two such meetings each year.

Sincerely,  
T. O. HEARN.

July 24, 1917.

#### FOURTEEN MISTAKES OF LIFE.

An English paper (name unknown) has given what are called "the fourteen mistakes of life," as follows:

- To set up your own standard of right and wrong, and judge people accordingly.
- To measure the enjoyment of others by your own.
- To expect uniformity of opinion in this world.
- To look for judgment and experience in youth.
- To endeavor to mold all dispositions alike.
- To look for perfection in our own actions.
- To worry ourselves and others with what cannot be remedied.
- To refuse to yield in immaterial matters.
- To refuse to alleviate, so far as lies in our power, all that which needs alleviation.
- To refuse to make allowances for the infirmities of others.
- To consider everything impossible that we cannot perform.
- To believe only what our own finite minds can grasp.
- To expect to be able to understand everything.
- To live for time alone, when any moment may launch us into eternity.

#### THROBS.

By William Hamilton Nelson.

Most men have no sorrows that a square meal cannot heal.

He's a fake philosopher who won't revise his own judgment.

The first rule for a long healthy life is: Mind your own business.

There's a remedy for almost everything except the meddlers' itch.

When plants go to seed, they dry up; when people go to seed, they break out and sprout.

The world is full of folk who have to say their prayers.

The trouble with the world is that so many people in it imagine that they are really smarter than they are.

Many a father on seeing his sporty son home from college can say with Aaron: "I threw my gold in the fire, and there came forth this calf."

# Along the Firing Line

**OUR AIM—\$2,500 IN SEPTEMBER.**

**RECEIPTS TO SEPTEMBER 11, \$412.91**

We have made a good beginning, but we must do much better for the remaining 19 days, if we are to reach our goal. And, of course, we will. Failure is simply not in our vocabulary.

**OUR IMMEDIATE TASK—\$559.00 BY SATURDAY, SEPTEMBER 15.**

On next Saturday a bill for print paper for \$559.00 will be due and must be met. Practically all of this amount must be raised during the next four days. This is no small undertaking, but we have done bigger things in the past and we are confident of success at this time. All we need to do is to tell you what we need, and it will be forthcoming. We want, however, to call your attention to the shortness of the time. Let us hear from you by Saturday, September 15th. **SEND US A NEW SUBSCRIBER.**

#### THE BIGGEST AND BEST BUSINESS IN THE WORLD.

You have been taking the Baptist and Reflector and you have found it helpful to you in your Christian life. We wonder if it has ever occurred to you, when reading the paper from week to week, that the Baptist and Reflector would be a blessing to some friend less favored in this world's goods than you. There are many poor Baptist preachers in Tennessee who are not financially able to take the paper, but who love to read it and to whom it would be of real value in their work. Almost every day we have letters from some one of these brethren, telling us how much the paper means to them, but that they are unable to take it longer. We have what we call the "Old Ministers' Fund," on account of which we send the paper to Baptist preachers who may not be able to pay for it. For every dollar we receive on this fund we send the Baptist and Reflector for one year to some Baptist preacher. This fund is almost exhausted and we should appreciate a contribution to it. We know of no better way to spend a dollar. The biggest and best business in the world is helping others. Help somebody today! Send us a new subscriber.

#### THE PASTOR'S TIRELESS ASSISTANT.

The Baptist and Reflector is the pastor's best assistant. No other agency carries such a great force for all of our denominational interests. However, the paper cannot assist you unless it goes into the homes of your people. Tell your members about our offer of the Home and Foreign Fields free to new subscribers to the Baptist and Reflector at \$2.00. They will appreciate your kindness. **SEND US A NEW SUBSCRIBER!** Read our Honor Roll below and see if YOUR name is written there.

#### HONOR ROLL FOR WEEK ENDING SEPTEMBER 11.

P. C. Bettis, Talbott.....	1
Rev. T. N. Compton, Lebanon .....	1
J. I. Forrestt, Niota .....	1
Rev. R. D. Cecil, Cleveland .....	3
Dr. R. W. Weaver, Nashville .....	1
W. D. Hudgins, Estill Springs .....	1
Mrs. M. Hitt, Goodlettsville .....	1
Mrs. R. B. Cate, Athens .....	1
John M. Stout, Doeville .....	2
Geo. W. Bonner, Decherd .....	1
E. E. Hazlewood, Hampton .....	1
 Total for week .....	14
Previously reported .....	31
 Total to date .....	45

#### REMEMBER OUR OFFER.

Baptist and Reflector and Home and Foreign Fields to new subscribers .....	\$2.00
Baptist and Reflector and Home and Foreign Fields to old subscribers .....	2.25

**SEND US A NEW SUBSCRIBER.**

## 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.

Grace—Pastor W. Rufus Beckett spoke on "Keeping the Sabbath," and "The Christian Sabbath." One by letter. 186 in S. S.

Goodwill Chapel—C. A. McIlroy spoke on "Paradise." The series of meetings closed. Two professions previously reported.

Eastland—G. L. Dobbins spoke at both hours.

First—Pastor Allen Fort spoke on "A Preacher's Moth-in-Law," and "Young Man, Arise." 255 in S. S. B. Y. P. U. Rally. Nine additions.

Immanuel—Dr. P. E. Burroughs spoke at the morning hour. Union service of West End churches at night. 162 in S. S. Dr. Wm. Vines of Charlotte, N. C., has been called to the pastorate.

Park Ave.—Pastor I. N. Strother spoke on "A Revival," and "Time to Seek the Lord." 153 in S. S. Good meeting at the Orphanage in afternoon.

Grandview—Pastor J. F. Savell spoke to excellent congregations during the week. Four were converted and received for baptism. One by letter. Carl Cambon is doing excellent singing. Rev. T. F. Hendon of Jacksonville, Fla., joined the pastor and preached two soul-stirring sermons Sunday. Bro. Hendon will be with us to the close of the meeting. Good S. S., and splendid services.

Lockeland—Pastor W. R. Hill spoke on "The Love of God for the Lost," and "Called Christians." Four for baptism, and one by letter. Meeting at nights during week. Eleven additions during week. 176 in S. S.

Third—Pastor Creasman spoke at night on "Peace." The morning hour was spent in open discussion and the church enthusiastically and unanimously adopted a resolution disapproving the circulation of Sunday newspapers. 147 in S. S.

Judson Memorial—Pastor C. F. Clark spoke on "The Love of Christ for His People," and "The Cry of the Perishing." 101 in S. S. Good Union.

Edgefield—Pastor Lunsford spoke on "The Effect of Gospel Preaching," and "The Woman of No Consequence." Four baptized.

Centennial—Pastor J. Henry DeLaney spoke on "The Fatherhood of God," and "The Advent of Christ." Good S. S. and Union.

Shelby Ave.—Pastor J. N. Poe spoke in the morning, and Bro. Gupton at night.

### CHATTANOOGA.

Chamberlain Ave.—Pastor G. T. King spoke on "An Inefficient Religion," and "The Trees of the Bible."

Central—Pastor E. L. Grace spoke on "A Great Teacher and a Greater Pupil," and "An Israelite Grinding Corn for the Philistines." 194 in S. S.

East Chattanooga—Pastor J. N. Bull spoke on "Justification," and "Is Love Purely Sentimental?" 129 in S. S.

Georgetown—Our meeting is still in progress. Rev. Claude E. Sprague is doing a great work. The meeting will continue for another week.

So. Elmo—Pastor Oscar D. Fleming spoke on "John the Loyal," and "He Made It Again." 134 in S. S.

Highland Park—Pastor Keese spoke at both hours. Excellent spirit. Launched campaign to finish paying off debt during October. Planning Rally Day for Sept. 30. Enjoying having Bro. V. B. Filson with us.

Tabernacle—J. B. Phillips spoke on "The Christian's Higher Rights," and "Lesson of Preparedness from the Present War." 282 in S. S. 16 additions since last report.

Woodland Park—Pastor McClure spoke on "The Wise Conduct of Life," and "The Unspeakable Joy of the Christian Life." Four by letter. Very good day.

North Chattanooga—Pastor D. E. Blalock spoke on "The Christian Race" and "The Sheep That Went Astray". 112 in Sunday School. Good Unions. Fine day.

### KNOXVILLE.

First—Pastor Len G. Broughton spoke on "Mental Imprisonment," and "The Great Falling Away, or The Lost Power of the Church." 390 in S. S. Packed house. Great day.

Burlington—Pastor Herschel Ponder spoke in the morning on "The Forward Attitude." Rev. R. E. Humphreys spoke at night. 135 in S. S.

Gallaher View—Pastor R. E. Humphreys spoke on "The Dual Nature of Man." Rev. Herschel Ponder spoke at night.

Oakwood—Pastor Wm. D. Hutton. Dr. J. Pike Powers spoke at both hours. 193 in S. S. Good day.

Lenoir City—Pastor R. E. Corum spoke on "Love, the Most Excellent Gift," and "Accountability to God." 189 in S. S. One baptized. Two by letter.

Bell Ave.—Pastor U. S. Thomas. Dr. Rufus W. Weaver spoke on "Christian Education." Pastor spoke at night on "The Carpenter's Son." Good S. S.

Sweetwater—Pastor J. H. Sharp spoke on "Think On These Things," and "At Ease in Zion." 211 in S. S. Nine by letter.

Strawberry Plains—Preaching in the afternoon by Rev. C. P. Jones on "The Three Great Lights." Baptist church organized at night.

Lyon's Creek—Pastor C. A. Johnson spoke on "Love vs. Jealousy." 54 in S. S.

Fountain City—Pastor A. F. Mahan spoke on "Praying Amiss." Bro. F. M. Dowell spoke at night on "Success and Failure in God's Work." 174 in S. S. One for baptism, two by letter since last report.

Euclid Ave.—W. M. Griffitt, pastor. J. Frank West spoke on "Why I Am Going to Heaven," and "Heaven." 201 in S. S. One by letter. Pastor away in a meeting.

Calvary—Pastor S. C. Grigsby spoke on "The Chief Shepherd," and "The Heavenly Guide." 83 in S. S. Sad day on account of death in our community.

Christianburg—Pastor C. A. Johnson spoke on "Lord's Supper," and "An Extreme Case of Love." 88 in S. S. One by letter. Rain.

Mountain View—Pastor W. C. McNeely spoke on "Spirit Filled," and "Faith." 186 in S. S.

Alder Branch—Pastor W. A. Masterson spoke on "The New Creature." B. Y. P.

U. service in evening. Good S. S. The church calls pastor for twice a month.

South Knoxville—M. E. Miller, pastor. Two laymen spoke. Pastor spoke at night on "Feed My Sheep."

Stoont Valley—Pastor E. F. Ammons spoke on "The Commonplace Life Glorified," and "Paul the Debtor." One by letter.

Powell—Pastor J. R. Evans spoke on "Signs of the Lord's Presence Among His People," and Heb. 7:25. Excellent Union and prayer service.

Deaderick Ave.—J. H. Snow, supply. Morning subject, "Using the Keys of the Kingdom of Heaven." Chas. D. Fine of Dallas, Texas, spoke at night on "Stewardship." 434 in S. S.

Lonsdale—Pastor J. C. Shipe spoke on "Something for Us to Do," and "A City's Sins." 210 in S. S.

Fountain City—Pastor E. A. Cates spoke on "Rejoicing in Israel," and "Seeking the Lost Until Found." 123 in S. S. Four by letter.

Island Home—Pastor J. L. Dance spoke on "Heaven Seeking Earthly Treasure," and "How to Get an Education." 309 in S. S.

Gillespie Ave.—Pastor D. N. Livingston spoke on "Sins of Self-righteousness," and "Man's Need of a Hiding Place." 155 in S. S. One by letter.

Broadway—Pastor Lloyd T. Wilson spoke on "The Salvation of the Church," and "A Fallen Apostle." 387 in S. S. Two by letter.

### MEMPHIS.

Big Creek—Rev. B. W. Brown, pastor. Just closed a five-days' revival. Pastor was assisted by Rev. T. N. Hale of Memphis. Great crowds attended.

Temple—Pastor J. Carl McCoy spoke on "Fishers of Men," and "Be Sure Your Sin Will Find You Out." 177 in S. S. Fine Union. Closed meeting with Yale, five additions. Plans being made for a building right away.

