

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 84

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## THE BAPTIST PLACE IN WORLD THOUGHT

(A sermon preached by Rev. J. D. Hacker at the meeting of Nashville Association on October 11, 1917).—Published by request of the Association.

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints."—Jude 3.

I take it that the writer had reference to that body of truth that comes to man only by revelation through Jesus Christ our Lord, and that we are to contend for that body of truth as set against error and all kinds of sin, and that we are to put our whole being in earnestness into the contention. "Contend earnestly for the faith."

The tremendous struggles of the present day are shaking men loose all over the world from their moorings of thought. A day of reconstruction will come, a time of re-anchorage must usher itself in. It doesn't take deep reasoning or a very far-reaching vision to see that, in the shifting thought of men of the present day, though they may not be conscious of it, there is as much religious unrest as there is economic or political unrest, and when that reconstruction of thought takes place it will involve some far-reaching consequences to the cause of Christ.

I call your attention to some lines along which the evidence of the changing thought of mankind manifests itself at the present time.

There is a universal tendency toward prohibition. There never has been a time in the world's history when such large groups of men and groups of nations were thinking on the question of prohibition at at the present time.

There never was a time in the world's history when men were thinking as now on the question of democracy. When you come to the last analysis of our presence in the great world war you will find that it is the contention for universal democracy. All over the world among the large and small nations there is in the heart of men a desire and determination to reach that freedom that belongs to man through the exercise of democracy.

Another line along which this thought manifests itself is the universal desire for peace, a peace that cannot be destroyed, for a time when men shall "beat their swords into plowshares and their spears into pruning hooks and shall learn war no more." If the gospel of Jesus Christ has any message for the world of mankind, it is a message of peace, and if it has any foundation upon which universal peace can be established, that foundation is the righteousness which God reveals in Jesus Christ.

Another line along which this universal thinking of mankind is now traveling is to a change of methods in raising revenue for the support of government from the old methods of taxation, the old plans of supporting governmental life, to a recognition of that plan established by God in the law of Moses, "as God has prospered". You remember about twenty-five years ago Henry George wrote his single tax thesis, exempting from taxation all chattels and everything of that sort, but Lloyd-George, who is the great man in the war on the European side for the Allies, has, under the emergency of the war, gone to the other side of the proposition and now in England they are raising taxes for the support of the government to the extent of 80 per cent on incomes. It may be that out of this great conflict men will learn the lesson that "as God has prospered" is the only way to sustain any governmental life and that that method has its sanction in the High Priesthood of Jesus Christ. I do not undertake to say to you that the governments in this emer-

### A GREAT TASK FOR ONE WEEK.

When this issue of the Baptist and Reflector reaches the readers of the State, there will remain just one week in which to get receipts into this office for this State Convention year. The books in the State Mission rooms will close Wednesday night, October 31st. At this hour we have received a little more than \$24,700.00. The receipts must be large from now until the closing hour or else we will come to the Convention with an increased debt. If every pastor will take seriously to heart this matter and press the round-up, we will be safe.

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### A Worthy Example.

The pastor of one of the smaller churches in Nashville has done the fine thing in rounding up his mission collection. He visited personally every member of his church, making the second visit in many cases, in order to get the desired amount for State Missions. This kind of pastoral leadership will bring success in any great denominational undertaking. Let the brethren everywhere rally to our great State Mission cause now and enable the Board to come to the Convention victorious.

J. W. GILLON, Cor. Sec'y.

gency legislation are at all trying to establish the tithes, but the principle "as God has prospered."

Another line along which universal thought is traveling is that the emergency conditions of the present day are causing governments to attempt to eliminate corruption and graft from the economic life of our people by governmental control.

Another is manifested in the present day situation of philosophy as compared with ten years ago. Ten years ago philosophy was established or sought to establish itself on the monistic basis, "God and man

and the universe are one". Today philosophy is tending toward a recognition of the psychological or spiritual. Ten years ago and earlier its economic expression was in socialism, "God and man and the universe are one". Its religious expression was in Christian Science which was, "God and man and the universe are one". Its religious expression was in old shackles and drifting toward the spiritual.

Now, this drifting of universal thought leads me to suggest that, in all probability, the world is coming soon to choose its religion. All of these travels of thought of which I have been speaking are sanctioned by the cross of Christ and they merge themselves into the great central truths of our religious life and of the truth once delivered to the saints.

When the world comes to choose its religion, it will not be difficult for it to choose Christianity over all other comparative religions, for Christianity has in it the elements which respond to this travel of human thought. So that, when the choice comes between Christianity and all forms of Paganism, the world can, in its present state of thinking, easily decide in favor of Christianity rather than in favor of any of the Pagan forms of religion.

But the struggle will come when denominationalism is reached. The fight will come when all these contending bodies that claim to be the church of Christ or parts of the church of Christ come into the field and enter into the conflict in human thought. Christianity is at present represented by divergent denominations, some of them colossal systems of corruption, others varying in doctrinal and ethical purity until the New Testament conception is reached in Baptist churches.

Here the choice will depend on three basal doctrines and one historic fact.

When the hour comes to distinguish between the denominational clamor that is in the world as to which represents the New Testament conception of the religion brought to the world by Jesus Christ, that choice will rest on three great fundamental principles and upon one historic fact. I want you to think with me clearly and concisely but briefly on these things.

First, it will have to be reasonable. Its message will have to be one that the reason of man can take hold on. It will have to be able to show that it is far more reasonable for the infinite God to know man and reveal Himself to man than for finite man to discover God and make himself known to God. It will have to involve in its major premise the reasonable fact of a divine revelation to man and a consequent cause of satisfaction in the religion that the heart of man desires. It will have to be able to show and make it reasonable that evolution must come from above and not from beneath, from God and not from man, and that there can be no evolution of the race of mankind until the power comes from Him who is the Author of the race. It will have to be able to show that the consequence of man endeavoring within himself to evolve himself into a righteous character has always led and always will lead, as universal history demonstrates, in the other direction, and that, apart from the aid and power of divine assistance, man, though he may be cultured, though he may develop the intellect, may unfold his rational nature, can never unfold or develop his spiritual nature and that his march will be downward and not upward.

It will have to be able to show that its fundamental principle is subjective, its fundamental expression objective. And here the people that win out in the conflict when the world comes to choose its religion, if it be the Baptists, will find themselves arrayed against all other forms and expressions of religion. They will find that they stand alone in the world as the only people who contend that the first

(Continued on page 9)

## CATECHISM OF PASTORAL SUPPORT.

Victor I. Masters, D.D.

What particular thing does most to keep the once-a-month, absentee pastor program alive?

The failure of the churches to pay the pastor an adequate wage.

What may be truly said of the small average support given preachers in this country?

That it is the outstanding and crying shame of American Christianity.

What is the average salary received by a preacher in the United States?

The 1906 Religious Census gives it as \$663.00.

What is the average salary of a Southern Baptist minister?

It is not much over \$500 a year. The Religious Census of 1906 gives it as \$367. But nearly one-half the churches on which the calculation was based had only part-time preaching and an unknown number of the ministers who figured in the estimate were not engaged for full time. Therefore, it is certain the Census estimate is too small. General observation also confirms this conclusion.

Are the salaries paid by once-a-month churches up to this average?

They are not. If we take four such churches as a field for a minister the total for the four churches would on the average be only about \$400, or \$100 each.

Give a particular reason for thousands of country churches failing to pay the pastor a living wage.

Country people are likely to be individualists. Their churches usually lack organization. Pastoral support, which in secular business would be considered fundamental, in the Lord's business they leave to chance, each often waiting on the others to take care of it.

Give another reason for this failure.

Farmers usually make most of their living on the farm. There is no cash consideration. There is no house rent, bill for stock feed, for fuel, or perhaps three-fourths of the groceries used by the family.

