

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 84

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BAPTIST NEWSPAPERS IN THE SOUTH.

By A. T. Robertson, LL.D.

The Knights of the Quill.

Our Baptist journalists form a goodly brotherhood in the South and have wrought nobly and long for the progress of Baptist principles. They deserve more recognition than this article can give them. The Baptist editors do not always see alike, and sometimes fail to work together, but on the whole they represent justly the temper of Southern Baptists. They sometimes call one another names like "reactionary" or "radical," but they meet annually in fraternal organization and observe the courtesies of the occasion at any rate. In times of denominational strife the papers may become rather warm, but as a rule both sides of controverted questions find discussion in the columns of Southern newspapers and disputants observe the ethics of journalistic controversy. I am not claiming perfection for the editors, but am pleading full and frank recognition of their great services to the Baptist cause. Each paper has, of course, a coterie of admirers who have been nourished by its pages and glory in being the oldest and original subscribers. The trouble is that this list is entirely too small to float the journal and has a tendency to grow smaller with the years.

A Crisis for the Papers.

The war has shaken most things to the very foundations, and some have been shaken down to the ground. The high price of paper, the new postal laws, the high cost of living and the delinquent subscribers are bringing all of our papers fact to face with ruin. Frantic appeals are made to the loyal subscribers to renew and to pay up back dues. In some cases kindly responses come, but the great majority treat these appeals as impudent duns that are either ignored or are met with the rejoinder, "stop my paper." The poor editor is in the worst of dilemmas. Shall he go on and add to the debt or shall he stop and lose all? Some of the papers are reducing their size for a time. Others are increasing the price for a year. All live in fear and trembling as to what a day may bring forth.

Business or Beneficence?

There is a curious haziness in the Baptist consciousness about the whole subject of the denominational newspapers. This proverbial pack-horse receives no thanks if he carries the load of all the boards, the schools, the churches, the Sunday Schools, the preachers, and the family life. If he falters under the burden, he receives kicks and cuffs and harsh words in plenty. The very pastor who is too proud to be an agent in his church for the denominational organ—the very lungs of the body spiritual—will yet criticize sharply the paper for not giving due prominence to his exploits and travels and to the marvelous growth of the church under his ministry. He may even be in arrears with his own subscription. The paper is blamed for the lack of denominational enlightenment and progress when nine-tenths of the Baptists in the State in question do not take or read the paper. If an appeal is made for new subscribers, it falls upon deaf ears, and an agent is regarded as a nuisance and is given the cold shoulder. The critic may fail to pay his own subscription, but freely discourses on the poor business management of the paper which is "deservedly upon its last legs." The paper is looked upon as a private enterprise for the success of which the average Baptist feels no responsibility. In a few cases denominational ownership has been tried, but with the same result. The Methodists of the North have seen the light on this subject. The numerous Christian Ad-

WILL WE REACH THE LADDER TOP?

That depends on how badly each one of us wants to reach the top. That depends on how faithful the pastors are during the three Sundays that remain before the close of this Convention year. That depends more on our churches in the country than at any other time of our history. With cotton selling at ten and one-half cents in the seed, corn at \$1.25 per bushel, beef at seven cents on foot, hogs at seventeen cents on foot and all other products proportionately high, the farmer has more money than he has ever had. Many of our farmers who are members of country churches are able to give ten times as much as they have been accustomed to give and not suffer from the larger gift. Cannot the Lord count on the pastors of our country churches and upon our country churches to come now to the rescue?

Look long at the ladder and see how far we must climb and give the best push that you can.

J. W. GILLON,

Corresponding Secretary and Treasurer.

\$46,610.50 Our State Mission Expenditure

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vocates are frankly placed upon the list of beneficent enterprises that are to be helped by the dividends from the book business. They expect deficits from the Methodist papers which are not run to make money, but are employed as weapons of warfare in the service of Christ like the aeroplanes, the artillery, or the navy.

In the Budget.

We shall have to come to this in the end. Some of the denominational papers have been endowed

like The Christian Evangelist, of St. Louis, and The Continent, of Chicago. But we must cease expecting them to make money or else send them to the scrap-heap. We do not so treat the Army or the Navy. Making money is not the business of the denominational newspaper any more than it is the task of the mission boards or of the denominational schools. They function best when they do not make money. All the money that comes in and more is needed to make the paper more efficient as a denominational power house. Slowly Baptist laymen in the South are coming to see that the Baptist papers are worthy investments in the kingdom on a part with missions and education. They are beginning to see that the papers must be placed in the Baptist budget if we mean business in pressing the Baptist propaganda. Most of the papers sprang out of private enterprise and have been carried on by the struggles of small groups, who have consecrated themselves to the cause with heroic sacrifice and with great loss of money and with little sympathy in some quarters. Personal ambitions and private jealousies have sometimes led to the starting of needless papers which have in due time perished. The same story is seen in the history of colleges and churches, but time has usually eliminated such instances.

State Papers the Rule.

Every State in the South, except Maryland, and the District of Columbia, has a Baptist paper, and some States have more than one. The great number of Baptists in the South make this wise on the whole. One or two papers aspire to a more general circulation. The solution of the newspaper problem in the South probably lies in the development of a sense of responsibility on the part of the brotherhood in every State for the support of the State organ. As yet this consciousness is not general, and it seems to develop rather slowly. Baptists seem afraid of having heavy debts dumped upon them if the State conventions become responsible for the deficits. The editors stir certain animosities through the years and become the scapegoat for all the shortcomings of the situation. These State papers are the crux of the Baptist problem in the South. They must be strengthened greatly if the cause is to go forward. They must be helped as a part of the Baptist machinery, not as a gift to a private enterprise.

Comparison and Competition.

Baptists of means and culture compare the State denominational organs with the great illustrated weeklies of New York and demand that standard for their families. They forget that the New York weeklies in question have millions of money back of them, and sometimes a half a million subscribers or more. They are able to command the best brains because they have unlimited capital. The Baptist paper in the South can be made better and it ought to be. But the marvel is that it is as good as it is with the poor support that it gets. A million dollars given wisely to and handled properly by these Southern Baptist papers would bring in a thousand-fold of blessing to all that is worth while in Baptist life and growth. This is the place of all places to touch if one wishes to see a rich harvest in all phases of denominational enterprise.—Watchman-Examiner.

The State Convention will meet with the First Baptist church, Memphis, on Nov. 14. Begin now to plan to attend. Let this be a great session of the Convention. The program committee has prepared a splendid tentative program. Take time to go. The Lord has wonderfully blessed the State in material prosperity, and the best way to show gratitude is to serve him in an adequate way. The State Board of Missions will have a great report.

THE STONE THAT WAS NOT REJECTED.

J. T. Henderson, General Secretary
Laymen's Movement.

The Building Committee has shown more wisdom than characterized the Jews of our Lord's time; They rejected the stone which has become the head of the corner. This Committee is appropriating a corner stone that has been tried in the fire. We lay here to-day "for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Its stability and strength were tried through a period of twenty-five years as it supported the majestic building that crowned this hill. It has been tried by fire and found durable and precious, while the rest of the structure crumbled and fell.

This corner stone well typifies those qualities that we would have conspicuous and dominant in this institution—stability, polish, strength. That this College may become strong and stable, the following simple suggestions are offered.

The first pertains to its material equipment which is fundamental, as is the corner stone. This is a plea for the wisest and most aggressive conduct of all its business affairs—this involves the best supervision and protection of its buildings and grounds, the safe investment of all its permanent funds. It is vital that the buildings be kept in repair, the grounds neat and attractive; the place should continue to be more and more "a thing of beauty and joy forever." To this end the students and local citizens can make a large contribution. Promiscuous and beaten paths across the campus are out of order. If every dollar is protected and made to perform a hundred cents' worth of service, if the affairs of the College are conducted with economy and business sagacity, men of means will be attracted to it and increasing revenue will flow into its treasury. It can never be strong unless it rests on a foundation, a corner stone, of the wisest business management. This is the condition that will win business men of large resources.

The second element of strength that I would have this corner stone typify, is the careful supervision of the character and conduct of the students. So long as the institution maintains preparatory grades, there will be a company of immature boys and girls here that know little of the temptations of this "crooked and perverse generation" and who are very susceptible to evil influences. These need the most sympathetic supervision and direction in the formation of their habits of study and daily conduct. Public rebukes and denunciations are unwise and fatal. Private interviews, when the president, dean, or teacher, impresses upon the pupil the sincerity of his concern and inspires ambition, will work wonders. Give the student all the liberty he will use wisely but let him know that there is an authority above him and that he must respect those regulations which are the product of experience and maturity and intended for his best welfare. Experience must exercise supervision over inexperience. Such a policy will have the warmest commendation of anxious fathers and mothers. The supreme question with the mother as she sends her inexperienced boy away to school always will be: "Is the young man safe?" The school authorities are in loco parentis and fathers and mothers expect them to exercise this prerogative in the spirit of a parent and guard and

guide the developing life of the boy with scrupulous fidelity. In the spirit of sympathy and love, let the school authorities safely direct the students into the wisest self government. License is not the recipe for self direction and mastery.

The third element of strength and stability suggested by this corner stone is a high educational standard. A plea is entered to-day for courses of training that will not only afford Thorough mental discipline but will furnish preparation in harmony with our age and environment. The curriculum of a half century ago needs largely revision to meet the demands of our day; the conditions have changed and educational standards have advanced. A preparation that would best fit us to live on the plains of the west might not meet all the demands of citizenship among the mountains of East Tennessee. An education that is thorough and adjusted to present day needs is the demand of the hour. To be sure, this calls for material equipment and scholarship of a high order in the various chairs. The policy that would economize by cutting the salaries of teachers is unwise, indeed,

with a teacher of such spirit will not fail to make its impress on your boy. Agassiz, the naturalist, while on a tour with his students, said, "Gentlemen, before we study these rocks, let us pray to the God who made them." Intimate communion with such a teacher is the biggest human factor in character building; I shall be glad to know that the Bible, Missions, and the Scriptural doctrine of Stewardship have a large place in the instruction given here, but the lives of men and women that every day exemplify Scriptural principles is the most winning factor in producing young men and women of stable Christian character. "They are living epistles read and known of all men."

We are now expecting our Christian schools not only to furnish us capable and consecrated leaders for distinctively Christian service but to turn out men and women that shall exemplify the teachings of Jesus in all the relations of business professional, and social life. The Christian school owes as serious obligations to the young man who in after years shall become a leader in finance as to the student who is fitting himself to preach the Gospel in Shang-

such discipline in College as shall fit her to "train up a child in the way he should go." If necessary, she might omit zoology, differentiation and Livy that she may have time for a course in child training and Bible Pedigogy. The country needs mothers of the type of Lois and Eunice more than it needs congressmen and judges.

It would be a great gain for good government if every man who enters the halls of state and national legislation should carry with him the impress of a Christian College. The Christian school should promote that high type of patriotism which advocates that "righteousness exalteth a nation" and recognizes that "when the righteous are in authority the people rejoice."

If the institution rests upon the impregnable rock of Holy Scripture it will give to the world a generation of men that will be prepared, in the language of Milton, "to perform justly, skilfully and magnanimously all the offices, both public and private, of peace and war."

Give to this beloved institution these four elements of strength, wise business management, wholesome supervision and discipline of students, high standards of scholarship, and a dominant religious element, then it will command the enthusiastic and generous support of a great host of loyal friends.

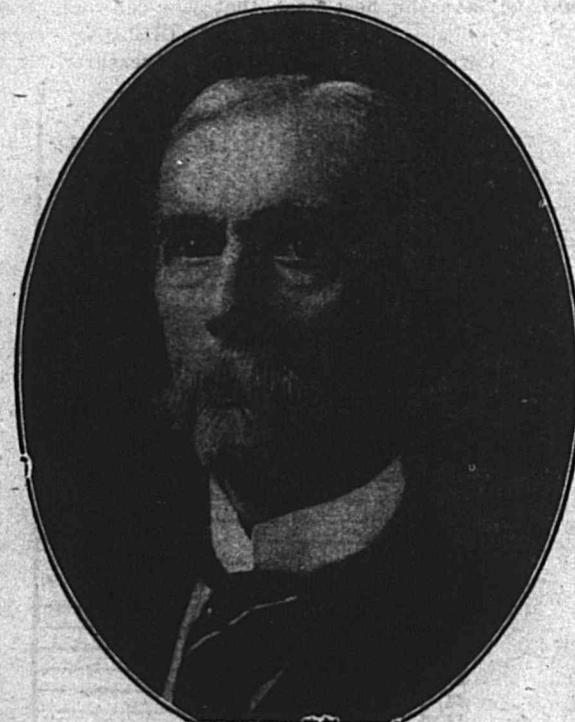
I close with the words of Van Dyke: "The Corner Stone of Truth is laid, The guardian walls of Honor made; The roof of Faith is built above, The fire upon the hearth, of Love; Though rains descend and loud winds call, This noble house can never fall."

THE RELATION OF STATE AND DENOMINATIONAL SCHOOLS.

President S. G. Gilbreath.

I think I may venture to claim that I feel a very genuine interest in every movement that promises to advance the educational and moral welfare of our people. Carson and Newman College occupies a commanding place among the educational forces of the State, and is a true exponent of the educational faith and ideals of a great and growing church. I rejoice that a seeming disaster was only the bugle call to greater growth and more certain progress and that its hour of trial was but a challenge to loyalty and generosity that met an instant and unwavering response. Education and Religion need this College, and it will be a confession of unfitness to survive of the part of the great church whose patronage it enjoys should its maintenance be weakened, its existence be impoverished or its patronage be lessened because of the spiritual blindness, intellectual uncertainty, or material desires of those who by kinship of faith and ties of creed should be its champions, supporters and patrons.

And it is with no uncertain emotion that I speak of him who has been called by unanimous voice to carry forward the work so well begun and continued by the worthy men, since the establishment of the College to this time, have presided over its affairs and shaped its destiny. This day bears high testimony to their worth and work as well as confers honor and responsibility upon him who has been nominated as their successor. If Carson and Newman College is to serve in no uncertain way those to whom its blessings should be bestowed, its governing board decided with rare wisdom when it placed the powers and obligations of the presidency in the keeping of William Gentry. Of



REV. J. PIKE POWERS, D.D.,
President Board of Trustees, Carson and Newman College.

it is fatal. The movement to provide a sum of five thousand dollars annually to supplement the income of the College, that strong teachers may be secured and adequately supported, is a great step forward and should receive prompt and generous support. Let the work done here have recognition in educational circles; give such thorough training that the graduates will be able to stand the test when they go out. It will be a source of great strength to the College and a constant joy to its friends, if its diplomas shall be accepted at par wherever presented. Breadth and scholarship in the *sinc qua non*.

The fourth and crowning element of strength and stability is Christian character. Christ himself must be the chief corner stone. "Behold I lay in Sion a chief corner stone, elect, precious." He should be strengthened in the life of every teacher; this implies more than the entrance of an idea, however lofty, an ideal, however noble; it means the indwelling of a Divine person that transforms, recreates; "a Divinity that shapes our ends," that inspires our impulse, thoughts and purposes. Four years' daily contact and communion

hai, China, or Cairo, Egypt. The prospective business men should be brought to recognize that they are as much under obligation to make their business an asset for the promotion of righteousness as the man who is to teach in a Christian College or preach the Gospel in a wicked city. There is nothing today more vital to the public welfare than the proper conception of stewardship. Christian colleges are derelict, if they do not strive in every legitimate way to impress youth that life is a sacred trust whether employed in preaching the Word, making laws for the government of the people, or in selling groceries.