Union Ave.—Pastor W. R. Farrow spoke at both hours to good congregations. Pastor has been away for eight weeks in evangelistic work. Had fine meetings everywhere.

Florida St.—Rev. Chas. Lovejoy spoke to good congregations. One profession. Good S. S.

Boulevard—Pastor P. N. Hale spoke on "God," and at night Rev. L. E. Brown preached. 176 in S. S. Pastor preached at Home for Incurables in afternoon.

Bellevue—Pastor R. M. Inlow spoke to great crowds. Six by letter and two baptized. Splendid Unions. 277 in S. S.

Rowan—Pastor J. E. Eoff spoke on "The Spiritual Gifts." 100 in S. S. One for baptism.

South Memphis—Pastor Jasper R. Burk spoke at both hours. One by letter. 81 in S. S.

Mt. Pisgah—J. Y. Brooks spoke at both hours to large congregations. One addition. 67 in S. S.

Prescott Memorial—Pastor E. L. Watson preached at both hours to fair audiences. One by letter.

Central Baptist—Gilbert Dobbs spoke on "Yours and His," and "From Darkness to Light."

Highland Heights—Pastor Stout spoke at both hours to attentive audiences.

First—Pastor Boone spoke on "The Holy City," and "Our Best for God." One baptized. 377 in S. S.

LaBelle Place—Pastor D. A. Ellis spoke to good congregations. 208 in S. S. One by letter.

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

### PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells; Swelling of Feet or Ankles; Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

**MILES MEDICAL CO., Elkhart, Ind.**

Adv.

Two great Sundays since the pastor returned. Four added by letter. All departments of church life doing well. Prof. Ayers did excellent work as our summer supply. The pastor preached both hours yesterday. Morning subject, "Heroism"; evening subject, "The Judgment". Theodore N. Compton pastor Lebanon Baptist church, Lebanon, Tenn., P. O. Box 212.

Sept. 10, 1917.

**Mud Tavern**—Bro. J. T. Williams, of Nashville, spoke in the afternoon on "Following Jesus." Very fair congregation. Good service and fine interest; good collection; 41 in Sunday School.

Una—Pastor spoke at 11 a. m. We expect to be in new building next meeting. The rebuilding will cost about \$1,000.00, a part of which we have in hand. Pastor in a good meeting with Bro. Ramsey, one of our missionaries. S. N. Fitzpatrick.

The Ocoee Association meets at Berchwood Sept. 18, 19, 20. Visitors from a distance may obtain transportation by auto from Chattanooga, \$1.50 per passenger for round trip.

W. D. POWELL, Clerk.

**McLmore Ave.**—Pastor Roswell Davis preached at both hours. 145 in Sunday School.

All representing general denominational interests who intend to attend Beech River Association at Mt. Ararat church near Darden, Tenn., are requested to write S. D. Carrington, Darden, Tenn., telling him when they will want conveyance from Darden to the church. The body meets on Friday before the fourth Sunday in September at 10 o'clock.

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

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

The school at Knoxville closed out with a fine service and a large number present, something like 100 taking the course. Many had already had the book and, of course, did not take another examination, but 50 took the test and a number have already turned in their papers. We expect to deliver 50 diplomas as a result of this school.

A City Union was organized at Jackson last Sunday afternoon at 3 p.m. Mr. C. A. Derryberry was elected President and Mr. T. L. Thompson, Vice President. Rev. C. A. Warren, Secretary and Treasurer and a fine committee consisting of the Superintendents and Pastors of all the churches to execute the work. Something like a dozen churches in and around Jackson went into the organization and a live union this is to be. We are already planning for a great Training School under the auspices of this new union.

It was our pleasure to stop by and see Dr. J. H. Wright, Milan, last Sunday on our way back from Jackson, and greatly enjoyed a visit into his home and church. There being a special service on at the M. E. church he had no regular service, but we had a chance to say a word to his people before they left the church and arranged for a training school to be held there in December. Dr. Wright is always ready for a training school, having been for several years President of the Nashville City Union. He had us go to his home after church where we had a general good time and also enjoyed a good water melon with him and family. We are mighty glad to have Dr. Wright back in Tennessee, and hope to see much of him as the months go by.

Many are planning for the State Wide Go To Sunday School Day, September 30th. We have never had more interest taken in a special day and we trust that every school in the State will observe this day and make it count for State Missions. Let the gift be large and be sure to report it to us on the card sent you in letter to the Superintendent.

At the Knoxville Training School a full set of the Normal Books were offered to the Sunday School furnishing the largest number of their teachers and officers in proportion to the number enrolled and the award went to Oakwood by a large majority. Oakwood had an average present each night of 18. This was a fine showing for Oakwood and we congratulate Prof. Underwood, upon his stronghold on his workers and the wholesome influence they have upon the church life.

Mountain View Sunday School secured the Gold S. S. Pin awarded by the City Union in the Knoxville Training School for having the largest percentage of their enrollment present at the Sunday Afternoon Service on the second Sunday of the Training School.

If you have not planned for a training school for your association you had better get busy and arrange for it at once as the time is rapidly being taken up. More than 34 of these schools have been held in the State so far.

We are planning to reach all the Denominational Schools this year with definite teacher training work. This means that from our schools will go a trained constituency to take their places in the local churches over the Chattanooga. These brethren all did why a boy or girl should go to a Denominational School instead of to a State school where such religious training is not to be had.

Rogersville, Tenn., Aug. 30, 1917.  
Baptist and Reflector.

Dear Brethren: We have recently had one of the preacher schools for Holston Valley and Mulberry Gap Associations. Brother W. D. Hudgins was in charge. Associated with him were Prof. R. H. Underwood, of Knoxville, and Pastor W. S. Keese, of Chattanooga. These brethren did all superb work. The books taught and the character and spirit of the three teachers fitted so well into each other as to make a real faculty and a sure-enough course of instruction.

The interest in the school grew from the beginning. At the closing session there were many beautiful expressions of appreciation from those who had been taught. It will be easier to have a school in this territory next year. Those who were with us this time will come and bring their friends. For many a day to come the congregations who hear these brethren who were at the school will see in their sermons a wider vision of the world's need, get a more correct interpretation of the Word, and feel a more tender appeal.

For all the above reasons and others must say that I do not know of any work the State Board is doing that counts for as much in proportion to its cost. Am made to think of the method of Jesus in training the twelve. There are all the arguments for these schools that there are for a theological seminary.

Fraternally,

J. R. CHILES.

Following are the ones receiving the diploma during the month of August: Charles Broadbent, Mrs. Charles Bradbent, Mrs. Eugene Coleman, Evie Thomas, J. J. Thomas and J. F. Perry, all of Carbondale; E. A. Cate, Samuel Edwards, Vergil E. Jernigan, Arthur Johnson, Hartford Johnson and Bessie Selly, Cookville; I. W. Cherry and Virginia Vaughn, Cumberland Gap; Bettie Mathes, Lascassas; Mrs. J. M. C. Atchley, Newport, and Rev. O. M. Drennen, Seymour.

Those receiving the Red Seal, J. R. Humphries, Chattanooga.

Organized Classes registering—Euzelian, First Church, Tullahoma; Miss Nora Raney, Teacher.

Brownsville is getting ready for a training school. Brother Vick writes: "We are to have a meeting of all our workers next week when we will make arrangements to take a religious census of our town also for the Institute and State Mission Day in our Sunday School. Will you please send me at once cards for this purpose. We want to know every one who ought to be interested in Sunday School and B. Y. P. U. work before you and Mr. Filson come."

Programs have been made for the Sweetwater Training School to be held with the Philadelphia church and a fine time is promised for the workers in Sweetwater Association.

Since last report we have had checks from the following, all applying

on the Encampment Fund: Hon. Ewing L. Davis, Earl Robinson, E. P. Jennings and C. E. Wauford, leaving a balance of \$110. It is hoped that this amount will be sent in at once so that the outstanding obligations may be met as they are all due.

If you need programs for State Mission Day and received none, please write me at once and the same will be sent. Many superintendents have been changed since last year and some may never receive the envelope or literature sent them. We want everyone to have advantage of this splendid program. It will be helpful to any school to observe this day.

The time has come now for Teacher Training Work to be done in all the churches. I hope every church will have a class this fall and winter and take a class of workers through the Manual. It will help largely to solve the problem of teachers in any church. Write for information to your Secretary W. D. Hughes, Estill Springs, Tenn. He will gladly send you what you need.

Have you seen the little book on the "Intermediate Department"? If not, write for a copy. It is the best we have seen on the Big Boy and Girl. The book was written by Mr. L. P. Leavell and his name is a sufficient guarantee that it is what I say.

Have you tried the Loose Leaf Record? If not write for sample pages, etc. It is the best ever gotten out and will do your school good if you will introduce it into your school. Many are using it and all claim this for the system. Write W. D. Hudgins, Estill Springs, for information concerning this Record and any other that you might want. We are always glad to furnish information on any line when it is within our power to do so.

### THE NEW LOOSE-LEAF RECORD SYSTEM.

Consists of a Teacher's Class Book, Class Report Cards, Blackboard, outlined to correspond, and a large Loose-leaf Secretary's Record Book.

The Teacher's Class Record is a neatly bound book 8x8 inches, giving names of pupils, with needed information about each pupil, and a weekly record following the graded system, keeping a complete record of each pupil as well as the record of the entire class. It also gives a Quarterly and Annual record. In the back of this book is an outline for the blackboard to correspond to the record kept in the class.

From this class record there goes on a class card to the blackboard a complete report of each class in the school.

At the end of each month there is a report of each pupil sent to the parent on a beautiful card arranged for that purpose.

The Secretary's book is taken from the class cards and can be made out during the week. This book gives the complete enrollment of the school, showing when the pupil joined, age, whether Christian or not, and when dropped and the reason for being dropped. It gives Weekly Reports, Monthly, Quarterly and Annual Summaries.

Any one can keep this record, because it is simple and easy.

It covers a period of five years and can be refilled with new sheets at a very small cost, and the fillers for the Secretary's book may be had without buying a new book. The price of the

## A SUCCESSFUL MEDICINAL COMBINATION

And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Peptiron Pills after eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life into the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. All druggists.

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

Secretary's book is \$1.00, and the Teacher's Class Book 10 cents.

The cards may be had from us at 20 cents per one hundred, or they may be printed in pads at your home town for possibly less.

Send all orders to W. D. Hudgins, Estill Springs, Tenn.

Warrens Bluff, Tenn.,

Aug. 20, 1917.

Dear Bro. Filson:

Your card received; glad to hear from you. Our revival just closed and in many respects it was one of the greatest meetings I ever saw. Seven joined the church; all members of our school, mothers and fathers in the bunch. Oakley Scates was one of the number of conversions; he is the boy mentioned by you in your card. Won't you please write him? He loves you very much. I feel that your work organized the movement that gave us such a revival. We have seated the church with new seats and there is a movement on now to build a new house. This grew out of my suggestions along organized class work and class room for little folks. Think it will be done. We had even 150 in Sunday School yesterday, and oh what a school it was. I think there were as many as 15 conversions from our Sunday School. We will finish the manual in about 2 weeks and I will send you the names for certificates. Pray for us and write me. Write Ben H. Deere and Oakley Scates.

Your brother,

J. A. DEERE.

### COARSE HAIR.

doesn't become you and it is as unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look after itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and like anything else it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered to the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Adv.

CHURCH	BELLS	SCHOOL
Ask for Catalogue and Special Donation Plan No. 16		
ESTABLISHED 1858		
THE G. S. BELL CO., HILLSBORG, OHIO		

## Woman's Missionary Union

\*\*\*\*\*

### OFFICERS

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

Washington, D. C.,  
Aug. 29, 1917.

Miss Margaret Buchanan,  
Nashville, Tenn.