How about the preacher in this regard?

For an average family a preacher must usually expend \$500 to \$600 for the items mentioned above. Therefore, the preacher needs \$500 or more toward providing a mere living before he arrives at where the farmer needs the first dollar for a mere living.

Do farmers see this?

Farmers do not generally see it.

Are farmers as willing to see the truth, even when it pinches, as other men?

They are, if some one would teach them. They are at heart not less generous than others, and as a class they are more hospitable.

How can we teach them?

By fostering agencies which shall both teach the principle of stewardship and show how to apply it. To teach the churches their obligation and opportunity in pastoral support is one of the great tasks of the Home and State Board Enlistment Workers.

How does the salary of an average country or small town preacher compare with that of other workers?

It is less than that of a brickmason, carpenter, plasterer, printer, painter, engineer, railway conductor, well digger, street sweeper, or stenographer.

It is less than that of many cotton mill operatives.

What does the once-a-month church usually pay its preachers?

About \$100, and usually pays this near the close of the year. A more advanced group of churches pay \$150 or \$200.

What does each farmer in one of these churches have to pay an ignorant plowhand for a year?

About \$250 in cash or its equivalent.

What is the difference in the work of the preacher and the plowhand?

The plowhand cultivates cotton and corn in one man's field. The preacher is the only person employed by all the men and women of a community to cultivate in themselves and their children the things of God and of the immortal spirit.

What can the whole denomination do to bring better pastoral support?

Through its accepted leadership—its Conventions, Associations, Boards, newspapers and pulpits—it can show that it has itself come to realize how essential it is that both pastoral service and pastoral support be greatly improved.

Have the pastors themselves ever taught the churches the duty of pastoral support?

They have almost never done so.

Why have they failed to do so?

Mainly from the thought that it would arouse criticism, suspicion and prejudice.

Does this justify their failure to declare the truth of the New Testament on the subject?

It does not, and most of the pastors have not been blameless in this regard. If they would faithfully preach the truth, God would bless it and give them the support of all loyal and true disciples.

Name some Scripture texts suitable for such instruction.

Luke 10:7; 1 Cor. 9:11, 14; Gal. 6:6; Romans 15:27; 2 Cor. 8 and 9 deal with the same principle, applied to other Christian purposes. Also many Old Testament passages.

What must the preachers do whose churches pay only half enough to live on?

He must by farming, teaching, merchandising, or some agency work, make enough to give his family a support.

In these circumstances, is it right for him to neglect pastoral work and study to make a living?

It would be unworthy of him not to support his family by some honest work.

Can a preacher in secular work do the study and pastoral service the churches need?

He cannot. These exercises require application and time, for study, prayer, meditation and visitation.

What did Paul exhort Timothy to do as a pastor?

1 Tim. 4:13, 15—"Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee \* \* \* Meditate on these things; give thyself wholly to them; that thy profiting may appear to all." 2 Tim. 2:15—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Did Paul or any other apostle ever teach that a preacher should make his own living by other work than his calling?

Not one of them ever taught this, and Paul, knowing human readiness to treat the ministry covetously, particularly explains that his own making of tents was for a special reason, that he himself had a right to demand a support, and that they who preach the gospel should live by the gospel.

Is a preacher who does not study and do pastoral work, following the New Testament doctrines?

He is not. He is in practical heresy.

Has a church which refuses a living wage for the pastor any right to criticize him?

It has not. On the contrary it is also in practical heresy. If it covetously or indifferently withholds a support, it is departing from the Scriptural order, and makes it impossible for the pastor to do the good work required by our Lord and His apostles.

Ought a church to ordain a young preacher who is unwilling to study to prepare for the high calling?

It ought not. A youth who is unwilling to do his best to make himself equal to such difficult tasks, does not show the spirit of earnestness and consecration which we may expect God to bless him.

Is God dependent on human learning?

He is not, but neither is God dependent on human ignorance, and He will not have men who are half-hearted, or lazy, or over-confident to be pastors. The pastor must be "apt to teach", and how can one teach who himself has never learned?

Are churches now demanding educated preachers?

They are, and this is a happy omen. But on their part they must roll away from before their own doors the stone of their shamefully parsimonious support, if they are to be worthy of men who spend money and time and who forsake life's usual opportunities and prizes to become preachers of the gospel.

What will happen to the next generation if the churches continue their indifferent support of pastors?

Boys and girls who see their parents spend nickels and dimes to support the church and preacher, while they spend hundreds and thousands on themselves, will lose respect for the religion of their parents and the churches will decay.

Is there any good prospect that we can arouse the churches to the necessity of liberality and some real organized effort in pastoral support?

There is, if we will give it half the attention it merits. Neither the denomination as a whole, nor the pastors, have ever by sustained and patient effort sought to point the churches to the better way. Wherever the Home Board Enlistment Workers have taught the churches, they have practically without exception been met by a hearty, joyous and liberal response in doubles or even quadrupled giving and pastoral support.

Home Mission Rooms,  
Atlanta, Ga.

## GLIMPSES INTO SOME LETTERS.

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

I often feel that I should like to take into closer confidence than opportunity makes possible my brethren and sisters of the South. Many letters come to the Mission Rooms which contain paragraphs that I should like

others to see. I know quite well that the average Baptist church member does not realize the burden which many missionaries are carrying, and have no appreciation of the heart-breaking scenes which they must witness day by day. The missionaries open their hearts to a secretary, and occasionally tell of their needs, their burdens, their distress. Surely if good men and women could know the missionary side of this common task of taking the gospel of our Saviour to millions of our fellowmen, they would be willing to share the sacrifices and would not count money too good to put in the scales with the lives of their brethren and sisters on the foreign field, and to invest for the rescue of precious souls who grope in the darkness!

The following extract from a letter will give the reader some idea of my meaning. Read it, my dear Christian friend, and pass it on to someone who needs such a message to awaken interest in this holy cause:

"O! Dr. Loye, the workers are so few, and the need so great, when we let one go, it seems as though we are letting a dozen go. The gap left, even for only a year's furlough, is big enough to swallow up the struggling efforts of those left behind, to bridge over the chasm which was already too wide and deep and dark,—the awful chasm of heathen despair which, reach and stretch and strain as we may, we cannot make our arms of Gospel love and effort, to span.

"We see them falling through, — these blind ones about us,—and as they drop into their deep and Christless grave, an awful thud echoes into the heart of the missionary, and he cries, 'O God! —could I have stretched out my strength and time,—my heart-yearnings a little farther?' O send, send more whose hands can reach our hands, and help,—help quickly to complete this line of human lives thrown out to save unto eternal life!"

"Deeply, grievously in earnest,

"ONE OF OUR MISSIONARIES."

Rev. John Lake, under date of July 4th, writes from Canton, China:

"Of course, we all know that the better way is to let the people trust the Board with the dispensing of funds and with the employment of workers, through the missions,—but until our supporters can learn the way of the Lord more perfectly!! I do not shrink from the part you ask me to play, though it takes more in the way of our time and strength and stamps than the folks realize when they make the request of you,—time and strength and money that we sorely need in the work on the field. Almost continuously since March 30 (and this is July 4th in the tropics) have the little wife and I been itinerating, though this last trip was only a trip of three days; but it is with difficulty that I can compose a sensible letter to you. Yet I don't want to break the rule of writing the day I receive letters, all letters concerning the work. It is a joy and privilege to do 'my bit' in this line too."