Young people need the spirit of Samuel Johnson's prayer: "Make me to remember, O God! that the day is thy gift and ought to be used according to thy command." Sir William Jones had a correct schedule. He said, "Of the twenty-four hours in the day, I give eight hours to study, eight hours to recreation and my friends, eight hours to sleep, and twenty fours to God."

The girl who aspires to be the queen of a well ordered home, should receive

him I may speak with the assurance born of long and intimate friendship.

He knows not only the College that he is to serve but also, and equally as well, the people who are to be served, and this knowledge is illumined by a fine enthusiasm for both the college and the people. Possessed of unusual executive and administrative ability he at the same time has a most generous sympathy for the humblest boy and girl to whom his word may give hope, courage and ambition. He knows the needs of the church and State, but this does not blind him to the needs of the individual. Society to him is very definitely only men and women each with conscious mind and soul, with individual needs to satisfy and individual ambitions to be realized.

But Carson and Newman College, representing the educational ideals of a great religious institution, is only one of the agencies organized to advance the educational welfare of our people and to make a contribution to all those human interests that may be enlarged through the efforts of teachers and schools.

The denominational college sustains relationships not only with the other institutions of its own church and those of other denominations, but with the

in harm both to the denomination and to the school. In the management of its public schools no recognition should be given to denominations so long as denominational differences exist, but every effort should be made through the employment of efficient teachers possessing religious development and sympathy to make the public schools proper places for the training of intellect, and the building of sound character in those who are instructed and trained in them.

The public school emphasizes universal education. It does not limit its efforts to any race or creed, but offers educational opportunity to every child in the state. It provides that those who, because of poverty, are unable to meet the tuition charges shall have an open school house supported by those who have greater wealth. In the application of this principle the public school is making a very practical application of Christian standards, and every denomination and every church institution should be loyal supporters of the public school system of the state.

The public high school, because of its more recent establishment has not yet reached that state of efficiency in many of the counties of the State where

it continues to depend, and in a large measure, upon patronage that comes from public schools. With the larger growth of the public schools will come larger prosperity to the denominational college, just as the prosperity of the college will benefit the public schools.

The State Normal Schools, established primarily to give professional training to the public school teachers of the State, and inviting no other patronage, sustains a most intimate relationship with all other educational agencies, both State and denominational. The Normal School is a part of the public school system of the State. It stands very definitely for the idea that teaching is for profession and that the efficient teacher needs and must have professional training. It does not believe in accidents of birth as related to teacherhood. It insists that academic scholarship, knowledge and experience of life, and sound character, and even religious development must be supplemented by professional equipment in order that the teacher may reach the highest state of efficiency. And surely no lower ideal should make its appeal in this age.

In responding to the needs for schools the church has been influenced by two powerful and worthy motives:

or fail to clearly proclaim its true mission and its certain aim. The denominational college to be worthy of respect and support must not deny its denominationalism. It is not enough to say of it that it is a religious institution for other schools are religious; or simply that it is Christian, for all denominations have Christian colleges. That in it religion is taught and practiced and Christianity proclaimed and lived may not be distinctions. With these claims its denominationalism shall be definitely known, which should always be esteemed an honorable distinction. Denominational colleges like churches should never hesitate to courageously and confidently announce their whole creed and full faith.

But what should be the relations existing between state and denominational institutions? Are both with all the resources at their command strong enough to guarantee to childhood its heritage, or opens the doors of fair opportunity to all? Are both able to meet the demands of the State for an intelligent and virtuous citizenship? Are both sufficient to train for society the men and women whom the needs of the age so imperatively demand? Are both equal to the task of fitting men and women for the high obligations of church leadership and membership? Are both wise enough to discover all hidden truth and bring to mankind the blessings of health and hope, of joy and courage? Are both able to meet the needs of the world for intelligence and industry in the cities and in the fields, in the shop and in the home? Are both sufficient to train for the schools the efficient teachers needed, for the churches preachers of consecration and wisdom, for the homes fathers and mothers of precept and practice in worthy aims and deeds? Are both equal to the task of eliminating the incompetent from the affairs of humanity.

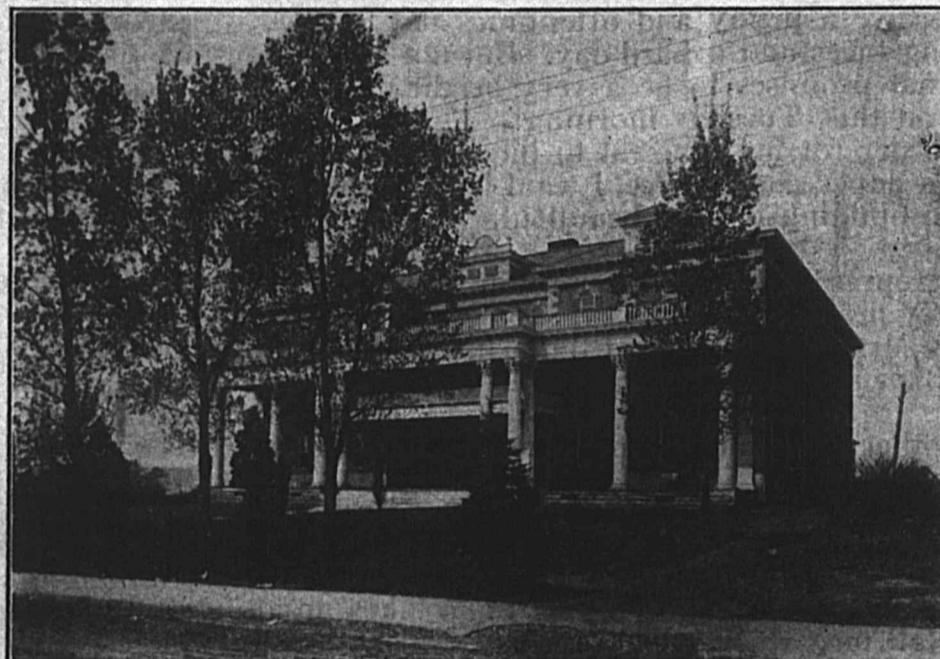
Until both can, at least, do surely and well all these things the church and State, through all their agencies for education, for training, for virtue, for religion, for service, should be loyal allies, each to the other, and, battling against wrong and error, ignorance and sin, incompetence and lack of faith, on different segments of the same battlefield, their relationship should find their only expression in helpful sympathy and cordial co-operation.

East Tennessee State Normal, Johnson City, Tenn.

FOR THE INFORMATION OF THE WHOLE BROTHERHOOD.

On Oct. 3 the Foreign Mission Board convened in its Semi-Annual Session. It is at the October meeting that the appropriations are made each year to go into effect the first of January following. In order that the fullest and most representative conference possible could be had on these appropriations, it was decided at the annual meeting in June that the State members should return for the October meeting. Accordingly sessions were held throughout Wednesday and Wednesday evening, Oct. 3, during which long, prayerful and serious attention was given to the Foreign Mission Board's exceptional financial condition. Each mission field, with all possible information concerning its needs was considered in turn by the full Board. We are certain that many of the missionaries will suffer disappointment, and we know that many fields

(Continued on page 6)



SARAH SWANN HOME FOR YOUNG LADIES.
Carson and Newman College.

educational agencies of the State, the public elementary and high schools, the Normal Schools and the University, and these relationships find true expression only in co-operation.

The work of the public elementary school should find no duplication in course of study in any denominational institution. If such duplication exists it is evidence of denominational error or public inefficiency. If the church should be in error it should correct it; and if the public school should be inefficient its weakness should be overcome. Organized Christianity and denominational institutions are under obligation to give loyal support to the public school. This support can be given by the co-operation of ministers with public school officials and teachers, by earnest exhortation in the church for regular attendance on the schools, and for the co-operation of parents and teachers, by attendance at teacher's meetings and by active personal interest and work for universal education.

The elementary public school should be a religious, but not a denominational, institution. Any effort to denominationalize the public school always results

it is able to give reasonable opportunity for the higher training demanded and needed. This gives, in some instances, reasonable excuses for supplementing its work, but the proper development of the public high-school this duplication, of course, should cease. It is now universally recognized that society is under obligation to give opportunity and encouragement to every child to fit itself for life and its duties, by at least such education and training as standard high schools have to offer. This ideal should have, and, almost without exception, does have the hearty approval of the churches, but it should be made clearer and more definite. It needs to be emphasized, not simply by the State, but by churches and church workers as well, that every child within the State should be guaranteed the opportunity of at least a high school education. Equally loyal support on the part of denominations should be given the public high school as should be given the public elementary schools. The motive for such support should be altruistic, but even selfish motives would lead to such conclusion. The denominational college depends, and must con-

tinue to depend, on the church to perpetuate itself and all its institutions.

The instinct for self-preservation is a strong in organizations and in society as it is in individuals, and the denominational college helps to keep alive and to strengthen the church that establishes and maintains it, in fact, the denominational school is a necessary force in the existence of the church. It gives efficiency to creeds and vitalizes faith, it trains men and women into denominational leadership and membership, it preserves our sacred history and keeps alive the virtues of those who in church service have given their lives to humanity and to God.

2. A second motive is the very sincere desire of the church to promote the welfare and advance the progress of humanity.

Either motive would justify the establishment and maintenance of the denominational college, but when both are harmoniously coordinated the church need fear no successful attack on its established educational policy.

But may I not suggest that the denominational college should always be true to its ideals and never hesitate

In the Office and On the Firing Line JUST TO REMIND YOU

Last Saturday was a busy day in the BAPTIST AND REFLECTOR office, for on that day we mailed out 1,100 letters. These letters are reminders to 1,100 readers of the BAPTIST AND REFLECTOR that their subscription has expired. With a number of these subscribers—we hope that it may be true with all—it is only necessary to remind them that their time is out and a check comes by return mail. There never was a time in the history of the paper that we did not need the money due us, but we need it more today than ever before. With the coming of three-cent letter postage we face a great problem. As in the past, however, there is a solution for it, and the solution is the same as before—the subscriber. If our subscribers will keep an eye on the label of their paper and a few days before the expiration of their subscription will send in their renewal it will save the expense of a statement to them. It will also keep the price of the paper at \$2.00. Will not those of you who receive statements this week renew your subscription at once? If you do, it will probably solve our problem. Renew TODAY! If you lay the statement aside you may forget it and the paper will suffer.

A MORNING'S MAIL.

We wonder if you have ever thought how much or how little there is in a morning's mail. In the BAPTIST AND REFLECTOR office much depends upon what is in that mail, and it is with trembling hands and anxious hearts that we open it these mornings. Sometimes—as was the case one morning last week—we do not receive a penny and oftentimes not a word of encouragement. A mail like this usually makes long faces and a hard day. But not all the days are like this and we are going to tell you about what promises to be a very bright day. Here are some of the good things the mail brought us on this, Tuesday morning:

"I am sending you money order for my renewal to the BAPTIST AND REFLECTOR and for Home and Foreign Fields. As the paper comes here, I want both of these sent to papa at home. This is a wonderful place and the building is very beautiful. It is not quite complete, but is ready for use."

HATTIE MORTON, Louisville, Ky.

Miss Morton is Tennessee's representative at the Training School this year and we are sure she is one of whom we shall be very proud.

"An effort is being made by Mrs. Bishop, one of the principal teachers in the High School, to increase the circulation of the BAPTIST AND REFLECTOR here. Send her a few sample copies."

G. A. OGLE, Copper Hill, Tenn.

This is good news from Brother Ogle and we are sure Mrs. Bishop will send us a good list soon.

"Here's a renewal to the BAPTIST AND REFLECTOR with Home and Foreign Fields. I am working on some new ones, and had hoped to have them for this week. Perhaps I'll get them to decide by next week."

AGNES WHIPPLE, Tullahoma.

Good results are bound to come when Miss Whipple undertakes anything, and we expect to have her name on our Honor Roll next week.

In addition to the kind words from these friends, our receipts were unusually good this morning, for which we are so grateful.

DID YOU

Send us a NEW SUBSCRIBER this week? We don't believe you did, for our list is smaller this week, 12 new subscribers less than last week. This will never do. We must not go backward. Won't you just try this week and see if you can't secure ONE new subscriber? It is such an easy thing to do and will mean so much. Tell your friends that for two dollars they can get the BAPTIST AND REFLECTOR and Home and Foreign Fields. This is all that will be necessary, for a Baptist simply cannot resist such a wonderful opportunity to inform himself about the affairs in his denomination.

HONOR ROLL.

Dr. A. R. Bond, Nashville.....	16
Rev. R. D. Cecil, Cleveland.....	5
Rev. S. F. Sims, Nashville.....	4
Rev. S. C. Reid, Waverly	1
L. C. James, Humboldt.....	1
Robt. B. Williams	1
John T. Paris, Nashville.....	1
Total for week.....	29
Previously reported	211
Total to date.....	240

OUR OFFER:

To new subscribers—The Baptist and Reflector and Home and Foreign Fields.....	\$2.00
To old subscribers—The Baptist and Reflector and Home and Foreign Fields.....	\$2.25

AMONG THE BRETHREN.

By Fleetwood Ball.

The recent meeting at Dresden, Tenn., in which H. A. Todd of Union City, Tenn., assisted Judge G. T. Mayo, resulted in a number of conversions and additions among them the pastor's son.

Henry Huey, son of Rev. B. T. Huey, of Martin, Tenn., was recently licensed to preach by the church at that place. No doubt the heart of his father rejoices.

Rev. J. A. Bell of Trenton, Tenn., and Miss Eva Graves were married recently at the home of the bride's parents in Colliersville, Tenn., Rev. D. A. Ellis of Memphis, Tenn., officiating. She is a cultured and refined woman and a distant relation of the lamented Dr. J. R. Graves. Bro. Bell is one of West Tennessee's best preachers and pastors.

Dr. W. D. Nowlin of Louisville, Ky., has just closed a revival with Rev. M. M. McFarland at Olivet church, Howell, Ky., resulting in 20 additions.

Rev. J. P. Riley of Calvert City, Ky., has been called to the care of the church at Hardin, Ky., for full time. Rev. A. C. Abney of Paducah, Ky., lately assisted Bro. Riley in a revival at Calvert City.

In the recent revival at Twelfth Street church, Paducah, Ky., in which Rev. A. C. Abney was assisted by Rev. A. F. Crittenden of Colgate Seminary, Hamilton, N. Y., there were 40 conversions and 37 additions, 27 by baptism.

The revival at Union City, Tenn., in which Rev. H. H. Wallace of Sturgis, Ky., assisted Rev. H. A. Todd resulted in a great spiritual uplift to the church but no additions. An abominable show which pitched its tent near the church interfered with the success of the meeting.

Rev. H. H. Wallace is to be assisted in a revival at Sturgis, Ky., during December by evangelist E. V. Lamb of East St. Louis, Ill. A gracious ingathering is expected.

Rev. Francis W. Taylor of Excelsior Springs, Mo., is being assisted in a revival by Rev. J. L. Leonard of Mt. Vernon, Mo. These are thoroughly capable yoke-fellows and a good meeting is confidently expected.

T. A. Cross, gospel missionary, calls attention to the fact that out of a total of 1,801 white Baptist churches in Tennessee, 862 gave nothing to State Missions and intimates that they are "independent." Possibly! but it is a false assumption that their independence runs to gospel missionism.

