

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"

Old Series Vol. 84

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NEW WAYS OF RECEIVING GOD'S GIFTS.

It is one of life's disciplines that at different times we are compelled to receive God's gifts in new and unfamiliar ways. At such times the soul is prone to suspect that the good gifts have ceased coming and that God is no longer favorable to it. A man who had very beautiful children and had taken the finest pains to make his relation with them as perfect as possible, told a friend of an experiment he had made with them. It had been his custom to go around at bedtime before the children were dismissed and take them up one at a time and kiss them good-night. This had become one of the regular joys of the children's day, and was never forgotten or omitted. It had gotten to be one of the things the children depended upon and took for granted. But the man said he was afraid they were taking it too much for granted, and so one evening the children were sent to bed as pleasantly as ever; but he did not take each one of them up and kiss him as usual. The children did not greatly miss it at the moment, but when a few days of this had gone on they felt a vague disappointment in the day's ending, without being quite able to place it. The father said that hereafter he meant to have them come and ask for the kiss. He was afraid it would come to mean less to them by his always offering it. There were three or four evenings of a slow puzzlement among the children before they found out what the matter was. Then one of them went and asked for it, and then the others, and afterward they always came to get it and it meant all the more.

So it is with us. There are too many blessings that are just getting taken for granted, and we may need to have to go and get them. It was well enough that for a certain period good things should be poured into our laps; and then it is a better thing to discover that they are no longer coming to us that way, but instead we have to look around and find them spread out over the ground and have to pick them up or even hunt to find them. But when this new period comes on we are apt, like spoiled children, to think that life is changed for the worse and is not as generous as it was. It is only a new way of receiving. The old way has gone on long enough, and has often been wasteful. The new way is likely to be more generous.

Yet when it comes on we are puzzled, like the children at first. There were the years when everything seemed coming our way. Opportunities and inspirations, affections and attentions, were showered upon us. All we had to do was to sit and choose or reject. But now nothing seems to come at all. Friendship was offered on every hand, and we could afford to refuse a good deal of it, but lately it has not been coming so freely. And we think the world is getting hard. No, it is as rich as ever, but we have got to go after it now.

Roswell Hitchcock told his students that for the first few years of their ministry their minds would be so teeming with ideas and subjects that they would feel very rich and think that all they had to do was to live on their mental exuberance. Study would not seem necessary because they had so much of their own. But then, he added, they would come to a period when it would seem as if ideas had given out and their minds were dry and their vision was going. Then they would have to dig and delve into the Bible, and it would seem slow and hard, but it would be just along these somewhere that they would find themselves richer than they had ever been before. The things that just came of themselves would never compare with what they would find by digging. One of the shabbiest characters in the New Testament is the man who had to say, "I cannot dig."

So the times come in life when if we are to receive at all it must be in a new way. The disciples had to come to it. When Christ was always with them, pouring out His attention upon them, and His love,

it would be natural to suppose that his was going to last forever, and in much the same form. It would be no wonder if in the daily wealth or his teachings

SEPTEMBER AND OCTOBER STATE MISSION MONTHS.

Tennessee Baptists have for some years been working under the Convention calendar. November, December and June are Orphan's Home months; January and July are Christian Education months; August is Memorial Hospital month; February, March and April are Home and Foreign Mission months; May is Ministerial Education month; September and October are State Mission months.

It is in every way important that these periods be counted sacred to the causes for which they are set apart and that, under no kind of plea or circumstances, should other causes undertake to get access to the churches during the period that belongs to another specific cause.

There is every reason why September and October should be sacred to State Missions this year. The expenditure for State Missions is unprecedentedly large. Up to this writing only about \$15,000.00 have been secured from all sources for State Missions. The State Board is in the bank for \$20,000.00 today. If we meet our State Mission expenditure, pastors and churches will have to do more heroic work than they have ever done in their history, and to do this it will be necessary for them to refuse to give ear to other pleas until State Missions is out of the way. It is hoped the brethren will notice carefully the ladder which appears below and see what the figures say.

\$46,610.50 Our State Mission Expenditure

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they would feel that even if a great deal was allowed to slip away there would be plenty more still coming. But the day came when they had to dig into their memories, and hunt for the things ~~He had said~~, and work their minds to recall His gracious deeds. In first puzzled days it must have seemed as if most of it was vanished. But they never realized how much they had until they were compelled to conserve it. It was no longer poured into their laps. They had to go and pick it up, but it was just then that they possessed more than ever.

We may no longer receive our blessings in the old, easy way, but they may be all the richer. A city may have two kinds of water supply. One may be high in the hills and come rushing down of its own force. And it may have another which is below in a lake, or wells from which it has to be pumped up. The season comes when "in the rainless hills the brooks are dumb." Nothing comes of itself any more. But then the pumps are started, and from below there is brought up another supply which is just as adequate and just as good. The days may have descended upon many of us when we shall have to work harder for all we get. Most of us have had too much too easily. Inspiration may seem to have forsaken us. The old exuberance may be gone, and we may face what looks like a growing deficit. But it is just there that the soul learns to dig deeper and tap new levels of strength.

No, we cannot expect to receive always in just the same old way. God changes His method, but He will give as much as before. It ~~was~~ expedient that Christ go away. The disciples' old method of receiving would have enfeebled them. "Hitherto have ye asked nothing in my name"; it had just come to them. But now effort and diligence and prayer must take their turn. Yet the disciples never had so much to say or such wonderful joys to declare as when the heart-breaking separation was over and they were receiving Christ in the new way.

Many simply refuse to go on when they are faced with the necessity of receiving through new and untried experiences. Henceforth they live upon the dregs of old experiences. They decide that they have had their share and can expect nothing else quite so good. Their lives degenerate into complaint. Others know better. They have divined that God leads us into larger gifts through strange limitations, but that He is a Giver still.

There is a wealth of strange new testimony to God's riches of grace in these awful days of conflict. Men who all their lives had been like the children, with somebody always ready to come at the appointed hour and show them tenderness and attention without their ever giving it a thought, have come to the moment out on the battlefields, in the trenches, or on No-Man's Land, when it seemed as if all care and love for them had utterly disappeared. They had thought none too highly of it when it had been lavished upon them. Now they search their minds and hearts and memories for almost anything. Little scraps of verses come back to them sometimes charged with comfort and significance which once whole generous discourses could not send home to their hearts.

One of those who fell wounded, and whose life had been hitherto filled with good things carelessly and unthankfully received, said that as he lay wounded and alone under the stars there came to him like a marvel a few old words which had never seemed worthy of attention before, "Underneath are the everlasting arms." Was it really like this? Yes, it always had been, but this was the first time he had been able to receive it, and now a little seemed like riches where once a wealth of gracious words had been wasted. Now these words dwarfed wounds and gave him a strange peace above all his pain. God's giving had been a conventional thing, but now it was wonderful again, as it ought always had been wasted. Now these words dwarfed his to be.—S. S. Times.

THE DAUNTLESS DANIEL

By the Editor

The trail of the friendly years lies between the story of Daniel and the last lesson and this. Out of the obscurity of a captive people he had come into prominence second only to the monarch himself. Through many national changes he had come and to many important affairs he had contributed. Now toward the sunset of his pilgrimage he is called upon to face his life's greatest test. His attitude might well win for him the title of the "Dauntless Daniel."

THE WEAKNESS OF STRENGTH.

Many things doubtless had contributed to the opinion toward Daniel, held by certain enemies. Their jealousy and envy came to a climax in their determined plan to secure his removal from high position and doubtless his death. To guarantee their success their plot had to do with Daniel's worship of Jehovah. They had well known that Daniel's chief strength of character lay in his unyielding devotion to the worship of his Father. They thus intended that Daniel's very strength should become the occasion of his weakness. It is often true in life that a man's

strength shall become, his weakness. His enemies knew that they could secure grounds for charges to the king when by making the very virtue of Daniel appear to be a fault. It was for this reason that the strange interdict was caused to be signed by the king. He who had worshipped Jehovah, whose splendid dealings with ancient Israel, had not been blurred sufficiently by the captivity to be obscured in the eyes of Daniel could not violate his idea of worship by bringing the petition unto a mere man, though he were the crown of a world kingdom. Daniel could not, being true to his faith, violate his custom of prayer merely through the decree of an earthly king. It was thus that his enemies sought to entrap him, hoping that his strength might become his weakness.

THE ART OF TRICKSTERS.

The enemies of Daniel were versed in the art of political trickery. They are not to be mentioned in comparison with Daniel for statesmanship. They had become intensely jealous of the commanding position obtained by this son of their captives. It mattered not to them that Daniel was

competent to serve well the kingdom. Their preference was not for efficiency in government affairs, but for their own advancement that might lead them into opportunity for grafting greed. They were willing, therefore, to take the highest thing in life, namely worship, and make it serve their wicked designs. It would not be difficult to find present day examples of this ancient practice of the art of tricksters.

FEARLESS FACING DEATH.

Despite the threats of the king, who found out too late that he had become the dupe of his false advisers, the unalterable decree of the Medes and Persians must be executed, Daniel should be cast in the den of lions. But Daniel showed no sign of fear, even though he faced the cruel, crouching lions. It does not always take merely bravery to face death. Heroes of physical sacrifice have often been made in some moment of intense action when there was no special spiritual or moral conviction leading to the life's sacrifice. A stoical indifference, an impulsion of despair, a frenzy of woe, a blind, unreasoning defiance, may lead one into a heroic

death, but in the case of Daniel there was calmness of spirit, willingness to fulfill the will of God and full conviction that whether he should be delivered the ultimate result would be to the interest of Jehovah's people. He therefore came to look upon death as an experience that should testify the goodness of God, though the occasion of the death might be through wicked men's appointment.

VICTORY OF TRUST.

From childhood this experience of Daniel has generally been well known. It brings, therefore, its familiar picture to excite in us full confidence in God's power to care for his own. The ministry of angels has not been limited to their strange visit to this den of lions, but in some real way, though perhaps inexplicable to us, their ministry has continued through the ages. Daniel came to victory over his enemies and in his hour of danger because his trust in God was unwavering. The heroism that brings one into full confidence of the unerring goodness of God will be that which comes from trust in the abiding presence and sufficient power of the God whom we worship.

THE RELIGION THAT IS LEFT AT HOME.

Everett Ellis.

The trouble is that so many people leave their religion at home when they go to the country in the summer.

That is what a country minister said to me when referring to the small size of his congregation, although the church was located in a village in which there were large numbers of "summer people" and many of them church members. It would not be hard to prove that some people do leave their religion at home when they are enjoying their summer vacation. A woman once told me that she felt that she needed a rest from her church duties as well as from the duties of her home. I could not help feeling that there must be something perfunctory about her church duties and that she did not derive the real happiness from attendance at the house of God that many true Christians derive from church attendance.

To my own way of thinking there is something positively discourteous in members of churches spending from one to three months in places in which there are churches of their own faith without once darkening the doors of those churches. One cannot be doing such Christians much injustice when one says to them that they have left their religion at home. One cannot help feeling that it is superficial religion that is left at home when one goes from the city to the country or to the seashore. I find myself in hearty accord with the writer who says, "Sincere souls take with them to seaside and hillside the thoughts of God and love of holy things, and as they rest awhile from business or home cares get help from new associations and in the opportunities of Christian intercourse with people where they pitch their tents."

I have spent twenty-two entire summers in a beautiful country village in which there is a most attractive little Baptist church that might be called a "feeble church" in membership and finan-

cially. On the hills all around this village are many beautiful summer homes, in some of which live those who are members of Baptist churches in the distant cities. One of these families has the unenviable record of having spent nine or ten summers in the community without once attending a service in this little church, the pastor of which is a man of education and a truly devout man. One Sunday last summer another family of several members came to church one Sunday morning and when I said to the mother that I was glad to see her she said, "Oh, we always come at least once during the summer, if only for the looks of the thing. We go so regularly when we are in the city that we feel that we have earned the right to stay at home when we are in the country, and there is only a little country church to attend. Isn't the quartet here awful? We laugh over it every time we come."

In many years of constant attendance at this country church I had not discovered anything very "awful" in the quartet, and there was much that was restful and helpful in the services in the cool, clean and quiet little country church. Some of the pastor's sermons would have compared favorably with the sermons of some city pastors, and he was noted throughout the entire community for his great sincerity and the absolute integrity of his character. Even a Catholic priest in the town had spoken of him with admiration and respect. Any Christian who cared to do so could have derived profit from his sermons and he had rendered noble service to the community with very small pay and few souls for his reward. I sometimes thought of him as one of the uncalendered heroes of the world, and yet there were city people of his own faith who had never entered his home nor invited him to theirs and who seemed to regard it as something of a condescension if they went to his church. I have heard of a venerable woman of serene Christian faith whose home was in the country and one day a stranger passing by her humble home found her

in her little dooryard and stopped for a few words of conversation with her. When he was about to go on his way she told him that a little farther down the road he would find a well filled with the best water in that neighborhood in it. Then she added, "That well always makes me think of the well of the Bible where Jesus sat and talked with the woman."

The stranger stopped at the well and drew up the water in the old moss-covered bucket and went on his way greatly refreshed by the thought of that "Living water," which might be in him "a well of water springing into everlasting life." The conversation with the old woman of the serene and satisfying faith called to mind the Old Testament promise. "Therefore with joy shall ye draw water out of the wells of salvation."

There are many little country churches all over the land from which the Christian who wants to do so can "draw water out of the wells of salvation." We of the city sometimes fail to give thought to the pleasure it would give the country minister to have us worship with him and his people and to give to him and to them something out of the larger world and the wider life that may be ours in the great city, with its many opportunities that the village does not have. The religion that is "left at home" surely cannot be very deep-rooted, and it cannot be so helpful and inspiring as the religion that abides and endures three hundred and sixty-five days of the year, and that finds happy expression in worshipping God in his house every Sunday of the year in any environment.

FOOD ADMINISTRATION SCHOOL OF INSTRUCTION.

The United States Food Administration has from the first relied largely upon the churches for aid in carrying out the campaign for food conservation. On account of their ideals and their organization the churches were recognized as preeminently fitted for this patriotic work, which involves a moral and re-

ligious motive. To the appeal made the churches responded promptly and enthusiastically through their representatives. Clergy and laity of all denominations offered their co-operation. It soon became evident, from the requests that poured in from religious leaders, that those who desired to speak for this cause from pulpit and platform must be armed with accurate and explicit information along the many lines of this national duty of thrift of food in order that we may do our share in the world war for democracy.

Accordingly, largely in response from the ministers, a three days' School of Instruction was arranged for, to which representatives of all denominations were invited they were asked to go to Washington at their own expense, attend the sessions faithfully, and pledge themselves to be ready to present the subject to churches of their own city, town or neighborhood, and to church gatherings and conventions, as opportunity might be given. To many it seemed an impossibility to secure students for such a school, under such limitations. But the American people are vitally interested in the war, and the program of Food Conservation has commanded widespread interest, respect and approval. So when the School was opened in the assembly hall of the New National Museum, there were more than 125 enrolled, pledged students, while many more were in attendance. That all had come with serious purpose was evident from the close attention and the constant use of the note-pads provided. Each student received the handsome pin that is to be given to all members of the Food Conservation League.

The program had been carefully prepared and was carried through without break and with cumulative interest. Experts had gladly responded to this call for service. The instructors included Mr. Hoover; Dr. R. L. Wilbur, President of Sanford University, Assistant Secretary of Agriculture Carl Vrooman, and Dr. Alonzo Taylor, Mark Carleton, B. H. Rawl, and Dr. C. L. Alsberg, all of that department, E. C. Lassiter, G. Har-

old Powell and Kenneth Fowler of the Food Administration, Dr. Graham Lusk of Cornell, and Dr. E. V. McCollum of John Hopkins Hospital. These men, each eminent in his specialty, presented such subjects as the World Situation, Work of Food Survey, Wheat Needs of the World, Wheat Production in the United States, Meat—The World Situation and Remedies, Milk Needs of the Nation, Fat Needs in Human Nutrition, Transportation Problems in Relation to the Use of Local Food Supply, Sugar and The World's Needs, and what to Eat in War Time. Opportunity for quiz and discussion was given after each address, and the discussions proved of keen interest. There were no wasted words by the men who were advocating wasteless meals, and it would be difficult to find a higher grade of instruction in any school than was furnished these students by all the speakers, from the first to the last.

Th sessions were held morning and evening, and the six hours or more a day were packed with information. The school was opened by prayer, in recognition of the fact that the program of food conservation needs to divine guidance and it was continued in the same spirit. Many of the things said would have sounded well from any pulpit, and a few sermons could exceed in spiritual power the address of Doctor Taylor, with its superb tribute to the Woman of France and its appeal to the women of America to rise to a like height of self-sacrifice and religious fervor. Secretary Vrooman's address, too, at the first session, was distinctly a religious appeal. He said: "Business will never be done again in this country as before the war; it will be raised to a higher plane, shot through with a new moral purpose. If there is any spiritual vitality in the world, it is now going to come to realization. If the nation will mobilize its spiritual resources as the army, as agriculture, are mobilizing theirs, then our baptism of blood will also be a baptism of the spirit; then living for the country will attain something of the distinction of dying for the country. America will have demonstrated its ability to spiritualize its unequalled material power; to become the master, not the slave, its erstwhile gods of gold. I want to see every man, woman and child in this nation put at some work involving sacrifice, and anyone not willing to do this is a poor excuse for an American. We have our opportunity to do our part in the war. I have told our farmers that their work in the furrow is as important as that of the soldier in the trenches, but not as dangerous. If we give up all we have we wouldn't make as much sacrifice as the boys who are offering their bodies as a bulwark for democracy. They are laying their precious youth on the altar of country, that a free America and a free world may live. Let us back up their sacrifice with ours, in kitchen, in dining room, in workshop, everywhere. If we are not sacrificing until it hurts, we are not sacrificing enough. It will not be enough until we are doing everything which is humanly possible for us to do. The American people must become imbued with this spirit. Then we will have a hundred million crusaders for food conservation, and the bloody battles won in Europe will be the result of bloodless battles fought here."