Dear Miss Buchanan.—You probably have noticed that Dr. Gambrell, at the request of Mr. Hoover, recently appointed a Commission to represent Southern Baptists in the work of Food Conservation. This Commission have invited me to become their representative for a time in Washington. I am here and am casting about for every means available for enlisting the interest of our people in this work. Your position as Corresponding Secretary of the Woman's Missionary Union of your State puts you in touch with a very large proportion of the Baptist women of the State. The problem of saving is primarily a woman's problem, and if the women make up their minds to a really concerted and earnest effort, the world's food supplies are secured, otherwise the prospects are that there will be dire need in the not distant future.

I am writing you, therefore, to enlist your interest in spreading the "Gospel of Conservation." I do not desire that this work should interfere with your own peculiar duties, but I am hoping that you can do a great deal to interest and inform Baptist women of your State as a side line to your other work. I can send you leaflets and other printed matter, to be used in your correspondence and in such other ways as may be open to you. May I count upon you for some assistance in this great task?

I shall be glad for a line from you expressing your sympathy and interest, and indicating in what ways, if any, you will be able to co-operate with me in awakening our people to the great need of conservation in our food supplies. It seems to be the paramount question before the world at the present time. Please enlist all the other workers who may be in your office or under your direction in the State.

Sincerely yours,

UNITED STATES FOOD ADMINISTRATION.

By W. J. McGlothlin,  
Division of Co-Operating Organizations.

The regular monthly meeting of Executive Board was held in the Sunday School room of First Baptist church, Mrs. Carter presiding. Mrs. L. J. Hardeman acting as Secretary; Recording Secretary absent—usual reports. Some important business transacted relative to Training School scholarships and annual meeting. Chairmen of committees appointed.

ED.

Unity Association.

Word comes from our Field Worker, Miss Hess, that she has found a Superintendent for Unity Association that she feels sure will make things go. Miss Lukie Cox, of Saulsbury. Mrs. A. E.

**MISS MARGARET BUCHANAN, Editor,** 161 Eighth Ave., N., Nashville.  
**MRS. C. D. CREASMAN, Y. W. A. and G. A. Secretary,** 906 Monroe Street, Nashville.  
**MRS. JOHN GUPTON, R. A. and Sunbeam Secy.,** McKennie Ave., Nashville.  
**MISS LAURA POWERS, College Correspondent,** 1514 Henrietta Avenue, Knoxville.  
**MRS. T. L. LANDRESS, Mission Study Chairman,** 1007 East Eighth Street, Chattanooga.  
**MRS. HARVEY EAGAN, Personal Service Chairman,** Franklin.

Ward will assist some in her part of the Association. I am sure from what I know of Miss Cox she will do splendid work in Unity, and I bespeak for her hearty co-operation on the part of the women of unity and the pastors of the churches. Mrs. Dr. Sadler reports a good Association meeting. Miss Hess worked Unity Association in a campaign and will assist Miss Cox in October in starting off the work. M. B.

### ON THE FIELD.

It was a pleasure to be in the Sweetwater Association for the first day. Mr. and Mrs. Moody and daughter, Gray, the Etowah and Wetmore delegations came on my train at Athens. We reached Lenoir City in time for the opening session. The Reception Committee made us welcome and conducted us to the splendid new church building, where every arrangement had been made for the comfort of the messengers and visitors. After the introductory sermon by Rev. A. C. Miles, which was indeed a great message, the women met in one of the Sunday School rooms in the basement, where Mrs. Moody directed the business session, hearing reports from societies represented. The attendance and interest manifested was gratifying. Mrs. Moody has given years of patient, persistent effort as Superintendent of our work in this Association. And I believe the women are coming to appreciate her capable leadership as never before. She was again chosen to lead them the coming year. Your Secretary was given the remaining moments until the hour of adjournment for lunch which was served in the church by the women and girls. The W. M. S. here was reorganized a few months ago and I trust will never suspend work and study again. There was abundant evidence of the work of the women in the new church building, and I trust they will be from now on equally interested in kingdom work to the ends of the earth. Their pastor knows how to lead them to great things.

A drive across country with the "Rovers" brings us to George Jones Memorial church at Wheat, where Big Emory is in session. The second day is set for the woman's meeting intended to serve as their fourth quarterly meeting of the year. A steady downpour of rain beginning in the night and continuing through the day kept many away; but Mesdames McKinney and Marney braved the weather and drove the miles in the rain. Dr. Weaver came with them and gave a message on Christian Education that stirred the hearts of those present. After a bountiful lunch served in the Sunday School room because of the rain, the women gathered in the room for their meeting. Mrs. McKinney, Co-Superintendent, presiding.

Mrs. Atchley, Sec.-Treas., led a helpful devotional, many taking part in the praise service. In the business-session reports were heard from societies represented; especially gratifying was the report of South Harriman Y. W. A. There were seven of these girls; came in the rain for this meeting; because of conditions their special musical number had to be omitted. Mrs. Marney was again chosen as superintendent, she appointing her four assistants. Mrs. Atchley will serve again as Sec.-Treas. The report on woman's work to the Association was prepared and read by Mrs. Marney. As the wagon that was to convey those who were leaving was ready to start, we did not hear the discussion on the report. There were eight of us—four women and four men besides the driver and his little son who made the "trip across the ridge" as they call it, but a real mountain it seemed to me, to the flag station Dylle's on the L. & N. where we caught a mixed train for Harriman. Three of the men, including the Professor who tipped the scales at 260 pounds, had mercy on the team of mules, walking over the steepest part of the climb. Although the rain came steadily down and your neighbor's umbrella persisted in pouring a steady stream into your lap, we had a jolly trip; every lady in a good humor. Comfort or discomfort is largely on the inside, in the mind. The view of the mountains in the distance, veiled in mist as we reached the summit of the "ridge" was beautiful enough to compensate for any jolts. I spent the hours till midnight at the Arthur Hotel literally falling into my berth on the Pullman at 12:30 for Nashville over T. C. A busy day in the office gathering up the threads, to be ready for Executive Board meeting Tuesday.

MARGARET BUCHANAN.

### OFFICE EXPENSE.

Stamps .....	\$12.00
Paper Fasteners .....	.40
Total .....	\$12.40

### EXPENSE FUND OF TENNESSEE W. M. U. FOR AUG., 1917.

#### Receipts.

August—	
Highland Park W. M. ....	\$1.50
North Edgefield W. M. ....	1.25
Dyersburg .....	.50
Shop Springs .....	.50
Green Hill .....	.50
Total .....	\$4.25

#### Disbursements.

August—	
To President's traveling expenses ..	\$7.30
To Sunbeam Supt.—postage ..	3.00
To Miss Dixon, expenses ..	3.75

Total .....	\$14.05
Letters received .....	.92
Letters written .....	.18

Respectfully submitted,

MRS. J. T. ALTMAN, Treas.

### REPORT OF FIELD WORKER MISS LUETTA HESS FOR AUG., 1917.

Days on field .....	20
Churches visited .....	11
Societies visited .....	6
Talks made .....	17
Societies organized .....	5
Miles traveled, private conveyance ..	57
Miles traveled, railroad .....	292
Letters written .....	51
Cards written .....	16
Total expense .....	\$8.52

## To Make Ice Cream

Empty a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have nearly two quarts of the finest ice cream, without adding sugar, eggs or anything else at all. The cost will be about ten cents a quart or one cent a dish. Figure up what you usually pay for ice cream and compare it with this low cost.

Full directions are given in a little book in each package.

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.

### REPORT OF COR. SEC FOR AUG., 1917.

Miles traveled by railroad .....	1353
Miles traveled, private conveyance ..	207
Associations attended .....	7
Societies visited .....	5
Talks made .....	17
Societies organized .....	10
W. M. S. ....	5
G. A. ....	4
S. B. B. ....	1

### OFFICE REPORT.

Prepared State Mission Programs .....	8
News Articles .....	46
Cards received .....	27
Letters written .....	49
Cards written .....	14
Packages mailed .....	76
Mimeograph articles .....	45

These packages contained—Royal Service, 3; Home and Foreign Fields, 8; Leaflets, 174; Mite Boxes, 72; Fish, 37; Year Books, 35; Tr. Record Books, 17; Y. W. A. Man, 2; G. A. Manuals, 5; R. A. Manuals, 1; S. B. Manuals, 2; Standard of Excellence, 10; Envelopes, 30.

### STOP! CALOMEL IS QUICKSILVER.

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

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

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it does not make you sick and can not salivate.

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

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

Adv

The train was approaching Joplin, and the colored porter walked briskly up to Mr. Carter, of Missouri, and, smiling broadly asked:

"Shall I jest brush you off, sah?"

"I'll get off this train in the regular way, as soon as it stops."

## Editorial

### A THREE-FOLD AMBITION.

Ambition has often had a bad flavor. It illustrates the degenerate tendency of words. It has come down to mean largely selfish grasping of things regardless of the rights of others, but originally the word carried with it only the idea of an out-reach for higher things. There are three passages in the New Testament in which the Greek word for ambition is used. The translators do not use the English word ambition, but we here desire to call attention to these three passages which will have large meaning if we remember the Greek idea. It may be allowed us to translate these passages. The Greek word really means a love of honor or prominence.

### A Trilogy of Honorable Lowliness.

"We exhort you, brethren that ye abound more and more; and that ye be ambitious to be quiet and to do your own business and to work with your hands even as we charge you." (1st Thes. 4:10-11). Thus the Apostle joins the strenuous idea of upreaching ambition to three aspects of lowliness. To speak of ambition together with quietness seems but to deal in contradictions, but the Apostle had learned that there may be a strenuous life even amid the quiet ordinary affairs. He exhorts his hearers to be ambitious, to be quiet, unobtrusive and simple in their method of living. With the din and noise of modern life, shutting out the quieter voices of beauty and truth we need to give ourselves afresh to this holy ambition regarding the quiet walks of life. A few years ago Pastor Wagner startled the reading world with his famous book "The Simple Life." At first it brought but a casual notice, but later its perusal led many to see that life is truly great. In his directions for conduct, the Apostle is anxious that his Christian leaders would not become disturbers of the peace, but in the quietness of their own occupations fulfill the word of God.

He joins with quietness the task of doing one's own business. This may refer to the daily occupation through which the necessities of life are earned, or there may also be in it a suggestion that one should have regard to his concerns without interfering with those of others. At any rate, the Apostle seeks his hearers to become filled with the holy enthusiasm for their own affairs, thus freeing them from the danger of selfishness or inefficiency. As if to complete this three-fold idea of ambition in the lowly things of life he urges that they shall have an ambition to work with their own hands. He meant, of course, by this that each man should be thrown upon his responsibility for his livelihood. His hearers were probably more largely from those whose occupations dealt with honest toil with the hands. He would have each man do his own part. The gospel of Jesus Christ, while recognizing that the strong should bear the burden of the weak, finds no place for the man who is selfishly and willingly incompetent. We are called upon as Christians to show ourselves ready to do our part in the affairs of life. These three tasks—to be quiet, to tend to one's own business, to work with the hands—may not appeal as vocations of life, but if followed they will be a blessing to individual and community.

### A Gospel Pioneer.

"Yea, making it my ambition so to preach the gospel not where Christ was already named that I might not build up another man's foundation." Romans 15:20. Thus the Apostle Paul makes a summary of his evangelistic program. "From Jerusalem and around about Illyricum." He had preached the gospel, having selected such a course of ministry because of his ambition to be the first to lay the foundations upon which future gospel building should be reared. The pioneer heart of the great Apostle drove him into new regions that he might be the first to declare the wonders of the redemptive plan of the cross. His ambition was for unbroken soil. He did not in this declaration reflect upon the work of others, but for himself he planned to be the first to tell the story. This was the real missionary heart, like unto which many another has had, and having has laid the foundation toward the far-flung battle line of the world's need for Jesus Christ.

### A Pleasure to God.

"Wherefore also we are ambitious whether at home or absent to be well pleasing unto Him." 2 Cor.

5:9. The Apostle is dealing in terms of the present and the future. He is willing to live or die, according to the purpose of God. His consuming ambition, is, whether here or yonder, to be well-pleasing unto God. What an humble thought. How full of holy mystery that a man may bring pleasure to God. The word pleasure of course has its highest content here. God does consent to be well pleased toward those whose ambition it is to have His approval. One can not doubt that the Apostle gained the approval of God. It is not needful for us here to suggest those things that will make the life to be well pleasing unto God, other than to invite an imitation of the life of the great Apostle.