THE NEW TRIPLE COMBINATION

Treatment for the blood, nerves and liver—purifying, strengthening, cleansing, winning its way wonderfully just now—is:

Hood's Sarsaparilla, the superlative blood purifier and appetite-giver, known for over 40 years.

Peptiron, the superlative pepsin-nux-iron-celery nerve, blood and digestive tonic.

Hood's Pills, the superlative family laxative for biliousness, constipation; pleasant, easy, effective.

What are your troubles? If such as to need all three medicines, why not have perfect, well-rounded relief by getting the combination?

If you need only one medicine—get it and take it—but do it now.

Not two dozen of them are gospel mission churches. The pity is they are independent doing nothing.

Rev. A. A. Duncan has accepted the care of the First church, Longview, Texas, after serving the First church, Greeneville, Texas, for seven years. He did a great work in Greeneville.

Missionary J. G. Chastain of the Foreign Mission Board has been loaned to the Home Mission Board and is on the island of Cuba for the winter doing missionary work. It looks like lots of our Spanish speaking exiled Mexican missionaries could profitably put in their time in Cuba.

Rev. W. H. Sledge of Grace church, Baltimore, Md., beloved in Tennessee, lately assisted Rev. C. J. D. Parker in a revival at Moffett Memorial church, Danville, Va., resulting in 15 additions.

Rev. C. H. Turner has resigned the care of the church at Montezuma, Ga., after several years of successful service.

Rev. Thos. C. Jowers of Lexington, Tenn., has resigned the care of Oak Grove church near that place. The Fifth Sunday meeting of the Beech River Association is to meet with that church in December.

Rev. J. Bernard Tallent of Rosselle, Ga., has accepted the care of the church at Douglasville, Ga., and they now have the most Tallent-ed preacher of their entire history.

Rev. Chas. S. Pierce of Marfa, Texas has accepted the care of the strong First church, Okmulgee, Okla. This union is expected to be prolific of good.

Rev. S. W. Kendrick has resigned as pastor of the First church, Ada, Okla., but nothing is said about what he will do with the call to the First church, Hot Springs, Ark.

That vest pocket commentary on the 1918 Sunday School Board will issue is a happy hit.

Evangelist J. A. Scott of Shawnee, Okla., is assisting in a revival this week at Livingston, Tenn. We hope to hear of gracious results.

A group of churches, four or five in number, able to pay about \$800 in salary with a school town as the center is available for some unmarried preacher or married preacher with small family. If interested, please write box 244, Lexington, Tenn.

The time of the going of Dr. Len Boughton of Knoxville Tenn., to First church, Abilene, Texas, to hold a meetinging has been changed from Oct. 17 to Oct. 23. He will be there two weeks.

Dr. F. M. McConnell of Oklahoma City, Okla., is chairman of the committee appointed by the Southern Baptist Convention for the location of a tuberculosis hospital in the West. He is working energetically at the problem.

TO THE BAPTISTS OF TENNESSEE.

As the meeting of the State Convention with the Baptist churches of Memphis, to be held in the First church, is less than one month, the time being Nov. 13-16, the entertainment committee desires to urge upon every one who expects to attend this meeting to please send in your name to the committee. By doing this as early as possible you will greatly assist the committee in arranging for your entertainment, and notice will

OUR BOOK CORNER

All Books Noticed will be Sent by the Baptist and Reflector on Receipt of Price

THE MAN IN THE STREET AND RELIGION—By Burris A. Jenkins. Fleming H. Revell Co., 1917. \$1.25 net.

The author of this book, who is chaplain of a regiment, pastor of a church of nearly two thousand adult members, and an enthusiast of men's sports, believes that everyone, rich or poor, is at heart deeply religious. He seeks to show, and does show, that that men who claim they are not religious, who deny all forms of faith, who have not been in a church in twenty years, are nevertheless prompted in much of their thinking and acting by their religious impulses. Further, he sets forth the type of statement that expresses this more or less unconscious faith, and puts into clear and concrete terms, illustrated by many modern instances the religion that he believes can reach the average man of the twentieth century. Sherwood Eddey substantiates the author's statements with observations from his own extensive experience and says in part:

"Dr. Jenkins shows that in our own land, on the crowded street or the lonely plain, men are deeply and truly religious. May this book help them to find the reality which they unconsciously crave."—R. P. B.

"THE DIM PAST AND OTHER POEMS". By Agnes Riley. 80c net. "Lake Breezes". By A. W. Fisher. \$1.00 net. "At the Sign of the Muse". By Pearl L. Norton. \$1.00 net. All published by Sherman, French & Co.

Three smiling little books of delightful poetry. Full of light-heartedness and healthy optimism these three volumes of poems have a religious strain running through them manifested in occasional poems. With their domestic, and sometimes classical, subjects, Misses Riley and Norton and Mr. Fisher have wrought nobly in the representation of common yet beautiful thoughts in musical words. Such handy booklets serve as excellent gifts to cultured friends.

THE RELIGIOUS EDUCATION OF AN AMERICAN CITIZEN. By Francis G. Peabody, Professor of Christian Morals (Emeritus) in Harvard University. The Macmillan Co., 1917. \$1.25.

The purpose of this book is to call attention to some of the influences which direct, and some of the qualities which mark, the religious education of an American citizen. The normal life of an American proceeds from childhood to youth and from youth to manhood, through the shifting environments of home, schools, college, business, citizenship and church; and

be sent you promptly of your assignment. Kindly write to

W. J. COX,
Chairman Entertainment Committee,
111 N. Evergreen Street, Memphis,
Tenn.

John Hazelwood recently assisted Dr. John M. Anderson in a meeting in his church at Russellville, Tenn. The meeting resulted in 35 professions of faith and a number of addi-

at each step he is met by conditions and demands which may either promote or obstruct his religious education. What, then, are the circumstances which are likely to be more favorable for a healthy-minded and progressive religious education? What can be done by parents, teachers, statesmen, employers, or pastors, to reinforce American citizenship with rational religious life? What are the special obstacles which American civilization offers to religious progress? What are the traits of American character on which teachers of religion may most confidently depend. Dr. Peabody does more than answer these and other pertinent questions. A book that if studied and adopted will do much good.—R. P. B.

THE MEXICAN PROBLEM—Published this year, 1917. By Clarence W. Barron. Can be purchased of Houghton, Mifflin Co., the Boston or New York store. Price \$1.00 net.

This book of 136 pages is full of information. The author tells us that American interests are not responsible, at least are not the base of disorders in Mexico. He says that Mexico is to be redeemed through business enterprise and not through politics. The United States is in position more than all other countries to help uplift the Mexican people.

His first hand facts about the oil industry reads like fiction. It is truly wonderful. Think of a gusher, the "Cerro Azul", which means "Blue Hill" that began to flow February 9th, 1916 and shot one million four hundred thousand barrels of oil into the air before it could be controlled. One-half of this oil was saved by a quick constructed reservoir. The column of oil shot into the air six hundred feet and when controlled it delivered two hundred and sixty thousand barrels of oil per day. There are many magnificent wells that produce less oil in Mexico. Another great marvel in the oil business is the "Dos Bocas" well which came in during 1909. Through an eight-inch pipe this well threw a column of oil into the air fifteen hundred feet by actual measurement. "Then the earth heaved and belched three hundred million barrels of liquid per day."

Part of this was water, but the oil reached the boiler fires and produced a light that shined one hundred and fifty miles around. Other countries would like to get on the inside with the Mexicans. Why may not the United States help to develop and elevate the Mexican people?

Read the book, it will interest and inform you.—J. F. Savell.

tions to the church.

Though in very busy time the attendance was fine at nights and fairly good crowds in day time.

Your Sermon Problem Solved—
By our expert service. Send 25 cents for samples and particulars.
The Evangel, 514 Oscobel St., Nashville, Tenn.

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

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

We have been away from our mail for four days and have not gotten reports coming in these days of our mails. The following churches reported last week:

The amounts given to State Missions on Sept. 30th:

Second, Jackson, \$114.90; First, Brownsville, \$24.26; First, Dayton, \$13.05; First, Monterey, \$7.12; Third, Nashville, \$23.76; Walnut Hill, Big Emory Association, \$12.54; Temple, Memphis, \$26.80; McLemore, Memphis, \$23.80; Sycamore, Salem, \$6.68; Caney Ford, Big Emory, \$18.14; Macedonia, New Salem, \$22.39; Mt. Zion, New Salem, \$3.77; New Lebanon, Holston, \$11.36; Eastern Star, Holston, \$5.73; Trenton street, Harriman, \$61.00; Lexington, \$107.63; First, Tazewall, \$15.00; Walnut Grove, Beulah, \$5.53; Zion, Eastenallee, \$1.30; Indian Ridge, Midland, \$4.87; Fairview, Nolachucky, \$13.39; Balltell, Shelby Co., \$10.25; Brush Creek, \$15.62; Estill springs, \$25.50, totaling \$574.90. If your gift has not been sent in, please see to it that it is reported at once. We believe that \$8,000 has been given from the Sunday Schools.

Mr. George Brown, Codis Co., writes:

"We have organized a B. Y. P. U. at this place and ask that you come and be with us for a few days. If you cannot come now, we shall be glad to have you any time later. If you can not come at all, please give us all the help you can. Thanking you and with best wishes, I am, very truly,

"GEORGE BROWN, Cor. Sec."

We hope to have a full report from this new union in a few days.

Rev. Granville Lee is helping us in a campaign in Eastenallee Association this week. We have already held all day institutes at Beulton, Cog Hill and Good Springs. Thursday we are due at Eastenallee church, and Friday and Saturday we close at New Friendship with a regular two-days' Associational Convention. The work has been fairly well attended, and we hope much good has been accomplished.

We sympathize with Bro. L. A. Hurst in the death of his mother. Bro. Hurst is now open for work and some good churches would do well to call him. He is a fine preacher and a good man.

We trust that every school will report their gift to State Missions to this office. If you have not already observed Mission Day, please do so at once with a gift, even though you cannot observe the program.

We regret to see the price of letters go to 3c. We trust that our friends will not allow this to interfere with their writing us when they have anything of interest to say. We shall continue to respond to any request.

Brush Creek, Tenn., Oct. 1, 1917.
W. D. Hudgins, Estill Springs, Tenn.

Dear Bro. Hudgins: Our Sunday School observed State Mission day yesterday, but on account of a death and sickness we did not have as many in Sunday School as we usually have, but we had a good day. Carried out

the program; collection for State Missions, \$15.62. Hope to see you at our Association this week. Want you there to help us get some things before the Association that will help us in the Sunday School work. I am sending check for 10 teachers' class records. Yours very truly,

J. F. NEVILLE.

Mr. W. D. Hudgins, Estill Springs, Tenn.—Dear Brother Hudgins: I will write you the result of our "Rally Day" in the Sunday School. You remember the condition of the school when you were here; how we tried so hard to reach the hundred mark, and how we worked for five dollars in a special contribution? Well, the average attendance this whole year has been above the hundred mark, we have an enrollment of near two hundred, and the contributions have averaged above three dollars a Sunday for the whole year. Last Sunday we had 121 present and the offering for State Missions was fifteen dollars, the men's Bible class gave five dollars, and the Baraca boys came next. We had a number of interesting talks from the teachers and others, and the spirit of the meeting was fine.

We want you to come back to us for another school some time before long; everybody wants you to come, and then we intend to take another forward step.

With very best wishes for yourself, for the good work you are engaged in and for the kingdom interests in our State, I am,

Very sincerely,
ROBERT A. JOHNS.

FOR THE INFORMATION OF THE WHOLE BROTHERHOOD.

(Continued from page 3)
must still be left with inadequate force and equipment. Many appeals had to be denied and many needs ignored. The Board has, however, acted on its best judgment, and has endeavored to deal faithfully with its brethren at home and abroad in the discharge of the trust which the denomination has imposed. In the face of overwhelming needs, which it was utterly impossible for us to meet with the resources promised, we have felt ourselves tried between a sane prudence and faith in God and His people. Many things in the situation call us to great faith, large and decisive action at such a time as this. The pitiful needs of many of the missions, the importunate appeal of overtaxed missionaries for re-enforcement and relief, have burdened and broken our hearts. New and promising opportunities face us, and invite us, which in heaviness of spirit we have been compelled to disregard. At the same time we have faced stern facts which no man with proper sense of responsibility could ignore. Receipts for current support from all sources last year were \$560,767.52, and Southern Baptists have given \$92,556.51 during the five months of the present year. This rate of contributions for this Convention year does not indicate that Southern Baptists have realized the exceptionally extreme necessity and peril of their foreign mission work. Large effort has been made, both from the Richmond office and by the representatives of the Board in the respective States, to bring these facts close to the consciousness of our people.

Some have taken the situation seriously, and by faithful response to it have cast a gleam of hope over the distressing outlook. The contributions of a few have been so increased that the receipts are about \$14,000 ahead of last year at the same period. Some good men and women have made promises of special gifts which will help later. Virginia already apportioned by the Convention the large amount of \$85,000 for the year, has voluntarily raised these figures to \$100,000, and the associations and many churches have already adopted the new budget, and it is almost certain that for the first time in Southern Baptist history a State will reach this figure. If the spirit of emulation shall take possession of our people throughout the South, we shall win the desired victory.

We most solemnly inform the brotherhood that we are under an absolute imperative to realize, and this quickly, the need for a new appraisalment of this greatest of Christian enterprises and a fuller realization of its necessities. The needs of this work are extremely urgent. Southern Baptists have all the money that their Christian enterprises need. God has in His goodness placed it in our hands, and by His gift is trying us as His stewards. If a great cause like Foreign Missions is allowed to suffer at an hour like this when the battle of centuries is at the turning, the guilt of it will be on our souls.

Acting cautiously, with what so many think undue prudence, the Board has not made appropriations to cover all the extreme needs, to say nothing of new opportunities and many long delayed requests; and yet the situation has imperatively required that we should make appropriations which in the aggregate largely exceed the amount of money which was contributed last year. Finding ourselves under the necessity of making these appropriations in order to save from serious and irreparable loss a work into which Southern Baptists have for years been putting their prayers and their gifts, and on which they have fixed their hopes, we have been called to exercise strong faith in God and in Southern Baptist men and women. We lay the facts before the brotherhood and devoutly hope that we have not exercised a fruitless faith. Of one thing we are certain, and that is of men and women who, by the favor of God, are able to help an imperilled Christian enterprise, could have been present at this October meeting of the Foreign Mission Board and canvassed with us the facts in the case, the appropriations would have been larger by several hundred thousand dollars, and the receipts of the Board would shortly be sufficient to meet these figures. Since all could not be present, we assure the brotherhood that we have done the best we could, and we herewith submit to them the results of our deliberations in the appropriations for the year. It should be said that having given careful consideration to the particular items, every dollar of the appropriations was passed by an entirely unanimous vote of the Board.

The total amount of appropriations is \$634,311, which includes office expenses, interest on borrowed money, State expenses, etc. An additional amount of at least \$5,000 will probably be required on the basis of former

years to meet emergency calls. Adding to this the \$40,000 debt, brought over from last year, we have a grand total of \$679,311 as the amount which must be contributed to Foreign Missions this year, or another debt is inevitable. This amount exceeds the contributions for current support from all sources last year by \$118,544. These figures are several thousand dollars below the estimates given out following the June meeting, for the reason that when the Board came to make the appropriations, it saved a dollar wherever it could, the responses from the churches making this necessary.