Rev. W. C. Taylor, of Pernambuco, Brazil, writes:

"For one hasty moment I do you to wit of the grace of God bestowed on the churches of Recife. Here are the items: A great revival, over 100 public professions this week, 51 one night,

the city becoming stirred by the gospel, other meetings to follow in the other churches, the leading senior in the federal law school saved, one man prominent in educational circles also, and soldiers, students and men of all classes. Our brightest students wondrously saved. Three enter the ministry—one a Congregationalist in family connections, another Presbyterian and another Catholic. All will be at work in Baptist churches as you read this, two of them preach tomorrow. One of our Seminary students is developing gifts as a street preacher, not the boisterous kind. In the parks, markets and business streets he quietly and winsomely presents the gospel to crowds. He was only saved last fall, and his family have never communicated with him since they drove him from home. He returns there in December to strive to win them to Christ during the holidays. 1070 in the Baptist Sunday Schools of the city Sunday. 318 in one of them, so far as I know the largest and best organized S. S. in Brazil. The pastor is the future teacher of the S. S. department in our Seminary. So God is delighting our hearts with men of diversified gifts. It would stir your heart to know of the work of that Home department in his school. They are an incomparable evangelistic agency, carrying the gospel in song and sermon of Sunday afternoon to the homes of the members of the department. We expect the 1st church to call Orlando Falcao, of Baylor, tomorrow. Parts of the city hitherto utterly inaccessible to the gospel are opening up providentially. We have organized a city board of evangelization to serve the churches in combined effort to enter open doors."

#### OFF FOR CUBA.

J. G. Chastain.

As the world is now full of German spies, every American citizen embarking from a United States port for a foreign country must establish his identity and go armed with a passport. From the Secretary of State at Washington, D. C., this may be secured, but it may be with difficulty and delay, as much red tape is brought into play. Any one contemplating a voyage might do well to begin his preparations in time.

In the docks of New Orleans a half dozen steamers from Holland and other neutral countries have been anchored for months. They have been loaded and ready to set sail but an embargo of the United States Government will not allow them to carry out supplies and those sending this freight will not unload it, so there they are.

On Oct. 6 I embarked at New Orleans on the American steamer Coppenname, United Fruit Co., 3191 tons capacity, with captain and 65 sailors. This steamer plies regularly between New Orleans and Central America, touching usually at Havana.

I had looked forward with keen interest and much pleasure to my ride from New Orleans down the river to its mouth, not was I disappointed. The distance is 110 miles and we made it in seven hours. At Bar Point, some 20 miles from the Gulf, we cast anchor and changed pilots, the river pilot leaving us and the bar pilot coming aboard to conduct us through the jetties, across the treacherous bar

into the deep waters of the Gulf.

In my first geography lesson I learned that the Mississippi river discharges its waters through three mouths, and as I view the three prongs, spread out like the three toes of a chicken's foot, I decide that the map-makers of my boyhood days did their work quite accurately. These three prongs have their base fifteen miles from the Gulf, ships passing through only the central prong, which is perhaps the original bed of the river. This channel is not to exceed 150 yards wide, but it is very deep, made so forty years ago by the famous Capt. James B. Eads. By means of jetties he greatly reduced the width of the channel but the flowing volumes of water demanded for their passage an equal space, and this they made for themselves by cutting out the bottom of the river and thus increasing its depth until the area lost by the decreased width of the channel is regained by its increased depth, and thus equilibrium is again restored.

So soon as we boarded the steamer in New Orleans, the passengers began to ask, "Can we make it across the bar?" The river floods bring down dirt and the violent waves coming in from the sea throw out sand, and where these meet a long solid ridge is formed around the mouth of the river, choking it up. Unless the ships can cross the bar before dark, the river pilot will require them to cast anchor over night. We reached it at sunset and he let us through, much to our joy.

We had on board thirty-one passengers, representing the United States, Cuba, Mexico and Central America. Eleven of these stopped in Havana, the rest went on to Central America. Our voyage from New Orleans to Havana, a distance of five hundred miles, was uneventful. The Gulf was unusually smooth. I saw no one seasick. On Sunday morning the captain announced to the passengers that I would preach at eleven o'clock. This I did with pleasure, basing my remarks on Psalm 116:1. Several of the little congregation spoke on English. Before closing the meeting, I addressed some words to these in Spanish, and was glad to see them nod assent to what I said. It is wonderful how fellow-passengers on the bosom of the great ocean throw aside ceremonies and formalities. All easily get acquainted and are drawn closely together like the members of a happy family. We should do this same thing on land and everywhere else.

A voyage of forty-eight hours brought us to Havana. I have been requested to labor for seven months on the island and this I shall do, if God permit. There are many things I wish to say about our work in Cuba, but as this letter is already too long, I must reserve them for another article.

#### GREETINGS FROM THE COUNTRY.

El Bethel Baptist church, located three miles out from Shelbyville, has been the subject of much comment of late. Personally I am in favor of her good qualities being published abroad to the end that other country churches throughout Tennessee and the South may profit by following up the good work.

This splendid church, with a membership of one hundred and seventy

country people, with not more than fifty per cent as an active working force, has recently erected and dedicated a splendid meeting house, which is a beautiful piece of architecture,—brick veneered, with main auditorium; two Sunday School class rooms and choir chamber. The plant is equipped with hot air furnace, electric lights! the furniture is equal to the best in appearance and comfort. The church has a fine Sunday School of nine classes under the efficient leadership of Superintendent Ranson Stephens.

The church recently voted to establish and equip a library. "Parents should be more careful of what their children read than what they eat or wear." (Dr. E. E. Folk). The room will be equipped with book shelves, reading table, stationary, etc. Miss Sarah Williams, Shelbyville, Tenn., R. F. D. No. 7, is church librarian. Miss Williams is very much gratified in the fact that several donations of books have been received. She will gladly correspond with anyone wishing to contribute books or periodicals of a religious nature. We need story books for the children; religious novels for the grown-ups, and strong doctrinal books for our middle age and old people. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of Truth." (The Apostle Paul). Postage will be refunded, or express paid on all books received.

To the editors, authors and publishers—If you think our effort worthy we solicit your co-operation, praying God's blessings upon you in Jesus' name.

F. M. JACKSON.

Member El Bethel Baptist church.

#### NO RATES TO MEMPHIS.

The following letter under date of Oct. 4th, from Mr. W. H. Howard of Atlanta, Ga., Chairman of the Southeastern Passenger Association, concerning rates to the State Convention in Memphis, is self-explanatory:

"In reply to yours of the 3rd instant, I beg to advise that effective September last, 1917, the practice of publishing reduced rates for special occasions, conventions, etc., upon the Certificate Plan basis was discontinued and the only plan now in effect in this territory is upon the open roundtrip ticket basis. Each of the carriers has notified me that it will not authorize reduced rate arrangements for any occasion attracting an attendance of less than 500 persons by rail."

Not being able to assure Mr. Howard of an attendance of 500 at the Convention in Memphis, I cannot announce any reduction of fare. There was a total attendance at Morristown by rail of 296 persons.

FLEETWOOD BALL, Secretary,  
Lexington, Tenn.

#### "THE COMMANDMENTS."

They are ten, for the Bible says they are ten. Decalogue is a suitable name for the collection; for the proper name is words, not "commandments." And God spoke all these words. In the twentieth chapter of Exodus they are recorded. The first is verse 2; the second, 3-6; third, 7; the fourth, 8-11; fifth, 12; sixth, 13; seventh, 14; eighth, 15; ninth, 16; tenth, 17.

The first, which is commonly omitted by the Protestants and Baptists, declares God to be the God of provi-

dences and the leader of His people; the second, which is omitted by the Catholics, is the prohibition of idolatry, prohibiting both the making and the worshipping of images; the third, which I am afraid is often broken by us even in the pulpit, prohibits the irreverent and improper use of the name of the Lord.

G. M. SAVAGE.

#### A GOOD MEETING.

Yes, the meeting at Eagleville was a good one. Not a large number of professions only five; not a large number of additions, only four. But the church was greatly revived. The church had, as the pastor expressed it, showed up. One result of their inaction, was some rather serious differences among the membership. Some of them would not speak to each other even in the church. This seemed to be all cleared up and all seemed happy. The last day, services was one of the greatest I ever saw. Men and women stood up and made confessions and asked forgiveness and for the prayers of the church. Pastor Devault was walking on the stars that day.