### TESTED BY FIRE.

One of the lasting impressions of childhood is that which came to me from the story of these three Hebrew children. Through these many years since its first recital to me the impression has lingered and has brought many a lesson for faith and devotion to the right. Ordered to disobey their conscience through the worship of Nebuchadnezzar's golden image these three heroes refused and thus aroused the rage and fury of the king whose command gave them the choice of obedience to the decree or the fiery furnace.

### Constraining Conviction.

These three Hebrew men, brought face to face with the prospect of death or the denial of their entire faith in Jehovah, were led into the splendid renunciation of life for the sake of their constraining conviction. They were persuaded that their God was able to deliver them even from the fierce flames of a fiery furnace. Thus they would be delivered from the hand of the cruel king. Their confidence in God's power had come to them from the growth of their own personal experience with Him and from their belief in the ancient history of Israel wherein the power of God had been so wonderfully displayed. They were held to their choice by this conviction of God's direct control of affairs and possible interference in the laws of nature in their behalf that they were willing to commit their future to God in this test by fire. If it should not seem wise to their God so to confirm their faith in Him by deliverance they were still constrained to be true to their faith and to reject the command to worship the golden image.

Today when religious truths hold such a light place as a determinant of conduct this ancient incident brings a worthy appeal. Men today need to have deep conviction of right and to be controlled by such convictions against every inducement to wrong. The golden image rears itself large before the vision of him who is moved by grasping commercialism or by her whose chief hope is to win the pleasures that gold will buy. The constraining conviction of a holy purpose will bring to men a willingness to sacrifice even unto death in order that piety of life, devotion in worship and sincerity in duties may be realized.

### Comforting Company.

By-standers near the furnace into which these faithful three had been hurled beheld a strange aspect of four men walking in the midst of the flames. There was no hurt; there was no death; there was not even the scorch of garments. The report of those who watched for the horrible end of these offenders against the king was that in the midst walked one whose aspect was like unto a son of the gods. There had come to comfort these three who had risked death for His testimony the Son of God, who as the angel of Jehovah, had on more than one occasion in Old Testament history made himself known to His chosen ones. I doubt not that He came to cheer the hearts of these men for in every great crisis spiritual vision may be had of Him who in the later centuries was to stand as the friend of the friendless and the helper of the helpless amid the temptation and trials of this world. It is small wonder then that the fire was harmless. There is no heat so severe, there is no storm so terrific, there is no woe so depressing, there is no difficulty so perplexing, there is no shadow so dark as that the Son of God cannot keep company with His trusting ones and bring every needed blessing unto them.

### Compelling Confusion.

The proud Nebuchadnezzar, whose heart had been uplifted in his own conceit, was made to acknowledge that he could not enforce obedience in the matter of worship from those whom Jehovah had chosen. He

himself looked upon the splendid golden image as a rebuke to his own selfish pride. He must be made to see that though a king could order conquering armies to a far-flung earthly possession his word had no weight to keep back the mutual fellowship of Jehovah and his vicars. The king must acknowledge to a compelling confusion as his subjects should see that there was one mightier than their cruel tyrant there will come confusion to men.

### Considerable Conquest.

These three men moved by personal devotion to their God probably had no thought to the final victory. In every contest between men and God ultimately that they would win with the people of Nebuchadnezzar's kingdom. But when Nebuchadnezzar discovers that his procedure had failed he turned his failure into an opportunity to honor the God that had so marvelously delivered these three men. His decree set forth the penalty attached to any disrespect toward the God of Shadrach, Meshach and Abednego. Thus it will often happen that defeat shall be turned into considerable conquest when the people of God are true to their convictions and loyal in their duties.

### BOYS AND GIRLS TO COLLEGE.

It is a great day in the life of a boy or girl when preparations are being made for college. This is eminently true for the first year when the outlook upon life is being so rapidly changed and enlarged. The question presents itself "What college should the boy and girl attend?" This is a great day for specialization. Every feature of modern life has felt its demand. We require that men shall be experts in the appointed task that they discharge. The trained hand puts the mechanic into the place where he is competent to secure larger wages than the unskilled operative. In the profession specialization has gone still further. Until we have the expert or specialist for every great department.

Out of this general recognition of the need for definite preparation for a definite work comes an insistent support for Christian Education. The Christian College not only should be competent to furnish a liberal education of equal merit of that furnished by other colleges, but it also secures to its students the advantage of specialization in the art of Christian doctrine in life. Such a college stands for a particular type which in itself is a specialization upon the highest things of life. The denomination that fails to perpetuate its special viewpoints through the lack of aggressive and adequate colleges will miss the most prominent method of modern life.

Just now when the boys and girls are packing their trunks for college the above query should be answered in Baptist terms. It ought to be a Baptist College of the State where Baptist boys and girls should go. Only extreme exceptions to this rule ought to be allowed. Our four schools are looking forward to a larger enrollment than ever. It is not yet too late to complete plans for our boys and girls.

### TRIP NOTES.

Ebenezer Association met with Rock Springs church, Maury county, Sept. 4th. I could be there only the first day, but was given opportunity with Drs. Gillon and Stewart to speak. Officers: Rev. J. W. Patton, Moderator; Rev. J. E. Hight, Vice Moderator; Rev. W. E. Wanford, Clerk; G. P. Howell, Treasurer; Rev. W. E. Walker, Pastor.

The Wautauga Association met with Mountain City church, Sept. 6th. Officers: Rev. W. H. Hicks, Moderator; F. C. Dority, Clerk and Treasurer; Rev. R. E. Grimsley, pastor. For 15 consecutive sessions Brother Hicks has been the Moderator. Twenty years ago this Association gave \$64.00 for all missionary purposes. Last year they gave \$1,534.00. Tennessee Valley met with Bethel church, Roddy, and elected Rev. J. W. Brewer, Moderator; Prof. Reece Cooley, Clerk; Rev. W. T. West has served as pastor for a long term of years. The trip from Middle to East Tennessee confirms a growing conviction in the greatness of Tennessee in natural and Baptistic wealth.

In the last issue the name of Dr. A. U. Boone, First Baptist church, Memphis, should have appeared as the Chairman of the State Convention. Write him if you have any suggestions regarding the proposed changes in the order of business of the Convention.

## EDITORIAL BREVITIES

Knowledge of the truth ought to lead to obedience of the truth.

Growth in grace can come only through exercise in the Christian graces.

Convenience should not displace convictions in church membership or duties.

The doctrine of election to salvation has its counterpart doctrine of election to service.

Do not fail to observe the State Mission Program in the Sunday School September 30. Begin now your preparation for it.

The issue of this paper for September 27 will be a State Mission Special. This number alone will be worth the price of a year's subscription.

Have you joined the Guarantee Band? Will you promise some amount to secure our mission cause against debt in November? Write Dr. Gillon for information.

We have been often told that America must feed the Allies and thus help to win the war. The wonderful crops suggest that God is doing His part in this purpose.

Have you taken your collection for State Missions? Remember that the churches must go beyond their published apportionment in order to meet the expenditures this year.

Tennessee troops are rapidly being sent to the training camps at Greeneville, S. C. Great popular demonstrations are being made in both city and village. We thus show the boys that they go with a loyal backing of every true-hearted patriot. One cannot help thinking that beneath the noise and tumult there is great earnestness of soul as we realize the seriousness of the undertaking and the religious need of many of these soldiers.

We desire to correct a recent news item. The First Baptist church of Paris, Tenn., has called to its pastorate Dr. J. W. Gillon, Secretary of the State Mission Board. Contrary to the statement made recently, Dr. Gillon has not accepted the call. In fact he has written to decline this splendid and attractive pastorate. He does not now see his way clear to leave the work in which he has shown such efficient leadership and has had such signal success. The entire brotherhood of the State would rejoice if he should continue many years as their leader.

The Russians have been forced to make a great retreat and to evacuate the important city of Riga. However, the Russians are making a greater defense than formerly. It is possible even yet that they will be able to recover their vitality. In this connection it is interesting to note the suggestion of the possibility of Japanese troops being sent into Russia. A strong sentiment has been created even among the opponents of the new Russian administration to submit their private grievances to the larger demands of a strong national defense against Germany. If these two movements could be successful Russia would be able to do a valuable part in the war.

The startling news comes from the State Department at Washington that there has been unearthed a plot by which the Swedish Government has either been a tool or an accomplice in getting messages from Buenos Aires, Argentine, to Germany. The charge is that Count Lexburg, the German chargé at Buenos Aires has sent cipher messages through Sweden into Germany. One of these dispatches made known by the Government at Washington, uses insulting language regarding the foreign minister of Argentina and advises Germany utterly to destroy the shipping and sailors of Argentine without warning or mercy. The result may be a declaration of war against Germany by Argentine and certainly it will be requested by the United States that Sweden make some satisfactory explanation. If the facts be as suspected it may serve to explain how Germany has had information concerning the movement of troops from America to France.

Prayer is an art that any man may cultivate.

A savage heart often beats in a well-groomed body.

"Prepare for the hardest thing, and all things grow easier."

Many a man wears a smaller hat than he thinks he needs.

Many people never get very far above the ground in their thinking.

Our own imperfections do not seem to us as great as the same in others.

"Influence doesn't happen; it is a confluence of hidden forces in yourself."

Paul enjoins us not to think of ourselves more highly than we ought to think.

Jesus Christ was a real Gentleman. He never hurt the feelings of anyone without just cause.

Because love suffers long and is kind, does not justify people in their abuse of its graciousness.

Friendship with good books will strengthen character fully as well as friendship with good people.

Only a cinder in the eye, but the pain was severe. It recalled the Saviour's saying about the mote and beam in the eye.

It is not enough to take bad reading from your boy and girl. Give them the good reading first and then fortify them against a desire for the bad.

Social evils cannot be cured altogether by legislation. Jesus Christ must help the individual to a better life, which shall transform social conditions.

Material prosperity is not always the reward of righteousness or a sign of heavenly favor, but often God does prosper His people in order that they use their wealth for His glory.

"The true mental attitude is the product of Christianity, and therefore only Christian education can guarantee an optimistic result. I regard it as a sufficient justification of the existence of Christian colleges that they alone fully develop the sense of individuality, the sense of community, and the sense of divinity in their students. They teach that man has free will; that he is not the mere victim of heredity and environment; that he is responsible and condemnable when he transgresses that law and does wrong. They teach a proper ethics—the law of love and love as a law; the organic unity of humanity; and the consequent brotherhood of man."

A. H. STRONG.

"No generation in the world's history has witnessed such an abandonment of idols as our own. Venerable faiths have been shaken to their foundations. Christian thought and energy have sped like a destroying flame through vast growths of primitive superstition and age-long custom. The great religious personalities of history are dwindling beside Him in their moral stature, and certainly in their spiritual significance for the redemption of mankind. And as he grows from more to more, it seems as if he were forcing us on to a great alternative, Christ or negation."

CONNELL.

"The Christian's conscience is the result of the Christian culture of conscience, and the Word of God as hallowed authority is the first element in the curriculum of this culture. That conscience is most truly Christian which in the whole course of its discipline and training has been most under the tutelage of the Spirit, has been taught the Bible by Him, and now most implicitly yields to its authority. The Bible is the Spirit's text-book, prepared and used by Him, and Christ the Redeemer is the subject which it teaches. The man who would have a Christian conscience must first believe that the Bible speaks a true word about Christ and on that belief yield to Him an obedient faith upon the terms which are authoritatively stipulated in the Word."

LOVE.

The doctrine of hell has not become obsolete.

Heroism will be found among the mothers who furnish their sons for the army.

#### FORSAKING GOD AND HIS CHURCH FOR A GUESS.

(Continued from page 1)

Prof. H. W. Conn (*Evolution Today*): "Nothing has been positively proved as to the question at issue. From its very nature evolution is beyond proof. The difficulties offered to an acceptance of evolution are very great and have not grown less since the appearance of Darwin's '*Origin of Species*', but have in some respects grown greater".

Metcalf in "*Organic Evolution*": "We are ignorant of the factors which are at work to produce evolution".