A pretty good sermon that, and a strong personality behind it. That was true in special manner also of Doctor Taylor, and it would be a great thing

if his time could be devoted to addressing large Christian conventions and gatherings. So strong was the impression he made that when he finished the applause continued for minutes, a spontaneous expression of enthusiasm aroused by the man and his message. His reply to the querulous question, "Why eat corn meal and send wheat abroad—isn't corn meal as good for them as for us?" was fairly withering as well as conclusive. "Don't lay another featherweight of burden on the women of France," he said, "and pray God to spare us from ever going through what they are suffering with unexampled heroism."

The School accomplished its purpose. It informed and inspired all who attended it, and qualified them to present food conservation intelligently and with something of the high and admirable spirit of the instructors.

SERMON TOPICS.

Old age, Ps. 71:9.
Jesus and life, John 2:2.
Stop, look, step, Acts 8:3
The royal law, James 2:8.
Safety first, John 10: 27,28.
The plumb line, Amos 7:7.
Truth making, John 18:35.
John's Doxology, Rev. 1: 5,6.
For or against, Matt. 12:30.
Doing vs. saying, Matt. 7:21.
Gain by sacrifice, John 12:24.
The closed door, Matt. 25:10.
The best bargain, Prov. 23:23.
Racketless work, 1 Kings 6:7.
The drowsy hearer, Acts 20:9.
A Christian father, Isa. 38:19.
Looking higher, Matt. 21: 5-14.
Victory and service, Isa. 6:1-14.
The music of life, Rev. 15:2,3.
A journey of mercy, Mark 6:56.
Seven unward steps, Ps. 16:8.
Demands of truth, John 8:32.
Safe investment, Matt. 6:19-21.
A man who lost out, 1 Sam. 15.
What is your name? Rev. 2:17.
Weapons of victory, Rev. 12:11.
Paul's balance sheet, Phil. 3:7,8.
Cure for despondency, Ps. 42:5.
Is life worth while, Prov. 10:22.
The other crucifixion, Gal. 1:14.
A woman's memorial, Mark 14:8.
Thru Christ to God, John 17:3.
The worth of a man, Matt. 12:12.
The new patriotism, Matt. 12:50.
Three-fold experience, Gal. 2:20.
Faith's trial and triumph, Ps. 73.
A Christian mother, Prov. 29:15.
God grappling man, Heb. 2:16-18.
The influence of habit, John 8:39.
Willing and knowing, John 7:17.
The law of the harvest, Gal. 6:7,8.
Power in the old guard, Ps. 61:18.
The telescope of faith, Heb. 11:7.
The life worth while, Phil. 3:8-11.
From tent to mansion, 2 Cor. 5:1.
Seven downward steps, Isa. 27:13.
Lessons of the summer, Jer. 8:20.
Hewing and binding, 1 Kings 6:7.
A double-minded man, James 1:8.
The enlargement of life, Ps. 18:18.
Consecrated by talent, Neh. 6:11.
Between the shoulders, Deut. 33:12.
The approach of Christ, John 4:16.
Two immutable things, Heb. 6:18.
The road to prosperity, Mal. 3:10.
Why men go wrong, James 1:13-15.
The unspeakable pillars, Matt. 7:24.
Brightness in the clouds, Job 37:21.
A paradox and its key, James 1:12.
My life circle, John 1:35-42; 6:5-9.
What do you love most, John 3:19.
Some Christian ideals, Matt. 5:6,7.
The vandalism of death, 2 Cor. 5:1.
In the valleys of gloom, Ps. 130:1-7.

The wonder of wonders, John 10:10.
The residence of freedom, Gal. 4:26.
Possessions to be possessed, Obe 17.
An eight-story Christian, 2 Peter 1:5.
Our place in God's plan, Esther 4:14.
Getting below the veneer, Luke 11:39.
God's thoughts and means, Isa. 55:2-8.
Sorrows because of eventide, Jer. 6:4.
Christ in the commonplace, John 21:4.
The treasures of the snow, Job. 28:12.
The incomparable Teacher, John 7:46.
A strong man gone wrong, John 11: 49.
In nothing—in everything, Phil. 4: 6,7.
An incriminating question, John 18: 17.
God's recipe for a revival, Chron. 7: 14.
The grief that implies glory, Mark 8:31.
A lesson from the mirror, James 1: 23,24.
Jesus the matchless preacher, Matt. 7:29.
The greatest thing in man, Mark 12: 30,31.
The gateway into the church, Acts 2:41-47.
Strength, blessing, weakness, Luke 14:1-14.
Nahum, a study of retribution, Nahum 3:1.
Three links of love and redemption, John 3:16.
A successful man: his calamity, 1 Kings 16:21-29.
The three cheers of Jesus, Matt. 9:2; 14-27; John 16:33.

THE GUARANTEE BAND.

By J. W. GILLON, Cor. Sec.

In two former articles I have tried to explain the purpose of the "Guarantee Band". Its object is to get underwritten and guaranteed the undertakings of our State Convention. We set a program at each Convention. This year our program calls for the raising of

\$46,610 50 for State Missions,
33,000 00 for Foreign Missions,
25,000 00 for Home Missions,
25,000 00 for Christian Education,
25,000 00 for Orphans' Home,
10,000 00 for Baptist Memorial Hospital,
3,000 00 for Ministerial Education,
2,500 00 for Ministerial Relief,
3,000 00 for Colportage Work,

\$173,110 50 TOTAL.

Tennessee Baptists ought to make good this undertaking. The purpose of the Guarantee Band is to get enough men and women to agree to give personally from \$1.00 to \$100.00 as an extra gift to enable us to close the Convention year without failure in any one of our undertakings. This fund subscribed is to be called for only once each year, and then only in case there is failure to raise what we aimed at as our task. This fund is to be called in only once each year and that on or about November 1st, which is the close of one Convention year and the beginning of a new State Convention year.

THIS FUND MUST NOT SUBTRACT FROM REGULAR GIFTS TO CAUSES.

If any subscriber to this fund holds back the amount of his subscription from the amount he intended to give to the causes, he will, by so doing, defeat the purpose of this fund. This pledge must be an extra pledge to be paid only when by paying it we will save our causes from debt.

OUR LIST IS GROWING.

Will you be one of these who have the honor of being on the list of the "Guarantee Band"? Over six thousand and laymen in the State have in their hands now the unsigned cards I sent them.

Brethren, please sign up these cards and send them in at once.

WHY THE TRUTH FAILED.

By Arthur T. Fowler.

The tragedy of life is seen in the failing of the highest good. The pain of this is accentuated when we are brought into contact and contrast with those who have succeeded. These meaningful words illustrate one of these failures—"The word preached did not profit them . . . not being mixed with faith." The truth of God and the soul of man were brought into close proximity, but they do not get together. A spiritual experience was about to be realized, but was not consummated. Truth and the soul of man touched but did not unite. There were opportunities at hand, but no business was done; there were duties present but no fulfillment. The fact is that in every life there must be a welcome for truth before it can become effective. Behind all faith is the reality and power of personality. The word "faith" here is more than intellectual assent, or even confidence. It is the soul's grasp and assimilation; it is the welcome to that which has vital relationship. Faith in God is looking through the things that are seen to the things that are unseen. It is the realization that eternal love and joy and power are your heritage. No man can grow into the character of Christ unless he appropriates it. Faith in the truest sense of the word lifts a man's whole being to the highest of which he is capable and directs his actions on that level. It nourishes the spiritual life by direct communion with the living Christ, who is the Revealer of God and the Redeemer of the soul. One of the most pathetic things is to see the futile attempts of men to substitute other things for this personal appropriation, putting trust in organization, facts, events, emergencies, feelings, intellectual attainments, things, forms and creeds; mistaking contact for communion. This is why some people become victims of morbid religious beliefs and followers of the ethical cults prevalent today. Where truth is presented and there is no assimilation there is injury and loss, but where God comes and is taken into the soul there is the tendency to create faith. What are you doing with truth in your life? Have you faith? If you steep yourself in the forms and delights of the flesh, presently when you and they are torn apart, you will find yourself without support. There is one prayer—Lord, increase our faith!—The Standard.

A party of ladies were discussing some traits and whimsicalities of certain famous men when one of them related that Carlyle was in the habit of waking his wife in the dead of night—she acted as his secretary—with a shake and a command.

"Jane! Jane! Get up! Get up, quick! I have thought of a good word!"

"I wish I had been his wife!" exclaimed one of the women.

"Why, what would you have done?" inquired the story teller.

"I should have answered," said the other: "Get up yourself. I've thought of a bad word."—Exchange.

Success or Failure—Which Shall It Be?

OUR AIM: \$2,500 IN SEPTEMBER.

RECEIPTS TO SEPTEMBER 18, \$900.00

\$1,600 IN TEN DAYS! At a first glance, compared with what we have accomplished in the first 20 days of September, our task for the next ten days seems almost impossible. The question in our heading would seem a reasonable one. But the need is so great and so much depends upon the success of this campaign that we do not believe it can fail. Many things during the past week have inspired us with new courage. We are passing a few of these on to you with a hope that if you haven't already contributed to the success of this campaign, you may be inspired to do so by the example of these.

A HAPPY DAY.

Last Saturday will be remembered by the office force of the Baptist and Reflector as one of the happiest of our lives. In fact, it was almost a perfect day. You remember the big paper bill we told you about last week that was due on that day. When we came to the office on Saturday morning we lacked \$360.90 being able to meet this bill. Things did look mighty gloomy to say the least. Pretty soon, however, the postman came and the clouds disappeared, for three letters in that mail brought us \$162.00 and there were numerous others that contained smaller amounts. Thanks to these loyal friends we were able to pay the paper bill, and hold a receipt for it.

SOME FLOWERS ALONG THE WAY.

We quote extracts from a few letters received on last Monday, which helped to make the road easier:

"I have pleasure in handing you herewith my annual contribution to the Baptist and Reflector. In thus contributing to the support of our denominational paper, I find that I am in some small way setting forward all of the great interests for which our people stand. Permit me in this connection to express my appreciation of the excellent work you are doing as editor of our paper. A really grave crisis is safely passed and the hearts of your brethren have come to regard you with assured confidence."—P. E. Burroughs, Nashville, Tenn.

Thank you, Dr. Burroughs, both for the contribution and also for the kind words that accompany it. We shall use this money to send the paper to five old ministers in Tennessee who are not able to pay for it. We are sure they will thank you each week as they read the paper. As one of our Baptist leaders, Dr. Burroughs recognizes the important place the denominational paper holds in our Baptist life.

"Enclosed find check for four renewals. Your letter was not received until Saturday on account of my absence from the city. I hasten to comply on my return. Praying the Lord to bless you in your work."—J. W. O'Hara, Newport, Tenn.

No matter when we call on Brother O'Hara he never fails to help us in some way. If we only had a thousand of his kind!

"My paper was late this week; did not get it until last night. I am hardly in time to help you out on your emergency, and can't send you much, but I admire your faith and am willing to push a pound."—W. D. Powell, Chattanooga, Tenn.

We wonder if you have pushed a pound. If not, won't you today?

"Find enclosed check for two new subscribers. I trust that every Baptist home will soon see that it is very necessary to have our church paper."—Mrs. M. Hitt, Goodlettsville, Tenn.

This makes three new subscribers for Mrs. Hitt in September. She is one of our most loyal friends.

Brother J. I. Forrest of Niota has the distinction of being on our Honor Roll each week during the month. He has sent us five new subscribers. What a fine example!

"I did as you asked me to do about the Baptist and Reflector. I got one new subscriber. I hope you are getting along fine, and that the "Old Reliable" will march on to victory."—J. H. Wright, Milan, Tenn.

We wonder how many pastors in the State have done as Brother Wright did—told their people about the Baptist and Reflector and the importance of being a subscriber to it. We hope those that have not will do so next Sunday. If they do we shall have that 1,000 new subscribers by next week.

See what a nice Honor Roll we have for this week. More than three times as large as it was last week. But we haven't a thousand yet. We expect to have them by next week, though. Will YOUR name be written there?

HONOR ROLL FOR WEEK ENDING SEPTEMBER 18:

Dr. A. R. Bond, Nashville	16	Rev. M. R. Fletcher, Minor Hill	1
Rev. R. D. Cecil, Cleveland	15	J. I. Forrest	1
Dr. P. E. Burroughs, Nashville	5	Rev. J. H. Wright, Milan	1
Rev. L. C. Smith, Ardmore	2		—
Mrs. M. Hitt, Goodlettsville	2	Total for week	46
Rev. A. L. Batts, Jackson	1	Previously reported	45
Pat Mell, Copperhill	1		—
Rev. E. H. Greenwell, Woodlawn	1	Total to date	91

WON'T YOU HELP US THIS WEEK?

September closes our fiscal year. If we fail in our campaign for \$2,500 it means that we shall begin the new year with a debt. We are practically two months behind with salaries and three weeks behind with our printers. These are necessary expenses and must be met. To close the year with an indebtedness would handicap us for all of next year, and would probably mean an increase in the price of the paper, or use a much cheaper grade of paper. **HELP US SAVE THE PAPER FROM DEBT!**

PASTORS' CONFERENCE

It is earnestly requested that communications for this page be written as briefly as possible. Take time to write plainly and as nearly as possible conform to our adopted style. These notes come in at the last hour, when every moment counts much in getting the forms made up for press.

NASHVILLE.

North Edgefield—Pastor Duncan spoke on "The Light of the World," and "Can We Find a Man in Whom the Spirit of God Is?" 187 in S. S. One for baptism.

Grace—Pastor W. Rufus Beckett spoke on "Jesus Fishing in Galilee," and "Wandering Stars." One profession at a funeral. 200 in S. S.

South Side—C. W. Knight spoke on "God's Presence," and "Soul-winning." Two additions.

Seventh—Pastor C. L. Skinner spoke on "Love that Passeth Knowledge," and "The Gateway Into the Kingdom." One conversion and addition since last report. 145 in S. S. Union well attended.

Third—Pastor Creasman spoke on "Freedom," and "Victory." 162 in S. S.

Grandview—Pastor J. F. Savell. Meeting closed with a full house. Bro. T. F. Hendon of Jacksonville, Fla., did the preaching the second week. Five were received for baptism and four by letter. The services throughout were spiritual and attendance good.

Lockeland—Pastor W. R. Hill spoke on "A Faithful Saying," and "A Declaration of God's Attitude Toward the Lost." Four professions of conversion. Four baptized. Two by letter. Meeting closed with 18 additions, 13 of whom were baptized.

Belmont—Pastor spoke at both services. Good day. 101 in S. S.

First—Pastor Allen Fort spoke on "O, Ye of Little Faith," and "A Lax Discipleship." One for baptism. 292 in S. S.

KNOXVILLE.

Lincoln Park—Pastor T. E. Elgin spoke on "A Dead Church," and "Lessons from Noah and the Flood." 140 in S. S. One by letter.

Calvary—Pastor S. C. Grigsby spoke on "Christian Education," and "Barabbas." Two by letter. Much sickness.

Tabernacle—The pastor spoke on "A Study in Character Building," and Gen. 25:33.

Mountain View—Pastor W. C. McNeely spoke on "Christian Education," and "Our Limitations." 201 in S. S.

Euclid Ave.—Pastor W. M. Griffith spoke on "Loyalty to God Changed the King's Decree," and "A Fool's Reverie." 194 in S. S.

Gillespie Ave.—Pastor D. N. Livingston spoke on "Love Will Win," and "Giving Up All for Jesus." 166 in S. S. S. S. gave \$41.60 for Carson and Newman College.

Burlington—Pastor Herschel Ponder spoke on "The Overcomer," and "Salvation." 128 in S. S. Revival begins Monday night. Preaching by Dr. Tunnell.

Fountain City—Pastor E. A. Cates spoke in the morning on "The Lost Piece of Money." Reception for pastor in evening.

Christianburg—Pastor C. A. Johnson spoke on "Baptism," and "Christ for a Solid Foundation." 120 in S.

S. 60 in Union. Good crowds and interest.

CHATTANOOGA.

Central—Pastor E. L. Grace spoke in the morning at Chickamauga Park for the 11th Calvary. Preaching at usual hours on "Are We Christians?" and "Withstanding God." Two by letter. 200 in S. S.

Ridgedale—Pastor Jesse Jeter Johnson spoke on "Are We Trading Christianity for a Religion?" and "The Ever-haunting Presence of Our Sin."

St. Elmo—Pastor Oscar D. Fleming spoke on "The Man of Faith," and "The Guileless Man." 114 in S. S.