In conclusion we would say to the brotherhood that it is the opinion and strong conviction of the Foreign Mission Board that every dollar of this \$679,311 should be raised this year for the following reasons:

1. To keep the Foreign Mission Board out of debt.

2. Because the appropriations which make up this amount represent absolute necessities of the work—not the desires of the missionaries nor the needs of their fields, just some of the necessities. The above does not even provide for a sufficient number of new missionaries to take the places of those who have died and who have been invalidated home.

3. So that the denomination can at the earliest possible time make provision for many and large urgent needs of the work, in China and Brazil especially, which have long been deferred and which could not be provided for at this time.

4. This amount should be raised by the denomination as a preparatory step to entrance upon certain promising new fields without delay. The Board should be permitted to present to the Convention at Hot Springs next May a program for a thoroughly vigorously entrance upon the work in the Great Republic of Russia where Baptists have offered them what is perhaps the greatest missionary opportunity that has confronted Christendom since Paul answered the Macedonian call.

Members present at the semi-annual meeting: William Ellyson, W. A. Harris, J. D. Crump, W. P. Mathews, W. L. Ball, B. M. Gwathmey, J. R. Johnson, C. A. Jenkins, W. G. Mahone, R. E. Gaines, L. Howard Jenkins, Joshua Levering, R. B. Garrett, Forrest Smith, I. P. Trotter, A. E. Booth, C. T. Taylor, F. H. Harrington, T. W. O'Kelly, F. Y. Campbell, W. W. McMaster, R. J. Dateman, J. W. Porter, H. M. Fugate.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parment (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. Any one who has Catarrhal Deafness or head noises should give this prescription a trial.

MAKE MONEY.

We train you to make money. We teach shorthand, typewriting and book-keeping. Board and room as low as \$10.00 a month. We guarantee positions to our graduates,—have constant calls for trained help. Write us at once for catalog and rates.

THE DRAUGHON BUSINESS COLLEGE
Box H 204 Knoxville, Tenn.

Woman's Missionary Union

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FIELD NOTES.

October 3d was the date of the New Salem Association. This is one of the largest and richest Associations in the State, and one in which our woman's department of kingdom work is weakest in proportion to the strength of the Association. This is largely due to the sowing of the years by brethren opposed to our organized woman's work. The women are fearful to undertake leadership, and in many churches fear to follow if leaders could be found. Mrs. A. P. Moore, of Carthage, undertook the work of Superintendent last November, and made an honest effort to lead out with a view to uniting the societies already existing in the Association in quarterly meetings. There were hindrances, and she had very little response; for this reason, and because of poor health she declines to serve another year. Your Secretary went to the Association with the hope of getting the women together, and securing some one to take up the work.

There were perhaps 2,000 people present on the second day. No provision had been made for any meeting place when an announcement was finally made by an interested pastor that a meeting was called of the women in the grove across the road; less than two dozen came together. The hour was late, the immense crowd was confusing, and seemingly nothing was accomplished. Of the few societies we have in the Association several are doing good work.

Until the women are brave enough to rise up and do the work the Lord has called them to do, regardless of the opposition and indifference of the brethren, nothing can be done. Your Secretary left with a heavy heart, seeing so much of the strength of the splendid womanhood of this great Association going to waste.

The next work was with Riverside, at Monterey, where very different conditions exist. The delegation was small, no women but those of the town. An announcement had been made the night before for a meeting of the women at 10 o'clock Friday morning at the Methodist church. Mrs. Ligon, the President, had made every provision—not only for the entertainment of your Secretary, meeting the train at 11 o'clock at night, taking me into her home, but for the meeting.

An earnest group of women left the Association for an hour, hearing the message, then returned to the Baptist church, to hear State Missions and other topics discussed. It was a pleasure to be with the McNabs at Linwood and with Mrs. Ligon at Monterey. I was unable to reach Judson

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

on Saturday. Sorry to disappoint Mrs. Henslee. The spirit was willing, but the flesh was unable to respond to the call.

I go this week to West Tennessee for three Associations and a quarterly meeting of Unity workers. None of the four have a superintendent save Unity, a newly elected young woman, Miss Lukie Cox, of Saulsbury. More of these meetings later. M. B.

Quarterly meeting of Little Hatchie Association, W. M. U., to be held with Maple Springs church on October 23, 1917:

Devotional—Mrs. Nettie Jones.

Reading of minutes.

Reports of Assistant Superintendents and organizations represented.

Appointment of committee.

Song.

Prayer.

Relation of W. M. S. to the church—Rev. Hammonds.

Our Spiritual Needs—Miss Lillie Poore.

Noon.

Devotional—Mrs. Lela Davis.

Training for Service—Mrs. Seddens.

Love and Co-operation—Mrs. J. R. Webb.

Address—Mrs. Martin.

Report of committees.

Adjournment.

PLAN FOR MEMPHIS.

Dr. R. M. Inlow called at headquarters to say that a cordial invitation is extended all W. M. U. workers by Bellevue church for November 13 and 14. With Bellevue and First as hostess and host for our annual meetings we will be royally entertained. Let the hosts gather from the mountains to the river. Dr. W. J. Cox, 111 North Evergreen st., is general chairman of entertainment for all convention delegates and visitors. M. B.

ATTENTION.

Our work for October is State Missions. We did not reach \$2,000.00 in the three quarters of the State year. This leaves a large task for these remaining weeks. Push State Missions this month to the limit of your ability and report promptly to Mrs. Altman. If any gifts are sent in after reports are sent wire Mrs. Altman that your society may have full credit for this year, closing October 31 in our State Minutes, and to insure the State Union reaching our aim.

Help us to victory. As women are responding so nobly to the call of our nation, will we not be as loyal to the command of the Lord Jesus Christ? He is looking down on us; will we be found faithful?

ED.

A CHALLENGE TO CHRISTIAN WOMEN.

In these crucial days which are testing the character of all men and women, when the political and moral life of our nation is imperiled, we must face the fact that our missionary enterprises stand also in grave danger. With the appeals from the Red Cross and other relief organizations, to which our hearts eagerly respond, many a woman feels that the missionary cause must give way for a while to these other emergencies. But the result of such turning away of regular gifts upon which the Boards have depended would result in a crippling of established work and a loss of ground which would be nearly or quite irrevocable. It is time to send out a warning.

The new need must not be met at the expense of the old.

The history of missions shows that times of great national crises were also times of great missionary activities. To cite only a few of many:

The American Board sent out its first missionaries during the war of 1812. The Woman's Missionary Union was born in 1861 amidst the throes of the outbreak of the Civil War, and in the decade following nearly all the leading Woman's Boards were organized. During these last three years England has maintained all its missions and a Canadian Board had the largest receipts last year in all its history.

Women, the challenge comes to us. We must hold fast to the work to which God has appointed us. The great lesson of the war is that true Christianity has been lacking. To give Christianity to all the world is the supreme task of the church, and have not we women dedicated ourselves to this task?

The challenge is calling us to a greater unselfishness—yet, to sacrifice, and it is leading us out to a larger service than we have ever been capable of in the past.

How will you meet it? How will I?
—From the *Missionary Review of the World*, October.

STOP! CALOMEL IS QUICKSILVER

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

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

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

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

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

SEND US A NEW SUBSCRIPTION.

YOUNG WOMEN MAY AVOID PAIN

Need Only Trust to Lydia E. Pinkham's Vegetable Compound, says Mrs. Kurtzweg.

Buffalo, N.Y.—"My daughter, whose picture is herewith, was much troubled with pains in her back and sides every month and they would sometimes be so bad that it would seem like acute inflammation of some organ. She read your advertisement in the newspapers and tried Lydia E. Pinkham's Vegetable Compound. She praises it highly as she has been relieved of all these pains by its use. All mothers should know of this remedy, and all young girls who suffer should try it."—Mrs. MATILDA KURTZWEG, 529 High St., Buffalo, N.Y.

Young women who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion, should take Lydia E. Pinkham's Vegetable Compound. Thousands have been restored to health by this root and herb remedy.

If you know of any young woman who is sick and needs helpful advice, ask her to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass. Only women will receive her letter, and it will be held in strictest confidence.

Great people find springs of learning where common folk see only a thirsty land.

No man is truly rich save he who has seeing eyes, hearing ears, and a responsive heart.

No man's influence stops when the brown earth covers his body—you can't kill influence.—The Christian Herald.

"Say to thyself that only continuous work and constant striving can win for a man freedom, moral worth and greatness."—Liszt, to his son Daniel.

**Lemons Whiten and
Beautify the Skin!
Make Cheap Lotion**

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

Just try it! Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of orchard white at little cost, and any grocer will supply the lemons.

Editorial

THE TRAGEDY OF THE ONE-TALENTED.

Human life is filled with tragedy. Danger and despair are often well known terms. Amid some great crisis a soul loses its sense of proportion and falls captive to a crashing temptation. The Master's parable of the talents (Matt. 25:14-30) centralizes its message about the man with the one talent; herein is exhibited a suggestive tragedy.

1. Elements of the Tragedy.

Setting. The second coming of Christ gives the final time element to the story; the dignity, solemnity and importance of this event could not be surpassed as a setting. The local time element is fixed by the departure of the master of the servants, who are entrusted with funds which they should control until the Master's return. The story is a Kingdom parable and its message is instructive whether the servants represent the Jewish people exclusively or all persons to whom the invitation of the gospel has come.

Characters. Apart from the master, attention gathers about the servant with the one talent. He appears in sharp contrast to the other two. The shadow is deepened because of the proximity to the light; failure is measured in terms of another's success; condemnation is more culpable when compared with reward.

Suspense. The absence of the master gives a period of suspense. Will each servant equally discharge the trust? For the two faithful servants the period is one of feverish haste to enlarge their gifts, but for the one-talented it is one of anxiety, consequent to his attitude toward his master, whom he considers harsh and unjust.

Denouement. The climax comes with the master's return and condemnation of the faithless servant. The punishment is commensurate with his fault. Chief notice is given not to the reward of the faithful but to the punishment of the one-talented. The story is set to this purpose.

II. Lessons from the Tragedy.

Gifted Through Capacity. The three servants were not alike competent to handle funds. The master gave "to each according to his several ability". Men are not born with the same degree of capacity; inheritance and development determine the relative fitness for opportunity. Some men get into positions that they cannot fill because they cannot measure up to the requirements.

Tested Through Service. The three servants were tested through service. One may give promise of great deeds, but when the actual trial comes there may be failure. Efficiency can only be demonstrated through the actual test. Jesus places a very high estimate upon service for the Kingdom. He even makes it a proof of the proclaimed love to himself. A good life is the best credential of faith. Not the boaster; but the doer of good works gives evidence of salvation.

Controlled Through Attitude. Life is controlled through attitude toward God. The one-talented man took the wrong attitude toward the master. He confessed his belief that his master would gather more than his just due but he was unwilling to try to fulfill the conditions that would meet his master's approval. He regarded his trust as a burden. One must accept the talents from God as committed for a just purpose and try to make an adequate return upon them. To regard God as a hard taskmaster will warp the judgment upon duties and opportunities. Service for the Kingdom should be accepted with glad and loyal faith that God is co-operating with us for our best interests as well as for the ongoing of His work.

Rewarded Through Faithfulness. Fulfilled capacity is the measure of reward in the Kingdom. God does not adopt a procrustean plan to which every man must be fitted. The man of small ability, if he come up to his best, will be proportionately rewarded. The man with the two talents received the same ratio of blessing as did the man with the five. The fault of the one-talented lay in his refusal to serve; if he had gained but one talent in return for his labor, he would have been

equally blessed with the other two. Not what we have, but what we do with what we have grades us in God's rewarding. The peck-measure, if filled, will not lack in fullness of joy, even though it may be smaller than the bushel or barrel.

Enlarged Through Merit. To him that hath more shall be given; this has sometimes seemed an arbitrary rule, but common experience fully demonstrates its fairness. One grows in capacity through the use of powers; disuse even of physical organs will tend toward atrophy of power. Ability to think deeply and clearly comes through exercise. One may merit a larger gift only through the culture of past and present powers.

Condemned Through Justice. Doubtless, the one-talented man thought his condemnation unjust, but he had only himself to blame. His disobedience had come through his laziness or unwillingness to have orders from his master. God will make no mistakes in awarding penalties.

CENTRALIZED WORSHIP.

The Israelites were allowed to return from the captivity in Babylonia, but they found Jerusalem and especially the temple in ruins. As soon as possible they began their religious services for which they erected temporary accommodations. They even set themselves to the task of rebuilding the temple. The labors of this period suggest our topic of Centralizing Worship.

Need of Externals.

During their period of captivity the Israelites had been deprived of the privileges of their temple services. But now that they are to be located again in their native land, it becomes almost essential that they shall have a place to which they may gather as the center of their entire religious life. Though God had before declared that He could not be confined in houses made with hands and yet had permitted the building of the temple, so now He permits His people again to build the house to be dedicated to His worship. Men have always been subject more or less to the appeal of the external. They need to have an outward and central place about which the religious life might gather. Today some men declare that they do not need the help to be secured from a church building, but the fact remains that even the most spiritual worship needs to have some external place to which worshippers may go and that shall stand for their worship. Spiritual in its personal appropriation, individual in its place in life, social in its duties, religion must yet have an external expression and have a locality such as a church building that shall be a help toward the cultivation of piety, the elevation of ideals in worship and the creation of an impulse toward larger services. Were it not for the fact that people gather at the church as the appointed place of worship very little would be accomplished in the way of the extension of kingdom affairs. The external may not measure the internal and spiritual, but one could hardly be prosperous in religion without the use of the external.

Fellowship Tasks.

The people were allowed a part in the rebuilding of the temple. It should not be done except by the combined contribution of funds and labor from all the people. Fellowship and unity in religious tasks should be the ambition of all church members. Progress of any local church in the accomplishment of worthy aims will be measured by the willingness of the members to co-operate thoroughly, each man considering it a high privilege to be a fellow worker with his brethren in doing things that constitute not only the power, but the proof of his discipleship. There is no rightful place to the slackers in the church. The Democracy of privilege is paralleled by the Democracy of duties. As there are no high places of honor save the low places of service each man should consider his part in the church life as divinely appointed.

Spirituality in Worship.

The fact that worship must have an outward place in which certain ceremonies may be observed, such as the sacrifices of the ancient Hebrews and the preaching of the Christian churches, should not blind us to the very fact of the insist-

ent need for spirituality. The ancient temple would not have its full place in the life of Israel unless the people responded to its purpose with their hearts filled with love for Jehovah. The temple was not intended to take away spirituality from the people, but rather to cultivate it. So the church with its building and its customs of worship will secure its real purpose only as it develops spirituality in its attendance. Religion is not a matter of place or building, but of the soul's relationship to God and men. The words of Jesus to the Samaritan woman needs oft remembrance today: "God is a spirit: and they that worship Him must worship in spirit and truth."

METHODISTS AND DEMOCRACY.

Our Methodist brethren are being disturbed over a discussion of Democracy in the Methodist Episcopal Church, South. A recent address, signed by some 200 prominent laymen, made an appeal to the officials of the church looking toward the democratization of the privileges of the church. The most prominent features of this appeal were these: That the laity be allowed a representation in the cabinet which selects the preachers for each church; the laymen desire a voice regarding the choice of their pastors. That the bishops should have their conference work more localized, thus giving each bishop a certain and more restricted territory of jurisdiction. That the bishops be elected not for life, but for a tenure of office, thus affording opportunity for a change in the bishopric without the necessity of bringing charges of moral turpitude or malfeasance in office.