These quotations are sufficient to show that, though the evolutionists do not hesitate to call their theory science, nor on the basis of their guesses to wave aside the Biblical story of creation as old wives' fables, still their haughty creed, stripped of assumption and pretense, is truly nothing better than a theory, a guess!

Evolution conjures with skeletons and with geological formations, but not all of its efforts has ever enabled it really to prove its theory that man is the offspring of a brute animal. It has utterly failed in its world-wide search to find the "missing link", though it has repeatedly trumpeted to the world that it had done so. Ruskin said of evolution: "I have never yet heard one logical argument in its favor. I have heard and read many that are beneath contempt."

Why then has this unproven gospel of despair become so popular in our day? Why do even some preachers of the gospel fall ensnared in the meshes of this abominable creed of spiritual negation and fleshy glory?

Because it is a comfortable theory for the world and the natural heart. It hides the presence of God. It calls for no repentance or consecration. It boasts of human progress and claims merit for it. It is a sort of man-worship, instead of God-worship. It deifies man and ignores Christ. It has no sins to confess, no self-surrender to make, no self-humiliation to undergo.

Men are becoming gods! Behold, what strides we have made since we have lost our tails and tree-dwelling habits. Give us time and give us science and we will evolve ourselves into the elysian fields, if there be any, though we are uncertain of that. We will just make heaven here! We don't know where the "primordial protoplasm" came from. We don't know what the secret of life is. We cannot with all our wisdom make even a single seed that will sprout. But we have dreamed and guessed a doctrine of evolution which does away with sin and responsibility, flatters our self-sufficiency and proclaims that the world is naturally working upward, always in its own strength. This we offer instead of creation by God.

Why is this doctrine popular? It is so because man is as prone to sin as the sparks are to fly upward. Because the world will not have this man Christ Jesus to rule over it.

Germany had such a religion of chance force, "science". She taught this religion to her people for years. Now in the might of this faith Germany has set the earth on fire with the flames of hell. Mainly from Germany this slimy spiritual spawn of the pit has sneaked its way in to American educational institutions, where it speaks with authority and proclaims itself fearlessly, the "Consensus of Scholarship", and poisons not a few of those who go out to teach others. Many of these institutions have been built by Christians to further Christian faith. But this foul thing has felt no compunction, no sense of shame covertly to sneak into a Christian school, and take the pay of those whose truest thoughts and purest faith it deliberately does all it can to assassinate.

God in heaven! Look in mercy upon Thy people. Enable them to understand and to defend themselves against deceitful doctrines of anti-Christ. Wilt thou especially save American Christianity from the poison fumes of the foul breath of this unproven theory of Evolution, which denies Thee, rejects our Lord and Saviour, and flatters and exalts the mind and heart of the carnal man.

## The Home Page

A Short Story and Items of Interest in the Home.

### CHEER UP.

I'll sing you a lay ere I wing on my way,  
Cheer up! Cheer up! Cheer up!  
Whenever you're blue, find something to do  
For somebody else who is sadder than you.  
Cheer up! Cheer up! Cheer up!

—Selected.

### "PRUDENCE PENDREL—HER WORK."

On a big, heavily curtained bed, in an old-fashioned room of a grim granite house in the west country, an old woman lay dying.

Her small, faded eyes moved round the walls from object to object, made familiar in her eighty long years.

The bureau with its hanging brass handles, her playthings in her baby days; the low chair with high carved back where her mother used to sit when at her knees she said her evening prayers; such a while ago, and yet it seemed but yesterday. And there was something of the father's, too; his long calvary sword, hanging above the mantelpiece—he was in the Yoemanry, and a well set-up man he looked in his scarlet coat on Peggy, the black mare. There under the glass shade, was the hawk her brother, John, shot, as it was carrying off her pet pigeon; and above the fire place under her father's sword, in the place of honor as it deserved to be, by virtue of the skill and persistence exhibited in its construction, her sampler.

A satisfied smile curved the aged lips and played around the dim eyes, as they traveled over the specimen of her youthful handiwork.

It began with the alphabet in different letterings; it included in its design a representation of Adam and Eve, the apple tree and the serpent—the moral being pointed with tremendous admonition of the "Preacher."

"Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every secret thing, whether it be good, or whether it be evil."

Beneath, surrounded by a fine adornment of trailing flowers, was the legend: "Prudence Pendrel—her work. Finished St. Martin's Day, 1805, in the tenth year of her age."

"Have you forgotten the words, Katherine?" piped the thin voice. "Read 'em again if you have; now try."

"No, I've not forgotten, Cousin Prue; you know I have read them so many times," answered a woman who sat in the shadow of the curtain.

"Ah, but children forget so; better read it over before you try to say it;" and the skinny forefinger was raised toward the sampler.

The watcher by the bedside understood that the dying woman's mind had gone back thirty years, to the time when she—Katherine Cliffe—had come to Greystone, a shy little orphan to be brought up by Cousin Prudence Pendrel.

**Whenever You Need a General Tonic Take Grove's.**

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well-known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

drel, and one of the most trying ordeals she could remember was spelling out the words of Cousin Prue's sampler under the spinster's watchful eye.

"Be a good little maid and read it," urged the voice from the bed.

Katherine crossed the room and obediently read the words: "Fear God and keep His commandment, for this is the whole duty of man."

"And I've done it!" cried the dying woman with raised voice. "No one can say I haven't; and I've done my duty by all!"

"Yes, yes," said Katherine, soothingly.

"First, there was father and mother, and then Brother John, and you, and Phillip, and now Lawrie. I've done my best for 'em all."

"Yes, Cousin Prue, and we have all been grateful."

"I don't now about that," said the old woman, sharply, her mind cleared of confusion. "I don't think John was grateful; he and I didn't agree too well. You've heard about the mortgage, Katherine?"

"Yes, Cousin, many times. I wouldn't trouble about it now, you've paid it off, you know."

"Yes, Greystone is free, every stick and stone!" and the thin, quavering voice was raised in triumph. "Father tried, but everythin' was against him. John gave it up; he liked himself too well. I know we've had to live hard—you and I but 'tis free now, and they that come after me'll be better for it." Exhausted by the effort she had made, Prudence Pendrel sank into a state of semi-unconsciousness.

Katherine stole softly out of the room and down into the kitchen, where, by the light of a candle aided by the flare of the fire, a boy sat reading. Katherine put her hand on his shoulder with a gentle touch.

"Lawrie," she said, "has Hannah given you your supper? It is long past bed time."

"Oh, yes, mother, I've had supper, but I'm not in a hurry for bed," the boy answered impatiently. "I say, mother. I'm not to leave school, am I?"

Katherine hesitated.

"Oh, yes, I know," the boy went on.

"Cousin Prue said I must, and, of course, you'll give in to her—you always do." And the speaker tossed his head angrily in the direction of the sick-room.

"Hush, dear," said his mother; "poor Cousin Prue is very ill, and she has been very good to all of us."

"Has she, mother?" said Lawrie, wearily. "It has never seemed so to me. I don't think dad was happy—he never looked so; and you have worked and slaved ever since I can remember. Why didn't you have a house of our own like other people?"

"Because Cousin Prue wouldn't spare me, Lawrie, and she wanted a man about the place; besides you know your father was a Pendrell, too—a far-away cousin."

"When father died," mused the boy, "I remember a Christopher Pendrel came. I liked him; how is it he never came back again, mother?"

"He was another cousin; a good man, Lawrie," answered Katherine, hurriedly.

"I don't know why he does not come now; how should I? He is rich I believe, and busy. Now, dear, I must go up-stairs; don't stay up any longer, and don't be too hard on Cousin Prue."

When Katherine had taken up her place once more in the deathly stillness of the dimly-lighted room, she could not keep her mind from dwelling on the past; and she was obliged to

## AVOID DELAYS AND SO HELP US TO AVOID MISTAKES

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

### UNIFORM SERIES

	Per Copy	Per Quarter	Per Copy	Per Quarter
Home Dept. Magazine	\$0.05		Kind Words	\$0.15
Supt.'s Quarterly	.15		Youth's Kind Words	.06
Bible Class Quarterly	.04		Baptist Boys and Girls	.08
Advanced Quarterly	.02		Child's Gem	.06
Intermediate Quarterly	.02		Teacher	.15
Junior Quarterly	.02		Lesson Leaf	.01
Children's Quarterly	.03		Primary Leaf	.01
B. Y. P. U. Quarterly	.06		Organized Class	.12
Jr. B. Y. P. U. Quarterly	.05		Bible Lesson Pictures	.75
Jr. B. Y. P. U. Leaders' Quarterly	.10		Picture Lesson Cards	.02 1/2

### FACTS ABOUT THE GRADED LESSONS.

The Graded Year begins with the first lesson in October.

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

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

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

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

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

Place your order NOW and save delay.

### GRADED SERIES

	Per Copy	Per Part	Per Copy	Per Part
Beginner's Teacher (2 Grades)	\$0.20		Intermediate Teacher (4 G.)	\$0.20
Beginners' Bible Stories (2 G.)	.06		Intermediate Pupil's Book (4 Grades)	.07
Beginners' Pictures (2 Grades)	.65		Senior Teacher (4 Grades)	.13
Primary Teacher (3 Grades)	.20		Senior Pupil's Book (4 G.)	.13
Primary Bible Stories (3 G.)	.06		Beginners' and Primary Supt.'s Manual	.25
Primary Pictures (3 Grades)	.65		Junior Supt.'s Manual	.25
Junior Teacher (4 Grades)	.20			
Junior Bible Stories (4 Grades)	.07			

Send for order blank for further particulars.

### BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North, Nashville, Tennessee

confess that the lives of the inhabitants of the grim old house of Greystone had been as gray and bare of adornment as the granite walls of the homestead.

And Lawrie—yes, it was true the boy's life had been dreary, too. He was clever and ambitious, but all his boyish aspirations had been thwarted. As she thought of this, Katherine could not withstand a natural throb of thankfulness; when she thought of a certain document given into her keeping by Prudence Pendrel, just two years ago; a will, bequeathing Greystone first to her and then to Lawrie, her son. If their lives had been hard, and dreary because of her there were bright, prosperous days in store.

Old Prudence woke and stirred.

Katherine turned to her with affectionate gratitude in her heart; Prudence was groping feebly for something under her pillow. Katherine guessing her wish, took from underneath a bunch of keys.

"Top, right hand drawer," whispered the old woman, with her eyes on the bureau, "an envelope."

Standing with her back to the bed, Katherine opened the drawer and grew sick and trembling as in the faint light she read the superscription: "Will of Prudence Pendrel, Merchant, Todbridge."

She crossed the room as in a dream, and gave the envelope into the pallid, wrinkled hand, held out to receive it.

"You won't mind, Katherine," the old woman said in a half-apologetic tone; "I thought, after all, I'd sooner have a man to come after me, one of the

old name. Give this to him when I'm gone; he's a good man; he'll take care of 'ee."

"Who?" asked Katherine, with stiff, dry lips.

"Who? Why, Christopher, over to Todbridge; 'tis on the envelope. I thought at one time that you'd have married Chris; the other was a poor thing by the side of Chris." She rambled on the candor of old age, and Katherine answered not a word. She was picturing herself and Lawrie adrift, or dependent on Christopher Pendrel for bread and shelter.

"You've been a good girl, Katherine; you may kiss me and say good night;" came old Prue's voice, very feebly now.

Kiss her! How could she! Katherine sat still for a moment; then because she had always been obedient to Cousin Prue, she rose and kissed the pallid lips.

"I shall sleep now, Katherine," said the old woman faintly, sinking again into unconsciousness; and Katherine sat on, hour after hour, through the dread chillness of the night, where the only sounds were the labored breathing of the dying woman, an occasional falling cinder in the grate, and the slow, solemn ticking of the tall clock on the stairhead. In the shivering dawn Prudence Pendrel stirred and woke. Katherine was surprised to see the aged face grow young again; the eyes looked at her with a childish joyfulness.

"I'm so glad," she whispered. "I've finished; I can go home now. I'm comin', mother." And so she died.