Woodland Park—Rev. E. A. Eaker spoke at morning service on "The Call of God." Pastor spoke at night on "My Father's Business." Good interest.

Rossville—Pastor J. Bernard Talant spoke on "Consecration," and "A Good Soldier." 199 in S. S. Pastor resigned to take effect Sept. 30. Accepted work at Douglassville, Ga.

East Chattanooga—Pastor J. N. Bull spoke on "The Glory of the Church," and "Jesus Seeking the Lost Sheep."

Alton Park—Pastor J. W. Wood spoke on "Bible Plan of Giving," and "Union With Christ." Large congregations. 85 in S. S.

JACKSON.

Second—Pastor J. E. Skinner spoke on "What Christ Brings to the Believer," and "What Christ Brings to the Sinner." One by letter, and one baptized. 253 in S. S. Good Unions. T. T. Martin and helpers to begin revival meetings with us October 21.

Toone—H. L. Knight spoke in the afternoon.

Woodland—Pastor T. R. Hammons spoke at night on Rom. 10:1. Lord's Supper in morning. Fair S. S.

Cotton Grove—Pastor R. O. Arbuckle spoke in the morning on "The Light of the World." Good S. S.

Harris Grove—Pastor J. W. McGavock spoke Saturday night on "The Ideal Church." Spoke Sunday on "The Secret of Paul's Success in the Ministry." 28 in S. S.

West Judson—Pastor O. H. Warren spoke on "Witnessing for Jesus," and "The Rich Fool." Good congregations. 140 in S. S. 40 in Union. Dr. D. A. Ellis will begin a meeting with us next Sunday.

Fruitland—Pastor R. E. Guy spoke on "Laying Aside Hindrances," and "The Soldier's Life."

Partlett—Pastor, W. M. Fox. No preaching. Methodist meeting in progress. Pastor gave way in honor of their meeting. Usual S. S.

Moscow—Pastor J. F. Haily spoke on "Men of Fixed Principle," and "The Devil's Prayer and What Became of It." Fair congregations.

MEMPHIS.

McLemore Ave.—Pastor Roswell Davis spoke at both hours.

Boulevard—Pastor T. N. Hale spoke on "The Glad Tidings," and "God's Chosen Man." One by letter.

LaBelle Place—Pastor D. A. Ellis

spoke at both hours. Small S. S. Two by letter.

First—Pastor Boone spoke on "The Bible Doctrine of Hell," and "Jesus as a Prophet." Four by letter.

Union Ave.—Pastor W. R. Farrow spoke on "In the Days of These Kings the God of Heaven will Set up a Kingdom," and "Weighed in the Balances and Found Wanting." Good congregations.

South Memphis—Pastor Jasper R. Burk spoke at both hours. 34 in S. S. Small congregations because of rain.

Calvary—Pastor Norris spoke on "The Revival at Sychar," and "Is the Young Man Safe?" /Crowded houses. Dr. Wolf will begin preaching Monday night. Two by letter. Religious census taken, which developed several new prospective members. \$15 given to poor widows.

Seventh Street—Pastor S. A. Wilkinson spoke at both hours. 88 in S. S. Congregation good at night, small in morning.

Highland Heights—Pastor E. G. Stout spoke at both hours.

Prescott Memorial—Pastor E. L. Watson spoke at both hours to small audiences.

Central—Pastor Cox spoke at both hours. Returned after two months with the Army Y. M. C. A., at Montgomery, Ala., Greenville, S. C., and Atlanta, Ga. At the morning hour the pastor expressed appreciation of the fine work of Dr. Gilbert Dobbs, who has been pastor in charge for two months.

Florida Street—Rev. Charles Lovejoy spoke at both hours. Fair congregation at night. Two professions.

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

Binghamton—Pastor Royer spoke at both hours. Pastor resigned to return to school at Jackson.

Temple—Pastor J. Carl McCoy spoke on "Ye Are the Salt of the Earth," and "Redemption Through Christ's Blood." 84 in S. S. One addition. Fine Union. One funeral at 3:30 at Yale Mission. Bro. Walker spoke at night. 26 in S. S. Mission.

North Evergreen—Pastor Crawford spoke. One addition by letter.

Collierville—Good services. Pastor spoke on "If Ye Love Me Keep My Commandments," and "Proving Our Love for Christ."

Preached to fine audience at Shackle Island Sunday. Baptized a young man and received a unanimous call for next year. This week I am at Hopewell. Brother J. H. Drake is with me. The meeting starts off fine. Let's all go to Memphis. Twelve additions at Goodlettsville with more to follow. J. T. OAKLEY.

Hartsville, Tenn.

NEWS FROM KENTUCKY.

By Wm. D. Nowlin.

The pastors of Louisville, the most of whom have been off on vacations, are now back at the work. They were scattered all over the country, but all report pleasant outings. Some supplied for churches, while others held revival meetings.

Pastor Paul Bagby, of Highland church, has received an appointment as Y. M. C. A. worker among the soldiers, and his church consequently has given him a leave of absence for one year, that he may prosecute this work. Two of our Louisville pastors are vacant just now—Parkland,

made vacant by the going of Arthur Fox to Arkansas, and Baptist Tabernacle, made vacant by the resignation of W. D. Wakefield, owing to ill health.

The First Baptist church, Winchester, has secured the services of the Rev. C. B. Waller, formerly of Asheville, N. C., while the First church of Georgetown has secured the services of Pastor F. W. Eberhardt, of Danville, Ky. These are both very delightful pastorates.

The Kentucky Baptists are to put on a campaign soon for funds for the erection of Baptist Hospital—the great need of Kentucky Baptists.

The writer is having a most delightful and successful pastorate with the old Twenty-second and Walnut-street church, for many years the largest Baptist church in Louisville. With such a church a pastor could hardly keep from succeeding. It is one of the most loyal and appreciative churches this pastor has ever served. They consider their pastor their leader and they are ready at all times to stand by him in every suggestion he makes. There isn't a discord in the church, so far as the pastor can discover. While the church is paying a larger salary than they ever paid before, yet they take a delight in doing nice things for the pastor in addition to the salary. A few days ago about the time my rent was due I received a receipt for a month's rent. I don't know who paid it, but some good friend paid it and sent receipt without giving his name.

I am greatly delighted to be back in Kentucky where most of my ministry has been spent, and where, I think, the balance of it will be spent. The people here seem to know me better and appreciate me more than they do anywhere else, and I feel that whatever I may be worth to the Baptist cause I owe it to Kentucky.

With best wishes to all of my friends.

Will you please announce in your columns that the next regular session of the Seminary will open Wednesday, October 3, at 10 a. m. The opening service will be held in the chapel of Norton Hall. The first meal will be served in New York Hall at supper on Tuesday, October 2. The hall will be open to receive students at any time.

The opening lecture of the session will be delivered on Thursday, October 4, at 7:30 p. m., in Norton Hall chapel. The lecturer will be Prof. C. S. Gardner.

In this connection, I would like to urge all students to try to report promptly for the opening exercises on October 3. Any students who are hesitating on account of financial difficulties would do well to write at once to me or to Mr. B. Pressley Smith, Treasurer. E. Y. MULLINS, President.

Norton Hall, Louisville, Ky.

In the annex of the First church, Martin, Tenn., last Friday evening the Ladies Aid Society of the church entertained in honor of the trustees, faculty and students of Hall-Moody Institute. It was a delightful occasion. We acknowledge an invitation.

Dr. C. B. Waller of Asheville, N. C., has accepted the call to the First church, Winchester, Ky., and is already on the field. Our only regret is that Tennessee didn't capture him.

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

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

A good large class has been turned in from Center church, near Humboldt by Mr. Filson, all having taken the First and Third Divisions of the Manual. Following are the ones who passed: Miss Mattie Arnold, Miss Bessie Lewis, Mrs. J. H. Koffman, Miss Gladys McMinn, Miss Willie Fitzgerald, Mr. Bennie Wood, Mr. W. L. Fitzgerald and Dr. J. N. Koffman. Several others will be turned in later so he reports. This is a fine class from Center and we hope to see results from this school.

Miss Gladys McMinn has finished the entire Manual and has been awarded the Kings Teacher Diploma by the Sunday School Board. She is a member of the class at Center.

Brother N. S. Jackson, Crossville, writes: "I am delighted with the work here. We have both a Senior and a Junior B. Y. P. U. and a good Sunday School. Our Juniors recently challenged the Seniors for a debate. Question: 'Resolved, That the Junior B. Y. P. U. is more essential for the training of church members than the Senior B. Y. P. U.' The Juniors easily won. After this debate they gave a splendid demonstration program which was both interesting and helpful. After the program a social hour was greatly enjoyed and refreshments were served to all present. A fine evening for all and our young people went away feeling that they really had a place in the church life. Brother Jackson is in correspondence with Mr. Filson now for a Training School.

Mr. W. J. Taylor reports a number of new unions in William Carey Association. We have no definite report from the local unions, hence cannot give the names, etc., in this note. We hope to have a definite report from each of them and shall gladly welcome them into the fraternity of Baptist Young People of the State.

The third week in this month the Baptist and Reflector is to have a special State Mission Number and has given us privilege to show what State Missions has done for our department. Will you not send in any interesting note for that special issue of the paper and help us to make our page as interesting as possible. I shall greatly appreciate this favor.

Tennessee Valley Association has a Sunday School in every church and all reported to the Association last week. We note, however, that they haven't a single B. Y. P. U. in the entire Association. We got on foot a movement while there to organize the Association into a Sunday School and B. Y. P. U. Association for the promotion of both the Sunday School and the B. Y. P. U. work. Several young people agreed to return and organize a union in their church and one body of young people promised to have a

MANY PRESCRIPTIONS

AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

R Hood's Sarsaparilla—11 oz.

Peptiron Pills—180

Sig: One teaspoonful Hood's Sarsaparilla before meals

Two Peptiron Pills after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

demonstration ready for next Association which meet at their church. It is our purpose to organize every Association this way and if you have not done so, please advise us and let us help you to bring about such an organization in your Association.

We are planning for a B. Y. P. U. Training School at Memphis in November and trust that every church will see to it that nothing will get in the way of this school.

The little Sunday School at Estill Springs is striving to reach the A-1 Standard and lacks only one point now. It is hoped that they will reach the goal before this year is up.

A fine training school has been planned for Big Hatchie Association first week in October. We are expecting a great time there.

Hon. R. M. Sims turned out a fine class from Waynesboro, all having completed the Normal Manual. Following are the names of those making passing grades: Miss Ann Cole, Miss Grace Cole, Mr. Hubert Sims, Miss Clara Morrison, Miss Vera Lynn, Miss Tennie Cole, Mrs. Naomi Sims and Miss Thelma Linville. We appreciate this splendid class and ask that others follow this example and organize a class in your church and see that leaders are trained for the work needed to be done in every church. The best way to get ready for an emergency is to prepare while you have opportunity.

Miss Elizabeth King, Deaderick Avenue church, Knoxville, sends in a fine paper on all three divisions of the Manual and receives the diploma. We predict that Miss King will finish the entire Blue Seal Course before she quits. This should be done by every one who teaches a Sunday School Class.

We attended the Central Association and had the privilege of speaking on Sunday School Work. The reports show an increase of 14 per cent. above last year, in both teachers and pupils. The Association also allowed a report on B. Y. P. U. Work for the first time. It is hoped that the discussion there will result in the organization of a number of new unions.

We are today at Eastanallee Association, where we are planning some definite work for this Association. We are planning a campaign of the churches for Sunday School and B. Y. P. U. Work.

The Associational Superintendent

The Associational Superintendent should be a man who is a natural leader in his Association and who believes in the Sunday School and B. Y. P. U. work. He should, after elected, study his field and locate every church and at once get the entire situation in hand. He should then study the workers in the various churches and sections in order to be able to select wise, efficient men as his group leaders.

After determining what churches should be placed in the different groups, he should wisely select the leaders and call them at once into conference with him. It would be a fine thing to meet them at some central place in the Association and take dinner together. There he should go over the entire matter with them. Settle upon some general plan of operations and arrange different meetings so as not to conflict but to have something happening somewhere in the Association all the time. Decide upon the place and time for your general institute and then arrange the group meetings to build up to it each

year, reaching the climax in the associational institute.

The associational superintendent should get in touch with the State workers and keep in touch with them constantly, for they can help you much in planning programs and furnishing speakers.

He should also study Sunday School work and be able to lead his forces in any line that might be projected. He should equip himself with outlines, charts, maps, literature and other paraphernalia which the State superintendent will secure for him. He should keep on hand plenty of denominational tracts and helps for general distribution. He should always have a supply of teacher training and B. Y. P. U. literature which will be sent from the Sunday School Board for the asking.

It is his duty to make the programs for the general institutes and invite speakers. This should be done several months before the meeting is to be had, in order that speakers may be secured.

He should distribute these programs early and follow them up with personal letters and personal visits. It would be wise for him to visit some church in each group once a year. He should also assist the group leaders in arranging their programs and securing speakers. In fact, his duties are limitless if he will give himself to the work and make it count. He should also assist in arranging for the Associational Training Schools held in his territory. He should distribute blanks for reports to all the schools and see that they are gathered before the annual institute. He can also make his work count by organizing local training classes in churches and in putting the State workers in touch with local situations that need special help. He should send in the names of individuals who are calculated to become leaders. All these and many more things might be done by this splendid man of God who is willing to give a part of his time as well as his means to the Lord's work.

THE ASSOCIATIONAL ORGANIZATION FOR BAPTIST SUNDAY SCHOOLS OF TENNESSEE.

The associational organization is a very important matter, but very hard to do. It is important because of its close relation to the local church and the part it plays in the conservation of our Baptist forces and money, as well as an educational agency for the promotion of truth and the prevention of error. It is difficult because of the indifference of our own workers and the influence of other organizations that seek to use both our forces and money in the promotion of their interests. Wherever we can find a man who is willing to lay himself out for the work, the organization is going and counting much for the Kingdom.

The How Of It.

First, the Associational Superintendent calls a meeting at some convenient place and time and makes a program for same on which he places some live, wide-awake Sunday School men to discuss topics of general interest to all concerned. He then writes a personal letter to all the Sunday School Superintendents in the Association and explains to them the purpose of the meeting, enclosing a program. He also instructs them about sending representatives and in-

sists upon at least the teachers and officers being present. It would also help to write a personal letter to the pastors of the association, insisting upon their presence and taking part in the discussions.

Second, at this first general meeting the other officers are elected and the organization perfected.

Third, the Association is then divided into districts by grouping the churches in groups of from six to ten, and assistant superintendent appointed over each group.

Fourth, a constitution is adopted and a time chosen for the annual meetings.

Fifth, the group meetings should be arranged by the assistant superintendents to suit their respective districts and programs arranged in the same way.

REVIVAL AT BENTON.

We have just closed on Sunday, Sept. 9th, a two-weeks' meeting with the Benton church, which resulted in the greatest revival the church has had in seventeen years.

As a result of the meeting the writer baptized thirty, while there were twenty-nine who claimed conversion during the meeting. Two were restored to fellowship to the joy of many.

We had the help of Rev. J. Bernard Tallant, of Rossville, Ga., who did the preaching. Never has Benton had a better series of revival sermons than he gave us. This is one time that the writer can say that the preaching and work of any fellow helper was just up to my idea. No sensation, no "catch trap" methods were used; no foolishness to count noses; but just the plain, powerful gospel truth and exhortation to the last.

Those who professed faith in Christ promptly offered themselves for baptism without any urging, but rather did the urging themselves. We send perhaps the best report to the Association this year than ever before, all things considered.

A fine B. Y. P. U. was organized as a result of the meeting, with something near thirty members.

Brother Tallant is to assist the writer in a meeting at Riceville, beginning Sunday, Sept. 23d.

T. R. WAGGENER.

Athens, Tenn.

DR. DARGAN TO MAKE OPENING ADDRESS AT TENNESSEE COLLEGE.

Dr. E. C. Dargan, of Nashville, Editorial Secretary of Sunday School literature for the Southern Baptist Convention, will make the opening address at Tennessee College at 9 o'clock Wednesday morning, September 19th. Dr. Dargan was for several years a professor in the Southern Baptist Theological Seminary at Louisville, and afterward pastor of the First Baptist church, of Macon, Ga. For three years he was President of the Southern Baptist Convention. He is known as one of the most scholarly men among the Southern Baptists and his address is anticipated with much interest. His subject will be "The Serious Woman."

What is our supreme purpose in life? How can we discern God's purpose for us?

By what standard shall we measure success?

WOMAN'S MISSIONARY UNION

AMENDMENTS TO CONSTITUTION - OF WOMAN'S MISSIONARY UN- ION OF TENNESSEE.

PREAMBLE.

We, the women of the churches connected with the Tennessee Baptist Convention, desirous of developing and stimulating a missionary spirit and the grace of giving among the women and children of the churches, organize and adopt the following:

PREAMBLE.

As Amended.

We, the women of the churches connected with the Tennessee Baptist Convention, desirous of developing and stimulating a missionary spirit and the grace of giving among the women and young people of the churches, organize and adopt the following.

ARTICLE II.

OBJECT.

The two-fold object of the Woman's Missionary Union shall be:

1st. To distribute missionary information and stimulate effort through local organizations.