This appeal for Democracy has been variously received by church leaders. A number of the Methodist papers have opposed it, while prominent ministers and laymen have expressed their approval. Concerning this movement there will probably be continued agitation among the Methodists. On our part we see in this movement a reflection of the growing desire for world democracy. Baptists have always maintained that every individual in the church should have the right of personal expression and an equal voice in determining the policy of the local church. We believe that the New Testament teaches that the church is a local organization, democratic in its administration and procedure and independent of any higher authority than that which is represented in the local organization. As we see it, underneath the world war is the insistent demand for world democracy. The New Testament teaches the universality of grace which guarantees to every man the right to come to God unhindered by ecclesiastical or civil jurisdiction. The universality of grace has for a corollary the universality of civic, religious and personal liberties. If the soul has the right to stand uncovered in the sight of God to administer its holiest duties it surely has the right to relate itself to the minor affairs of life upon its own initiative and responsibility. The democracy in church and State is a Baptist doctrine and we rejoice, not at the disturbance in the Methodist ranks, but in their growing appreciation of the New Testament viewpoint of liberties.

TRIP NOTES.

The Cumberland Association met October 9 with the church at Erin. The attendance was small, but the interest good. Officers: Hervey Whitfield, moderator; S. E. Winn, clerk; R. D. Rossington, treasurer. The church is pastorless. Bro. Rossington has attended twenty-five consecutive sessions of this Association. The Western District Association met October 10 with the Jones Chapel church, near Paris, and had one of the best sessions of its history. Officers: Rev. D. C. Gray, moderator; J. S. Culpepper, clerk; D. E. Crawford, treasurer; Rev. D. T. Spaulding, pastor. By special request I preached the introductory sermon. I spent the second day, October 11, with the Tennessee Association at Powell Station church, near Knoxville. Officers: Rev. J. C. Shipe, moderator; J. Pike Powers, Jr., assistant moderator; B. C. Ogle, clerk and treasurer; Rev. J. R. Evans, pastor. By vote of the body the name was changed to Knox County District Association. I lacked only a few cents of doing as much business here as at any

Association this season. I spent the morning of the second day, October 12, with the Nashville Association, convening with the First church, Nashville. Officers: Rev. I. N. Strother, moderator; Hon. Wm. Gupton, assistant moderator; I. N. Green, treasurer; Rev. J. F. Savell, clerk; Rev. C. D. Creasman, assistant clerk; Dr. Allen Fort, pastor. Saturday I spent with the Southwestern District Association at West Port. Officers: Rev. T. M. Boyd, moderator; Rev. Geo. S. Price, clerk; Rev. E. H. Martin, pastor. I preached Sunday morning for Pastor L. S. Ewton at Springfield. He has a great church that stands loyally by the pastor and the Baptist program.

BE A LOYALIST.

We do not refer to the ancient type of citizen who showed patriotism to his government and king. There is just now need for a new type of loyalist—he who will stand steadily and enthusiastically for the Baptist program in the state. Now that the great drive is on for State Missions it becomes the duty of every church and pastor to show loyalty to Jesus Christ and kingdom affairs by doing worthy things for State Missions. Only two more Sundays remain before the books close. As we go to press the books show that about \$24,000.00 will be needed to meet the apportionment. We must raise this. Be a loyalist.

CONVENTION HOMES.

The Tennessee Baptist State Convention meets in Memphis, November 13-16.

The W. M. U. will hold its sessions in the meeting House of the Bellevue church, beginning on the morning of November 13.

The Ministers' Conference will hold its sessions in the meeting house of the First Baptist church, beginning on the morning of November 13.

The Tennessee Baptist State Convention will hold its sessions in the meeting house of the First Baptist church, November 14, beginning at 10 a.m.

The delegates to any and all these meetings will be entertained by the Baptist people of the city.

Only one request: Please send your name and address as soon as possible to Dr. W. J. Cox, 111 North Evergreen, and tell him that you are coming. We will do the rest.

A. U. BOONE, General Chairman.

10-12, 1917.

We extend our sympathy to Revs. L. A. and S. G. Hurst in the death of their mother, Mrs. Harriet S. Hurst, who died recently. May the God of all comfort add His comforting and sustaining grace. May they cherish the memory of their mother and be led into larger service because of the shadows over their heart.

THE DAWN OF LIBERTY.

By Thomas Curtis Clark.

Around the world truth speaks in newly found voices;
The darkness flees and all the world rejoices.
The people's God has heard the people's plea;
It is the dawn—the dawn of liberty.

God shakes all thrones; the jeweled crowns are falling.
"To serve, to serve!"—this is the clear cry calling.
It is the dawn—the dawn of liberty.

No longer shall the war lords strike with terror;
The end has come for darkness and for error.
The light of truth shall rest on land and sea;
It is the dawn—the dawn of liberty.

President Wilson has issued a proclamation setting aside October 24 as Liberty Day, on which the nation is urged to gather in various assemblies to express their support to the government in its great financial plan to administer the war successfully. The proclamation reads:

"By the President of the United States of America:

"A proclamation.

"The second liberty loan gives the people of the United States another opportunity to lend their funds to their government to sustain their country at war. The might of the United States is being mobilized and organized to strike a mortal blow at autocracy in defense of outraged American rights and of the cause of liberty. Billions of dollars are required to arm, feed and clothe the brave men who are going forth to fight our country's battles and to assist the nation with whom we are making common cause against a common foe. To subscribe to the liberty loan is to perform a service of patriotism.

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do appoint Wednesday, the twenty-fourth of October, as liberty day, and urge and advise the people to assemble in their respective communities and pledge to one another and to the government that represents them the fullest measure of financial support. On the afternoon of that day, I request, that patriotic meetings be held in every city, town and hamlet throughout the land, under the general direction of the secretary of the treasury and the immediate direction of the liberty loan committee which have been organized by the federal reserve banks. The people responded nobly to the call of the first liberty loan with an over-subscription of more than 50 per cent. Let the response to the second loan be even greater and let the amount be so large that it will serve as an assurance of unequaled support to hearten the men who are to face the fire of battle for us. Let the result be so impressive and emphatic that it will echo throughout the empire of our enemy as an index of what America intends to do to bring this war to a victorious conclusion.

"For the purpose of participating in liberty day celebrations all employees of federal government throughout the country whose services can be spared may be excused at 12 o'clock, Wednesday, the twenty-fourth of October.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia, this twelfth day of October, in the year of our Lord, one thousand nine hundred and seventeen, and of the independence of the United States of America the one hundred and forty-second.

(Signed) "WOODROW WILSON.
"By the President.

(Signed) "Robert Lansing, Secretary of State."

EDITORIAL BREVITIES

Mr. Spurgeon was fond of giving warning against the three D's—Dirt, Debt, and Devil.

The function of a school is to produce the product of its own type. Baptists form no exception.

We run this week some left-over matter from the Carson and Newman, special of last week.

A Baptist Sunday School should have Baptist teachers. The teaching should correspond to the preaching.

To spiritualize practical affairs and to make practical spiritual truths—such is the double obligation of every Christian.

Any sort of kingdom may be built in a child's heart—oligarchy, aristocracy, or democracy. He who wishes to create great kingdoms can not afford to neglect child life.

For the next two weeks let us put into practice the saying familiar to us in our youth: "In the bright lexicon of youth there is no such word as failure." State Missions must not fail.

ON THE DEATH OF A FRIEND.

George Herbert Clarke.
We thought that Death was hard and harsh, a Doomer of dread power;
Ah no! his wings wave gently as the petals of a flower.
What hath he done? Why have we watched and wept?
He touched our friend's tired eyelids, and he slept.
What hath he taken? Not the kindly smile,
The sterling worth, the wisdom without guile.
How hath he wronged us? Still we have our friend;
For love and trust there cannot be an end.
Who mourneth overmuch, and murmurth?
The Soul that made shall care for him in death.
—From "At the Shrine and Other Poems."

Material prosperity is a menace unless held as a spiritual trust.

Old age is a mark of the physical and not the spiritual body. Increased years should bring added strength to the Christian. Growth in grace should be a continuous process even down to old age.

The Christian Index reports 226 new subscribers in the last two weeks, 125 last week. We wonder if Tennessee Baptists could not do as well for the Baptist and Reector during this week? Suppose we try to match the Georgia Baptists.

To know is to grow.
To be is to do.
To love is to live.
To serve is to save.
Duty is the other form of doctrine.

Special attention is invited to the communication from the Foreign Mission Board. The brotherhood will recognize that the problems of the foreign work are being handled wisely, even though all desirable plans may not be executed.

Brother W. H. Smalley began his subscription with the first issue of the Tennessee Baptist, and his subscription has been continued by himself and son, T. B. Smalley, until the present. It is a great thing to have such a historic tradition and influence in the home.

Intimate fellowship on the part of the apostles with Jesus enabled them to have a clearer vision and a deeper appreciation of his mission and message. So likewise the Christian of today may measure his response to world needs by the intimacy of his fellowship with Christ.

"I would give anything in the world if I knew the Bible as you do. Thus spoke a lady to me. I answered: "You may know it is thus if you are willing to pay the price." I then suggested the price to be paid for such knowledge consisted in years of diligent study of the Bible. She turned away sorrowfully and so far as I know was unwilling to follow such a method of knowing the truth. Her attitude is probably not exceptional.

Through delay in reaching the office many reports of the Knoxville Pastors Conference were omitted from the last two issues, only two or three being printed. It would help us greatly if all the conferences would mail their reports together and in time to reach us not later than Tuesday morning. We never omit these notes for lack of space, but when they arrive too late it is not our fault. Let the brethren be prompt.

The Home Page

A Short Story and Items of Interest in the Home.

COURAGE.

Because I hold it sinful to despond,
And will not let the bitterness of
life
Blind me with burning tears, but look
beyond
Its tumult and its strife;
Because I lift my head above the mist,
Where the sun shines and the broad
breezes blow,
By every ray and every raindrop
kissed
That God's love doth bestow,
Think you I find no bitterness at all;
No burdens to be borne like Christian's pack?
Think you there are no ready tears to
fall
Because I keep them back.

Why should I hug life's ills with cold
reserve,
To curse myself and all who love
me? Nay!
A thousand times more good than
deserve
God gives me every day.
And in each one of these rebellious
tears,
Kept bravely back, he makes a rain-
bow shine.
Grateful I take his slightest gift, no
fears
Nor any doubts are mine.
Dark skies must clear and when the
clouds are past,
One golden day redeems a weary
year;
Patient I listen, sure that sweet at
last
Will sound his voice of cheer.

Then vex me not with ch'ding, let me
be.
I must be glad and grateful to the
end.
I grudge you not your cold and dark-
ness—me
The powers of light befriend.
—Celia Thaxter.

COOK'S HONESTY.

By Mrs. S. G. Frazier.

"Tell us a story, mamma; a real
true story", begged the little ones as
Mrs. Smith came out on the veranda
and sat down for a little rest.

"Yes, mamma, do please tell us a
story while you rest and tell us a sure
enough true story, one about a boy
and a dog," begged Willie.

"No, mamma, tell one about a girl
and her doll. They are a heap the
nicest," teased little Nell.

"All right, come along, dears, and
we will have a true story, but as I do
not know one just now that would tell
about a boy and his dog and a girl
and her doll, we will settle the matter
by telling you about something else
this time. All climb into the swing
with mamma and we will get baby to
sleep while we tell the story. I shall

To Drive Out Malaria

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

tell you a true incident that happened
years ago:

"Mr. Brown owned a big farm in
North Georgia. There were many
acres in this farm and several different
families lived on and cultivated
the land. It was near the river and
sometimes the river overflowed it.
That part which the river overflowed
was called 'bottom-land.' Such land is
usually very rich and big crops grow
on it. This kind of bottom-land usually
has to have ditches every few rods
to carry all the water left standing
back to the river. Sometimes even
then there will be 'sags' or low places
that will not dry out well in wet
weather and, consequently, things do
not grow well there—too wet.

"Now, Mr. Brown had rented part
of his land to a man named Cook. One
of the pieces of land Mr. Cook had
rented had a low, wet streak on it,
and the corn there was not good; the
ears were short, the kind farmers call
'nubbins.' Mr. Brown was to get one-
third of all the corn raised on the
farm because he furnished the land on
which it was raised.

"The summer was over and the corn
ripe and ready to be gathered, and
most of the farmers were busy gathering
it and hauling it in.

"Now, sometimes men who rent
land from others do not like to divide
quite as fairly as they should and
men who own land like to know if
their renters are making a fair divide.
So Mr. Brown decided he would see
for himself who of his renters were
dividing fair and who were not. He
would go quietly into the fields and
watch them. When he came into Mr.
Cook's field he found Mr. Cook very
busy gathering the big heavy ears and
throwing them into the wagon. Be-
fore long he came to this 'sag', where
only nubbins had grown. Mr. Cook
then reached for the lines and speak-
ing to his team he drove in a circle
around the sag and back into the big
corn again and was soon busy as ever
gathering the big ears and throwing
them into his wagon.

"Well, that's enough," said Mr.
Brown to himself, 'and I had thought
Cook was honest.' He was determin-
ed to let Mr. Cook know that he had
seen him do this thing that was so
dishonest, for he was supposed to
gather the corn as he came to it and
not pick his loads. Mr. Brown then
came walking up near Mr. Cook and
said, 'Why, hello, Irl. I see you are
skipping your nubbins. Going to
make that whole load out of the good
corn and leave the nubbins, are you?'
'Yes,' replied Mr. Cook. 'My two loads
were both out of good corn and I did
not think it would be a fair divide to
gather these nubbins into your load, so
I am leaving them to gather the big
corn first. Later I will gather and
divide the nubbins.'

"Then Mr. Brown understood and
he and his sons proved true friends to
Mr. Cook.

"Mr. Cook is still living and his
children and grandchildren love to
think of his honesty and of Mr.
Brown's statement, 'I can always
trust to Cook's honesty anywhere.'

"Now, that's all," said mamma;
"jump down and off to play."

"All right, mamma," said Nell, "and
we'll play we are gathering corn into
our little wagon."

"Yes, and I'll be Mr. Cook and I'll
circle around that old sink-hole and
show Mr. Brown how to make a fair
divide," said Willie, as he ran off to
get his wagon.

As Mrs. Smith carried the sleeping



In Its The Christian Religion 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 the theological writers and thinkers.

The simplicity of the book makes it desirable and suitable for every theological student, old or young, without respect to his educational advantages.

It is to be used as a text-book in both of our Theological Seminaries—Louisville, Ky., and Fort Worth, Texas.

PRICE, \$2.50.

Order from Publishers.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North, Nashville, Tennessee

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Powers of Athletes

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

babe indoors she said to herself, "It pays to tell the little ones stories with good morals."—Presbyterian Advance.

The Reilly & Britton Company announces the following for October publication:

"Prairie Gold," by Eleanor Hoyt

Brainerd, Ellis Parker Butler, Arthur Davison Ficke, Hamlin Garland, Emerson Hough, Ethel Hueston, Rupert Hughes, Randall Parrish, Edwin L. Sabin, Octave Thanet, Allan Updegaff, Honore Willsie and others; "Charred Wood," by Myles Muredoch, and "Nebo-shone," by Hal L. Cutler.