Katherine assisted in arranging the chamber in the peaceful orderliness of death, but still she did not leave the room. She was thinking it out; it would be a sin, but she would sin, if sin it were, for Lawrie's sake. Christopher was a rich man—unmarried—he had told her once there was but one woman in the world for him, and he lost her. It was but an aged woman's whim. Katherine knelt before the fire with the will in her hand; she had but to destroy it and the first will would stand. No one would dispute it; everyone would suppose it to be her right, and Lawrie's. Even on old Gidley, the lawyer who made the cruel will, was dead. She fed the fire with wood until the flames leaped up the wide chimney, and after casting a furtive glance towards the curtained bed, turned resolutely away and held the packet over the flames.

A level flash of sunlight trickled between the blinds of the darkened room, and fell across old Prue's sampler, bringing out with vivid distinctiveness the "Preacher's" injunction.

Katherine drew back; she fancied she heard the feeble voice; "Be a good little maid and read it."

"For God shall bring every work into judgment."

Katherine shivered, but resolute, still stretched out her hand again.

"With every secret thing, whether it be good or whether it be evil." No, she could not do it, after all. Katherine crossed swiftly to the old bureau, put the will back in its place, locked the drawer and fled the room.

She was seen by no one for some hours; when she appeared, she told Lawrie she had been resting in her room; but now Mr. Christopher Pendrel must be telegraphed to, as it would be his duty to make all arrangements. Toward noon Christopher came, and was shown into the "best parlor" to await "the mistress."

A fine, stalwart man, this Pendrel, with an honest, clever face. He was nervous now and restless, striding up and down the quaint room, with its

much worn furniture and faded carpet, its old-world adornment and musty atmosphere.

He wondered what kind of life Katherine's had been during these long, long years. The door opened and he turned to greet her. A pathetic figure, slim and shadowy; but the face was composed, and the eyes steady that looked into his. In spite of her hard life, he thought, Katherine was a pretty woman still—not as pretty as the "girl Katherine." "Katie," Christopher sighed, but recovered himself quickly.

"You sent for me," he said.

"Yes," she said quietly. "I was obliged—you are master here."

"No, that is impossible," he said, incredulously. "I have nothing to do with it. Greystone is left to you; I know it is."

"It was, two years ago. Ah, you do not understand. I will explain if you will come with me."

Following her light footsteps upstairs, he stood with her in the quiet chamber of the dead. Katherine put a key in his hand, motioning him toward the "top right-hand" drawer of the bureau.

"You will find it there," she said, and turning away stood leaning on the chimney-piece, with her eyes fixed on the fast-dying fire. She heard the breaking of the seals and the ripping of the envelope; there was an interval of silence and Christopher crossed to her side.

"Katherine," he said, "do you know what this is?"

"Yes," she said in a steady voice. "It is Cousin Prue's last will, leaving Greystone to you. She told me so, and it seemed so hard, I thought it would be no sin to burn it for Lawrie's sake. I tried to, but God would not let me." Her eyes sought the old sampler—sampler is a specimen of girl's needlework.

"Poor Katie, poor little woman," said Christopher Pendrel, with her thin hand in his. "It must have been a sore trial for you, believing as you do, that I am Cousin Prue's heir."

"You are; she said so," urged Katherine. "She said she would rather have a man to come after her—one of the old name—so she had left it to you."

"So she has, having confidence, as she is pleased to say, in my honesty and sound judgment. She has left Greystone to me, instead of you, in trust for someone who will be a man in a few years. One of the old name—Lawrence Pendrel, your son. She has left you both in my care; that is all, Katie, my dear; don't cry; all the trouble is over."

But Katherine was on her knees by the bedside, weeping tears of mingled sorrow and joy. Rising, she drew aside the curtain and softly kissed the marble face.

"I'm glad you don't know," she said.

"Prudence Pendrel—her work finished," murmured Christopher, adding thoughtfully, "Amended by God."—London Sunday-School Times.

The following notice was exhibited in a certain large church: "The service on Sunday morning is at 11 o'clock. The supposition that it is ten minutes later is a mistake. Young men are not excluded from the mid-week prayer service. The seats in the front portion of the church have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in the singing. The object of the choir is to encourage, not to discourage, the congregation."

## 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 Retrorum" (no steps backward).

Dear Young South:

What have I done to be punished with such silence? You aren't treating me at all nice and I miss your letters more than you know. It would take such a tiny bit of your time to write the Young South letter and it would make us so happy to hear from you. See if you can't send a few rays of sunshine our way. Now that we have our room furnished at the Baby Building we have sort of been "back sliding" and we haven't done our best work at all. Now let's brace up and make things hum. One thing I know of that would make a lot of sunshine and happiness for others would be to help extend the fund of the Baptist and Reflector. We are trying so hard to get a great many new subscribers in September and I wonder if you couldn't help us in this task? Get two or three or even one person to take the paper and you'll be doing them good, doing yourself good and showing your loyalty to your State paper. Won't you try? It gets awfully lonesome having the postman not bring me any mail. Please write me.

Loyally,  
ANNIE WHITE FOLK.

We have a letter and a check for \$5.00 from Chestnut Farms and Englewood. We appreciate it, especially now that we haven't had many letters.

"I see the Young South are not writing much these days. I guess all the rest are just like I am. Too much sickness and cares, but I have never ceased to be interested in the Young South and read its page every week. This has been the hardest year on me that I have ever gone through. I send money order for \$2.00 to pay for my Baptist and Reflector, the dearest of all papers to me. Blessings on you and your work. Lovingly—Sara Rowsey."

Yes, Miss Sara it looks like we have neglected the Young South this summer, but I feel surer it is because of something like sickness. I am sorry to hear that you have had burdens to bear and I sincerely hope that the next year will be bright and happy for you. Thank you for the renewal to the paper and for those nice things you say about it. They are like rays of sunlight along a dark, rugged road. Mother and I want to know what has become of Ruth Hardin? We miss her so, and we should like very much to hear about her, if not from her.

"People grow old by thinking themselves old. When they reach the age of forty, fifty or sixty they imagine they look like others of the same age, and that they soon will be useless, unfit for work and unable to perform their duties. As surely as they think this it will come true for thought is creative."

## THE LITTLE BOY'S MIRACLE.

The little boy lives in a big apartment house, where almost everybody else is grown up. He has learned to play quite contentedly by himself and to think a good deal. Someone, probably not realizing the pathetic sarcasm of the gift, gave him on the last of his few birthdays a little bucket and shovel. The little boy found out what they were for, and then he wished with all his heart for sand. Much of the time for two long, long days he sat on the steps of the terrace with his bucket and shovel beside him and waited. Sometimes his lips moved.

Then, on the third day, a wagon broke down right in front of the house. A wheel collapsed, the wagon slouched over at one corner, and a cataract of sand poured out. The little boy laughed gaily and skittered down the steps with his bucket and shovel and began to scoop up the precious sand.

"Here! What the—" began the big driver. Then he looked into the honest eyes that the little boy upturned to him, and stopped.

"I prayed for it," said the little boy. "When you want something that you've just got to have and can't get it yourself, you must pray for it."

"Yes," said the driver. That's so." He asked some more questions, and the little boy answered them. And then the man said, "You need more than that funny little bucketful—you need a pile to play in."

The little boy cackled, "I wanted a pile," he said, "but I didn't hardly like to ask for that much."

The big man took his water bucket from where it hung under the axle and carried several bucketfuls around in the shade of the apartment house, the little boy showing him just where to put it. Then the man went away to attend to his broken wagon, and the happy little boy fell to shoveling the sand and piling it and digging holes in it. His miracle had happened.—Kansas City Star.

## THE LEGEND OF A FLOWER.

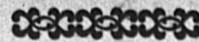
There is a beautiful legend that long ago, when nature's great loom had ceased its spinning and the flowers blossomed, each one was assigned by the Creator its place to live and grow. Bands of buttercups trooped in yellow waves to the meadows, the silent lily's pale cheek was pressed close to the heaving breast of the water. Everywhere bright-winged flowers took up their stations on the waiting earth, everywhere except on the lonely hills. Then he who made their places asked softly: "Who will be content to dwell in these barren spots?" A shy, unheeded blossom answered: "Wherever thou sendest me, I will abide." Then said the Creator: "Thy race shall be forever blessed, because thou art content with a lowly place." And still on the tiny, coral-tinted flower that blessing abides. Every spring many people eagerly search the hillsides for the fragrant blossoms of the humble little trailing arbutus.—Selected.

It was the first case ever tried in Stony Gulch, and the jury had sat for hours arguing and disputing. At last they staggered back, and the foreman, a tall mountaineer, expressed the general opinion.

"We don't think he did it," he said slowly, "for we allow he wan't there; but we think he would ef he'd had the chanst."

## TENNESSEE COLLEGE

Murfreesboro, Tenn.



Opening address Wednesday, 9 a. m., Septembeer 19, 1917, by Dr. E. C. Dargan.

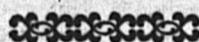
You are cordially invited to be present.

There is yet time to make arrangements for your daughter to have the privileges of the coming school year in the best institution for girls and young women in the State. Assistance given those who are worthy of it.

Graduates are given certificates to teach without examination.

Write for particulars.

GEO. J. BURNETT, Pres.



## Union University

Will open the Seventy-first annual session Tuesday, September 11th, 1917. Registration and classification of pupils will commence Saturday, September 8th, and be resumed Monday, the 10th.

The formal opening will take place at 9 a. m., Tuesday, September 11th.

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, Tenn.



## Carson-Newman College

Jefferson City, Tenn.

A Christian School under Baptist control. Fall term opens Tuesday, September 4.

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

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

FACULTY: The faculty consists of eighteen men and women, each one having had special preparation for his or her department.

BUILDINGS: Four large buildings used as homes for the students, and temporarily for teaching purposes. We have abundant room for class work, and last spring were able to take care of the ordinary student body. Students need not hesitate to enter this year for fear we will not be able to take care of them. Plans are being perfected and we are expecting to begin on our new Administration Building within the next thirty days.

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

If interested, write for catalogue or special information.  
W. L. GENTRY, President.

## Hall-Moody Institute

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

A SCHOOL FOR THE MASSES—HARD WORK BY THE CLASSES.

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

DEPARTMENTS: Literary, Art, Commercial, Musical, Agricultural, Expressional, Theological.

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

JAMES T. WARREN,  
President.

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

MARTIN, TENNESSEE.

**AMONG THE BRETHREN.****By Fleetwood Ball.**

Rev. A. L. Bates of Jackson, Tenn., writes: "Rev. J. H. Wright, of Milan, came to us at Right Angle church on Monday night, preached until Saturday night and did well. There were 10 conversions and 9 additions. The church gave the pastor a pounding following the meeting—meat, lard, fruit, butter, canned goods, etc."

Rev. C. S. Thomas has resigned his churches at Parsons and Puryear, Tenn., and Hazel and Oak Grove, Ky., to accept a call to the First church, Jonesboro, Ill., effective Oct. 1st.

Rev. George Green, of Johnson City, Tenn., has resigned that pastorate to accept a position with the Home Mission Board of Atlanta, Ga. He will enter upon the new duties at once.

Rev. J. Edward Johnson, of Waxahatchie, Texas, has been called to the care of the First church, Weatherford, Texas, and it is presumed he will accept. He has been doing the work of an evangelist.

Dr. Solon B. Cousins, of Liberty, Mo., has been called to the care of the First church, Columbus, Ga., and will likely accept. He formerly labored in Georgia.

Dr. Preston Blake, of Birmingham, Ala., has been called to the care of the First church, Newport News, Va., and strong hope is entertained that he will accept. His successor is Dr. W. A. Ayers.

A. B. Rudd in referring to an event in the Baptist church circles of Richmond, Va., says: "Roger L. Clarke, formerly a minister of the Christian church, and who on Sunday was ordained to the Baptist ministry, was elected a member of the Pastors' Conference." Query: Is the Baptist ministry not a Christian ministry? Is Clarke any less a member of the Christian church now than before he joined the Baptists?

The Word and Way announces that a rising in one of his ears is preventing General Secretary Joe P. Jacobs from attending the Associations in that State. What a pity! Perhaps it also prevents his hearing the muttering of discontents among many Missouri Baptists at his efforts to swing all the churches of that State into co-operation with the Northern Baptist Convention.