2nd. To secure the earnest sympathetic co-operation of women and young people in giving and collecting money for Missions.

ARTICLE II.

MEMBERSHIP.

The constituency of the Union shall be Missionary Societies, Young Woman's Auxiliaries, Sunbeam Bands and Royal Ambassadors. Each Society and Young Woman's Auxiliary shall be entitled to one delegate to the annual meeting for every ten members or fraction thereof, and each Band and R. A. chapter shall be entitled to one adult delegate.

As amended, ARTICLE II. becomes ARTICLE III.

MEMBERSHIP.

The Constituency of the Union shall be Missionary Societies, Young Woman's and Girl's Auxiliaries; Royal Ambassadors and Sunbeam Bands. Each Woman's Society and Young Woman's Auxiliary shall be entitled to one delegate to the Annual Meeting for every ten members or fraction thereof, and each G. A. R., and Sunbeam Bands shall be entitled to one adult delegate.

ARTICLE III.

OFFICERS.

The Officers shall be a President, three Vice Presidents, one each from East, Middle, and West Tennessee; a Superintendent of each Associational Union; a Corresponding and Field Secretary, a Recording Secretary, a Treasurer, an Editor, Y. W. A. Secretary, Secretary of Sunbeam and Royal Ambassadors, a College Correspondent, and an Auditor, and an Executive Board composed of the above officers and two representatives from each Baptist church in Nashville with nine additional members selected by the Executive Board from the Baptist women residing in or near Nashville.

As amended ARTICLE III. becomes ARTICLE IV.

OFFICERS.

The Officers shall be President, three Vice Presidents—one each from East, Middle, and West Tennessee; a Superintendent of each Associational Union; a Corresponding and Field Secretary, a Recording Secretary, a

Treasurer, an Editor, Y. W. A. and G. A. Secretary, Royal Ambassador and Sunbeam Band Secretary, a College Correspondent, and an Auditor, and Executive Board composed of the above officers and two representatives from each Baptist church in Nashville with ten additional members selected by the Executive Board from the Baptist women residing in or near Nashville.

ARTICLE V.

ANNUAL MEETING.

The Annual Meeting of the Union shall be held within the week following the meeting of the State Convention, the place to be selected by a committee for that purpose.

As amended ARTICLE V. becomes ARTICLE VI.

ANNUAL MEETING.

The Annual Meeting for the election of officers and the transaction of business shall be held each year at such time and place as may be determined at the previous Annual Meeting or by the Executive Board.

ARTICLE VI.

CONDUCT OF MEETINGS.

Every session of the Union shall be opened with devotional exercises.

As amended ARTICLE VI. becomes ARTICLE VII.

CONDUCT OF MEETINGS.

Every session of the Union shall be opened and closed with devotional exercises.

ARTICLE VII.

AMENDMENTS.

This Constitution may be altered or amended by a two-thirds vote of the members present at any annual meeting. Notice of proposed changes should be published three months ahead in the W. M. U. columns of the Baptist and Reflector.

As amended ARTICLE VII becomes ARTICLE VIII.

AMENDMENTS.

This Constitution may be altered or amended by a two-thirds majority vote of the members present at any annual meeting. Notice of proposed changes should be published one month ahead in the W. M. U. columns of the Baptist and Reflector.

BY-LAWS AS ADOPTED.

ARTICLE II.

VICE PRESIDENTS.

In the absence of the President from the annual meeting or from a meeting of the Executive Board, the Vice President from the division of the State where the meeting is held shall preside in her place. The Vice Presidents shall co-operate with the President, and with the Superintendents of her division in promoting the interests of the Union and shall render a written report at the Annual Meeting.

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In the absence of the President from the annual meeting, the Vice President from the division of the State where the meeting is being held shall preside in her place. The Vice Presidents shall co-operate with the President and with the Superintendents of her division in promoting the interest of the Union and shall render a written report at the Annual Meeting.

ARTICLE IV.

RECORDING SECRETARY.

The Recording Secretary shall keep a record of all meetings of the Executive Board and of the Annual Meetings of the Woman's Missionary Union. She shall notify all officers of

their election and committees of their appointment, and shall give due notice of the meetings of the Executive Board.

ARTICLE IV.

RECORDING SECRETARY.

The Recording Secretary shall keep an accurate record of all meetings of the Executive Board and of the Annual Meetings of the Woman's Missionary Union. She shall notify all officers of their election and committees of their appointment, and shall give due notice of the meetings of the Executive Board.

ARTICLE V.

TREASURER.

The Treasurer shall receive the reports, tabulate them, and report at the annual State Meeting of the W. M. U. and the W. M. U. meeting of the Southern Baptist Convention.

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The Treasurer shall receive the reports, tabulate them and report at the annual State Meeting of the W. M. U. and the W. M. U. meeting of the Southern Baptist Convention. The Treasurer shall keep an accurate account of all receipts and disbursements of money as reported to her by Societies; she shall also receive directly from Societies the State Expense Fund, and shall present a detailed report of all these accounts to each annual meeting. The fiscal year shall terminate and the books of the W. M. U. be closed on the date of the closing of the books of the State Mission Board.

ARTICLE VI.

Y. W. A. SECRETARY.

The Y. W. A. Secretary shall have oversight of this work and in every way possible shall seek to enlist the Young Women of our Churches in Missions.

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Y. W. A. SECRETARY.

The Y. W. A. and G. A. Secretary shall have oversight of this work and in every way possible shall seek to enlist the young women and girls of our churches in mission work.

ARTICLE VII.

ASSOCIATIONAL SUPERINTENDENTS.

The Associational Superintendent shall have the general oversight of the work in her Association visiting societies and organizing wherever possible. She shall endeavor to hold Quarterly Meetings and report quarterly to headquarters and to the Vice President of her division. A conference of the Superintendents shall be held during the Annual State meetings of the W. M. U.

State Missions is given the right-of-way all over our Southland in September. Especially is this true of Tennessee. We have sent to every organization, State Mission programs with material to carry them out enough at least to stimulate thought, thus helping those placed on the program to prepare original talks and papers, on the topics suggested. If any society has not received these programs, a card to headquarters will start them on their way at once. Also any number of envelopes asked for will be sent promptly.

We urge every organization to go beyond your apportionment if possible. Let's break our record this year by giving our full \$8,500.00; it is not asking too much. Again do I appeal to the county societies; they are the ones that have the money this year. Oh, if our country churches can catch

a vision of their possibilities their responsibility and their privilege this year we will have victory in our State Mission work. We are conserving for the sake of the soldiers, the cause of liberty, starving humanity, etc. The highest call is the call to conserve for the sake of the Lord and His cause. Let us begin now to cut off the useless things. Then some things that it seems we need. These are times of testing. This war time tests men's powers of vision. Can we see sin-scarred souls as well as emaciated and bruised bodies.

It tests powers of hearing. Some have ears for the President's message, but none for the Lord's Commission; it tests men's power to love. The love of a popular cause is set over against the love of Christ. Love is proved by giving.

The war is testing our ideals; the war is testing remedies. Some look to internationalism to cure the world's ills; Christians know that Christ offers the only cure. Can we allow His work to suffer? Shall we desert our Ambassadors at the frontier of His kingdom.

This is a testing time. England is standing the test and is giving largely to maintain their missions. Shall American Christians fail? Will Tennessee Baptists fail? Will we not rather accept the great opportunity of today and meet great responsibility by great sacrifice? ED.

FIELD NOTES.

Leaving Nashville Thursday night on a New York Pullman I awoke in the terminal station at Chattanooga at four in the morning; hurriedly dressing, and after persistent effort I succeeded in arousing our porter in time to get the local train for Roddy on the Q. & C., where the Tennessee Valley Association is to meet. The delegates came on at every station from Dayton on. This is a small association and our Woman's Work is weak, but we were given the best hour of the morning session to present the report on Woman's Work, and speak to the report. Several pastors followed with earnest talks on the work. In the afternoon a woman's meeting was held in the school house near by; the room was filled with women and girls who listened attentively to more detailed explanation of our work. The former Superintendent sending in her resignation, the Association elected Mrs. T. M. Byrum, wife of the Dayton pastor, as Superintendent. I beg the hearty co-operation of the women of the churches with Mrs. Byrum in this work. We are going to plan for a meeting of the women at Dayton in the near future. While in the village I was in the homes of Mrs. Roddy and Mrs. Robert Ross. M. B.

SAFEGUARD YOURSELF.

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven well established, old time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well-known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn. Adv.

Editorial

THE MEASURE OF A MAN.

The measure of a man should be a man. But that this may include full development to the stature of manhood the man who serves as a measuring length for other men must be he who has attained his utmost capacity. To be sure we must recognize that the God man is the ultimate goal of all our ambition toward maturity. He is the ultimate standard by which character and deeds shall be judged, but in a lesser way there may be a standard by which to judge the worth of men. The man who serves as the yard stick for others shall himself have been measured by certain factors and principles of life. The Apostle Paul cautioned his friends against a possible self conceit by measuring themselves by themselves. We suggest certain principles by which the measure of a man may be taken.

THE DISCORD OF MISFITS.

Life is filled with discords that come because of misfits between men and nations, between ability and opportunity. Littleness of soul easily frets itself into discord. It recognizes only the fact that there is the misfit; there is no power to endure the unfortunate circumstances. Greatness of soul shows itself in its power to put up with the disagreeable and the unfortunate. Life is not an unbroken song of sweetness nor the smooth road to constant joys. He who can only be brave when bravery is the common property of every man does not know the length of character of him who endures while he recognizes the inappropriateness of life's misfits.

THE OUTGROWING OF INSUFFICIENCIES.

To know that life has a large meaning and to be unwilling to reach out to fulfill the conditions for this larger meaning is to be content with life's insufficiencies. To be disturbed by the petty indifferences of past and present, to yearn over the larger things that might come, to be impelled by the resistless desire to outgrow the limitations that fret and bind the soul, to answer the winsome invitations of future in task and fulfillment—this is to be measured by that measurement of a man that will find approval in the wisdom of both God and man. To recognize the incompleteness in the social, economic and racial conditions of men, and yet not seek to eliminate such is to know the truth but not to live it. One should become tired with the old only that he might become entranced afresh with the new; the failure of the old and the value of the new will not be found in the old things and the new things as such, but in the abiding worth of that which is sought or discarded. Men are not only measured by their desires, but also largely by their distastes, for out of their past they are to grow into their future only by outgrowing life's insufficiencies. If yesterday could hold all possible good for any soul the tomorrow would be clouded with failure, because today brings a prophecy out of the past and tip-toes toward the future's foregleaning of largeness, men are willing to outgrow their dissatisfactions.

THE OUTREACH TO SUCCESS.

Passers-by on the street can easily discover the successful man. His air of confidence, the cut of his garments, the aggressiveness of his step all declare that his hand has outreached toward success and in his hand has been seized his ambition. It is right that partly a man shall be measured by his success. The failure is easily recognized in the community and one cannot but feel a sense of pity for him while thinking that probably it might have been otherwise with just a bit more of enthusiasm for the better things. Success in material prosperities cannot and should not overshadow success in real character. The particular class of success toward which a man outreaches and by which he is measured ought to be taken into consideration in the estimate of how large a man really is. The ancient Hebrews declared the favor of Heaven in their success in peace or in war, but God does not always administer His love in the titles that one may hold to lands or money. In this measurement the value does not consist wholly in the success, but largely also in the outreach toward it. So that character gets itself known not so much in the final outcome as in the unceasing effort toward the goal.

THE OUTSHINING OF SHADOWS.

Amid the multiplied shadows that fall upon the weary pathway of every life one is apt to be judged by his ability to outshine these shadows. It must needs be that the dark and dreary days shall come, that into every life some rain must fall, but the length of soul will be determined by its outshining these shadows through its own eternal worth and grace. There are many hearts to whom it seems more than their share of earthly woes come; many seem to bear too often their unmerited burdens; the gashed feet of many pilgrims tell the story of too long a pilgrimage over the rough and thorny pathway of grievous cares. But as in the night the very darkness makes more clear the stars, so will these shadows but brighten the life that has in it the real worth. To outshine the darkness of grief or misfortune is to show a dignity of soul that gets itself known as one who cannot be crushed by the weight of cares, nor the gloom of sorrows. Such a standard of measurement—the outshining of shadows may become the coveted rule by which we shall hope to measure the inches of our souls if we care for that measurement that abides to the end of days and beyond.

THE MEASURE OF EASE.

To be content with the small when the larger is possible, to be concerned with the sordid when the more spiritual gain might be won, to consume zeal in a quest for the things that perish while the glory of eternal realities invites, to be satisfied with careless ease that knows no fretting of the stimulus for more worth-while things of life. This is to show one's self unfit to reach up to that great standard of character that approximates the Christ life, but to know that life is a real struggle that with the opportunities of today should be counted the actualities of tomorrow to give ones self unreservedly to a service that shall bring betterment to one's fellow and glory to one's God. This is to live in view of the measure of ease, a measure that qualifies one to grow in grace and in the knowledge of Jesus Christ.

DR. J. W. GILLON WILL RESIGN.

Last week we carried a news item to the effect that Dr. J. W. Gillon had declined the call to the pastorate of the First Baptist church of Paris, Tenn. At that time he could not see it to be his duty to accept this splendid call. However, the brethren at Paris were so insistent in their intreaties that he has since decided to accept the pastorate. We are sure that the entire brotherhood of the State will regret that he must give up the work which he has so splendidly carried forward during the last seven years. We are sure that he has been prompted only by a desire to follow the leadership of God's spirit. During his service as Corresponding Secretary and Treasurer of the State Board of Missions he has brought a larger vision and a more cordial response to the missionary program from the brotherhood. He has seen the work grow from 165,000 Baptists in the State to 200,000. We expect later to give a resume of the work accomplished during his term of office. We wish here to record our appreciation for his services and to assure him that the Baptists of Tennessee have appreciated his work and will always remember him with tenderness and his work with gratitude. He has given himself unceasingly and unreservedly to his great task. He has a kind and tender heart and a winning attitude. The finances for all causes have been largely increased under his administration. The churches have developed in all benevolences. The Paris church is to be congratulated upon thus securing one who is competent to lead them into larger activities.

EMOTIONAL INCOME.

Man has three sources of wealth for his soul—intellect, will and emotion. The degree, in which these contribute their income, will determine the type of character. The intellect with its varied means of wealth will give one knowledge of certain facts and, if one develops this source to the exclusion of the others, he will be known as a cold, calculating man whom reason mainly influences. If he be of strong will, he will be regarded mostly as a man of action. It is worth while to think a moment of the emotional income.

Religion makes a strong appeal to the emotional nature of men. Sentiment is a matter of emotions,

and no man can be entirely free of this characteristic, whose leaning toward depth and refinement indicates worth of soul. To this part of a man's nature belong love and hatred, hope and fear, joy and despair. One may be judged largely by the depth of his emotional life. To be unable to be stirred by a sense of beauty, to remain unmoved by a scene of sorrow or misery, to refrain from sympathy for those who suffer in heart or body,—this would be to declare that one has but a small soul. One of the most powerful statements concerning Jesus is that He was "moved with the feeling of our infirmities." Men often pride themselves over their lack of emotions, when they should really take it as a serious fault. Just now this great nation of ours is having a wonderful experience in emotion, as the splendid young men are responding to the clarion call to sacrifice their comforts and possibly their lives for the sake of our national ideals and contentions.

But emotions should not be aroused merely for their exhibit. Every emotion should eventuate in action and character. The will can be moved only through the emotions. Tears are splendid accessories to worship and preaching, but, if a sermon or message stops at the emotional period, it fails of its purpose. We should value a large emotional income or contribution, but only as it transfers itself into good conduct. To weep at the misfortune of the orphan is a great asset if it go far enough to provide for the relief of the child. Let us learn to value emotions in religion for their true value.

TRIP NOTES.

Five associations in one week require hard work and much travel, but this is our record for the past week. We came in touch with various sections and rejoice in the reports of the Lord's blessings in the prosperity in the work of the associations. Central Association met with Oakwood church, near Milan, September 11th. Officers: B. F. Jarrell, Moderator; Dr. J. E. Skinner, Assistant Moderator; Rev. C. H. Warren, Clerk; W. B. Holmes, Treasurer; Rev. O. F. Huckaba, Pastor.

Salem Association convened with Sycamore church, near Gassoway, on September 12th. Officers: Rev. Jesse Davenport, Moderator; Cecil Hancock, Assistant Moderator; C. Y. Givan, Clerk; M. H. Grimmett, Treasurer; Rev. J. H. Ramsey, Pastor. We came to the Midland Association September 13th, which met with Union church, Knox county. Officers: J. W. Carden, Moderator; W. J. Hill, Assistant Moderator; R. L. M. Wallace, Clerk and Treasurer; Rev. A. D. Henderlight, Pastor. We arrived at the Eastanallee two miles from Riceville, Sept. 14. Officers: Rev. N. P. Atchley, Moderator; Rev. H. K. Watson, Assistant Moderator; W. S. Spradlin, Clerk and Treasurer; Rev. N. P. Atchley, Pastor. A long ride over the mountains and a journey through the rich Middle Tennessee country brought us on Saturday to Spelden for the William Carey Association at Bradshaw church. Officers: J. W. Stewart, Moderator; Rev. T. G. Davis, Clerk and Treasurer; Rev. T. G. Hurst, Pastor.