A tithers' band of 33 was another result. Another victory was a soul winners' band of 26. The church voted to jut on an every-member canvas and to adopt the Duplex envelope. If this is faithfully carried out, it will mean great things for Eagleville. We also have good reason to believe that plans will soon be put on foot for a new meeting house.

Pastor S. P. Devault is one of the Lord's choicest men. He is an untiring worker. He is pure gold. The church at Eagleville is so blessed in having a pastor of his ability and consecration.

L. S. EWTON.

#### A WORD ABOUT ASSOCIATIONAL MINUTES.

So far, we have received in the State Mission rooms copies of the minutes of only two of the associations holding their sessions up to this time this year, the Shelby County and the Chilhowie. I hope the brethren will see to it that two copies of their associational minutes are forthcoming. They are very necessary to the work of this office. We sent to every church clerk in the State, whose name and address we could get, a copy of the minutes of the State Convention, and I would like now, in return, to have copies of all the associational minutes. Brethren, please attend to this matter at once.

Sincerely,

J. W. GILLON, Cor. Sec.

#### IMPORTANT NOTICE.

Any one delegate or visitor to our annual meeting in Memphis Nov. 13-14, please send your name as early as you can, to Dr. W. J. Cox, 111 North Evergreen street, Memphis, General Chairman Entertainment Committee, stating on what train you will arrive. This is very important, as it will enable the hostess city to provide entertainment for all without confusion. All sessions of W. M. U. will be held in Bellevue church.

PUBLICITY COMMITTEE.

SEND US A NEW SUBSCRIPTION.

# A BAPTIST WOMAN'S SPECIAL

In these days when our men are being called to the front we hear much about the part that women can take in filling the places made vacant by these men. All over the nation the women are organizing for Red Cross work, and recently they have been asked to register to do whatever work they are best fitted for in case of emergency. On October 4th, in New York City, alone, 20,000 Red Cross workers marched in a great parade. In the second Liberty Loan issue, just projected, a very strong appeal is made to the women to invest in a Liberty Bond and thus serve their country. To all these calls the women of America are responding nobly. This is as it should be and we admire every woman for her patriotism. It is a great thing to serve one's country and we are fighting for a great cause. But, great as is the cause of democracy, there is one greater—the Cause of Christ in America and throughout the nations of the world—and in the turmoil and confusion of war we must not forget that back of it all is God. This thought comes to us, if the womanhood of America can do such great service for their country, could they not do an even greater service for their Master? Certainly they can and they will when they are made to see their duty. The Baptist women of Tennessee have done great things in the Master's Kingdom. They have been the most loyal supporters of the Baptist and Reflector. We have on our mailing list a little more than one thousand women. The subscriptions of ninety-five per cent of these women are paid in advance. In appreciation of their loyalty to the paper and in order to advance the Cause for which they so nobly stand we are going to have

## A BAPTIST WOMAN'S SPECIAL.

The issue of the Baptist and Reflector on November 29, 1917. This issue is to be devoted entirely to the work of Baptist women in Tennessee, and we want every Baptist woman in the State to have a part in this "Special." We want you to make it the greatest success of any issue of the paper ever published. It is yours and we know you will not let it be a failure.

### YOUR PART.

There are so many things you can do: (1) One of the special features of this issue will be a list of names of women of the State who have sent new subscribers or renewals, or who have in some way contributed to the success of the paper. (2) Write us a nice letter, telling of how the Baptist and Reflector has helped you in your W. M. U. and church work. (3) If you know of some special work that has been done by the women of your church, or some other Baptist church, write it up for the "Special." It will inspire other women to do greater things. (4) Tell your sisters about our offer of the Home and Foreign Fields with the Baptist and Reflector for \$2.00. Many of them do not know about it and will thank you for your kindness. (5) Send us a new subscriber. **ONE THOUSAND NEW SUBSCRIBERS** for the Baptist women of Tennessee by November 29.

Remember the date of the "Woman's Special"—November 29, 1917. We should like to have all material in for this issue by November 23.

### SPECIAL OFFER TO BAPTIST WOMEN:

To every woman who sends us as many as FIVE new subscribers to the Baptist and Reflector we will give a copy of the W. M. U. Manual. This is a reference book for missionary organizations and one that every W. M. U. worker should have. Go to work at once and secure a copy of this book.

### HONOR ROLL.

Rev. R. D. Cecil, Cleveland.....	2
Dr. A. R. Bond, Nashville.....	7
First Baptist Church, Maryville.....	2
Rev. A. R. McGehee, McKenzie.....	2
Mrs. T. R. Wingo, Trezevant.....	1
Mrs. S. G. Morris, Puryear.....	1
Miss Anna Hale, Morristown.....	1
G. W. Sweeney, Cottontown.....	1
A. J. Mitchum, Erin.....	1
Rev. Seldon Ogle, Sevierville.....	1
<hr/>	
Total for week.....	19
Previously reported.....	240
Total to date.....	259

Send us a NEW SUBSCRIBER this week and help us reach the 300 mark by next issue. Tell some Baptist friend about 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

**PROGRAM FOR THE BAPTIST MINISTERS' CONFERENCE.**

Memphis, Tenn., Nov. 13-14, 1917.

The General Subject:

FACING A NEW ERA.

Monday Morning, Nov. 13, 1917.

9:30 to 9:45—Devotional Service, led by Rev. Wilson Woodcock, Dickson, Tenn.

9:45 to 10:00—Organization of the Body.

10:00 to 11:15—Our Baptist Growth:

1. 10:00 to 10:25. A Survey of 25 Years of Baptist Progress in Tennessee, with an Appreciation of Dr. E. E. Folk: Rev. Albert R. Bond, D.D., Nashville, Tenn.

2. 10:25 to 10:40. The Doctrines Which Our Fathers Preached; President G. M. Savage, D. D., Jackson, Tenn.

3. 10:40 to 10:55. Where Our Fathers Failed: Rev. J. W. O'Hara, D. D., Newport, Tenn.

4. 10:55 to 11:55. General Discussion.

11:15 to 12:30—Our Baptist Situation:

1. The World War and Its Influence Upon Religion:  
(a) 11:15 to 11:30, The Point of View of a City Pastor, Rev. E. L. Grace, D.D., Chattanooga, Tenn.  
(b) 11:30 to 11:45, The Point of View of the Country Pastor, Rev. R. M. DeVault, Oak Grove, Tenn.

2. 11:45 to 12:05, The Condition of Our Country Churches, Rev. C. E. Sprague, Chattanooga, Tenn.

3. 11:05 to 11:30, Our Denominational Situation and Needs, Rev. Ryland Knight, D. D., Clarksville, Tenn.

Adjournment for Lunch.

Monday Afternoon, November 13, 1917

1:30 to 1:45—Devotional Exercises, led by Rev. M. C. Atchley, D. D., Harri-man, Tenn.

1:45 to 2:15—Our Baptist Program for Tennessee, Rev. Austin Crouch, D.D., Murfreesboro, Tenn.

2:15 to 2:45—Methods for the Carrying Out of the Program, Rev. Lloyd T. Wilson, D.D., Knoxville, Tenn.

2:45 to 3:45—General Discussion, led by Rev. W. R. Ivey, D.D., Orlinda, Tenn.

3:45 to 4:30—Miscellaneous Business.

Monday Evening, Nov. 13, 1917.

7:30 to 9:30—Our Baptist Mobilization:

7:30 to 7:45, Devotional Service, Dr. Hight C. Moore, Baptist Sunday School Board, Nashville, Tenn.