Rev. H. H. Wallace, of Sturgis, Ky., is soon to assist Rev. H. A. Todd, of Union City, Tenn., in a revival and the saints there may prepare to hear great preaching.

**Aha, just as we expected! The PROTECTION AGAINST INFECTION.**

If you bruise, cut or burn yourself or get a splinter in your flesh, do not neglect the wound just because it is slight. Many deaths from blood poison have resulted from neglecting just such slight wounds. For nearly a century Gray's Ointment has been used as a protection against such infection. You will find a box of this ointment in thousands of homes. It costs only 25c and will last indefinitely. You cannot afford to be without it. Get a box from your druggist today. For allaying pain and healing abrasions and eruptions of the skin, boils, sores, cuts, bruises, burns, etc., it has no equal. For a FREE sample write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn.

Knights of Columbus, an organization in the Catholic church, have been given Government permission to erect buildings in the several cantonments and they propose to raise \$10,000,000 for that purpose. Mr. Tumulty, Private Secretary to President Wilson, is a devout Knight of Columbus. Yet some able Baptist ministers run after the Y. M. C. A. on the pretext that no independent Baptist preaching can be done in the Army. Such preachers ought to learn a lesson from the devotees of the Pope.

Prof. Samuel A. Derieux, of Grinnell College, has been elected Associate Professor of English in Wake Forest College, N. C. He is the son of Dr. W. T. Derieux, State Secretary of Missions. He is a graduate of Richmond College and Chicago University.

Rev. J. H. Coin has resigned the care of the First church, Cordele, Ga., after a remarkably successful term of service. His plans are not known.

Dr. R. L. Motley, of Central church, Winchester, Ky., writes: "Things are still humming in this neck of the woods. Devoted my vacation to two fine meetings of nearly two weeks each. One at Flora, Miss., and the other at Macedonia church near Brush Creek, Tenn. Both churches greatly revived and many souls saved. Am back at home hard at it for another fall and winter. Folks are mighty good to me. Your notes are always fresh and interesting."

Rev. James F. Dew, of Henning, Tenn., writes: "Have resigned the work here, to take effect Oct. 1st. Have nothing in view at present."

Rev. Martin Ball, of the First church, Clarksdale, Miss., writes: "It is no easy job to arrange for the building of a \$35,000 meeting house. Brother D. P. Montgomery and singer, of Greeneville, S. C., are to be with me for a meeting under a tent, Sept. 23rd. The Sunflower Association has just closed the most interesting session held since I came to the Delta. N. W. P. Bacon, of Marks, was elected Moderator and makes a good one."

Rev. M. J. Hoover has resigned at Plant City, Fla., and has been called as pastor at Winter Haven, Fla. It is almost certain that he will accept.

Rev. Richard P. McPherson, well known in Tennessee, is having admirable success in his work in his pastorate at Wauchula, Fla. There have been 40 additions during the past associational year.

Rev. G. L. Yates, of Tyler, Texas, has been called to the care of the First church, Macon, Ga., succeeding Dr. E. C. Dargan, who goes to be editor of the publications of the Sunday School Board at Nashville.

Rev. W. A. Ayers, in leaving Newport News, Va., to accept the care of the Second church, Durham, N. C., writes the Virginia Baptists a tender farewell. He has spent ten eventful years in that State.

Rev. W. L. Witt has resigned the First church, Girdletree, Md., in order to engage in evangelistic work. If he lives up to his name, fortunate is the community where he labors.

Rev. A. R. Love, of Petersburg, Va., has been called to the care of the Barton Heights church, Richmond, Va. They want to be made more perfect in love.

Dr. F. W. Eberhardt, of Danville, Ky., has been called to the care of the church at Georgetown, Ky., and has

**6 BIG DAYS :- 6 BIG NIGHTS****MAKE YOUR PLANS NOW  
TO GO TO THE****TENNESSEE****State Fair****NASHVILLE, SEPTEMBER 17-22.****The Biggest and Best Fair Ever Held**

Katherine Stinson, the world's greatest aviatrix, will fly twice daily. Thaviu's Great Band of 45 artists, including Grand Opera Singers and Classic Dancers.

Uncle Sam will have a big Government Exhibit from the Army and Navy.

Pain's Wonderful Fire Works. Big Night Horse Show. Big Live Stock Show. Big Agricultural Show. \$35,000.00 distributed in Premiums.

Many other things to instruct and entertain you.

All for the Admission Fee of 50c. All Grand Stand Seats Free.

**VERY LOW ROUND****TRIP FARES via**

**TICKETS WILL BE SOLD DAILY SEPTEMBER 15TH TO 22ND.  
RETURN LIMIT SEPTEMBER 24, 1917.**

accepted to begin work Dec. 1st.

Dr. W. D. Nowlin, of Louisville, Ky., writes: "The last Sunday in August, the Sunday School of the Twenty-second and Walnut street church, Louisville, had 755 in attendance, being the largest in Kentucky. That same Sunday night the auditorium overflowed, requiring many chairs to seat the crowd."

Dr. C. A. Owens, of Humboldt, Tenn., writes: "Have just closed an interesting meeting with the church at Stanton, Tenn., of which Rev. L. R. Ashley is pastor. This is the second meeting I have held with this noble people. During my absence my pulpit was supplied by Dr. Hight C. Moore, of Nashville. Brother Ashley will graduate at Union University next June, and is one of the most promising young ministers I have ever met."

Mr. J. E. Scates, of McKenzie, Tenn., writes: "We had a splendid meeting at Union Academy church in August. There were five or six professions and 7 additions. Bro. A. U. Nunnery, of Parsons, ably assisted

**The Best Train Service****TO**

**WASHINGTON, BALTIMORE, PHILA-  
DELPHIA, NEW YORK,  
And Other Eastern Cities;**

**IS VIA BRISTOL,****And the****NORFOLK & WESTERN RY.**

**SOLID TRAIN, DINING CAR,  
THROUGH SLEEPER**

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

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

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

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

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

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

W. C. Saunders, General Passenger Agent.

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

our pastor, Bro. G. B. Daws, of Memphis. Our pastor practically offered his resignation the last first Sunday. He has done a great work with us."

It was my great pleasure in July to spend fifteen days with that prince of pastors and men, Rev. Fleetwood Ball, of Lexington, Tenn. I have never been in a meeting with a pastor who had a stronger grip on the entire community than Brother Ball has on Lexington. His own people love him devotedly and the whole town knows him as a true prophet of God. Fleetwood Ball is the best loved man in Lexington.

He is fortunate in the cultured, consecrated wife God has given him. She is a true helper in all of her husband's work. Never shall I forget the night when their oldest child was converted. It was heavenly to see the joy as it shone out in the faces of father and mother.

It was a pleasure to have associated with me, Mr. D. M. Hughes of Newport, Ky. Hughes is a fine singer, and one of the sweetest spirits I have ever met. The saints of Lexington are a great people. I shall not soon forget their kind treatment.

Rich blessings on the Baptist and Reflector.

J. H. DEW.

Ridgecrest.

The past week I have been in a good meeting at Goodlettsville. The meeting continues with several approved for baptism. The little church is greatly encouraged and the outlook grows brighter.

JOHN T. OAKLEY.

Permanent Muscular Strength can not exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.

Adv.

**That Unpublished Book of Yours**

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

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

## OBITUARIES

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

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

**HUDSON**—God in His infinite wisdom and love has called from us our sister, Lucy Hudson. She professed faith in her Saviour and united with the Chestnut Grove church October 12th, 1901, and lived a faithful member until God saw fit to call her. The vacancy left by her departure is keenly felt by her family and friends. Her pastor conducted the funeral services and her remains were laid to rest in Old Brush cemetery, there to await

### LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundred of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,  
Box 20L, Shelton, S. C.

Gentlemen:

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

Name: .....  
Address: .....  
Shipping Point: .....

(Please write distinctly)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and I am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Adv.

that great day, and we feel that our loss is her eternal gain and let us look to Him who alone can give comfort, for we read in His word that they that die in the Lord are blessed, therefore be it

Resolved, That a copy of these minutes be published in the Baptist and Reflector.

Done by order of the church, June 16, 1917. MOLLIE KELLEY,

Church Clerk.

**ARNOLD**—Mrs. Bettie Davidson Arnold, daughter of the late John Q. Davidson, departed this life at the family home in Wartrace, Tenn., June 25th, 1917, after a long period of suffering, which she bore with Christian fortitude. Sister Arnold was born Sept. 13th, 1851, was married to Deacon Joe O. Arnold Oct. 3rd, 1871. She was the mother of 9 children, as follows: Mrs. J. L. Walker, Joseph M. Arnold, Mrs. Alberta Hooser, Mrs. Nora Walker, Miss Bettie D. Arnold, Embry Arnold, Miss Jamie Arnold. Two died in infancy. She united with the Baptist church soon after her marriage. Her after life was consecrated to faithful and loving service to her Saviour, her husband and to her children. She was a faithful and valued member of the church choir, from the time she united with the church until her death. She loved her church and was ever ready and willing to do all in her power to increase its efficiency. She died in the triumphs of a living faith, and has taken her stand along with the blood-washed throng who live around the throne of God. Funeral services were conducted at the home, by Rev. C. H. Bailey, assisted by Rev. L. B. Jamison. The very large crowd present attested the esteem in which she was held. Her precious body was tenderly laid away in beautiful Holly Wood cemetery, there to remain until the resurrection morn; it will then come forth a spiritual body, like unto that of our blessed Saviour. To her loved ones I would say, comfort your hearts with the following promises in God's word: "Precious in the sight of the Lord is the death of His saints." As we have borne the image of the earthly we shall also bear the image of the heavenly. "Blessed are they that die in the Lord, yea sayeth the Spirit they rest from their labors, and their works follow them." May heaven's choicest blessing be the portion of each of you. L. B. JARMON.

Wartrace, Tenn.

**STEPHENSON**—George Stephenson was born July 16, 1868; died July 4th, 1917, aged 48 years, 11 months, 18 days. Brother Stephenson professed faith in Christ and united with Hannah's Gap Baptist church when about 18 years old, and lived a consistent Christian life till God called him home. Brother Stephenson had been blind and otherwise afflicted about 30 years, and bore his afflictions with Christian fortitude and resignation to the will of God. Brother Stephenson leaves a brother, a sister and a host of relatives and friends to mourn their loss. We sorrow not as those who have no hope, feeling confident that George is in a world where there is no sickness, pain or death; that he is with his Saviour whom he trusted. Funeral services were conducted by our pastor, Rev. T. G. Davis, in the presence of a large concourse of people, after which the remains were interred in the family (Hester) graveyard.

R. A. WAGSTER.

Petersburg, Tenn.

# A Woman's Problem

## How to Feel Well During Middle Life Told by Three Women Who Learned from Experience.

The Change of Life is a most critical period of a woman's existence, and neglect of health at this time invites disease and pain. Women everywhere should remember that there is no other remedy known to medicine that will so successfully carry women through this trying period as Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs. Read these letters:—



Philadelphia, Pa.—"I started the Change of Life five years ago. I always had a headache and backache with bearing down pains and I would have heat flashes very bad at times with dizzy spells and nervous feelings. After taking Lydia E. Pinkham's Vegetable Compound I feel like a new person and am in better health and no more troubled with the aches and pains I had before I took your wonderful remedy. I recommend it to my friends for I cannot praise it enough."—Mrs. MARGARET GRASSMAN, 759 N. Ringgold St., Philadelphia, Pa.

Beverly, Mass.—"I took Lydia E. Pinkham's Vegetable Compound, for nervousness and dyspepsia, when I was going through the Change of Life. I found it very helpful and I have always spoken of it to other women who suffer as I did and have had them try it and they also have received good results from it."—Mrs. GEORGE A. DUNBAR, 17 Roundy St., Beverly, Mass.

Erie, Pa.—"I was in poor health when the Change of Life started with me and I took Lydia E. Pinkham's Vegetable Compound, or I think I should not have got over it as easy as I did. Even now if I do not feel good I take the Compound and it restores me in a short time. I will praise your remedies to every woman for it may help them as it has me."—Mrs. E. KISSLING, 931 East 24th St., Erie, Pa.