Germany is experiencing some of her own methods. The population of Buenos Aires became incensed at the perfidy of Count Luxburg and began a riot in which German property was destroyed. Germany will doubtless make a great cry of injustice and cruelty, but she should remember that these fierce attacks are but the natural results of German methods. Having foreseen the ultimate failure of her strenuous military program, Germany resorted to the underhand diplomacy that dealt in low-handed schemes. It is hardly to be marveled at that nearly all the world has become arrayed against such a nation, whose chief asset of power is cruelty and perfidy.

Dr. J. M. Burnett, formerly president of Carson-Newman College, Jefferson City, Tenn., has accepted the pastorate of the First Baptist church, Belton, S. C. He comes with the love and good will of a large number of Tennessee friends. He has shown himself a capable man and genial brother. We commend him most cordially to his new friends.

Argentina has handed passports to Count Luxburg, the German official at Buenos Aires, who took advantage of the Swedish Foreign Office in sending cipher messages in violation of the laws of Swedish neutrality.

WHAT IS MEANT BY FOOD CONSERVATION?

By W. J. McGlothlin.

Food conservation is an expression which has but recently come into general use, and its meaning may not be altogether clear to everybody. A few words of explanation may not be amiss. What is Food Conservation as the term is used by the government ment and in current discussions?

1. It does not mean that Americans are themselves to go hungry. The government is employing all the means at its disposal in an effort to assure every man, woman and child a sufficiency of wholesome, palatable and nutritious food. We have more than enough for ourselves in America, and if distribution and prices can be properly controlled there will be no reason for suffering anywhere in our country.

2. It does not mean that we are to hoard up food stuffs for fear we shall not have enough at some unknown time in the future. Such a policy would be the direct reverse of what is desired. For the farmers to hold back the supplies with which their barns and larders are filled and the city people who have money to buy up and lay away vast stores of food which they do not need at the present time would be to defeat the very thing at which the Government is aiming. There is no probability of greater scarcity in the future for us Americans than is now upon us. Don't hoard. Hoarding withholds food from our Allies and boosts the cost of living for ourselves.

3. It does mean just two very definite things. In the first place Food Conservation means that nobody shall waste any foodstuffs of any kind. The dwellers in the towns and cities who must buy most that they eat should waste nothing. Doubtless the high prices that prevail at present will prevent much cause for complaint here. The garbage barrel should receive nothing that can be used on the table.

The same care, however, should be exercised by the farmers where the food is produced and where the pinch of high prices is not felt. Doubtless careful saving will require more good will and effort on their part than among their city cousins; but they should heed the call of patriotism and humanity and let nothing go to waste if it can be made to help sustain human life. What vast quantities of fruits and vegetables go to waste on the farms of this country! Let the farmers save as much as possible of these perishable things by eating them, by canning, drying and preserving them, by feeding them to food animals, by marketing them. Everything saved on any farm in this country is a help toward victory and freedom, an aid to the alleviation of human hunger and suffering.

In the second place Food Conservation means that we Americans shall save for our Allies across the seas those foodstuffs which can be most easily shipped and which they most need. Experience has shown that the foods which are most needed by the allied armies and people are wheat, meat (including beef, pork and mutton), fats, dairy products and sugar. These are also the forms of food whose nutritive value is highest in proportion to their bulk, making them the easiest of all foods to ship in these times when there is not enough

tonnage to carry all that is needed on the other side of the sea. The Government, therefore, urges that we spare these foods for our Allies by substituting other things which will serve us equally well and which cannot be shipped at all or at least not so easily. For wheat bread substitute in larger measure corn, oats, rye, buckwheat and barley products and eat potatoes and other vegetables more largely than heretofore. For beef, pork and mutton substitute other meats in part and reduce the meat ration in general; this can be done in many cases with beneficial effects on health, for we Americans are very large meat eaters. There are no substitutes for dairy products and sugar. But we can save much by cutting out all waste and by reducing in some cases the amounts used without any detriment to our own health or comfort. Cut out some of the candy and the health of the children will be improved; leave no sugar in the bottom of the cup; leave no butter on the plate to be lost in the dish washing; be sparing in the use of these articles.

If all Americans will voluntarily and faithfully follow these simple suggestions they will suffer little in comfort, none in health or efficiency, will save much money for themselves and will contribute immensely to ultimate victory. It is the one way, perhaps, in which absolutely every one of us can help on the great cause. To lose this war would set back the cause of humanity and freedom for centuries. America may well look aghast at such a possibility. This war must be won, and each of us can help by Food Conservation.

UNITY OF EBENEZER ASSOCIATION.

One of the advantages of being a public servant, Secretary of Missions like Dr. J. W. Gillon or Editor of the Baptist and Reflector like Dr. A. R. Bond, or Manager of the Orphanage like Dr. W. J. Stewart, or President of Union University is getting to go to the Associations, which means getting to ride on the train, sometimes in an auto, and getting to make a speech. The crowd seem to be so cheerful; everybody is in a good humor. It is quite different meeting a man at the Association and meeting him as a bill collector.

Our last two Associations were Unity and Ebenezer; Unity Association was at Rocky Springs, and Ebenezer Association was at Rock Spring. Unity is in West Tennessee, where the rocks are fragmentary; Ebenezer is in Middle Tennessee where the rock is massive and stationary. At Rocky Springs the fountain is surrounded by broken pieces of rock, the "petroses", from which Simon got his name Peter. The fountain at Rock Springs is under the arch of a massive stratum of lime stone, the "petra", firm, immovable, symbol of the strength and steadfastness of the Saviour, who said "Upon this rock I will build my church."

In the Unity Association interest arose to its highest when pastors and pastors determined that they were going to come up with their apportionments for State Missions. Unity Association is greatly blessed in having J. V. Kirkland as Association Missionary. He has a strong hold upon the hearts of the people. There was not a discordant note sounded in this session of the Unity Association. I returned home with cash and pledges amounting

to \$206.00 for Ministerial Education.

The provisions made by the families of the community were most abundant and liberal. The table at Unity Association was two hundred and fifty feet long, and was loaded from the one end to the other. It looked to me that there were twelve or fifteen hundred people on both sides of this table. The good women who had made such elaborate provisions, toiling with their own hands, seemed to have been never so happy as at feeding such a crowd and having provisions left.

The thought occurred to me how easy it would be to feed the young men whom the Lord sends here from between the plough handles, if the women could only see them as they file into their dining room—strong young men who are to be the preachers in this incoming generation. Every day I would receive notification from some railroad depot in the city of Jackson that they had received a box consigned to my care.

I have been in no Association where Dr. E. E. Fold was mentioned affectionately so many times as in the Ebenezer Association. Rev. J. W. Patton was its moderator. It went through the two days' session without a negative vote or without dissension on any subject. The subject of Tithing in the Ebenezer Association received attention that is sure to bring large results for all our causes. In my childhood days in Mississippi, I often heard Maury County spoken of as the richest county in Tennessee. I am glad that as the years go the Baptist possessions in this rich county are becoming larger and larger. There were thirty-nine contributors, besides the basket collection for Ministerial Education. I seldom see a collection taken so cordially and enthusiastically.

G. M. SAVAGE.

WAS THE REFORMATION A MISTAKE?

By Rev. A. T. Robertson, D.D., L.L. D.

It is the fashion now to challenge everything. The welter of the world war throws all things into a flux. Resentment against the Kaiser for precipitating this world catastrophe to win world dominion for Germany has created intense prejudice against all things German. An English non-conformist of prominence has actually declared that Luther's Reformation was a blunder and the Catholic party in the Church of England is already making the most of this statement to press the anti-Protestant propaganda. We must not allow the smoke of battle to blind our eyes to the facts of history and to the truths that Luther emphasized.

He was a German, but he belonged to the old Germany of simple faith and sturdy piety that battled for human freedom.

The year 1917 is the Quadri-Centennial of 1517 and, but for the war, would have been the occasion of world-wide glorification of the courage and prowess of Martin Luther, who defied the power of Roman prelate and prince. America is not at war with the principles of Protestantism. In reality we are fighting for those principles. It is too soon to tell what the precise religious condition of the world will be when peace comes. It is already clear from the convulsion in Russia that the Greek Church will never again be what it once was. The Pope has betrayed an uncertainty and a restlessness that prove his apprehension concerning the effect of the

war upon Roman Catholicism. Protestants are more or less dazed for the moment by the world catastrophe which may well mark a new era in human history as pregnant with result as that inaugurated by Luther.

Certainly Luther did not go far enough to please many of us. He was inconsistent in the development of his main thesis of Justification by Faith and he was not the first to make protest against the abuses of Romanists. Indeed, it is to the discredit of Luther that he came to persecute the Anabaptists, who, in spite of various eccentricities and excesses, had a clearer and stronger grasp upon the spiritual independence of man than did Luther. Modern Baptists feel more fellowship with some of these Anabaptists than with Luther and claim prior protest against Romanism for their spiritual predecessors even if without historical or organic connection with them.

Some Baptists deny that they are either Romanists or Protestants. On the contrary, I hold that Baptists are the most logical and consistent of Protestants, the most Biblical defenders of spiritual liberty against ecclesiastical tyranny, the clearest exponents of the evangelical faith against all the advocates of sacramental salvation.

We need not now pass upon the respective merits of Luther, Calvin, Zwingli, or Hubmeier, but rejoice in them all as co-workers in the great cause of man's spiritual sovereignty in spite of sharp differences and misunderstandings.

American Baptists take peculiar pride in their part in the triumph of religious liberty in their country for all men. Martin Luther did not dream of this glorious goal, though it was logically involved in his famous thesis.

Modern Romanists claim that the present extreme of Atheistic criticism of Germany is due directly to Martin Luther's theological isolation. He placed the individual above authority and there was no stopping place this side of renunciation of the Bible, of Christ, of God. Once the infallible church went, all else went with it. But this view is more specious than true. The present world war is at bottom a struggle between autocracy and democracy. The land of Luther is now in the grip of autocracy which is at war with the spirit of independence advocated by Luther.

There is a general suspicion that the Pope is secretly hoping for the triumph of the Central Powers with the reward of greater power in Germany. He already has Austria in his grasp. The outcome would be the undoing of most of Luther's work in Germany.

It is quite true that today the future of spiritual religion lies apparently in Great Britain and the United States, with France and Russia as hopeful fields for progress.

Clearly, therefore, Baptists can rejoice in the Quadri-Centennial of Martin Luther's great work. Let us hope that, when peace comes, he philosophy of blood and iron will no longer rule in Germany, but that the rule of right over might will once more incarnate the spirit of Luther in his Fatherland.

Have a purpose in life, if it is only to kill and divide and sell oxen, but have a purpose; and, having it, throw such strength of mind and muscle into your work as God has given you. —Carlyle.

The Home Page

A Short Story and Items of Interest in the Home.

THE EVERY-DAY SAINT.

Dr. Charles R. Brown.

"The letters of Paul varied as they are in their purpose, have one curious likeness. Each goes its way through a tangled argument of doctrinal discussion and then in almost every case each issues as it were into more open ground with a series of special maxims for the conduct of life. If you are looking for profound Biblical philosophy turn to the first part of Paul's epistle. If you are looking for rules of moral conduct turn to the last part." (Peabody.)

Here is a chapter (Roman 12) filled to the brim with wholesome counsel and saving commonsense. It may not cause the soul to mount up with wings like an eagle as it flies heavenward in its rapt devotion. It may not send the spiritual nature swiftly along the highest roads of privilege, running in the way of God's command without weariness. But it will teach men how to walk in the way of duty without fainting or flinching, and is not that the very climax of moral achievement.

The apostle bases his appeal upon their sense of "The mercies of God" as furnishing the most adequate and reliable source of motive for right living. He enjoins upon them the duty of presenting themselves "living sacrifices," holy and acceptable to their Maker. The Jewish model of sacrifice involve slaughter and bloodshed as the worshipers in that cult brought the carcasses of lambs and bullocks to the altar. The Christian mode of sacrifice means the conserving and investment of life for worthier ends. The Master came that all human interests brought under the power of a nobler consecration should have life and should have it more abundantly. "Living sacrifices" not deadened nor half destroyed.

He urges that Roman Christians, tempted because they were in Rome to do as the Romans did, to take their standards of life not from the current customs and conventions of the society where they found themselves, but from those impulses which were consequent upon a sense of renewal by the dwelling of the divine Spirit. "Be not conformed to this world—be transformed by the renewing of your minds." Here as everywhere he shows his confidence in the regenerative energy of those vital truths which have power to change the heart and incite the will to worthier action. If they would know the truth, the truth would set them free.

Be not conformed! The true Christian ought to be as we say in current phrases, "different." He is meant to stand in that company of whom another apostle said, "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession." The Chris-

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tian where he is the real thing and not some clever substitute which he vainly imagines will be "just as good" is like a city set on a hill—his light cannot be hid.

When Paul calls the roll of the various qualities which in his judgment belong naturally to Christian character, what an array of moral excellence we have! The everyday saint is modest—he is not "wise in his own conceit," thinking of himself more highly than he ought to think. He is generous—he is given with "simplicity" and with "liberality" as the varying versions have it. He is faithful—over those interests committed to his care "he ruleth with diligence." He is genial—when he "shows mercy" in the rough and tumble of life where compassion is sorely needed he does it "with cheerfulness."

The every-day saint is sincere—his love is "without pretense of hypocrisy." He is industrious—"diligent in business" whether that business be ministry or teaching, exercising authority as an official or doing deeds of mercy as a charity worker. He is sympathetic—he readily and genuinely rejoices with those who have reason to rejoice and weep with those who are compelled to weep. He is a man of enthusiasm—"fervent in spirit" as he serves the Lord, bringing into every trying situation that zeal and ardor—which are as steam in the boiler.

The every-day saint is magnanimous—"in honor preferring one another." He is optimistic—"rejoicing in hope" what ever may come. He is devout—"Continuing steadfastly in prayer," as if God had to do it all even while he lives and works as if the entire responsibility rested upon him. He is forgiving—he does not undertake to avenge his wrongs but gives place unto wrath. If his enemy hungers, he feeds him; if he thirst the every-day saint gives him drink. By so doing he heaps coals of fire on his head, not to burn him up, but to melt him down into a more loving and lovable quality of being.

How splendid are these noble and useful qualities when the apostle sets them forth as the component elements of Christian life! Modesty, generosity, fidelity, sincerity; industry, sympathy, enthusiasm, geniality; the spirit that is at once magnanimous and forgiving, optimistic and devout. What more could we ask? We have here the picture of a man thoroughly furnished for all good work.

How much more usable and lovable are these ever-day saints than were the cloistered and pillared saints who dwelt apart from the world's ordinary needs in an unnatural and unattractive asceticism! "A saint of this type is the sort of person you like to deal with in business. He would be an admirable partner, an excellent neighbor, a genial host, a charming guest, a useful citizen, a delightful playmate, a dependable fellow-worker, an invaluable friend." (S. L. Loomis.)

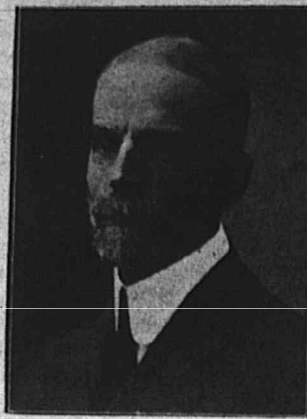
There are hermit souls that live withdrawn

In the place of their self-content;
There are souls like stars that dwell apart

In a fellowless firmament;
Three are pioneer souls that blaze their paths

Where highways never ran—
But let me live by the side of the road
And be a friend to man.

The world may need more rapt devotion and intense piety; it may need a



The Christian Religion In Its Doctrinal Expression

By
Edgar Young Mullins, D.D., LL.D.
President and Professor of
Theology, Southern Baptist
Theological Seminary.

The announcement of a book on Systematic Theology by Dr. Mullins is a sufficient guarantee that it will be thoughtful, able, sound and singularly lucid in treatment. It is modern and meets the issues of the day, but holds tenaciously to the verities which have been tried and tested through the centuries. Those who are familiar with Dr. Mullins' mode of thought and expression know beforehand that they will have an intellectual and spiritual treat. His aptness of illustration of the profoundest things will enable all who read and study it to understand many of the deepest theological questions. Being an output of high mentality, and with a heart on fire with spiritual power, it will take its place in the front rank of our Baptist literature, as well as the literature of all theological writers and thinkers.

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161 Eighth Avenue, North, Nashville, Tennessee

fuller measure of that exultant faith which undertakes to remove mountains or more of the spirit or martyrdom which stands ready to give its body to be burned in its adherence to principle. These high qualities have their place and their worth and it is not for us whose lot is cast in the middle of the street to throw any slight upon these radiant forms of excellence. But in my own judgment what the world needs most in these days is a more generous supply of what the Apostle here calls "reasonable service."

"It takes brains to be good in these days," Alice Freeman Palmer used to say. That men and women who run away from the evil of the world, taking refuge as monks and nuns in caves and cloisters, have chosen the easier part. They are quitters in the hard-fought battle against the powers of darkness. They have withdrawn whatever measure of moral force they had, leaving the rest of us to fight it through without them.