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:

Saturday, October thirteenth was registration day for the women of America. Every single woman who loves her country and wishes to help, registered to fill the vacant places left by the men who have been called to war. Now why couldn't we have a similar registration for the aid of Christ's kingdom? All of us who love Him and wish to serve Him should register a solemn pledge to do all that we can to make the world better and brighter for our having enlisted as a soldier of Christ. Register through the Young South, show the world you are ready to do your share in God's great war for good. Here are some volunteers:

"Watertown, Tenn.—Dear Miss Annie White: I enclose check for \$12.00. Of this give \$3 to Foreign Missions; \$3 to Home Missions, \$2 to State Missions; \$2 to Orphans' Home, and use the rest where you think it most needed.—A Friend."

I think in our Young South regiment we should have one company of "Friends." There are so many of them and they are always so faithful and good. This is a letter from the ranks of "Friends" and I think she should be commissioned as an officer in the company for sending such a large gift. Twelve dollars! Truly she is a friend to all good causes, isn't she? The other two dollars I am using for the Baby Building; is that all right? Thank you, dear friend.

I am sure you will enjoy this letter from the Sunbeams at Whiteville and be very interested in their plan.

"Whiteville, Tenn.—Dear Miss Annie White: As leader of the Sunbeams I have been asked to write you in regard to the Baby Building. The girls want to claim a little girl not over 3 years and not under 2 years. They are going to make things and send her and when they get more members, are going to try and clothe her. Will ask you to select one or have it done. Give us her name."

I am sorry that I can not tell the Sunbeams anything just now, because Mr. Stewart has been very busy going to Associations all week and I have not seen him. I will have to write them a letter and tell them about their "little girl." This is a beautiful plan and I am sure it will mean a great deal to the Sunbeams as well as to the little orphan girl. As soon as we find her we will send her picture. Now we want the Sunbeams to share her with us and tell us about their work for her from time to time.

"Memphis, Tenn., Oct. 8.—Dear Miss Annie White: Find enclosed a money order \$2.60) two dollars and sixty cents for State Missions from Eudora

Baptist Sunday School. May the Lord bless you and your work.—Mrs. J. Y. Brooks, Sunday School Treas."

Thank you, Mrs. Brooks, for this offering for missions. So much is needed just no wto meet their large apportionment.

"Santa Fe, Tenn.—Dear Miss Annie White: You will please find enclosed thirty (30) cents for the little orphans. I earned my money by ironing for grandma. I have belonged to the Baptist church a year. I surely miss your papa's pieces in the paper. The last time I heard him preach was on Old Time Religion, and it sure was fine. Much love.—Gradie Lewis."

This is such a dear letter from a little soldier in Santa Fe. She has already enlisted in the Company of Industry, hasn't she, by ironing for grandma. Ironing isn't just the easiest work in the world and the thirty cents which Gradie sends represents a good deal, I think. I appreciate those sweet words about my father more than I can say.

Now let's see what a fine Young South regiment we can have. All volunteers write to Headquarters immediately.

Loyally,
ANNIE WHITE FOLK.

THE PICTURES ON OUR WALL.

By Maud Lawrence Westcott.

Like literature and music, the educative value of pictures is not to be ignored in the home. Time was when their scarcity excused the glaring monstrosities that decorate(?) parlor and living room walls, when a picture was a picture if only a highly colored chromo and not to be lightly discarded as an unlovely addition to one's household furnishings. Happy that day is long past, and at the present time we may pick and choose among the really beautiful treasures of art and tastefully adorn our homes to our heart's content. The wonderful reproduction of the greatest works of the masters of all time are now within the reach of the slenderest purse, and the opportunity is ours to educate our children along this particular one of the many avenues to culture.

A home without pictures is about as dreary a place as a home without books or music. We need them around for their refining and brightening influences on our lives and the "atmosphere" of beauty and domestic comfort which they help to create.

In many of the magazines we find full page or smaller illustrations that are well worth the framing; some of the sepia prints are beautiful in coloring and design. Photographs and photographic copies of nearly all the famous pictures in the world which may be had at nominal prices from almost any art dealer lend themselves readily to wall decorations, while the simplicity of good taste in frames imposes no burden upon the pocketbook—in fact, many a lovely picture in passe partout binding excels in pleasing effect the most costly and elaborate gilt-inclosed chromo that ever compelled attention.

Only a limited number of worthy pictures should occupy the wall space at one time. Crowding in unsymmetrical arrangement will spoil the effect of the most beautiful engravings. When the family tire of one set of pictures, changing them for a while will break the monotony. Remember, there is a sense of balance to be observed in their dis-

posal. A large picture in the center of a wall space with a smaller one on each side is pleasing to the eye, while an addition to one side without the corresponding "weight" on the other puts the view out of harmony and offends the sense of proportion.

It is astonishing in the light of the freedom of selection that it is ours in the present day what poor judgment is shown in some of the hit-or-miss decorative schemes displayed on the home walls about us. I visit in one home of otherwise tasteful appointments where the parlor walls are given over exclusively to family portraits of an "elder day." As these have neither beauty nor historic value, there seems no reason why they should not be relegated to the privacy of some special "treasure trove" corner of the house where those who value them for auld lang syne's sake might enjoy them at their pleasure and something of more general appeal take their places. In another home the dining room boasts a number of large fruit, fish, and fowl pictures. Isn't it surprising how any one can find beauty or satisfaction in looking at dead fish or quail? And as for fruit, the real thing as a centerpiece on one's table—golden oranges, rosy apples, purple grapes painted by nature's own hand—are far more attractive than their artificial reproduction on the wall. How much more restful and refreshing to the mind is some beautiful sea or landscape, or a country scene from some great artist's brush—food for the mind while the body is being fed. Personal taste may be indulged in one's own room. One little girl who loves beautiful faces had a choice collection adorning her bedroom walls. These have been furnished chiefly from old magazine covers and framed in dark green, homemade frames. The effect is delightful, for she has chosen wisely only those faces with something of real beauty, the "soul light," whether it be in the sweet innocence of the baby's smile or the haunting wistfulness of a lovely madonna.

From a charming picture to the artist who painted the original is but a step that the children will be eager to take. In this way the introduction to art and artists may be made in infancy and one of the foundation stones of culture early laid. A collection of the penny Perry pictures should be in every home where there are children, and the little ones taught to know the world's great pictures by name. The "Sistine Madonna," "Madonna of the Chair," "Christ in the Temple," "Ecce Homo," "St. Cecilia," "The Flight into Egypt," "Aurora," "Spring," "Sir Galahad," and numberless others, including beautiful landscapes, pastoral scenes, pictures of children, famous cathedrals and buildings, great men, etc., may all be made familiar in this way.—Nashville Christian Advocate.

OUR COUNTRY TO-DAY.

To-day the United States, for the first time in her history is allied with a number of European nations in the prosecution of a great international undertaking. This has not been brought about by secret diplomacy. Nor is there any written treaty. There is no "scrap of paper" binding us. We have come to this by the logic of events. We have been driven by our patriotism and our love of liberty, and will be loyal to our allies to the end because of our love of freedom, because of our loyalty to

Laugh When People Step On Your Feet

Try this yourself then pass it along to others.
It works!

Ouch! ? ! ? ! ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

democracy, we are ever on the side of the weak and oppressed, because we have always felt called upon to help humanity when its need cried out to us.

To faithfully serve America is not only to defend the nation that protects and nourishes us, but to serve the nation that stands in the world for the highest ideals and the noblest principles of human government. In speaking of our country we have in mind not only the noble things for which America stands, of liberty and order, of democracy and humanity. America is the one country above all others which makes life pleasant and guarantees to all her people full liberty to live without let or hindrance as their hearts and their faith prompt. And what America has won for her own people, she stands ready to help win for other nations. Therefore, to serve our own country now is to aid the cause of liberty and humanity everywhere. America did not seek war. She stood for peace. She was driven into war. And the things for which she sacred.—Reformer Church Messenger.

now contends make this war noble and

QUALIFIED FOR CHRIST.

God's "favorites" are those who let him do the most for them. It is a distinction open to any of us. A Christian man who enjoys an unusually intimate fellowship with God recently wrote to a friend: "If, as someone has said, our wants qualify us for Christ, then my qualifications are unsurpassed." Each of us is eligible to enter the class of the debtor of the parable who owed his lord ten million dollars and was forgiven. If we will but see it, our sins were as great as those of the sinful woman who anointed Jesus in the Pharisee's house. And Christ has cleansed them! But more than that! Having spared not his own Son, but delivered him for us, God stands ready with him to give us freely all things. The richest Christians are the poorest, those with great needs, those with largest capacity for receiving free gifts of grace.—Sunday School Times.

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

**Eckman's
Alterative**

SOLD BY ALL LEADING DRUGGISTS

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PASTORS' CONFERENCE

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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.

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NASHVILLE.

Grace—Pastor, W. Rufus Beckett. Rev. W. J. Mahoney spoke on "Not I But Christ," and "The Life That Jesus Gives." Two professions and 3 additions since last report. 213 in S. S. Revival meeting began Sunday. Pray for us.

Park Avenue—Pastor, I. N. Strother. Observed the Lord's Supper. Report of Nashville Association. 1 baptized; 167 in S. S.

Bethel—In meeting with Rev. Sylvanus Dorris. Morning subject: "Five Evidences of Conversion." Afternoon, "Baptism, and 20th Century Perils" 7:30. Pastor, W. G. Mahaffey, Cedar Hill, subject, "The Wonderful Love." 7 conversions; 2 baptisms. In Bethel meeting.

Milan—Pastor closed a meeting last night, pastor doing the preaching; fine meeting; 25 additions, 7 by letter, 18 for baptism. Baptized 17. This makes 36 since I have been on the field in 3 months.

North Edgefield—Pastor Duncan spoke on "Christian Fellowship," and "Three Judgments." One for baptism.

South Side—Pastor C. W. Knight preached morning and evening; subject, "Evangelism in the Home" and "Hindrance to Prayer." Two additions; three baptized.

Seventh—Pastor C. L. Skinner. Subject 11:00, "The Place of Our Baptist Laymen in the Master's Kingdom." Subject 7:45, "The Friendship of the Christ for Sinners." Good S. S. and fine B. Y. P. U.'s. Good congregations at both hours.

Mt. Pleasant—Pastor preached at both hours: "Salvation by Grace," and "World's Debt to the Baptists." The church observed the Lord's Supper. Good collection for missions. S. S. good.

First—Preaching by Pastor Allen Fort. Themes: "The Mission of the Master" and "The Pearl of Great Price." 293 in Bible School.

Centennial—Pastor J. Henry Laney spoke in morning on "The Holy Spirit and His Mission," at night on "What Place Has Jesus in Your Life?" Good S. S. and B. Y. P. U.

Lockeland church—Pastor W. R. Hill preached at evening service on subject, "The Wonderful Contrast." Observance of Lord's Supper at the morning hour. No sermon. Good B. Y. P. U.'s, S. S. 167.

Shelby Avenue—C. A. McIlroy spoke at 11:00 a. m. on "The Christian's Devoted Attachment to the Church of the Lord Jesus Christ", and L. A. Gupton spoke at 7:30 p. m. on "Doers of the Word and Not Hearers Only are Blessed." There were 56 in S. S. and \$1.81 collections. Three members were received into the church by letter.

Grandview—J. F. Savell. Services morning and evening conducted by the pastor. Themes discussed: "Feeding the Hungry," and "A Bad Boy Going Away From Home."

Judson Memorial—Pastor C. F.

Clark spoke on "The Renewed Covenant," and "Confession and Pardon." 117 in S. S. Good B. Y. P. U.

KNOXVILLE.

Euclid Ave.—Pastor W. M. Griffitt spoke on John 12:32, and "The Atonement." 154 in S. S. Revival meeting begins today, Bro. J. H. O. Clevenger preaching.

South Knoxville—Pastor M. E. Miller spoke on "Simon Hindered by Satan," and Acts 16:30. 294 in S. S. Meeting now on with Bro. J. M. Anderson assisting.

Calvary—Pastor S. C. Grigsby spoke on Jno. 11:28, and "The Prodigal Son." 77 in S. S.

First—Pastor Len G. Broughton spoke on "The Lord's Prayer," the second in a series on the prayers of Jesus, and "The Revival of a Dead Church—America's Greatest War Problem." 486 in S. S. Great day.

Immanuel—Pastor A. R. Pedigo spoke on "Stewardship," and "Some Heart Throbs of Jesus." 176 in S. S. Good day and interest. Planning for a meeting on the fourth Sunday.

Marble City—Pastor, D. A. Webb. S. G. Wells spoke on "The Prayer of the Church," and "The Word Made Flesh."

Losdale—Pastor J. C. Shipe spoke on "Getting Ready for a Revival," and "The Power of Faith." Revival begins with Rev. U. S. Thomas assisting.

Gillespie Ave.—Pastor David M. Livingston spoke on "Jacob's Wrestling." Rev. L. S. Evans spoke at night on "Soul-winning."

Lyon's Creek—Pastor C. A. Johnson spoke on "Prayer," and "Our Lord as Our Only Saviour."

Fountain City—Pastor E. A. Cates spoke on "The Resurrection," and "The Scriptures." Five additions since last report.

Burlington—Pastor Herschel Ponder spoke on "When Is a Church Poor?" and "Choosing a God."

Broadway—Pastor Lloyd T. Wilson spoke on "The Duties of Church-members," and "Christ Before Pilate." 17 baptized. Four for baptism.

Deadrick Ave—Rev. J. H. Snow spoke on "Stewardship" at both hours. One baptized. Three by letter. Preparing for an every-member canvass the 28th.

Grove City—J. F. Williams, pastor. Rev. J. Frank West spoke on "The Light of the World," and "The Needed Physician." Pastor away at morning hour for a funeral.

Lincoln Park—Pastor T. E. Elgin spoke on "Broken Cisterns in the Church," and "Joseph Sold by Envious Brothers." 151 in S. S. One by letter. Ordination of three deacons in afternoon.

Coal Creek—Pastor D. W. Lindsay spoke on "The Blessedness of Forgiveness," and "Preparation for Death." 87 in S. S. Pastor resigned to return to Beaumont Ave., Knoxville.

Jacksboro—Pastor D. A. Webb spoke on "All Flesh as Grass," and

"The Happy Dead." 101 in S. S.

Englewood—Pastor A. D. Langston spoke on "Mustard Seed Faith," and "Little, but Not the Least." Raised money to put in a baptistry and addition. 135 in S. S. Seven approved for baptism.

JACKSON.

Hicksville—Pastor J. H. Fowler spoke on "The Four Questions from God to Man," and "What Jeroboam Would Have You Believe." Good S. S. and Union.

First—Fine congregations. 400 in S. S. One addition. State Mission apportionment met.

Clover Creek—Rev. J. V. Kirkland spoke at the morning hour and we finished our offering for State Missions, making \$33.25. Pastor R. E. Guy spoke at night on "An Ideal Man."

Spring Creek—J. E. Berkstesser spoke on "Seeing Things," and "The Return of Jesus." Good crowds.

Center—Pastor J. W. McGavock spoke on "The Book of Colossians," and "Christ's Presence in His Marvelous Message to the World." Good S. S.