No other medicine has been so successful in relieving woman's suffering as has Lydia E. Pinkham's Vegetable Compound. Women may receive free and helpful advice by writing the Lydia E. Pinkham Medicine Co., Lynn, Mass. Such letters are received and answered by women only and held in strict confidence."

### FIELD NOTES.

Cedar Grove church—Pastor, J. R. Claybaugh. Assisted Pastor Claybaugh and his church in a meeting 8 days. Rain and mud hindered, but every service was good. Received one by enrollment and two approved for baptism and possibly others will join and Pastor Claybaugh announced he would attend to the ordinance of baptism next Sunday. This church uses two Sundays in the month and has a good Sunday School and B. Y. P. U.

### THE THRESHING PROBLEM SOLVED.

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

Adv.

and pastor and people are doing a fine work; 90 in Sunday School Sunday. Splendid interest in the closing service Sunday evening. As an expression of appreciation the church made Pastor Claybaugh an offering of \$11.35 extra above his salary. The free will offering for Evangelist Cecil \$21.02. Entertainment excellent and conveyance good. Pastor Claybaugh and his people were fine to work with and the week was enjoyed. Some Baptist and Reflector and book work. Write me if you need me.

R. D. CECIL,

Cleveland, Tenn.

Pasted on the window of the book publisher's door was the sign "Porter Wanted," and in the window itself on a pile of books the placard, "Dickens' Work All This Week for \$4." The able looking Irishman read first one sign and then the placard. He blurted out: "Dickens can wur-ruk all the week for four dollars if he wants to, but, I'll not touch it. Yed better keep Dickens." —Exchange.

**LA BELLE FRANCE.**

Naturally the people of America have an exceedingly kind sentiment for their allies, but there is a difference in the regard we feel for each of them. For instance, toward Belgium our feeling is one of pity. We also have a feeling of pity toward Servia, but it is not so tender as our pity for Belgium. For Italy, we have a feeling of hearty friendliness, slightly mixed with condescension on our part, as we feel that we are individually and collectively superior to the Italian people. For England, we have a feeling of profound respect. It cannot be called love. The American thinks of the Englishmen as a dull individual who cannot see the point of a joke and who habitually forgets that the alphabet contains the letter "H." In our mind's eye we see England represented by a ludicrous, pouchy, masculine figure called "John Bull." We invariably think of England as "him".

But France—what is the feeling of the American people for France? It is difficult to define the holy sentiment of love and gratitude which stir our hearts when we think of La Belle France. We think of France as a woman, bearing the burden of outraged civilization. We see her bled white and beaten to her knees by the worthy descendants of the ferocious Hun. We see her beautiful fields devastated and her noble sons sacrificed on Liberty's altar. We know of the suffering of all her children, and then our minds revert to the time when our fathers suffered and struggled and was aided by France in the holy cause for which they fought. We think about the great aid rendered our cause by the "Knight of Liberty", the Marquis D Fafayette and how he aided and encouraged Washington at Valley Forge and on through the dark days of the Revolution until the glorious victory at Yorktown where the capture of Cornwallis was made possible by the skill and daring of the incomparable LaFayette. We remember that LaFayette in speaking of America said to the Continental Congress, "From the moment I first heard the news of America I loved her and was influenced with a desire of shedding my blood for her cause, and the moments that may be expended in her services whenever or wherever it be, I shall consider the happiest of my existence." Then we see LaFayette at the tomb of Washington. He looked upon Washington as a son would upon a father and the tears that he shed at the grave of his heroic chief forever cemented the affections of America to the French people.

France! How do the American people feel toward the France of today? It can no more be defined than we could minutely explain the tender

## GIRLS! MAKE A BEAUTY LOTION WITH LEMONS

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the 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, smoother 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 should naturally help to whiten, soften, freshen and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

Adv.

feeling of first love, but we do know that of all the allied nations, the French people are the dearest and most lovable.

England we respect, but France we love. *La Belle France—forever!*

### SEVEN REASONS FOR NOT ATTENDING CHURCH.

1. The empty seats at church depress me. My wife says there would be one less if I went; but what has that got to do with it?
2. I cannot sit for an hour or more in a crowded building without suffocation.
3. The average church service is dull and stupid. I went to a crowded theatre not long ago and sat there for three hours, and they seemed short. I could have stayed longer and enjoyed it.
4. My dog is chained all week and on Sunday morning I take him for a run. He would be disappointed if he did not get his Sunday inspiration. He does not care for church, as he has no soul.
5. I am a baseball "fan" seven days in the week. A church service on Sunday morning is a poor preparation for a ball game. It is apt to give one palpitation of conscience.
6. My father and mother were "fans" of a different sort and always went to church, rain or shine, and made me go. I do not go now in order to show them how foolish they were, and to prove that what the Bible says is not true. See Prov. 22:6.
7. The church is tremendously expensive. The times have been so hard that I have been compelled to deny myself many luxuries.

I could mention other reasons equally as good, but as seven is a perfect number I will stop here.

P. S.—My wife who has just lit my third cigar for me and who has looked over the above reasons, says that I have contradicted myself several times, which only shows that her weak mind has failed to grasp the situation.—A. B. Santee, in the Congregationalist.

### PAUL THE APOSTLE.

#### D. W. Key.

"I am become all things to all men that by all means I might save some." I. Cor. 9:23.

A THUMB NAIL SKETCH IN ONE HUNDRED WORDS.

The word apostle means sent away. Paul the Apostle means, Paul the Missionary.

- I. Paul's Whole-hearted Self-abnegation. "I am become all things."
1. Voluntary—not forced.
2. Broad sympathies, big man.
3. Emptied himself—cast self out, and became another man.
- II. Paul's Tactful Adaptation—"To all men, by all means."
1. He sought wise approach. Avoided unwise antagonisms.
2. Versatile man.
3. Stable, not fickle, character. "None of these things move me."
- III. Paul's Philanthropic Purpose—"To save some."
1. He sought to save not to destroy life.
2. Passionate and persistent purpose.
3. Ruling purpose of his life gave it high worth.
4. He lost his life seeking to save.

The husband and wife, between whom there had been frequent quarrels, saw a team pulling a heavy load. They were keeping step, no shirking, each doing his part. "Husband," said the wife, "Why can't we work together like that—harmoniously, helpfully?" "We could," said he, "if there were only one tongue between us."—Ex.

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

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

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

the proper form. And this, after they had in some cases been doctoring for months without any benefit.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

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

### MEMPHIS CONFERENCE FEMALE INSTITUTE

- 1. Historic College for Young Ladies. Property of M. E. Church, South.
  - 2. City Advantages. Street Cars at Corner. Depots, Fine Churches, Government Building, Public Library, Y. M. C. A., all within a few blocks.
  - 3. Beautiful Campus. Ample Brick Structure. Electric Lights. \$5,000 of improvements this Vacation.
  - 4. Junior College, with four years Academy, two of College Work.
  - 5. Conservatory Advantages in Music, Art, Expression.
  - 6. Special Attention to Health and Morals.
  - 7. Educational Outings a Feature.
- Next Session (75th) opens Sept. 12, 1917.  
Rooms now being engaged.  
For Catalogue address

HENRY G. HAWKINS, President,  
Jackson, Tennessee.

## WESTHAMPTON COLLEGE

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



Co-ordinate with Richmond College, founded 1832. Faculty of 17 men and 7 women. Fifteen units for entrance. No preparatory department. New fire-proof buildings in beautiful suburban park of 130 acres overlooking the historic James River. Safety, comfort and health safeguarded. Athletics, field sports. Well endowed. Necessary expenses \$350.00. College opens September 14th. For book of views and catalogue address

PRESIDENT F. W. BOATWRIGHT, Richmond, Va.

### THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

LOUISVILLE, KENTUCKY

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

E. Y. MULLINS, President.

### WRONG QUARRY.

With a wild sweep the wind tore round a corner and removed the hat from the head of a respectable and near-sighted citizen who chanced to be passing.

Peering wildly round, the man thought he saw his hat in a yard, behind a high fence. Hastily climbing over, he started to chase it, but each time he thought he had caught it it got yet another move on. Then a woman's angry voice broke on his ears.

"What are you doing there?" she demanded, shrilly.

He explained mildly that he was only trying to retrieve his hat, whereupon the woman said, in wonder:

"Your hat? Well, I don't know where it is, but that's our little black hen you're chasing!"



**PARKER'S HAIR BALM**  
A toilet preparation of merit.  
Helps to eradicate dandruff.  
For Restoring Color and  
Beauty to Gray or Faded Hair.  
50c. and \$1.00 at Druggists.

**HINDERCORMS** Removes corns, calluses, etc., stings all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Drug-gists. Hiscox Chemical Works, Patchogue, N. Y.

**FOR THROAT AND LUNGS STUBBORN COUGHS AND COLDS**

**Eckman's Alterative**  
SOLD BY ALL LEADING DRUGGISTS

**YOU CAN AFFORD A NEW SONG BOOK**  
FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2. Round or Shape notes. 25c per hundred; samples, 5c each. 25c songs, words and music. No. 1 and 2 combined \$5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

# CARSON AND NEWMAN COLLEGE

\*\*\*\*\*

## Installs W. L. Gentry as President of Carson and Newman College at Jefferson City, Tennessee

\*\*\*\*\*

### INSTALLATION EXERCISES.

- 10:15 a. m.—Two Hymns.  
 Scripture, Rev. J. Allen Smith, Pastor First Baptist Church, Maryville, Tennessee.  
 Prayer, Rev. J. Pike Powers, D.D., President of the Board of Trustees, Knoxville, Tennessee.  
 Music.  
 10:40 a. m.—Address, "East Tennessee's Greatest Asset," Dr. S. T. Wilson, President of Maryville College, Maryville, Tennessee.  
 11:00 a. m.—Address, "The Relation of State and Denominational Schools," President S. G. Gilbreath, East Tennessee State Normal, Johnson City, Tenn.  
 11:20 a. m.—Music.  
 11:25 a. m.—Address, "The Task of the Christian College," Dr. Rufus W. Weaver, President of the Southern Baptist Educational Association and Secretary of Christian Education for Tennessee.  
 11:45 a. m.—Address, response by Pres. W. L. Gentry.  
 Benediction, Dr. Lloyd T. Wilson, Pastor Broadway Baptist Church, Knoxville, Tennessee.  
 Luncheon, 12:30, Sarah Swann Home, B. A. Morton, Knoxville, Toastmaster.  
 Invocation, Rev. J. K. Haynes, Pastor First Baptist Church, Erwin, Tenn.

### CORNER-STONE LAYING OF THE NEW ADMINISTRATION BUILDING.

- Rev. J. Pike Powers, D.D., presiding.  
 Scripture Reading, Psalm 127, Rev. J. W. O'Hara, D.D., Pastor First Baptist Church, Newport, Tenn.  
 Address, "The Stone that Was Not Rejected," J. T. Henderson, General Secretary Laymen's Missionary Movement, Knoxville, Tenn.

**A WHIRLWIND CAMPAIGN FOR \$75,000 BY THE BAPTIST LAYMEN OF TENNESSEE, BEGINNING SEPTEMBER 18, ENDING SEPTEMBER 25, FOR CARSON AND NEWMAN COLLEGE (FOUNDED 1851). \$45,000 ALREADY SECURED; \$30,000 TO BE RAISED.**

### CAMPAIGN COMMITTEE.

- |                                     |                                  |
|-------------------------------------|----------------------------------|
| Ben A. Morton, Chairman, Knoxville. | J. A. Susong, Newport.           |
| J. H. Anderson, Knoxville.          | A. R. Swann, Dandridge.          |
| J. Pike Powers, Jr., Knoxville.     | J. L. Jeffries, Seymour.         |
| J. T. Henderson, Knoxville.         | Rev. J. K. Haynes, Erwin.        |
| R. A. Brown, Knoxville.             | J. H. Bundren, Jefferson City.   |
| Rev. J. H. Sharp, Sweetwater.       | W. L. Gentry, Jefferson City.    |
| D. L. Butler, Jefferson City.       | Charles S. Stephens, Morristown. |

Headquarters in charge of Dr. Rufus W. Weaver, Secretary of Christian Education for the Baptists of Tennessee, First Baptist Church, Knoxville, Tenn.