7:45 to 8:25, The Call of God to the People of God called Baptists, Rev. E. C. Dargan, D.D., LL.D., Editorial Secretary Baptist Sunday School Board, Nashville, Tenn.

8:25 to 8:35, Music.

8:35 to 9:20, The Conservation of the Religious Interests of Tennessee, Rev. Len G. Broughton, D.D., Knoxville, Tenn.

9:20 to 9:30, Closing announcements, etc.

Tuesday Morning, Nov. 14, 1917.

8:45 to 9:00—Devotional Services, led by Rev. Spencer Tunnell, D.D., Morristown, Tenn.

9:00 to 9:15—Ministerial Relief, Rev. Wm. Lunsford, D.D., Nashville, Tenn.

9:15 to 9:30—The Tri-State Baptist Memorial Hospital, E. A. Jennings, Memphis, Tenn.

9:30 to 9:45—The Baptist Orphanage, Rev. W. J. Stewart, Nashville, Tenn.

9:45 to 10:00—Miscellaneous Business and Adjournment.

**TENNESSEE BAPTIST STATE CONVENTION, MEMPHIS, 1917.**

Wednesday Morning, Nov. 14.

10:00 Worship and Organization.

10:30 Report on Order of Business.

10:40 Introduction of Visitors and New Pastors.

11:00 Welcome by Hon. H. H. Litty, Mayor of Memphis.

11:15 Response by Hon. William Gup-ton, Mayor of Nashville.

11:30 Annual Sermon by Geo. Green.

12:30 Lunch.

Wednesday Afternoon.

2:00 Worship.

2:10 Appointment of Committees.

2:20 Baptist Memorial Hospital, J. W. Gates.

3:00 Board of Education, R. W. Weaver.

4:30 Southern Baptist Theological Seminary.

5:00 Adjournment.

Wednesday Evening.

7:30 Worship.

8:00 Mass-meeting in the Interest of Christian Education. Speakers, R. W. Weaver, E. Y. Mullins, J. B. Gambrell.

Thursday Morning, Nov. 15.

8:30 Worship.

8:40 Journal.

8:50 Miscellaneous Business.

9:30 State Board of Missions. Discussion conducted by Secretary J. W. Gillon.

12:30 Lunch.

Thursday Afternoon.

2:00 Worship.

2:10 Nominations, Robert Clements.

2:20 Home Missions, J. W. Storer.

3:20 Foreign Missions, T. G. Davis.

4:20 Orphans' Home, W. J. Stewart, Secretary.

5:00 Adjournment.

Thursday Evening.

7:30 Worship.

8:00 Mass-meeting in Interest of the Men's Work. Chairman, W. A. Owen, J. T. Henderson conducting the discussion.

Friday Morning, Nov. 16.

8:30 Worship.

8:40 Journal.

8:50 Miscellaneous Business.

9:15 Ministerial Relief.

9:45 Historical Society.

10:00 Denominational Literature, O. W. Taylor.

11:00 S. S. Board and S. S. Work.

12:00 Miscellaneous Business.

12:30 Lunch.

Friday Afternoon.

2:00 Worship.

2:10 Resolutions, Spencer Tunnell.

2:30 Obituaries, J. F. Savell.

3:30 Temperance, A. V. Pickern.

4:00 Journal.

4:30 Adjournment.

A. U. BOONE,  
GEORGE J. BURNETT,  
C. E. WAUFORD,  
W. S. KEESE,  
FLEETWOOD BALL.

**SPECIAL APPEAL OF MR. HOOVER.**

The week of October 21 to 28, has been selected for a nation-wide campaign to complete the enrollment of our forces in conservation of our food supply.

The harvest is now in hand, and we can measure the world's food resources.

The available supplies this harvest year are less than last year; the demand upon us is greater than last year, and from the last harvest we exported more than we could really af-



Herbert Hoover

**United States Food Administrator.**

We can only meet the call upon us next year by savings and by substitution of commodities which cannot be transported.

The Allies are our first line of defense. They must be fed, and food will win the war. All Europe is on rations or restricted supplies. Only in our own country is each one permitted to judge for himself the duty he owes his country in food consumption, although the world depends upon us to guard and provide its food supply.

This is a duty of necessity, humanity and honor. As a free people we have elected to discharge this duty, not under autocratic degree but without other restraint than the guidance of individual conscience. On the success of this unprecedented adventure in democracy will largely stake the issue of the war.



This is the card which every householder in the land is requested to hang in a conspicuous window of the home.

We are asking every householder, every hotel, restaurant and dealer in foodstuffs in the nation to become a member of the Food Administration for conservation, and to pledge themselves to follow, insofar as circumstances permit, the suggestions that will be offered from time to time as to measures of food savings.

For us there is no threat of privation. We wish only that our people should eat plenty, but wisely and without waste. Wisdom in eating is to make possible such adjustments in our food consumption, shipping and war necessities as will allow us to fulfill

our duty in exports to our Allies. By elimination of waste we serve ourselves economically and morally.

I therefore appeal to the churches and to the schools for their assistance in this crusade; to all the organizations for defense, local and national; to all the agencies, commercial, social and civic, that they join the administration in this work for the fundamental safety of the Nation.

**CHURCH AND PERSONAL.**

Dr. Jesse M. Burnett.

We, the members of the French Broad Baptist church wish to express some words of appreciation in recognition of the ability, worth, and character of Dr. Jesse M. Burnett, who goes from our part of East Tennessee to accept the pastorate at Belton, S. C.

Dr. Burnett received degrees at Richmond College and the Baptist Theological Seminary at Louisville, and is a scholar of rare attainments. For over twenty years he has been one of the most able members of the faculty of Carson-Newman College and has rendered a distinguished service to the college and to the cause of education. While connected with the college, he served as pastor of the French Broad Baptist church for several years and has won a warm place in the hearts of the people. His discourses show Biblical scholarship, insight, thought and logic; and in them is the noble spirit of the man and the true Spirit of the Master. His ministry among us has been very fruitful.

Dr. Burnett is typical of the best culture of the Southland. His fine sense of propriety, his congenial manner, his sympathetic feelings, his high ideals, his fine Christian character will make him a benediction to those with whom he mingles and to the homes he enters.

While we regret to lose him from our State, we give him and his most excellent family our best wishes, and pray that God's rich blessings may attend his ministry.

Respectfully your Committee,  
ROBERT M. DEVAULT,  
DR. J. I. HUGGINS,  
CURTIS SMITH.

It may be that a note from a former Nashville pastor with reference to special work by a former pastor of Nashville will interest some Tennessee readers. On October 7th Dr. George W. Swope, long of Norfolk, Virginia, now of Abbeville, South Carolina, began preaching in a revival meeting in my church here at Clifton Forge, Va., and continued preaching daily till Oct. 17th. From the very first the congregations were unusually large, notwithstanding the fact that three other meetings near were drawing some who might have attended our service. Persons who have lived here twenty-five years said they had never seen Clifton Forge so thoroughly stirred by a revival meeting. I am now in my fifth years as pastor here—I have not seen such a general revival here; nor have I seen such crowds as attended this meeting. Brother Swope preached with great power; the church loyally supported and co-operated with the pastor and visiting minister, and God very richly blessed our efforts together. We did not make a record of the professions and renewals, except as they united with our church. Some-

(Continued on page 13)

THE MEN AT THE FRONT.

By John Oxenham.

Lord God of hosts, whose mighty hand  
 Dominion holds on sea and land,  
 In peace and war thy will we see  
 Shaping the larger liberty.  
 Nations may rise, and nations fall,  
 Thy changeless purpose rules them all.

For those to whom the call shall come

We pray thy tender welcome home;  
 The toil, the bitterness, all past,  
 We trust them to thy love at last.  
 Oh, hear a people's prayers for all  
 Who, nobly striving, nobly fall!