It takes more courage and a great deal more intelligence to undertake to live the Christian life as a right-minded and humane employer of labor on a large scale as a man charged with the responsibility of directing the intricate affairs of a great department store in a just way. as a man who gets into the thick of it in the fight for clean politics and for a better administration of public affairs, as a man who goes bravely down where he feels the hot, bad breath of vice and crime and accepts his share of the com-

com responsibility for righting those wrongs. Here a mere uncalculating enthusiasm and an untaught faith will avail little. Here the "reasonable service" which studies its problems with painstaking thoroughness, shapes means to ends in the spirit of scientific management, enters upon those lines of action which wisdom and experience indicate becomes our main dependence.

The apostle shows here as he did in his personal life a serene faith in the might of pure goodness. "Be not overcome of evil," he calls out to those brave-hearted men and women who were living the Christian life in pagan Rome in the first century of the present era. "Overcome evil with good." Where the goodness of a man's own heart is simple and genuine, according to the specifications laid down in this sturdy passage, Paul believed that the evil of the world would be no match for it.

He anticipated the teachings of the best science of our wise day. The present method in medical practice does not undertake to destroy all the germs of disease in the world or even to slay all those that lurk within the precincts of the patient's body by "strong medicines." The wise practitioner is rather intent upon establishing and maintaining a capacity for resistance against which the germs of disease shall find moral prophylactic to safeguard a life from the sin of the world is in similar fashion to be found in an intense absorption in those lines of service which are good.—The Congregationalist.

THE YOUNG SOUTH

Missionary's address: Mrs. P. P. Medling, Kagoshima, Japan.

Address communications for this department to Miss Annie White Folk, 1106 Nineteenth Ave., South, Nashville, Tenn.

Our Motto: "Nulla Vestigia Retrorsum" (no steps backward).

Dear Young South:—

The postman was better to me this time, but he didn't bring me nearly as many letters as I wanted. I'm afraid you get tired of my begging you to write to me but what else am I to do? Please won't each of you try to send us something? Don't wait for the other person to do it, but feel that you are personally responsible for something.

Now listen to this letter from one of our very best friends, though she is exceedingly modest and does not want her name published. Fifteen dollars, she sends and all by herself. Isn't that a splendid gift? She has certainly done her share in Christmas giving, and the Young South greatly appreciates it.

"Within find check for \$15.00 with instructions below as to how it is to be divided. Please renew my subscription to the Baptist and Reflector for two dollars; two dollars for Home Missions; two dollars for State Missions; two dollars for Foreign Missions; Orphanage three dollars; Young South Missionary two dollars; Ministerial Education one dollar; Ministerial Relief one dollar."

I believe this is the first time we have heard from this B. Y. P. U. at Mt. City, and we are so glad to have a gift from them. We appreciate it very much and hope to hear from them again sometime.

"Mt. City, Tenn. Enclosed you will find one dollar for State Missions from the Bethel Junior B. Y. P. U. Sincerely, LULA SHOUN, Treasurer."

"Please find enclosed check for \$1.32 for the Orphanage from Cog Hill Sunday School. IVA RAY BROWN."

And again we have a letter from our most faithful members at Cog Hill Sunday School. They never forget the Young South or lag in their support of it, but even with small contributions they always write.

And last but not least I want to add a plea for the Baptist and Reflector. Do your best to help it. There's a continual fight to keep it going, and the battle is waged entirely for you. You need your State paper to keep in touch with happenings in the Baptist world. Other Baptists need it too. Won't you do your share in helping us to get the \$2,500 we are working so hard for?

Loyally,

ANNIE WHITE FOLK.

FLORENCE NIGHTINGALE.

To bind up broken hearts, to bring consolation to the miserable, to relieve pain of body, to give songs in the night to the afflicted—this was the mission of Florence Nightingale, whose life was even more beautiful than her beautiful name.

Florence Nightingale was born in 1820 in the fair Italian city of Flor-

ence—the city of flowers—for which she was named. Her father was a wealthy landowner in Derbyshire, England. Her mother was the daughter of an eminent philanthropist and member of Parliament. In her youth her father instructed her carefully in the classics and higher mathematics; a few years later, partly through extensive travel, she became proficient in French, German, and Italian.

Rich, pretty, and well educated, what was there more she could wish for? Her heart, however, did not turn toward a fashionable life. Very early she began to visit the poor and the sick near her home and on her father's estate. Perhaps the mantle of her mother's father had fallen upon the young girls. She had also a great tenderness toward dumb animals and could never bear to see them injured.

There was one thing that struck everybody who knew her. It was that she seemed to be always thinking what she could do to please or help some one who needed either help or comfort. She was so gentle with animals that even the shyest of them would come quite close to her and pick up whatever she flung down for them to eat. Florence was very fond of riding, and her father's old friend, the clergyman of the parish, used often to come and take her for a ride with him when he went to the farm cottages at a distance. He was a good man and was very kind to the poor.

As he had studied medicine when a young man, he was able to tell the people what would do them good when they were ill or had met with an accident. Little Florence took great delight in helping to nurse those who were ill, and whenever she went on these long rides, she had a basket fastened to her saddle, filled with something nice which she had saved from her breakfast or dinner, or carried for her mother, who was very good to the poor.

Once she came upon a poor shepherd who was having a dreadful time looking after his sheep. His faithful dog had been injured by a stone a thoughtless boy had thrown at it and could not be on duty with his master. When Florence heard about this, she went to the home of the shepherd. Here she found the poor dog suffering great pain. She set off at once to another cottage to get something to bathe the injured leg with. She found an old flannel dress, which she took and tore up into strips, which she wrung out in warm water, and laid them tenderly on Cap's swollen leg. It was not long before the dog felt the benefit of so much care, and he looked grateful, wagging his little stump of a tail in thanks. Three days after this when she passed the shepherd and his sheep, Cap was again on duty and wagged his tail in recognition, and the shepherd said to her: "I be greatly obliged to you, Miss, for what you did. But for you I would have killed the best dog I ever had in my life."

A girl who was made so happy in saving the life of an animal would naturally be interested in saving human beings. Occasionally her family passed a season in London, and here, instead of giving much time to concerts or parties, she would visit hospitals and charitable institutions. When the family traveled in Egypt, she attended several sick Arabs, who recovered under her hands. They may have thought the English girl was a saint sent down from heaven. The more

she felt drawn toward the sick, the more she felt the need of study, and the more she saw the work that refined women could do in the hospitals.

Finally she determined to spend some months in Kaiserwerth on the Rhine in Pastor Fliedner's great hospital. Pastor Fliedner had established an asylum for discharged prison women, a home for helpless women, a school for the children of those who worked in factories, and finally a hospital for the training of nurses. It was under the influence of a man with such a great heart and brain that Florence Nightingale received the training for her life's work. When she had finished her course, Pastor Fliedner said, since he had been director of that institution, no one else had passed so perfect an examination or shown herself so thoroughly mistress of all she had learned.

On her return to England, she could not rest long even in her beautiful home while there was so much work to be done in the world. Her great opportunity came, the opportunity for which her abounding sympathy and careful preparation prepared her, when in the great Crimean War some one was needed to organize and direct a corps of nurses to care for the sick and dying who were numbered by the thousands. Florence Nightingale was looked upon as the only woman who could bring order and comfort to the far-away hospitals.

To tell how, though frail in health, she went—a true woman dares do anything that helps the world; how by her self-sacrifice, gentleness, and fine skill she won the love and devotion of thousands of wounded; and how by so doing she won the name more beautiful than her own name, "the Angel of the Crimea," would be to tell of the glory and beauty of her later life, for which her youth had been a noble preparation.—Selected.

BROTHER J. P. BILYEAU'S EVANGELISTIC CAMPAIGN CONTINUES.

The writer reported two very successful meetings held by Brother J. P. Bilyeu at West Union church and at Hopewell. After the Hopewell meeting Brother Bilyeu went to Wolf Creek, of the Old Salem Association, where he is pastor. The visible results were 25 conversions and 22 additions by baptism.

The next meeting was held with the Caney Fork Seminary church of the New Salem Association: Results, 10 conversions and 5 additions by baptism. This meeting was rained out a number of times.

From Caney Fork Seminary Brother Bilyeu went to Smith's Fork church. Results at Smith's Fork were 28 conversions and 23 baptisms.

Brother Bilyeu is now at Vanleer, west of Nashville, in a meeting, and will probably be in three other meetings before returning to his home at Cookeville.

Brother Bilyeu only recently came from the Riverside Association to the New Salem, that is, within the last year. He now holds his membership with the Cookeville Baptist church. While he is only a plain mountain Baptist preacher, unlearned as to literature, he is a Bible student, a loyal Baptist, and very successful in his chosen field of labor, namely, among country churches and mountain destitutions. This is attested by the fact that there has already been in his meetings this summer a total number of 163 conversions and 145 additions,

15 of the latter, however, are only standing approved for baptism at the next meeting in one of the churches.

SAM EDWARDS.

Cookeville, Tenn.

WHY PEOPLE HAVE CONFIDENCE IN CHURCH PAPER ADVERTISING.

There are a good many reasons why the readers of church papers have great confidence in the advertising carried therein. It is true of many church papers that the readers of them are guaranteed by the advertising management against any loss by fraud on the part of the advertiser, but additional to this their censorship excludes many classes of advertising which are accepted by secular publications. The church paper has never carried whiskey advertisements. They have never carried tobacco advertisements. They do not carry highly speculative financial advertising, such as mining stocks, oil stocks, etc. They do not carry advertising of questionable schemes. They refuse copy which is unclear or tricky in method. They exclude copy of any advertising which conflicts with the doctrines of the church, which is opposed to good morals, and all copy which is offered by houses lacking in rectitude or on commodities lacking in efficiency for the purposes advertised. Untruthful copy is also refused.

Additional to these general principles the editors apply an additional censorship, varying according to the doctrines of the church represented. Some of these are so extremely strict as to exclude advertising which in almost every other quarter would be regarded as ideal. For instance, certain church papers refuse pipe-organ advertising. Others refuse millinery, clothing, ribbons, perfumery, or anything having to do with personal adornment. Quite a good many refuse medical advertising even of the highest type, though many of the church papers accept very high-grade proprietary advertising where the preparation is of known efficiency, the copy is truthful in statement, and the house is reliable in every respect.

Is there any wonder that the church people believe in the advertising which they see in their church paper? A beautifully printed standard magazine would be glad to carry pages of cigarette copy. What church paper could be found to admit a line of it? Pages upon pages of financial copy are to be found in the highest class of popular magazines. Very little is to be found in the church papers, because the advertising managers and the editors are afraid to admit anything on which they have any doubt as to its security.

This stringent censorship of advertising copy has its reward, however, in that it enhances the influence of the advertising carried, increasing the confidence of the readers of church papers in the advertisers whose copy is accepted.

They were discussing that joke about getting down off an elephant.

"How do you get down?" asked the jokesmith for the fourth time.

"You climb down."

"Wrong!"

"You grease his sides and slide down."

"Wrong!"

"You take a ladder and get down."

"Wrong!"

"Well, you take the trunk line down."

"No, not quite. You don't get down off an elephant; you get it off a goose." —Exchange.

TENNESSEE COLLEGE.

The registration to date of students for year 1917-18, which opens September 19th, is larger than ever before and gives promise of an enrollment that will exceed the accommodations of the college dormitory. The Hardy Annex is already full and negotiations are under way for securing an additional house adjoining the campus. Indications are that the college will have by far the strongest Freshman class in its history.

There are only a few changes in the college faculty. Mr. Clarence M. Faithful, A.B. William Jewell College, A.M. Teacher's College, Columbia University, who was a graduate student and assistant in Psychology at George Peabody College for Teachers in 1916-17, becomes professor of Education and Bible. Mr. William Blake Carlton, a graduate of Knox Conservatory of Music, Galesburg, Ill., a pupil of David Bispham, and a vocal teacher and chorus director of long experience, will be Director of Choruses and an additional instructor in Vocal Music. Miss Roxana Whitaker, a graduate of the Webb School, Bell Buckle, and a student of the University of Chicago, Miss Rhoda Smith, A.B. (Tennessee College), Miss Frank Hoskins, A.B. (Tennessee College), and Miss Lucile Inlow, A.B. (Tennessee College) will be assistants in the preparatory school.

President Burnett, Professors Marshall, Holt, Hardy, Faithful and Dutton, with Mrs. Gardner and the usual force, are now at the College perfecting arrangements for the coming year. Dr. Mrs. Gardner and the usual office force, are now at the College perfecting arrangements for the coming year. Dr. Nast has returned from a trip to New York. Miss Landrum is at her home in Louisville. Miss Hall and Miss Bassett are still in the East. Miss Judson has been spending the summer in Chicago having with her Miss Eloise Fogle, one of her pupils, who has been studying Vocal Music with Signor Sacerdote. Miss Bohannon has been to Cleveland and Niagara. Mr. Marshall has recently returned after spending some weeks at Montreat, N. C. Miss Printup is in S. Dakota, Miss Williams at Montague, Misses Tiller and Poole are in North Carolina, Misses Gross and Taylor are at their homes. x

The college has been in government service since July 5th as quarters for the Rutherford Co. Machine Gun Co. of the 2nd Tenn. Infantry. The men, many of whom are residents of Murfreesboro, are daily expecting orders to leave for Camp Sevier, Greenville, S. C.

The main college building will be thoroughly renovated and put in order for the coming of the students. It has been fitted throughout with new screens, two new class rooms are being added, additional books have been ordered for the library, and new serving rooms and a cold storage room are being built

GOOD POSITIONS

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

THE DRAUGHTON BUSINESS COLLEGE,

Box H-204 Knoxville, Tenn. Adv.

through the generosity of Mr. J. F. Jarman of Nashville, a trustee of the institution.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 6406 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs Tonic" for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

FIELD NOTES.

Union church—Pastor, A. D. Hendelright. Midland Association met Sept. 12, and at 10 a. m. Rev. J. A. Demascus preached the annual sermon. Organized by electing Brother J. W. Carden Moderator, and Brother W. J. Hill Assistant, and Rev. R. L. M. Wallace Clerk and Treasurer. The various reports were read and discussed. Dr. Lloyd T. Wilson made a splendid address on "Foreign Missions," and Dr. J. T. Dance on "State Missions." Drs. Bond, Gillon and Stewart were all present and were to continue the discussions in the afternoon. Rev. G. W. Demascus and Dr. Lloyd T. Wilson had done the preaching up to the time the writer had to leave. The writer spoke on Books and Papers and represented Baptist and Reflector. Dinner was served at the church both days in abundance.

Eastanallee church—Pastor N. P. Atchley, Eastanallee Association met Sept. 13 at 10 a. m., and Rev. H. K. Watson preached the annual sermon. Organization, Rev. N. P. Atchley, Moderator, and Rev. H. K. Watson, Assistant, and W. L. Spradling, Clerk and Treasurer. Dr. J. W. Gillon made a great address on State Missions and also spoke on Christian Education. Dr. Albert R. Bond preached a splendid sermon Tuesday, 11 a. m., and Dr. W. J. Stewart made an address on Orphanage. Brother W. D. Hudgins had been there the first day and captured the people. Rev. J. W. Elliott preached on Thursday evening. Dinner was served at the church both days in abundance. Dr. Bond was to speak on Books and Papers Friday afternoon. The writer had the privilege of speaking on Christian Education and Foreign Missions. Some Baptist and Reflector work.

Marshall Hill church—Pastor, T. O. Dake. The writer preached Sunday 40 in Sunday School; a new subscribers to Baptist and Reflector. This church has a splendid new building costing about \$800. Pastor Dake and his people are doing a splendid work. Took dinner with Deacon J. L. Armine and he conveyed me to Niota church

GIRL COULD NOT WORK

How She Was Relieved from Pain by Lydia E. Pinkham's Vegetable Compound.

Taunton, Mass.—"I had pains in both sides and when my periods came I had to stay at home from work and suffer a long time. One day a woman came to our house and asked my mother why I was suffering. Mother told her that I suffered every month and she said, 'Why don't you buy a bottle of Lydia E. Pinkham's Vegetable Compound?' My mother bought it and the next month I was so well that I worked all the month without staying at home a day. I am in good health now and have told lots of girls about it."—Miss CLARICE MORIN, 22 Russell Street, Taunton, Mass.



Thousands of girls suffer in silence every month rather than consult a physician. If girls who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion would take Lydia E. Pinkham's Vegetable Compound, a safe and pure remedy made from roots and herbs, much suffering might be avoided.

Write to Lydia E. Pinkham Medicine Co., Lynn, Mass. (confidential) for free advice which will prove helpful.

and (First). Heard Pastor J. A. Carmack preach at the evening hour and learned he had offered his resignation. A very busy week.

R. D. CECIL.

Cleveland, Tenn.

Fine day yesterday, 210 in Sunday School. Two added to church. Morning subject, "Barnabas"; evening subject, "Escaping the Judgment." Bro. W. J. Watson has just closed a truly great revival at Cedar Grove. Some 40 added to church. About 30 for baptism; mostly grown people. Evangelist Swan, from Kentucky, did the preaching, and did it well.

THEODORE N. COMPTON,

Lebanon, Tenn. Pastor.

The church at Douglasville, Ga., was lately assisted in a revival in which Dr. J. B. Phillips of Chattanooga, Tenn., did the preaching resulting in 65 additions. God be praised for the victory.