Pleasant Plains—Pastor Lyn Claybrook spoke on "God's Plan of Finance," and "Justification." Good S. S. Work growing.

Cooper's Chapel—Pastor A. L. Bates spoke on "Paying My Vow," and "The Profit of Faith." Good collection for State Missions. Pastor recalled for another year.

Bethlehem—Pastor R. O. Arbuckle spoke on "Failure," and "Missions." State Missions in S. S.

Slayden—Pastor W. M. Fore spoke on "The Great Confession," and "Love's Constraint." 401 in S. S. Two baptized.

Stanton—Pastor L. R. Ashley spoke at both hours. Good S. S.

CHATTANOOGA.

Pastor E. L. Grace spoke on "Our Brother's Need," and "Isaiah, Prophet and Statesman." 201 in S. S.

East Lake—Pastor W. E. Davis spoke on "The Completion of Life's Work," and "Remember Thy Creator." 111 in S. S. Fine Unions. Large crowds at both services. One baptized. One addition.

Ridgedale—Pastor Jesse Jeter Johnson spoke on "The Battle Is Not Yours, but God's." No night service.

Woodland Park—No services yesterday on account of painting inside of church. Pastor spoke at the "Wisdom Memorial" M. E. church at 11 a. m. Worshipped at Rossville Baptist church at night.

St. Elmo—Our meeting closed last night. Bro. Oxford did some good preaching and found a place in the hearts of the people. 124 in S. S. One by letter. Two for baptism.

Highland Park—Pastor Keese spoke to good congregations on "The New Beginning." Good S. S. Bearean class planning full winter activities. United in evening service with other congregations for message from Rev. Geo. E. Guille.

MEMPHIS.

Prescott Memorial—Pastor E. L. Watson spoke at both hours. One by letter.

Union Ave.—H. P. Hurt spoke at both hours. Pastor Farrow out of the city.

LaBelle Place—Pastor D. A. Ellis spoke at both hours to very fine con-

gregations. Three baptized. Good S. S.

South Memphis—Pastor Jasper R. Burk spoke at both hours. Two by letter. 85 in S. S. Revival in progress, pastor preaching.

Rowan—Pastor J. E. Eoff spoke at both hours. Good S. S. One for baptism. Two by letter since last report.

McLemore Ave.—Pastor Roswell Davis spoke at both hours. One by letter. 106 in S. S.

Highland Heights—Meeting began. J. W. Storer spoke at both hours to good audiences. Very attentive. Fair S. S.

First—Pastor Boone conducted observance of Lord's Supper in the morning, and preached at night on "War Against the Soul." A very gracious day. 400 in S. S.

Central—Pastor Cox spoke at both hours. One received. 228 in S. S.

Seventh Street—Pastor S. A. Wilkinson spoke at both hours. 285 in S. S. Good interest.

Boulevard—Pastor T. N. Hale spoke on "Followers of Christ," and "His Unspeakable Love." Splendid day.

Calvary—Pastor Norris spoke on "God's Spiritual Scales," and "Spiritual Side of Earthly Avocations." Good S. S. One baptized. One by letter. Two Unions organized.

Temple—Pastor J. Carl McCoy spoke on "God's Faith in Job," and "The Unprofitable Servant." Two for baptism. Three by letter. 192 in S. S. Excellent Unions. Meeting continues with Dr. Inlow in charge. Good prospects.

Bellevue—Pastor R. M. Inlow spoke to fine audiences. Seven by letter and deep, spiritual interest. 270 in S. S. Good Unions.

Copperhill—Had two profitable services Sunday. Three additions. Sunday night sermon on "Food Conservation," from the text, "Gather up the Fragments that Nothing be Lost." Was well received and had great effect. At the close two men handed me five dollars and the other one dollar for the sermon. Have been asked to repeat the sermon at other points. Rev. S. B. Ogle at Athens, W. A. Horner at Ducktown, Dr. W. L. Cutts at Blue Ridge, Bro. Sims of Nashville at Ellijay, Ga. We have a strong force for good. An effort is being made by Mrs. Bishop, one of the principal teachers in the High School, to increase the circulation of the Baptist and Reflector there. Send her a few copies.

G. A. OGLE.

Whiteville—Pastor Jas. H. Oakley preached the funeral of Mrs. Dr. T. K. Powell at Harmony in morning to a great crowd of relatives and friends. Mrs. Powell is the widow of the late Dr. T. K. Powell, and both sleep in the beautiful vault in Harmony cemetery. Mrs. Powell was 85 years of age. She leaves only one brother, Mr. Ed Seymour of Jackson, Tenn.

South Harriman—Pastor J. H. O. Clevenger spoke on "Raising the Widow of Nain's Son," and "Self-consecration." 113 in S. S. Offering for State Missions in the S. S. \$25. Good congregations. Three additions since last report. Pastor goes this week for a revival with Euclid Ave., Knoxville. Preached in the afternoon at Walnut Hill, East Harriman. Offering for State Missions in S. S. \$12.50.

TENNESSEE COLLEGE NOTES.

On Monday night, October eighth, Professor Carlton, Director of Voice, organized a choral club, open to every student. The club is very enthusiastic and hopes to have many good programs throughout the year.

Because of the resignation of Mrs. Annie Belle Rion, Miss Pauline McPherson was elected Editor-in-chief of the Tennessee College magazine for the year.

The Tennis Tournament is progress. The semifinals will be played off the fifteenth and the finals the seventeenth. Much athletic spirit is in evidence, as both the Preparatory and College departments are anxious for the scholarship.

The Freshman class has been conspicuous since their "green caps" were green. They have fifty members and the following officers:

President, Eva R. Inlow; Vice-President, Lucile Smith; Secretary, Ruth Johnson; Treasurer, Opal Ashmore; Proctor, Agnes Azell; Faculty Adviser, Professor Grace W. Landrum.

On Friday evening in the "Living Room" the Lanier Literary Society gave an open program to the college girls. The following program was rendered:

Piano Solo, Miss Mattie Lee Craig; Essay, "Lanier" Miss Nellie Williams; Reading Lanier's, "The First Steamship," Miss Jane Jackson; Vocal Solo, Sarah Johnson; Original Story, Pauline McPherson.

After the program, refreshments were served, and a "get acquainted" hour enjoyed.

A "Masquerade Ball," given by the Thalian Literary Society to members of the Preparatory Department, on Saturday evening was most enjoyable. The costumes were unique and attractive. The judges requested that the grand march be repeated that they might have another opportunity to review the costumes before deciding upon the best.

Miss Elizabeth Maloy, as a "Spanish girl," was awarded the prize. Games were played and refreshments served in the Society's colors, purple and gold.

On October 12, was born to Professor and Mrs. Erie W. Hardy, a son, George Moore Hardy. Tennessee College girls are happy over their latest addition to our large college household.

Reported by Miss Lucile McSween.

In asking for his paper to be changed from Rector, Ark., to Hamilton, N. Y., A. F. Crittenden writes: "I have resigned my work at Rector and am here in Colgate University and Seminary. I closed a good meeting last Sunday with A. C. Abney at 12th Street Baptist church, Paducah, Ky. There were 35 conversions and 40 additions."

Rev. S. F. Sims of Nashville, has been called to the pastorate of the First Baptist church, Ellijay, Ga. He has not yet decided whether or not he will accept.

CHURCH AND PERSONAL.

A successful revival in Sequatchie Valley, near Dunlap, Tenn. We held a ten days' meeting at Lands Chapel. The Lord wonderfully blessed our labor. 20 professions and 15 additions to the church. The preaching was done by Rev. A. M. Stansel and Rev. G. W. Cox, of Chattanooga, Tenn. The church has called Rev. A. M. Stansel to pastor the church this year.

Had good day at Goodlettsville, with two valuable additions. We are on the up-grade. Fine S. S. and Union. The Bledsoe Association, with editors and secretaries and lots of visitors are with us this week at Hartsville. Wish Mr. Hoover was here to stop this eating. J. T. OAKLEY.

Hartsville, Tenn.

I just closed a week's meeting with the Walnut Grove church in Meigs county, Tenn. We had 4 conversions with some renewals; 5 additions by experience; one man who has been a Methodist for several years. I think his coming to the church will be a great blessing to his life and the life of the church. It was a great pleasure to me to be back at my old home with my friends and loved ones after 14 years of absence from them. We went there to bury our dear mother. While sad to be there on this occasion, yet it was a joy to all of our hearts to know that mother has gone to that land of rest to await our coming. The parting is only for a few years at most, and then we will see her again. We sorrow not as those who have no hope.

C. G. HURST.

Mt. Harmony church, near Niota, closed a two-weeks' meeting on last Sunday, which resulted in 22 conversions. The pastor, Rev. W. W. Mulendore, was ably assisted by Rev. C. A. Johnson, of Knoxville. Bro. Johnson delivered the Lord's message with much earnestness and power, and was much loved and appreciated by the people. This is the greatest revival we have had for many years. The church and community have been greatly revived.

MRS. D. M. SHOUN,

Niota, Tenn.

There were eight accessions to the church and others who were happily converted will soon follow.

Just before the close of the meeting we organized a tithing band of 27 who recognize the privilege of partnership with God and propose to pay to Him the portion of their income that He asks in recognition of this partnership. Some of these were members of other churches. We believe that this number will rapidly increase and that we may expect great things from the Smyrna church.

We greatly enjoyed the fellowship of the pastor. He is one of the most unselfish and untiring workers that we have ever known. Every member of the church seems to love this man of God with a devotion that is most beautiful. He has been preaching here in the afternoons of two Sundays in each month since February,

riding 60 miles in his car between the morning and night services at Eagleville in order to do it.

We visited the members, taking dinner in a different home each day. As a whole we have never known a nobler, more determined band. They now propose to relieve the State Board of further help and are talking of calling a pastor for half time and locating him on the field.

May God's blessings rest upon the laborers of this cause created church at Smyrna, giving courage to their hearts and strength to their hands and enable them to realize their fondest hopes.

W. R. IVEY.

Orlinda, Tenn.

The Second church and their pastor have just closed their first year's work together, and truly the Lord has been gracious to us. Even ninety have visited with us during the year, and only a few have left us—three of whom passed over the river. The free will offering plan of financing the work was put on a year ago, and the year closed without a subscription or collection for current expenses, with \$807.88 more received than paid out, after every expense had been fully paid—this, however, only to prove that the Lord's plan will work when given a chance. A \$13,000.00 addition to our buildings has also been made during the year, which is also being taken care of in the same way as the notes come due. Our offerings are as much a part of our regular worship as our songs, prayers or preaching, and we can no longer doubt that "it is more blessed to give than to receive." Truly the Lord knows how to find His money as well as His men, when trusted to do it.

The Sunday School has been A-1 for several years, and is now striving for the AA-1 standard. September 30 was promotion day, as well as State Mission day in Sunday School, and 610 were present to witness the happy occasion. The offering of the Sunday School alone almost equaled the apportionment of the whole church for State Missions. Truly it was a happy day with us. With our splendid equipment in buildings we are able to take care of every department of the work. Both Sr. and Jr. B. Y. P. U.'s are doing splendid work in training the young people, and the equal of the Woman's Work can hardly be found anywhere. "The Lord has done great things for us * * we are glad."

J. E. SKINNER, Pastor.
Jackson, Tenn.

Rev. Seigel B. Ogle, who recently accepted the pastorate at Athens, Tennessee, is holding a meeting with his church and doing his own preaching. We hope to hear of good results.

The Union Avenue Baptist church, Memphis, declined to accept the resignation of Rev. W. R. Farrow and in a set of resolutions strongly urges his continuing in the work, and pledging their enlarged co-operation.

Pastors of Baptist churches having young men in the army quartered at Camp Merritt, Dumont, N. J., are requested to send their names and

regimental addresses to the Rev. Charles Arthur Brewiss, Calvary Baptist church, Hackensack, N. J., that the pastor and workers of the church may look up the soldier boys and give them pastoral oversight while in the Camp.

FIELD NOTES.

Sulphur Springs church—Pastor M. C. Murphy. West Union Association met Oct. 12 and 13. Annual sermon, Rev. R. D. Ellis, text, Eph. 2:20; reading of letters and organization; Rev. R. D. Ellis, Moderator, and Rev. G. C. Duncan, assistant, and Bro. W. J. Jeffries, Clerk, and Rev. J. B. Troxell, assistant, and then the usual work of the Association.

Pine Knot, Ky.—Rev. J. B. Troxell, pastor. Two evenings at this church, Revs. Blevins and Duncan and Roberts and the writer speaking. Sulphur Springs church is also in Kentucky, but most of the churches in West Union are in Tennessee.

Oneida—Pastor I. H. Bell. Attended service Saturday evening. This church is progressing.

Winfield—No pastor. The writer supplied Sunday and had good service and good S. S. At the above places received hospitality at the homes of Bros. W. A. Terry, W. B. Owen, M. E. Stephen and Rev. S. G. Morgan and Mrs. M. B. Campbell.

The writer and his work was recognized and some Baptist and Reflector and book work done.

Chattanooga—2nd church, Pastor J. B. Phillips; looked in on Bible Conference and heard two splendid addresses by Drs. Guile and Miller Wednesday evening and the Conference seemed to be taking on good proportions. Very good week.

R. D. CECIL.

Cleveland, Tenn.

ATTENTION.

Brethren: Please send me a minute of your Association.

R. D. CECIL.

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THE REPORT CAMPAIGN OF FOOD CONSERVATION.

By W. J. McGlothlin,
Southern Baptist Representative at Washington.

The American Government, through the United States Food Administration, is doing all it can to assure to all its own citizens plenty of wholesome food at reasonable prices as are possible under war conditions. It is also striving to furnish large food supplies to our Allies, who are fighting the battles of freedom and righteousness as truly as we are, and have been as grips with the grim work much longer. Their food supplies are steadily dwindling, and already several of them are on governmentally regulated rations. They simply must have the help of our resources. Our Government feels that the seriousness of the situation can hardly be exaggerated. The "safety of democracy" at this moment is more imperiled by hunger than by any other foe.

The Call of the Government.

In view of this situation the Government, through the Food Administration, is putting on an economy campaign for the entire country. During the week beginning October 21, an effort will be made to enroll every family in America as a member of the Food Administration. Following this, and beginning on October 28, will be nine weeks campaign of reporting on what is actually being saved by each family in the country, so far as they can be enlisted in the effort. This latter campaign is to be carried on through the churches, synagogues, fraternal and other religious and philanthropic organizations. In other words, the Government is throwing itself upon the support of the moral and religious forces of the country in this crisis, the greatest perhaps we have ever faced. It is a supreme opportunity for the churches to make good in an immensely important practical matter. I am greatly concerned that our Baptist people should play a worthy part in this opportunity to serve their country and the world in the support of those principles of freedom and righteousness which they have ever held as the dearest possessions of life.

The Response.

Since coming to Washington I have exerted my utmost endeavor to reach all Southern Baptists. I am glad to report that responses, as far as they have come, have been uniformly favorable. Wherever our people understand, they have shown marked readiness to co-operate. They are showing the same loyalty and devotion that has characterized them in the past. The problem, then, is the problem of reaching them. I have attempted to do this by using our religious papers, which have uniformly put generous space at my disposal, and have editorially supported the movement. The members of the Commission appointed by Dr. Gambrell have lent their assistance as they could, appointing in each State, with one or two exceptions representatives of the Food Administration in each association. These representatives we have usually called vice presidents. Each of them has been requested to reach every individual church in his association with information and enthusiasm, and to assist the pastor to organize for the campaign. Where the churches are

pastorless, the vice president is requested to secure the appointment of some one with whom the department can maintain correspondence. The various officers of the Woman's Missionary Unions have put their forces at the service of the Food Conservation, so far as it does not interfere with their own specific work.