For those who minister and heal,  
 And spend themselves, their skill, their zeal—

Renew their hearts with Christlike faith,  
 And guard them from disease and death.

And in thine own good time, Lord, send  
 Thy peace on earth till time shall end!

THE GOSPEL OF THE UPWARD PULL.

A friend of the writer was taken suddenly and seriously ill while on his summer vacation in the country, and it became necessary to remove him at once to a hospital at some distance for treatment. The roads were of the ordinary country sort, and the only vehicle available was a heavy farm wagon, practically springless, the jolting of which over the rough road brought excruciating agony to the sufferer. There seemed no help for it. He must be got to the hospital as quickly as possible, and there was no other means of conveyance at hand. At last it occurred to someone to fasten a strong strap to the bows of the wagon supporting the covering, letting it hang down within reach of the sick man, so that when the road was particularly rough he could pull on the strap, lifting his body a little, and thus ease the distressing jolt. Telling the story afterwards he said: "I cannot make anybody understand how much that strap meant to me! I do not believe that I could have stood the journey had it not been for it. Just to pull on it when the jolts came was like putting springs under me."

"Which things are an allegory," as Brother Paul observes. That springless wagon on the rough country road has its counterpart in the lives of most of us, and that jolting, joyless ride is a common experience. Not that we always mind it, or are troubled over it. We easily get used to conditions even of an annoying character, so that their power to annoy us is largely lost. But sometimes the going is particularly rough, and the jolting hurts. We are bruised and sore with manifold buffetings. Patience is worn out in the trial, and hope dies in the strain. The sharp-edged teeth of tribulation tears as the teeth of the tribulum, the threshing machine, from which comes our word tribulation, tore the grain; it is then that one feels the need of something above him upon which he may pull, and if he cannot find it his is indeed a pitiable plight. Earth has little to offer him to help him over the jolts. The world mocks him with its mouthings of mundane and materialistic philosophies: "What can be cured must be endured."

"It's a long lane that has no turning." "Grin and bear it." "You're not worse off than the others." So run its sardonic and heartless counsels! Such things as these it offers as its only consolation! How little to the purpose they are! How futile to sustain and comfort when the heart is breaking, and the soul is sinking into despair! "Miserable comforters are ye all!" cried the patriarch in a fine flurry of indignant protest, and his words have found echo in many a heart since his day. Stoicism may seem an easy and pleasant theory of life in a sunny day and when the roads are smooth, but it inevitably breaks down in the crisis of real need.

But where human philosophy reaches its limitations divine grace really begins. It is the strong strap of the story, securely fastened above, and let down within easy reach of man, and the sufferer laying hold upon and pulling hard upon it finds himself lifted above the worst of his pains, and made able to bear those that must be borne. It is the secret that baffles human wisdom and is revealed only to faith. It is the gracious gospel of the upward pull. "I do not see that you Christians have anything different from the rest of us," was the sneer of the heathen cynic of long ago. "We have pain and trouble and sorrow, and so do you. Where is the difference between you and us?" "Yes," was the reply, "we have all these—and Christ!" The pull on things above! The lifting power of affections set on high! The everlasting arms beneath to sustain! These are the worthwhile things for a jolting road! Whatever else he has or has not, he is to be envied who has them. Whatever else he has or has not, he is to be pitied who knows nothing of them.

The spiritual analogue of the lifting strap of our friend's story is that great word of Paul: "Which hope we have as an anchor of the soul, both sure and steadfast, and that entereth into that within the veil."—Watchman-Examiner.

"WHAT BEAUTIFUL HAIR."

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

ENOCH'S WALK WITH GOD.

"And Enoch walked with God."  
 If you have ever paid a visit to the British Museum and gone into the archaeological section, I fancy I know something of the effect which the sight of the objects exhibited there had upon you. You were amazed, for instance,

to find how largely the so-called discoveries and triumphs of to-day were made possible by the labors of men in bygone ages. That shallow vanity which led you to suppose that the glories of our time were all recent and original creation, begotten without father or mother, received a sudden shock, and you felt anew the truth of that ancient word of Solomon: "There is nothing new under the sun." Why, your best and latest power looms in Lancashire are still unable to put to shame the work which Egyptian weavers produced six thousand years ago; your most gifted engineers and builders are still unable to withhold their admiration from the high technical skill displayed in the building of the ancient pyramids; your artistic draftsmen continue to find suggestions and inspirations in the designs of the sculptor and potters that flourished five thousand years before the birth of Jesus; and that lad at school, with aspirations for the university, has still to go through the ancient Euclid, the work of a man who lived at least twenty-three hundred years ago. No man would claim to be educated to-day who was ignorant of the classics of antiquity, and so you find your richest intellects are stored with the learning and wisdom of ancient thinkers and teachers.

Now the reading of a text like this in the early chapters of the Bible must very arrestive and chastening when you come to think about it. "Enoch walked with God." Your latest and highest definitions of piety can never transcend that utterance. You may look in all your modern manuals on devotion for a truer or more representative statement of vital religion than that, but you will look in vain. Here, in the very twilight of history, while the world is still in its so-called childhood, is the record of a man who made the highest spiritual discovery possible. He found that God was available as a companion. He entered into the deepest experience of which man is capable. He supplied the justification for trusting the noblest instincts and aspirations of the human soul. He paved the way along which all succeeding pilgrims must tread whose purpose is to discover the richest treasures of life. The saint of the twentieth century can cherish no higher thought than this: that his daily habit should be a walk with God, having that close intimacy which no outer distraction or occupation can impair.—Christian Advocate.

Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope causes one to carry with him blessings of which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners, as the sun wheels bringing all the lessons with him from the south.—Beecher.

LETTERS FROM RHEUMATICS.

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar

Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the management:

Dr. Crosby, a South Carolina physician writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Grant, of Savannah writes, "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited, and had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who are relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offered below by signing your name. Clip and mail to the Shivar Spring,

Box 20, Shelton, S. C.,

Gentlemen: I accept your offer and enclose herewith two dollars for ten gallons, two five gallon demijohns of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name . . . . .  
 Postoffice . . . . .  
 Express Office . . . . .

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

## Woman's Missionary Union

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### FIELD NOTES.

Four full days of last week were given to West Tennessee work. Weakley County Association met with Joily Springs church eight miles out from Gleason and about the same distance from Dresden. After a night on the train, rising at 4:30 in the morning to change to a local train at McKenzie, breakfast at the hotel in Gleason, Brother Morrison, Associational Missionary kindly took us out to the church in his car. The attendance was unusually large for the first day, and after the bountiful lunch, some of the women met in the school house near, to talk over our woman's part in kingdom work. I had hoped to get the consent of some capable woman to act as Superintendent in this Association, but failed. All "too busy," no time to give to the Lord's work. Wednesday and Thursday nights were spent with Mrs. Noble at Paris, taking in the Western District Association on Thursday at Jones' Chapel church. Here I had a chance to present our work to the Association; after the discussion of the report on Woman's Work the Association elected Mrs. D. M. Noble Superintendent for the Association; every pastor present pledging her his loyal co-operation. Following this the women went across to the Primitive Baptist church for a meeting, where some definite plans were made for the work; literature distributed. The outlook for our work is more encouraging than at any time since I have been in the work. Coming to Southwestern District on Friday, in session at Westport, I encountered the usual opposition to the work, on the part of some of the pastors and to avoid a wrangle we planned for a woman's meeting in the grove where the dinner was spread just after the lunch. It was cool and many would not brave the wind, but a good number stayed standing or sitting on the ground listening attentively as your Secretary, Mrs. Brown, the Superintendent, and Mrs. Price, of Huntington spoke for a little while on our work. Mrs. Price is the pastor's wife at Huntington, where we have a progressive Missionary Society. Mrs. Brown was discouraged, but consented to still look after our work in this Association where "Gospel Missions", so called, has held sway for so long.