Rev. L. L. Royer is to hold a revival with the church at Binghamton, Tenn., beginning Sunday, Oct. 14th. It will be the joy of the writer to assist in the preaching.

Rev. E. Lesley Carlson, of Pinkneyville, Ill., is a splendid gospel singer and can be secured for evangelistic services. He has the cordial commendation of Rev. W. E. Wauford, of Watertown.

The revival at Big Sandy, Tenn., where Rev. W. M. Gamlin of Buchanan, Tenn., is pastor has at last account resulted in nine additions with others expected.

Evangelist T. T. Martin of Blue Mountain, Miss., is holding a meeting with the church at Des Arc, Ark., which began last Sunday. The church is pastorless.

LIGON—On the morning of July 4th, God saw fit to release our dear sister from her suffering, and take her to a brighter, better land. She was born July 11, 1857, near Dixon Springs, and professed religion and joined the Baptist church when a little girl, her membership remaining with the Friendship Baptist church, near Hartsville, at the time of her death. She had been a constant sufferer for 17 long years with that dread trouble—Bright's disease, but she bore her suffering with much patience, and with untiring energy did many good deeds during her years of suffering. She expressed herself many times in her last illness as being ready to go, and that she did not mind leaving this old world, and was not afraid to die.

Dear sister you're done with your suffering here,

God has taken you, home to His own,

No sorrow you'll have; not a pain nor a tear,

But you'll reap the good fruits from the seeds you have sown.

HER SISTER.

SIGN YOUR NAME HERE.

If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocket-book, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,

Box 20A, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Springs Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if it fails to benefit my case 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

NOTE: "I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and 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 the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. J. H. Oakley of Whiteville, Tenn., writes: "James Henry, Jr., our second born, arrived Thursday, Sept. 13th. I hope he will be the preacher of tomorrow. Mother and baby boy doing well."

Evangelist J. H. Dew of Ridge Crest, N. C., writes: "We closed at Thomasville, N. C., Sunday morning and begin with Dr. C. H. Durham of Winston-Salem, N. C., Sunday night. We go to Dr. H. W. Virgin of Roanoke, Va., Oct. 3rd. A great meeting here with Dr. I. M. Mercer and also with Thomasville Orphanage. Scores are being converted."

Mr. I. E. Routon of Routon, Tenn., writes: "Our meeting at Spring Hill closed Sunday with nine additions by baptism. Bro. Horace Lee Jones ably assisted pastor D. T. Spaulding in the meeting. Bro. M. L. Lennon was present a short while and did good work. Deacon J. W. Holeomb has missed one Saturday conference meeting in twenty years."

Rev. Chesley L. Bowden of Covington, Tenn., writes: "At Charleston I did the preaching until Wednesday morning. Bro. Riley Davis being sick, when Bro. C. E. Wauford of Covington came to my rescue. There were 32 conversions and 13 additions. At Keeling Mission Station a few services resulted in one conversion and a great interest. At Davis' school house there were 26 conversions and 11 additions to nearby churches. In Cotton Lake settlement, a meeting resulted in 17 conversions and 19 additions to Charleston church. Since the 3rd. Sunday night in July we have received 50 people with Charleston church. I give up this field to go to the war."

Dr. A. W. Boone of Memphis, Tenn., writes: "I am still ambitious for us to make the session of the State Convention in this city Nov. 14-17, a really great meeting, and the prospects are fine."

Rev. Nelson Crull of East Hickman, Ky., writes: "We have just closed a successful revival at East Hickman, resulting in 16 additions, 13 for baptism and three by letter, one of whom was a Greek. Rev. C. L. Huffhines of Nicholasville, Ky., did the preaching. His

CALOMEL TODAY, SICK TOMORROW.

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

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

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

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

Adv.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

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

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

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

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

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

MILES MEDICAL CO., Elkhart, Ind. Adv.

messages were simple and plain. Have been on the field three months and we have had 21 additions. One Methodist, Presbyterian and Campbellite. We expect to get more of them."

On Sept. 12th. Rev. Oury Wilburn Taylor of Franklin, Tenn., and Miss Virginia B. Glover of Woodland Mills, Tenn., were happily married at the residence of the bride's parents, Mr. and Mrs. M. L. Glover, the officiant being Rev. N. M. Stigler of Martin, Tenn. We extend hearty congratulations and best wishes.

Dr. J. W. Gillon of Nashville, Tenn., telegraphed his acceptance of the position of pastor of the First church, Paris, Tenn., on Wednesday, Sept. 14th. He had previously declined the call, but reconsidered with the above result. Condole with the State Board of Missions and rejoice with the Paris saints.

Dr. L. T. Mays of Central church, Albany, Ala., in leaving that pastorate to go to the First church, Eldorado, Ark., was presented with a handsome silver service as a token of love. Senator Green made the speech of presentation.

Dr. R. H. Pitt of the Religious Herald says that Dr. James Bruton Gambrell of Dallas, Texas, ought not to be put in the chair of Ecclesiology and Ethics in the Southwestern Baptist Theological Seminary, on the ground that he is not made for a "chair" but for a platform, a field, a great program of some sort. He thinks Dr. Gambrell ought to be turned loose.

Rev. Martin Ball of the First church, Clarksdale, Miss., whose health has not been vigorous lately, is in Hot Springs, Ark., for recuperation through the grace of his loyal flock. His wife is with him.

Dr. T. H. Athey of the First church,

Harrodsburg, Ky., did his own preaching in a revival resulting in 52 additions, 35 for baptism and 17 by letter and statement. Singer E. Y. Wolslagel of Asheville, N. C., led the singing.

Dr. B. H. Dement of the First church, Greenwood, S. C., has accepted the presidency of Training School for Missionaries and other work which is being established in New Orleans. A better field man could scarcely have been found.

Dr. Ben Cox of Central church, Memphis, Tenn., is back at his post after spending two months preaching to the soldiers in Montgomery, Ala., and Greenville, S. C.

The First church, Bolton, S. C., has called Dr. J. M. Burnett of Jefferson City, Tenn., the retiring president of Carson and Newman College, and he has accepted to take effect Nov. 1st. It is a matter of universal regret that he leaves Tennessee.

Rev. J. E. McPeak of Jackson, Tenn., writes: "My brother, E. E., assisted me in a meeting at Central Point church near Grand Junction resulting in 43 conversions and 30 additions. Bro. Vernon Webb was licensed to preach and is now in Union University. The church is now building a new house."

Rev. T. F. Lowery of Centerville, Ill., has been elected missionary of Clear Creek Association in Illinois and has accepted to begin work Oct. 1st.

The First church, Vinton, La., is fortunate in securing as pastor, Rev. H. M. Garnett, who has resigned the care of Magnolia Avenue church, Beaumont, Texas.

Rev. F. L. Hardy of Russellville, Ky., is aiding Rev. J. O. Colley in a revival at Lineville, Ala., where it is expected that much and lasting good will be accomplished.

Rev. H. Boyce Taylor and the church in Murray, Ky., will be assisted in a revival beginning Sunday, Nov. 18th, by Dr. C. M. Thompson of Hopkinsville, Ky., and singer D. M. Hughes of Newport, Ky.

The new pastor at Trepton, Tenn., is Rev. W. E. Deeve of Moreland, Ga., and it is reported that he has taken firm hold on the work at that place.

Rev. Geo. S. Price of Huntingdon, Tenn., preached recently for the pastorless church at Gibson, Tenn., and Rev. G. L. Ellis of Martin, Tenn., supplied for him at Huntingdon. Each church had an uplift.

Rev. S. J. Baker of Huntsville, Ala., goes to the care of the First church, Fitzgerald, Ga., and the saints there are elated over getting a man of his strength.

Local health conditions lead one of our best pastors to speak of resigning and moving to Tennessee. Wife trained and consecrated. If interested address: Prof. J. G. Austin, Bridgeport, Ala.

FREE FORD AUTO TO AGENTS

Here's an opportunity to earn big money—\$5 to \$15 a day, with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straight front from the shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introduce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soaps; 250 other light weight household necessities.

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REV. PHILLIPS, OF CHATTANOOGA, CONDUCTS GREAT REVIVAL AT DOUGLASVILLE, GA.

The wonderful meeting just conducted at Douglasville, Ga., by Rev. J. B. Phillips, the tireless and enterprising pastor of the Baptist Tabernacle of Chattanooga, gives one of the most remarkable illustrations of what fearless, consecrated preaching will do, accompanied by work—mark you—everlasting work, which I have ever seen. The church had been some time without a pastor and was somewhat divided and dispirited; Phillips was suggested as a man sent of God for just such a situation. I wrote urging his acceptance, for it was my old home town. Phillips determined to give up his vacation and go to Douglasville, accompanied by his gifted and consecrated singer, R. O. Bell. Hungry for the Gospel and attracted by unusual preaching and singing, the Baptist church soon completely overflowed. The people came for miles around. Phillips went nearly a week in a 12-days' meeting without making a proposition. He believes with Sam Jones "in getting the water hot before the killing of the hogs!" And when he did make a proposition the people were so ready in heart that they fell on their knees—almost their faces before God. Sixty-five people joined the Baptist church alone. Imagine dred miles to witness the baptism of my oldest brother for whom I had been praying since he saw me baptized thirty-three years ago. He and his youngest son went into the water together.

One thing that helped to give the preacher great power with the people was the fact that when he found the church was in debt he announced that he would refuse to accept a dollar for himself until the debt was paid. The startled people rose up, and paid nearly nine hundred dollars, and then remembered the preacher most handsomely. It shows that people can do anything that God wants them to do when they get a good taste of old-time religion.

WM. D. UPSHAW.

Atlanta, Ga.

JUST A WEAK WOMAN.

At the farmer's conference in the country store the talk drifted to the work done by the wives of the members of the committee present.

"Well," contributed Uncle Ez, "my wife is one in a million. She gets up in the mornin', milks seventeen cows and gets breakfast for the hard-working men before 6 o'clock, by heck."

"She must be a very robust woman," volunteered the commercial traveler who happened to be present.

"No," stranger, she aint what you'd call so strong; she's more pale and delicate-like. If that woman was only strong, I don't know the work she couldn't do!"

—Everybody's Magazine.

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OBITUARIES

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

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

DOBBS—On Aug. 17th, 1917, the death angel visited the home of Brother and Sister A. L. Dobbs and claimed for his own their little 9-year-old son, Roy. For three weeks he had been the victim of typhoid fever, until the Lord saw that it was enough and called him home. Roy was a bright, sweet little boy and was dearly loved by all who knew him.

Resolved, That we, the Alton Baptist church and Sunday School extend to the bereaved family and relatives our heartfelt sympathy, and commend them to Him who doeth all things well and in Whom is our refuge and strength. Looking to a happy reunion in the "Sweet Bye and Bye" where parting is no more. Be it

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

ALTON PARK BAPTIST SUNDAY SCHOOL

Resolutions Of Sympathy.

From the officers and teachers of Grace Sunday School to the husband and family of our dear co-worker, Mrs. Sarah Guthrie Vaughan:

Whereas, It has pleased the Supreme Ruler of the Universe to call to her eternal rest our beloved friend and teacher, Mrs. Vaughan, who passed from this life Friday morning, July 13th, 1917.

Her sad death, her young and useful life so soon ended, has cast a mantle of gloom over our entire membership; we shall miss her calm, sweet face, her dear companionship, and her wise counsel when we assemble at our Workers' Council, but her shining example of faithfulness in attendance,

LEMONS BRING OUT THE HIDDEN BEAUTY

Make this lotion for very little cost and just see for yourself.

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

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

Adv.

loyalty and fidelity in every duty entrusted to her, teaches us a lesson we shall never forget.

Let us emulate her many virtues and strive to carry on the grand work of teaching God's word, at which she labored so successfully, and may her life prove an inspiration to each of us to work while the day lasts for soon the night cometh when our work shall be done. Therefore be it

Resolved, That while our hearts are sorely grieved, we know she has finished her life's task and has gone to be with friends and loved ones who were waiting on the other shore, and some day we shall join them and sing the song of the redeemed around the great white throne of our blessed Saviour forever and ever.

Resolved, That we tender to her broken-hearted husband, the little son, and the other members of her family our sincere, deep and heartfelt sympathy in the dark hour through which they are passing. We know her place in their hearts and homes can never be filled and, while we sympathize from the depths of our hearts, we know and realize that there is only One who can comfort in this time of great sorrow and loneliness. May they bow in humble submission to the Divine will of Him who hath said, "I will not leave thee comfortless."

Resolved, That a copy of these resolutions be sent to Brother Vaughan, a copy be spread on the Secretary's book, and also that a copy be sent to the Baptist and Reflector.

"We can not say and we will not say That she is dead—she is just away.

With a cherry smile and a wave of the hand,

She has wandered into an unknown land,

And left us dreaming how very fair That land must be, since she lingers there.

And you, O, you, who the wildest yearn

For the old-time step and the glad return,

Think of her as of one as dear To the love of There and the love of

Here;

Think of her still as the same, we say,

She is not dead, she is just away."

(Signed)
MR. EDGAR A. BARRETT,
MISS NELL ELLIS,
MRS. WALTER E. JACOBS,
Committee.

R. J. DEW.

Death has again entered Trenton and has claimed another of the city's best known and most honored citizens. Capt. R. J. Dew died at his home on High Street Tuesday morning after an illness of several months. Although his death had been momentarily expected for some time, it was a great shock to members of his family and the people of Trenton, to whom he was closely endeared. He had been confined to his home for an extended period, and though he suffered severely at times, he was patient and was invariably in an optimistic mood.

Funeral services were conducted by the Rev. O. W. Taylor at the residence Tuesday afternoon at 5 o'clock and interment was made at Oakland cemetery. The services were beautifully impressive and were attended by a tremendous crowd of relatives and friends. The floral offerings were numerous and very beautiful. Friends as follows acted as pall-bearers: R. H. Patterson, J. H. Dement, M. H. Taylor, Dr. B. T. Bennett,

W. H. Herbert and E. G. Holmes.

Capt. Dew was of a kind and considerate disposition and was unswervingly honest at all times and under all circumstances. He never violated a confidence or knowingly injured the feelings of any man, and he had the absolute confidence of a great majority of the people of the county. He lived an active life and in his time has been worth much to his county and state.

Although he had not been actively engaged in business for the last several years, he took a keen interest in the affairs of the city and county and was identified with movements of civic improvement and betterment. For a number of years he had been treasurer of the Gibson County Fair and has contributed much to its success.

R. J. Dew was born on a farm near Lebanon, Wilson County, Tenn., on September 18, 1842. When a lad his parents, David Swift and uth Don Carlos Dew, moved to Weakley County where his boyhood days were spent on a farm near Dresden. He received in the public school of that city a limited education.

At the age of eighteen years Mr. Dew joined the Confederate Army as a private in the first company of Weakley County Volunteers—the "Old Hickory Blues;" was in the organization of the Ninth Tennessee Volunteer Infantry at Jackson in May, 1861; took part with his regiment—which composed part of Maj. Gen. B. F. Cheatham's Division—in all the battles fought, except that of Perryville, Ky., on October 8, 1862; was twice wounded—first, at Chickamauga, Ga., on September 19, 1863, and again at Missionary Ridge, Tenn., on November 25, 1863; and as captain of the company then composed of the remnant of the old Ninth Regiment, surrendered at the close of the war, with the army commanded by Gen. Joseph E. Johnston, at Greensboro, N. C., on April 26, 1865. After the close of the war he returned to Tennessee and located on a farm near Eaton in this county.

While he was a soldier he professed conversion and, in August, 1866, joined the Baptist church at Spring Hill.

He was married to Miss Amanda Ferris on January 8, 1868, from which union five children were born, three of whom survive him—Mrs. S. McKenzie, Mrs. H. H. Holmes, and Carlos F. Dew.

He moved with his family to Trenton in 1887 for the purpose of educating his children; engaging in various pursuits until August, 1898, at which time he was elected County Court Clerk of Gibson County.—Ex.

GOD IN THE HOME.

The presence of God in the home is a source of blessedness to all who dwell beneath its roof. The divine presence is the very first essential to a home. No one ought to start to make a home until he is sure of that. We are anxious to have the presence of worldly dignitaries in our homes, but we are sometimes indifferent about entertaining the greatest Sovereign of them all. Happy the home like that of Obed-edom, wherein reposes the ark of God! The sunlight will linger there when shadows close in the rest of the world. The peace of God will dwell there as a perpetual benediction.

Someone asked Melvin Trotter how he knew that he was converted. "Why, bless your heart," was the answer. "I was there when it happened."

Now Everybody can Make Ice Cream

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

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

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

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

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

SUNDAY SCHOOL HYMNS.

"I knew a very wise man that believed that if a man were permitted to make all the ballads he need not care who should make the laws of a nation." So wrote Andrew Fletcher one-hundred-and-odd years ago. The songs that are in everybody's mouth are the real molding influences of national life. The hymn-book, not the catchism, forms the creed of the church. For this reason the Aviator thinks one of the most important duties which can fall to a Sunday School officer is the choice of a hymn-book. A child that is brought up on "The Beautiful Isle of Somewhere" has not the same life-inspiration as the one accustomed to sing "Jerusalem the Golden." A recent vote was taken in a goodly company of Christian leaders as to their favorite hymns. Their preference proved to be the following: (1) Rock of Ages; (2) Jesus Lover of My Soul; (3) Nearer My God to Thee; (4) All Hail the Power of Jesus' Name; (5) My Faith Looks Up to Thee; (6) All Hail the Power of Jesus' Name; (7) Holy, Holy, Holy. While a book limited to these and such as these only would miss the mark, as manifestly too lofty for a child's range of vision, any Sabbath-school which is wholly neglecting such hymns is not fitting its young people for the future life or song-service of the church. There ought not to be such a wide gulf between the worship of the schools and the worship of the church as now exists. Why should not this gulf be bridged?—Presbyterian.