It is recognized that there is danger of some overlapping and confusion under these circumstances, but the time was so short that it seemed necessary to approach the problem of reaching every individual church from all directions, and it is earnestly hoped that the agencies will not interfere with each other, but rather help in the common cause that certainly needs the efforts of all of us.

The Plan of Action.

The report cards will be sent to the associational representatives of the Food Administration for distribution to the churches, or to the pastors, or to the chairman of the Food Conservation Committee in the local church, as the individual church may elect, and the clerical force at the disposal of the department will permit. The task of getting out the weekly report cards to every Baptist church in the South for nine weeks, is enormous, and we can only promise to do the best that is in us. If things do not come as you wish, remember that we are doing all that is physically possible with the force at our disposal; that all of us are simply doing our best to serve our God, our country, and the world in this period of tremendous stress and storm.

What we are trying to do is perfectly simple and definite, that is to induce the American people to waste no foodstuffs of any kind, and to save for export, as far as possible, those foods that our Allies so sorely need, namely, wheat, meat, dairy products, and sugar. Everything that the Government is doing is for that simple and definite purpose, and whatever any of us do to help on that cause is genuine service.

The enrollment and report card campaigns may seem to some an unnecessary bother, but it is earnestly hoped that all our people will take the small trouble to enroll and report as the Government requests. A united effort means food enough for all, and ultimate victory for our cause. Will not every Southern Baptist pastor put himself heartily behind this great national effort for Food Conservation?

THE PERVERSE SECTS AND THE "NEW BROTHERHOOD."

Victor L. Masters, Superintendent of Publicity.

At Dallas, Texas, last May, before the Northern Presbyterian General Assembly, Mr. Joseph E. McAfee, of New York, Secretary of the Northern Presbyterian Home Mission Board, said in an address afterwards published as a pamphlet:

"Does anyone believe the misdirected mechanism of our American religious orders can be saved—the tangle of overlapping Mission Boards and administrative agencies, the utter chaos of competing sects?"

While undenominational propaganda centers have, especially during the last decade, been feeding the public on such utterances, Mr. McAfee is, we think, the first convert to this dogma

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among the responsible leaders of mission work in America. From the above quotation and others to follow, it would appear that there is no lukewarmness in his conversion.

The severe words of the quoted interrogation gain added meaning in the fact that the Assembly was meeting in territory which for generations has been served by the Southern wing of the Secretary's own religious body. To an outsider it would seem that, so far as the Presbyterians are concerned, if there is any "tangle of overlapping", any "utter chaos of competing sects", in the Southwest, it was precipitated when the Northern body sent its missionaries to establish churches and ask their denominational adherence in the territory already served by Southern Presbyterians.

If our pedo-Baptist friends could receive it, we would point them to the better way of Northern and Southern Baptists. Though Baptists are reputed among many of other religious bodies to be unusually pestiferous in sectarianism, it is a fact that there is not a single Southern Baptist church North or a single Northern church, South. From time to time there have been adjustments, especially in the border territory, but neither body seeks to organize churches in the territory of the other.

But Mr. McAfee evidently had in his thoughts others besides Presbyterians. The form of his speech includes certainly all the evangelical bodies. He speaks of overlapping, misdirected mechanism, tangles, and a chaos of competing sects. We could wish he had been more specific. I here declare that the relation of Baptists, Methodists and Presbyterians—the three great Southern bodies which serve all sections of the South—have no such attitude toward each other as Mr. McAfee's accusation would indicate.

Conscious that none of us are perfect, that each religious body is more concerned than for that of another body, in part just as a farmer is more con-

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cerned for his own farm, because it is his own immediate responsibility, yet the attitude of the typical religious bodies in the South is unquestionably one of mutual good will. I can speak confidently for their Home Mission Boards, having served one of them for nine years, that each as it surveys the needy South, rejoices and thanks God for all the others are doing to save the people and to make life better and fuller. So far as I know, the idea of losses from "overlapping" has never had to be considered by one of these Boards for five minutes. It is not overlapping, but OVER-NEGLECT that each of them fears, though the South is much better evangelized than other sections in America.

Secretary McAfee continues: "In the new age of brotherhood what place will be found for our sectarian structure, built to magnify differences and to frustrate impulses of brotherhood; conceived in faction and perpetuated to compel faction; careful second how others fare and careful first that this or that little coterie shall attain

Heaven's bliss; honoring an arbitrary, absentee deity and little responsive to God in Christ"—and more torrential eloquence to the same damnatory effect on the Christian denominations.

Having first taken four long and deep breaths to bring myself back to the level of ordinary prosaic thought, I remark that it was very sad that our fathers in the evangelical faith were such bad men. We had considered that any of them lacked certain much-trumpeted advantages possessed by modern scholars and vision-propagators, but we had thought that they were men of unselfish hearts and true and humble faith. Alas, that we must be disillusioned! They "built sectarian structures to magnify differences and to frustrate impulses to brotherhood."

We had thought that reverence for the Word of God had constrained them to work out the great systems of religious truth which they held, devotion to which many of them carried to the point of sacrifice, suffering, and the enduring of bitter persecutions. We had considered that their loyalty and faithfulness had inspired thousands of men, and had become a precious heritage to all who are capable of being inspired by the noble and the true. Alas! We are now to learn that it was only stubbornness, hate and spite which actuated those our forbears. The systems of truth which resulted in the formation of churches and of Christian bodies were "conceived in faction and perpetuated to compel faction."

Alas! Must we repudiate the Christian men of the past? Must we put down Luther and Knox and Calvin and Wickliffe and Carey and Wesley as merely chief hatchers of pestiferous and malicious factions? The men of the past preached to us the gospel of salvation from sin through the blood of Christ, and we have in our trusting simplicity thought that in this service they gave to us an immeasurable wealth of blessings. We had thought this doctrine of theirs worth far and away more than all that modern scholarship or even the preaching of "the new human brotherhood" have been able to add to it.

But those were naughty fathers. With strange and unusual perversity they were addicted to cooking up certain diverse dishes of malicious theological hodge-podge, and deliberately and gleefully putting poison into the pot. Luther was merely the head-dispenser of ungodly confusion and strife. Our brother has caught them all in the act. They did think of Heaven, it is true, but just with a view of landing their own particular little coterie in its bliss. They believed in God, but they must make even this a perversity—he was only an arbitrary, absentee God.

It is sad, sad. Still we are not left comfortless. The Day of the New Human Brotherhood has dawned! If the fathers were perverse, even to the extent of maliciously putting on our innocent New-Day necks the damnatory yoke of selfish sectarianism, we are yet going to be all right—if we will only take this new catholicon. Doses of the New Human Brotherhood, taken as directed, will fix it all up. The fathers had better be forgotten, but, by the mercies and blessings of New Thought, "Science" and whatever other man-made saving forces there may be in the New-Day, man is growing better!

True, it was just in the midst of the world-wide shouting of this second-commandment-before-the-first doctrine, that advanced and scientific Germany set the world on fire with the flames of a hell of self-seeking and ruthless ambition, and some of us had thought that God had in part permitted this holocaust of humanity in order to awaken mankind from the fatal obsession that theories of humanitarianism are really religious, rather than bowing in humble adoration and worship before God. But it is the New Day of Human Brotherhood that will save us—though our poor brothers are now vying with each other in an unprecedented orgie of spilling each other's blood!

I have no pleasure in a satirical mode of speech. It may be hard for him to believe it, but I have a sincerely kind feeling for Mr. Joseph E. McAfee. I have never met him; I have often wished to do so. But if my twin brother should set forth such pernicious views as I have quoted, I should feel under the necessity of expressing dissent.

The unionistic brethren forever insist on the organic Union Church as being identical with Christian unity. This convicts them at once of a disingenuous partisanship, before every man capable of rendering a judgment on the subject. For the world is full of instances of the spirit of Christian unity between persons in different religious bodies, and with the lack of it between others in the same Christian body.

Another thing which convicts these protagonists of being more partisan and prejudiced than judicial is this: Almost without exception they move heaven and earth to make the religious denominations appear to be contemptible, little, narrow and mean. I respectfully submit to all fair-minded men that any advocate who does this, by that very fact reveals a bias and prejudice which unfit him to discuss the whole question in an edifying way. These defamed religious denominations have done just about all that has been done, through their churches and agencies, to testify for God before American society, and to make the life of the people sweet and pure and sustained by hope. The man whose idealism is of such pattern that he can shut his eyes to these great and indisputable facts, while he pictures a millennium of Unionism by some process which he never undertakes in explicit detail to describe—that man lacks perspective and fairness, to say the least.

Constituted Christianity needs more social conscience and to engage more in social service, for modern society has become far more complex and hatches out new problems. But extreme utterances on human brotherhood will greatly retard the coming of the day of that service. For, while such utterances fan their converts into that foolish faith which would save the environment only by losing grip on the only Power that can really save anything, they make devout Christians draw back in instinctive fear from a program that seems to belittle the good which has been done, ignores the Saviourhood of Christ and the hopeless sinfulness of man, and makes helping the material environment of more moment than helping the heart and souls of people.

THE HIGHER LAW.

The young man who had been examining the row of shining instruments that lined the operating room, turned abruptly to the great surgeon.

"Of course you do not believe in the foolishness called prayer," he said.

"And why not?" the surgeon asked, as he held a delicate instrument critically to the light.

"What! A man with your scientific training!" the younger man exclaimed in surprise.

"And why not?" the keen-faced elderly man repeated.

"Oh, come now, doctor," the young man said, smiling. "Surely you cannot believe that God would upset all the laws of nature to grant the request of some one of His creatures. You know how inexorable are the laws of nature."

"That's exactly why I believe so strongly in the efficacy of prayer." The words were spoken quietly but with evident seriousness.

"Explain the riddle, please," the other demanded, and his manner was grave now.

"Why, that's easy enough to do," the surgeon said. "Prayer—or rather faith, which is the motive of prayer—is just as much a force of nature as gravity. The skeptics seem to think that if a prayer were answered all the laws of nature would be smashed to pieces. That is not necessarily the case. Let me illustrate: Why does this instrument that I hold in my hand not fall to the floor?"

"Why, because you are sustaining it?"

"Exactly. And yet the law of gravitation is not wrecked or denied. It is merely superseded for the moment by a higher law—the law of life."

"Now, as we ascend in nature we find this—the basic laws of a higher plane have just this power of overruling some of the laws of a lower plane.

"Gravity is the great law of the inorganic world. It is still a law in the organic world, but the great law of the organic world—the law of life—is superior to it. The plant thrusts its stem upward in the face of gravity; man walks about in defiance of it."

"Then why may there not be a law in the next plane of nature—the spiritual—that, just as naturally, supersedes some of the laws of the organic world? The plant reaches down into the inorganic world, and, grasping the dead atoms there, endows them with life and the ability to rise superior to the force of gravity. May not the spiritual world do as much for the material world without outraging a single law of nature?"

"Why—why, I guess it could," the young man stammered.

"It not only could—it does!" the surgeon declared emphatically.

"Then there is something in prayer after all?"

"The effectual, fervent prayer of a righteous man availeth much," the doctor quoted. "I tell you, my friend, prayer changes things."

And the young man knew from the light on the older man's face that here was one man at least for whom prayer had changed things—many things.—*The Youth's Companion*.

We are planning to begin a meeting next Sunday with Rev. W. M. Sentell of Atlanta, Ga., doing the preaching. There is every indication that the Lord is to be with us in power. We had large congregations yesterday and good

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—Adv.

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interest. There were seven joined by letter.

Central Baptist Church, A. F. M. HAN, Pastor, Fountain City, Tenn.

Pledges For Current Expenses

Made for the Work of the Education Board of the Tennessee Baptist Convention

Last November at our Convention held at Morristown, \$5,200.00 was subscribed to meet the current expenses of the Education Board. The time for the payment of these pledges expires November 1, 1917. If these pledges are met within the next two weeks they will aid greatly in enabling the Secretary of Christian Education to carry out the program outlined by the Convention for the year. It was expected that every dollar of this would be paid. The Board will be greatly embarrassed if this is not done. Pastors and laymen are requested to act promptly and send the checks before November 1st to Dr. J. W. GILLON, Treasurer, 161 Eighth Avenue, North, Nashville, Tenn.

Name.	Pledged by	Amount.	Paid.	Due.
First Baptist Church, Paris, Tenn.	Col. O. C. Barton	\$ 500.00	\$ 500.00	
Immanuel Baptist Church, Nashville	Rufus W. Weaver	500.00	250.00	\$ 250.00
First Baptist Church, Knoxville	Dr. Len G. Broughton	500.00	271.77	228.23
First Baptist Church, Murfreesboro	Dr. Austin Crouch	500.00	500.00	
Pastors of Chilhowie Association		500.00	129.47	370.53
Morristown Baptist Church	Dr. Spencer Tunnell	100.00	100.00	
First Baptist Church, Nashville	Dr. Allen Fort	Collection		
Orlinda Baptist Church	Dr. W. R. Ivey	Collection		
Bell Avenue Baptist Church, Knoxville	Dr. U. S. Thomas	100.00		100.00
First Baptist Church, Clarksville	Dr. Ryland Knight	100.00	100.00	
Edgefield Baptist Church, Nashville	Dr. Wm. Lunsford	Collection		
Chattanooga pastors		500.00	349.86	150.14
Charles Williams, Morristown, Tenn.		100.00		100.00
J. C. Mathes, Morristown, Tenn.		100.00	100.00	
Deaderick Avenue Baptist Church, Knoxville	Dr. W. D. Nowlin	100.00		100.00
Baptist Churches of Jackson, Tenn.		500.00	350.00	150.00
Martin Baptist Church, Martin, Tenn.	Dr. I. N. Penick	100.00		100.00
Newport Baptist Church	Dr. J. W. O'Hara	50.00	50.00	
Trenton Street Baptist Church, Harriman, Tenn.		50.00		50.00
McPheter's Bend Baptist Church	Mr. Hamilton	50.00	50.00	
French Broad Baptist Church	Dr. J. I. Huggins	100.00	95.40	4.59
Jonesboro Baptist Church	R. M. May	50.00	50.00	
Sweetwater Baptist Church	Jas. H. May	100.00	50.00	50.00
Johnson City Baptist Church	Dr. Geo. A. Green	250.00	40.00	210.00
Gallatin Baptist Church	Rev. Wilson Woodeock	25.00	10.00	15.00
Central of Fountain City	Rev. A. L. Mahan	25.00	25.00	
Women of Sweetwater Association	Mrs. Moody	25.00	25.00	
Shelbyville Baptist Church	Rev. S. P. White	100.00	85.00	15.00
Rogersville Baptist Church	Dr. J. K. Walker	25.00	25.00	
Kingsport Baptist Church		25.00		25.00
Central of Bearden, Bearden, Tenn.	Rev. R. E. Corum	50.00	5.00	45.00
Jefferson City Baptist Churches	Rev. W. J. Mahoney	50.00		50.00

No money received after November 1st can be included in the report to the Convention. Therefore, the subscribers are urged to take immediate action.

RUFUS W. WEAVER,
Secretary of Christian Education.