I must hurry on for I am due at Saulsbury for the Unity quarterly meeting. The new Superintendent, Miss Lukie Cox, has her initial meeting. Friday night was spent with Mrs. Savage at Jackson, where the traveler is ever made to feel welcome. Saturday morning an early train and me to Grand Junction. Miss

Hess is away in Indian Creek Association, but has planned for her father to take us over to Saulsbury in his car. Mrs. Hix and Mrs. Dunbar are to join me. We find a good crowd assembled. Mrs. Anderson, of Rocky Springs Society, leads the morning devotions. Miss Cox welcomes the visitors. Reports are heard. Mrs. Fannie Bryant is elected Secretary. Mrs. Lena Dowdy reads a splendid paper on "The Relation of the W. M. S. to the Church." Your Secretary brings her message after lunch which all enjoy in the church yard. Miss Alma West, leader of the Sunbeams of Rocky Springs church, leads a helpful devotional. Mrs. Dr. Sasser, of Middleton, was to have talked on "Our Spiritual Needs." She is absent and Brother Love, pastor of the Methodist church made a helpful talk. Miss Lura Cox sang a solo in the morning and the Sunbeams contributed a song and gave the Sunbeams' yell. Mrs. C. E. Cox has this bright band and will lead them well. We can always depend on Blue Mountain College girls wherever we find them; they are trained to serve. The Standard of Excellence was discussed; questions answered; our Training School spoken of; State Missions was well presented by Miss Jennie Black. Miss Black will have charge of the R. A. composed of her S. S. class of boys. This day was well spent and greatly enjoyed; at the close of the program, the young women joined the parade, which ended in their registration for service to our country. I am glad they put loyalty to Christ before patriotism. M. B.

### OUR NEW MANUAL.

Just as the material is being prepared for our W. M. U. page, a copy of this valuable publication comes to my desk. A glance at its pages reveals a veritable treasure house for W. M. U. workers. Beginning with a list of State Headquarters for 1917 following W. M. U. Headquarters, Baltimore, the Foreword, by Mrs. W. C. James, announces the purpose of the book in keeping with the spirit of the times. It is the product of many weeks of work by our faithful efficient Corresponding Secretary, Miss Kathleen Mallory. She modestly disclaims authorship, but she did the work. Chapters one, two and three treat of W. M. U. Allies, Women's Missionary Societies and Circle Plans. Four, five and six, of our Junior Organizations. Seven, eight and nine, of Prayer for Missions. Ten, Personal Service; eleven, Mission Literature; twelve, W. M. U. Training School and Margaret Fund; thirteen, Parliamentary Drill; fourteen, Constitutions.

Every Superintendent should have a

copy as well as every Society President, Circle Leader, Leader of Young People, indeed every worker who would be thoroughly informed of our work. The book is now ready and is for sale by the Sunday School Board, 161 8th ave., N. Nashville. Price 60c —ED.

### ATTENTION, SOCIETY PRESIDENTS.

We would love to know just how many have reached our Standard of Excellence this State year? In the stress of Associational meetings necessitating absence from the office, I failed to get in my request for this report as Mrs. Altman's general letter went out to Society Treasurers catching up only about 200. But as the response to this request has been so meager in other years, I felt it would not justify the expense of sending out another special letter, so I am making the request here. If your Treasurer did not get such a blank in her letter, send in the report anyway. Study the standard in your Year Book on the back of your Treasurer's Record Book, answer the questions yes or no, according to the number of the points and mail it to me before November 1. Due notice will be given in official report of Cor. Sec.

Will any society member, seeing this call, kindly mention it to her President for fear she may not see it. It helps us to strive for the ideal. Reaching the Standard is much to be desired, because in the effort to reach it we gain in efficiency.

MARGARET BUCHANAN.

### WITH THE EBENEZER SAINTS.

On October 4th, Mrs. L. A. McMurry, the live Superintendent of Nashville Association, and your not-too-humble servant, went to Columbia by special invitation to meet with the ladies of Ebenezer Association in an all-day meeting. We felt very proud to think that we were to be the bright particular stars of this happy occasion, and even the twenty-minute delay in our Union Station—couldn't ruffle our tempers. Mrs. Alex F. Burnley, the fine Vice President of Middle Tennessee, met us with her car, and we were whirled to the church where 29 years ago, the Woman's Missionary Union of Tennessee was organized. The room was alight with beautiful flowers and vines—arranged by some one who knew how—and here a cordial welcome awaited the travelers. Mrs. J. W. Patton, the Superintendent of Ebenezer presided over the morning session, and Mrs. Burnley in the afternoon. Mrs. Richardson, President of the W. M. S. made us feel in her welcoming message that the latch-string always has hung and always will hang outside the doors of Columbia's homes for all visiting Baptist sisters. Talks were made by Mrs. McMurry and the not-too-humble servant, and Mrs. McMurry conducted an open conference on methods which was practical and helpful. Miss Pattie Smith, of Cullena gave several readings, which we all enjoyed and Mrs. P. W. Carney read a fine paper on Mission Study, giving some very admirable suggestions as to the wisest plans for getting results in such classes. In everything the main idea is results. The reason why the whole world is wild on the subject of efficiency is in order that the best results may follow. The W.

### PALPITATION AND OTHER DISORDERS OF THE HEART.

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

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

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

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

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

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

MILES MEDICAL CO., Elkhart, Ind.

M. U. is first, last and all the time striving for the best results, and Mission Study classes, quarterly meetings, annual meetings and all our other paraphernalia are only the tools which must in time bring these desired results.

After a most delightful luncheon (Oh for another slice of that cake) came the linen shower for our Hospital in Memphis. Every society in the Association had been asked to send or bring an offering, and it fairly made our housewifely head swim to see the billows of towels, sheets, pillow cases and wash rags that those generous-hearted sisters sent in.

The day closed for us with a pleasant drive and a short visit with Mrs. Burnley at her home. We were thankful, indeed for the sweet "fellowship of kindred minds" and for the personal contact with the earnest women of this Association. One dear woman told me that her husband was so anxious for her to come to the meeting that he volunteered to cook dinner not only for the family, but for four field hands. Very wisely she took him at his word. I told her such a good husband should certainly be pickled in brine—I mean preserved in sugar.

MRS. AVERY CARTER.

### SCIENTIFIC HOMELETICS.

Bible Pedagogy for the Pulpit and Classroom. New, not taught in the schools. Exegesis, sermon construction and creative writing made practical. All need it regardless of previous training. Its mastery superior to a college course. Rare equipment for evangelistic work. Given by correspondence in five books, putting the best training for preacher and teacher into the home. For full information address, G. S. Anderson, Newbern, Ala.

## Editorial

### THE HEROISM OF THE PROSAIC.

The restored temple of Jerusalem was dedicated amid great joy on the part of the Jews returned from Babylonia. But the joy and enthusiasm of the first pioneers that had come to re-establish the glory of Jerusalem were of short duration. There then lapsed a period of 58 years in which the work of rebuilding the walls of Jerusalem was allowed to languish. The people settled down to an indifference toward their ruined and partially restored city and even to the temple worship. Ezra came to re-quicken the faith and loyalty of his people in Palestine and to complete the unfinished task. His experience suggests our topic of the Heroism of the Prosaic.

#### Doing the Unwelcome.

Ezra found himself faced with the problem of an unwelcome duty. Through his own loyalty to Jehovah and ambition for a return of Jerusalem's glory, he himself brought such an impulse and impetus to the work as to make the people love again that which had fallen into disuse. He is a hero who can incite within others a care for the neglected, and unsuccessful work. It often falls to the lot of the pastor in a new situation to invite interest in the church work among members who have grown cold or indifferent to every voice and duty. He will sometimes find that his offers at helpfulness are unwelcome and difficult tasks lie before him. A further instance of the unwelcome which demands real heroism may be had in the accomplishment of every day's task. There are many things that come to us day by day that are not inviting that must be done. Amid many discordant notes of discouragement one must labor without complaining or apparent dislike for these uncongenial duties.