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WHY THE MINISTER DIDN'T RE-SIGN.

Rev. Theodore Sherman sat in his pulpit looking wearily down on his parishioners as they filed into the church for the Sabbath morning services. His face was clouded with sadness and disappointment. In his hand he held his resignation.

The minister bowed his head and closed his eyes, but he could still picture the complacent, self-satisfied men and women walking sedately up the broad aisle to their cushioned pews. He could feel their icy reserve, and he mentally shivered. He had tried hard to be an evangelical pastor. Why had he never been able to break through the shell of proud self-esteem?

Of one thing he felt certain; he had been a failure. He would give place to an abler or more consecrated man. The church was large, and so was the salary, but he would give them up and seek some tiny corner in the Master's vineyard, where he might labor. He had been a failure.

The minister opened his eyes. The organ was playing. It was time for the services to begin. As he looked over the familiar faces he noticed with a pang the absence of three boys of whom he had been particularly proud and hopeful. He sighed: "Had they, too, turned back?" His hand closed tightly around his resignation, and he rose to his feet.

As he stepped forward about to speak the door at the front of the center aisle was swung noiselessly open, and the minister's eyes brightened at the sight of one of the missing boys. And by the side of Thomas Whipple, as he walked quietly down the aisle was a stranger, a lad about the same age, who looked curiously about the noble building as one unused to such surroundings.

At the moment two more boys came in at the side door, and the minister recognized one of them, Richard Wright. The lad with him was a stranger also, a cripple, who walked with a crutch. Before they were seated the center door opened again, and the third of the missing trio, Robert Fleming, escorted a third stranger to a pleasant pew. The minister put his resignation in his pocket.

People remarked after the service on the depth and feeling in the pastor's sermon. One or two persons were heard to say that they believed they would attempt to come out to the evening service that night.

When the minister came into his pulpit the following Sabbath morning the resignation was still in his pocket, but he did not take it out. He waited.

The scene of the preceding Sabbath was repeated, but with one variation. When Thomas Whipple entered the church he escorted not only another lad, but a very old lady, who leaned heavily on the boy's arm.

Young Whipple led the pair slowly up the long, carpeted aisle. The old lady was bent and wrinkled. There were many looks of surprise and whispered words from the men and women in the pews, but a tear glistened in the minister's eye.

Thomas piloted his guest to his father's pew near the front of the church, the pew of Hon. Richard Whipple. His wife smiled cordially and made room for them. The Hon. Richard Whipple looked a little disconcerted, but made no comment.

The minister left the pulpit at the close of the service and hurried to the

vestibule, where he grasped the feeble old lady by the hand. She looked up into his kindly face, and a tear trickled down her wasted cheeks.

"It's the first time I've been in a church for ten years," she said, but please God, I'm coming every Sabbath now if I'm spared. And, best of all, my Walter is coming too. And I am so happy," she finished, smiling through her tears.

Some of the handsomely gowned ladies of the congregation had been standing near, waiting for an opportunity to speak to the pastor. The good man saw several dainty lace handkerchiefs suddenly brought to view.

"An old woman's tears," he said to himself, "have touched hearts which my preaching has failed to reach."

At the close of the Sabbath school session the minister found Thomas and Richard and Robert in close conversation.

"Come lads," he remarked; "don't you think you owe your pastor an explanation? At least won't you let me into the secret?"

"Well, sir," replied Thomas, with a slightly embarrassed laugh, "it is this way. We heard you speak the other evening about holding up the minister's hands, and we began to wonder if there was not some real work we could do for the Master. We got together and decided—"

"It was your suggestion," broke in Richard.

"Don't interrupt," said Thomas. "We decided to form a 'Get One Club,' and each member pledged himself to try to induce at least one other boy to come to church regularly. Now we have just voted to extend the membership list of the club. Do you think we done right, sir?"

Rev. Theodore Sherman went home and burned his resignation.—Archibald McDonald, in Michigan Christian Advocate.

STATE CONVENTION.

The Tennessee Baptist Convention will meet in its Forty-third Annual Session with the First church, Memphis, Tennessee, Wednesday after the second Lord's Day in November, it being the 14th day of the month, 1917, at 10 o'clock.

Preacher of Convention Sermon: Dr. W. F. Powell, Asheville, N. C.; Alternate; Dr. George Green, Johnson City.

The following standing committees will report: On Program, A. U. Boone, George J. Burnett, Fleetwood Ball, C. E. Wauford, W. S. Keese.

On Revision of Constitution: William Lunsford, J. W. Gillon, W. J. Stewart, I. B. Tigrett, Geo. W. Edens.

Chairmen of other committees: Denominational Literature, O. W. Taylor, Franklin; Foreign Missions, T. G. Davis, Petersburg; Home Missions, J. W. Storer, Ripley; Laymen's Work, W. A. Owen, Covington; Tri-State Memorial Hospital, Jack Gates, Memphis; Nominations, Robert Clements, Dickson; Obituaries, J. F. Savell, Nashville; Resolutions, Spencer Tunnell, Morristown; Seminary, D. A. Ellis, Memphis; Sunday School Board, J. J. Johnson, Chattanooga; Temperance, A. V. Pickern, Lenoir City.

The committee on Program for the Ministers' Conference which meets on Tuesday, Nov. 13th, at 10 a. m., consists of A. U. Boone, Memphis; R. W. Weaver, Nashville; A. R. Bond, Nashville.

Application has been made for re-

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

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

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

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

NOTE—Nuxated Iron recommended above by Dr. E. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. 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 years 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 druggists.

duced rates on the lines of the Southern Passenger Association, and same will be announced later.

Let's go to Memphis 500 strong!

FLEETWOOD BALL, Secretary.
Lexington, Tenn.

SMOKY MOUNTAIN ACADEMY.

The Smoky Mountain Academy is situated in Sevier County Tenn., on the head waters of Birds Creek in a little village called Pain'sville, at the foot hills of the great Smoky Mountains, amid a natural forest. The school was founded in the year 1914, and in a community noted for its progressiveness and public spirited citizenship. Near the school is Zions Grove Church also a dormitory for boys and girls and the Principal's home.

Rev. Dowe L. Atchley, of Carson-Newman College and graduate of Harrison Chilhowee Institute, is the principal; Miss Mayme Grimes, A.B. of Carson-Newman College is assistant; Miss Ersie Davis of Chilhowee Institute is Music Teacher; and Miss Dora Elder of Murry High School is the Primary Teacher. The school opened with about a hundred and sixty students and still growing. The prospects are encouraging for the greatest school in its history.

The school is under the control of The Home Mission Board, and is one of the thirty-eight schools of the Mountain System of which Mr. A. E. Brown is superintendent. Any one is bound to be interested with the zeal and earnestness with which the faculty and student work. There are more young people led to dedicate their lives to unselfish Christian service through this system of schools than any other way.

The church, community, and school have been wonderfully blessed during the revival at this place in the last ten days. Rev. W. M. Weaver did the preaching and was assisted by Rev. J. E. Hicks, pastor. There were thirty additions to the church and many made confessions who wished to join elsewhere. The meetings were attended by large crowds who witnessed a wonderful down-pouring of the Holy Spirit and a blessing of a united and consecrated church membership. Out of a hundred and sixty students there remain only two sinners who have not known Christ in the par-

don of their sins. In token of our appreciation for the faithful services of Brother Weaver the community remunerated him with \$43.50. We as a community feel grateful to Brother Weaver for his earnest labor with us, and pray God may use him in bringing in of His Kingdom in the hearts of men and the glorifying of His Holy name.

S. F. PAINE.

A small boy astride of a donkey was taking some supplies to an army camp in Texas not long ago, and got there just as an attachment of soldiers preceded by a band was marching past.

The lad dismounted and held the bridle of the donkey tightly in his hand.

Why are you holding on to your brother so hard?" asked a group of soldiers who were standing near and wanted to tease the country boy.

"I'm afraid he might enlîst," said the lad, without batting an eyelash.

BAPTIST AND REFLECTOR

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ALBERT R. BOND, D.D.....
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CHURCH AND PERSONAL.

The revival at Lockeland church is progressing with marked success. The pastor, Rev. W. R. Hill, is doing the preaching in the services held at night only last week. The church and pastor are being ably assisted in song by Evangelistic Singer E. A. Petroff, of Houston, Texas. Bro. Petroff is a Bulgarian and was formerly with Blue Mountain Evangelists. His work has added much to the meeting. It is said that the largest congregations in the history of the Lockeland church are attending the services. An interesting baptizing occurred one night when two soldier converts from Camp Jackson were baptized "the same hour of the night." The hasty baptizing was on account of the soldiers leaving for the southern encampment the next day.

The services this week will be held at 10 a. m. and 7:30 p. m. The meeting will continue through Sunday and possibly longer.

Dear Brother Bond.—We wish in the beginning to express our appreciation of your loyal co-operation with the Foreign Mission Board manifested in the prompt publication of communications of secretaries and letters from missionaries. Your co-operation undoubtedly had much to do with Tennessee's coming up with her full apportionment last year. Our stay of a year in your great State did us much good. We consider the many kindnesses bestowed upon us while residing in St. Elmo as tokens of devotion of Tennessee and especially of Chattanooga Baptists to the cause of world evangelization which we endeavor to serve. Our hearts overflow with gratitude to God for moving upon the hearts of the brethren and sisters of the First, Central, Highland Park and St. Elmo churches and individual brethren and friends to help us to regain our health and get some needed equipment to go on with our work in Brazil. We hope that they may have all sufficiency in all things; that they may ever abound in all good works; that they may keep in mind that there are twice as many Baptist ministers in the Ocoee Association as there are male missionaries in all Brazil; that we still have one lone man laboring in a State twice as big as Tennessee which is wide open and clamoring for the gospel. The response to the efforts put forth is far beyond what we have on any other field. The wonderful development in self-support and the missionary spirit in the native converts encourages us to intensify our efforts in their behalf and in obedience to our Lord's command. Brethren we earnestly request your prayers for the men on the fields, for those now on furlough, and those who are called to go, but still have to wait for the means to be sent.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it 1 pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day. This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial.

We hope to sail from New York on the Steamship "Minas Geraes" about the 25th of September. Correspondence will reach us, in the meantime, at Dunbrooke, Essex County, Va.

With kindest regards to all the Tennessee brethren and praying that you may be given wisdom and all needed grace for your great task, I am,
Cordially yours,
E. A. JACKSON.

Announcement of the revival just closed at Birchwood. The pastor was assisted by the Associational Evangelist, Claude E. Sprague. There were forty additions, with thirty-seven baptisms for them, and two others for sister churches. Many of the very oldest citizens were saved. One man 84 years old was happily converted. The spirit of God did a wonderful work of grace not only in the saving of souls, but in the deepening of the spiritual lives of the church members. One Sunday morning over half the members of the church present and all the financially able pledged to give to God the tenth of their income. It was a most glorious service. That night the Lord fulfilled his promise. He poured out His Spirit without measure, and the oldest citizens said it was the most glorious service they had ever witnessed. The church will build at once a beautiful five-room bungalow for their pastor. Five acres of ground were purchased, which has enough timbered on it to build the house. All the common labor will be free. It has been a great joy to see them at work cutting the timber.

I have just returned from Sevier county, where I spent ten days with Gists Creek church in a very fine meeting. There were twenty-one professions of faith and twenty of them joined the church and were baptized into the fellowship of the church. The church has just completed two nice Sunday School rooms and they have also built a nice concrete Baptistery. It was a great joy to me to go back to my native county and spend these few days in my Master's work.

The church did fine work in the meeting and did not forget to do her duty when the preacher went to leave and handed him forty-four dollars and eight cents for his services in the meeting, which was greatly appreciated.
L. A. HURST.

Knoxville, Tenn.

Dr. Calvin B. Waller, formerly pastor in Portland, Ore., more recently in evangelistic work, has accepted the call to the First Baptist church, Winchester, Ky., and is already on the field. He will do some evangelistic work in connection with his pastorate. We welcome him back to the South and trust that he may have great success in his new field.

Rev. Percy G. Elsom, of Hendersonville, N. C., is open for work in Tennessee, and would be glad to correspond with any pastor or church wishing evangelistic help. Address him at Burkesville, Ky.

Rev. J. H. Snow, of Dallas, Texas, is supplying the Deaderick Ave. Baptist church, Knoxville, for a few weeks. We are glad to have Brother Snow in the State for his vacation and trust that he may make a long stay.

We have had a delightful summer with my church here and now we return Monday to the city for another year in the seminary. We enjoy the paper so much we could not do without it, it seems. I ask an interest in your prayers, Bro. Bond, that I may complete my course in the seminary this year with credit. You will please change my paper from Chaplin, Ky., back to 920 S. 5th St., Louisville, Ky., and oblige. With best wishes to you and all Tennesseans.

J. E. MERRELL.

Chaplin, Ky.

Through the kindness of my church at Bolivar I was permitted to hold fine meetings with the following results: Conversions, 125; additions, 115; baptized, 95. To God the Father, Son and Holy Spirit be all the glory.
J. T. UPTON.

Bolivar, Tenn.

The Tennessee Association of Baptists will meet in its one hundred and fifteenth session, with the Powell Station church, eight miles northwest of Knoxville on Wednesday, October 10, 1917, at 10 a. m. Parties going by rail can leave Knoxville at 8 a. m., or 10:30 a. m. over the K. & O. branch of the Southern Ry., and return at 4:20 p. m. or 6 p. m. Those going by private conveyance can go by way of Clinton pike or Central Avenue pike. The people of the local church and community are making ample provision for all delegates and visitors. This word to the delegates: Make your plans to stay for a session on the third day, as it's probable that the work of the Association cannot be completed within two days.

J. C. SHIPE, Moderator.

Kingston Baptist church, J. H. O. Clevenger, pastor. Pastor spoke on "Our Christ a Conquering Christ," and "A Revival of Religion." Good congregations; 110 in S. S. Have with us Rev. J. C. Miles, pastor First Baptist church, Madisonville, Tenn., for a revival service. We are expecting a great meeting. Pray for us. Pastor just closed a splendid meeting with Rev. Z. T. Morris at Point Rock church.
J. H. O. CLEVINGER.

Dear Reflector: We have just closed a protracted meeting of three weeks at Rogersville Baptist church. Pastor S. M. McCarter, of Sevierville, was with us. I would not know where to go to find an abler preacher. He is sane, sensible and powerful. He includes the whole gospel in his messages and shuns nothing. Have not heard as much preaching on eternal punishment in a long time. The new converts were told plainly their duty as to baptism and Christian work. Nine have been baptized, three letters have been sent for, and three others stand approved for baptism. The character of the meeting was such that all the interest aroused seemed to be fully carried over into the services the next Sunday after the evangelist left. I believe the fruits of this meeting will appear for many a day to come.
J. R. CHILES, Pastor.

I wish to announce through your paper that I shall continue my work as an evangelist. I am giving myself

SCIENTIFIC TREATMENT FOR RHEUMATISM.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in RENWAR to injure the stomach or effect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN. Adv.

to that one particular work, and am ready to consider revivals with any who wish my service. I trust I shall be permitted, by His mercy, to visit many destitute of his love. Am open for dates. Those wishing to engage my service will address me at Elizabethton, Tenn.

W. CLAY WILSON, Evangelist.

Our meeting at Antioch commenced the first Sunday in September; continued 9 days. We had to assist us Brother C. W. Knight, pastor of Southside church. This makes the second meeting Brother Knight has been with us. There was interest from the first until the close. The church enjoyed Brother Knight's earnest preaching. We feel that we have been greatly benefited by Brother Knight's plain gospel presentation of the Word of God. There were 8 added, one restored, 7 by experience and baptism. We have a No. 1 Sunday School and B. Y. P. U. and prayer meeting. The outlook for Antioch is much brighter.

W. M. KUYKENDALL.

Baker's Grove: On the 4th Sunday in September I began a meeting at Baker's Grove. I had to assist me Brother Claud Baker who was licensed by my church at Antioch. He preached every night for a week. It did my heart good to see how earnestly he presented the word. The congregations were well pleased with him. This was Brother Baker's first effort in a protracted service. The people manifested their appreciation by giving him a liberal contribution. There were two received by experience and baptism. Brother Baker is now at Union University.

W. M. KUYKENDALL.

We have closed a series of meetings with the El Bethel church, the result of which is very gratifying. Several professed faith in Christ, ten of whom were added to the church, and the church was edified and strengthened. We were ably assisted by Rev. P. Quintins Cason, pastor of the church at Tullahoma, whose winsome ways and affectionate disposition won all hearts. Brother Cason is a strong preacher and presents the gospel in an attractive way. He is also a tactful, earnest, persistent worker and we feel fortunate in securing him. To God be all the glory.
C. H. BAILEY.