#### Gathering the Rough Edges.

Ezra found that his immediate task dealt with the rough edges of the conditions. These must be gathered up and brought into harmony with the entire fabric of his plans. In every life there are many rough edges in the cloth that constitutes the garment of existence.

"Weave into the web of your life here below

Beautiful threads as white as snow,

So that when the last shuttle through the warp is run

The Great Mystic Weaver shall say 'Well done.'

#### Enriching the Ordinaries.

Life is largely made up of the ordinary and the commonplace. To few people come an hour of great crisis and moment. Most of us pass our days in the hum-drum of continued monotonies and secondary duties. If there should be a place for heroism to such we must find it in the daily ministries of love and worship. Ezra found many opportunities to engage in commonplace service, but he, like many another, was willing to put his entire ability and strength into the accomplishment of the duty that lay first to his hands, though such duty in itself would not be counted great. It is not the character of the deed that gives value to an effort, but rather the character of the accomplishment of the duty through right motive and loyal love for God and man. To be a hero one need not spill his blood on righteous battle fields or stand in some great occasion that would attract attention, but day by day he may fulfill the Apostolic command: "Whatsoever ye do in word or in deed do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him."

#### Great in Quietness.

Ezra does not seem to have made a great display of his own personal part in this great task of rebuilding Jerusalem and restoring its glory. Quietly, but effectively, he served his nation and his God. Let his example be an invitation to each of us. Without the sound of trumpet or extra noise and confusion let each one seek to do his appointed duties, knowing that greatness will often express itself in the quietness of the service.

We extend congratulations to the Western Recorder in its celebration of its 93rd birthday. Strong and courageous in its advocacy of truth, it shows no sign of the infirmities of the years. May the glad day be oft multiplied.

### CHRISTIANITY AND MANHOOD.

Every religion creates its type of manhood. This is true distinctively of those religions that seek a world extension. The oriental religions developed a different type of manhood from that characteristic of Christianity. In his own personal life Jesus summed up the elements of perfect manhood and hence served as a type toward which mortal man should strive as toward an ideal. Because of His divinity Jesus put into His own earthly career things that man cannot hope to have, but He demands of His followers such a personal contact with Himself that certain of His own graces become the desirable traits for men. Christianity should produce a manhood genial, but virile, submissive to God and energetic, pious and yet human, far-visioned in service without forgetting the immediate tasks. We are exhorted to grow toward the maturity of manhood in Christ Jesus and as we grow we become more like Jesus Christ. Christian manhood recognizes the frivolities of life, but seeks to overcome them with the strength from on high; it understands the manifold temptations that come to the Christian and yet it is confident that with every temptation a possible way of escape is opened; it recognizes that while one is absolutely free in his own individual choice of right and wrong, the approval or blame for the selection of either belonging to himself, there is yet a duty that the weak shall be helped, that the erring shall be led aright and that the unfortunate shall be cared for. Intensely personal in its demands, world wide in its objective for service, Christianity produces a type of manhood that may not forget either the obligations to self or to the rest of the world. Strength of character will be indicated in the degree of culture of the heart, for a cold intellectualism that may not be moved by the appeal of misery is out of harmony with the manhood of Christ. Love for God and man will be an essential trait of such a manhood. There must be the recognition of the stewardship of grace which gives evidence in the stewardship of service. It will not be sufficient for one to know the truth; he must live it. No other religion has produced a type of character comparable to that which is the outstanding glory of Christianity.

### CONSOLIDATION OF WORK.

At its recent session The Tennessee Association passed a resolution to memorialize the State Convention relative to consolidating the departments of missions and benevolences. It would provide three Boards, namely: The State Mission Board to have charge of Foreign, Home and State Missions, the Sunday School and B. Y. P. U. work and Woman's work. 2nd. A Board of Education, having charge of Christian Education in the State colleges and ministerial education in the colleges and the Seminary. 3rd. A Board to have charge of the Orphanage, Hospital and Ministerial Relief. We call attention to this new outlook upon the work, so that there may be intelligent consideration of it when it is presented to the Convention.

### VALUE OF FORGETFULNESS.

To forget is often a Christian virtue. "I will forgive the wrong, but I will never forget it." This is the attitude often taken by those who have suffered injury. But this is not the proper way. To forgive should carry with it forgetfulness in that there should be no effort to remind the person or even one's self of the fact of the wrong. Such a forgetfulness carries with it a force for the culture of the Christian character. It is easy for the small soul to bring frequent reminders of injuries, the great soul is charitable and magnanimous. One should frequently recall that comforting passage that assures us that God will put away from Himself the fact of our sins and remember them no more against us forever. The Apostle Paul suggests a further value to the art of forgetfulness. "Forgetting the things which are behind and stretching forward to the things which are before." The Apostle could have looked behind when writing to the Philippians with a degree of pride, but he was willing, nay even anxious, that he might forget the past in the consuming desire in the future to be more worthy of the commendation of his Lord. He felt as if the real goal of success lay in the future and

not in the past. It would be well for us to forget that we have been serviceable in church life and give ourselves more largely to an adequate service in the future. We often hear people exploit their past deeds in church work when they do not now engage in any large measure in the work. They seem to be content with having been and done something. To forget such a past in a love for a larger future is to give further evidence to a growing religious experience. As a vigorous physical body may not be had with only a recollection of past nourishment, so the spiritual body must take constant spiritual food to be able to grow in the grace and the knowledge of our Lord and Saviour Jesus Christ. Forget the unpleasant, remember the joyous; forget past service, reach out to greater usefulness; forget your past unworthiness and remember the salvation of Jesus Christ that guarantees to you God's abiding love and His forgetfulness, and your own right to a worthy place at His heavenly hearthstone.

### PREACHING SMALL THEMES.

The list of subjects given in a city newspaper for the Sunday sermons will often be instructive to the thoughtful reader. I have often been surprised at the case with which some preachers seem to select small themes as their choice for preaching. It may be that in the actual delivery of such topics the preacher will rise above the level to be expected from the theme, but this will probably be rare. There need never be an occasion for the preacher to fall into the discussion of trivial topics. The Bible is a great storehouse of material to which the preacher may go with full assurance of finding a commanding subject for discourse. The providential order of the world suggested in the record of Jehovah's dealing with ancient Israel, the masterly rebukes of vehement prophets, flaming with righteous indignation against social and personal vices of their day, the inspiring songs of some poetic soul, voicing its need for God and fellowship with the truth through the sweet cadences of Hebrew poetry, the wonderful story of the earthly ministry of the Son of God who touched all phases of life and character with His mission and message, the record of the growing new Way as apostles pioneered through the trackless forests of heathenism, the wonderful survey of instruction through a series of appropriate letters to churches and individuals, the glimpses into the wonderful mysteries of a revelation from heaven,—how could one hope to have a more resourceful list of worthy topics to preach? The gospel furnishes the most exalted themes that could engage the attention of men. Why indulge in the froth of effervescent frivolities when the sparkling water of life is available? Preach great themes even though you may not preach great sermons.

### SPIRITUAL SLACKERS.

Patriotism calls for each man to do his best. In times of national dangers no one can afford to fail in devotion and loyalty. Out of this military situation come many parallels for the spiritual life, prominent among which is the suggestive word slacker. A survey of the forces enlisted nominally in the Christian army would indicate the presence of many spiritual slackers. The demands of the church by these go unheeded. They find no place in the aggressive plans of the kingdom. Jesus Christ expects every one of His followers to be earnest and consecrated to His cause. If an odium attaches to the man that refuses aid to his government, how much greater should be the condemnation of those who call Christ the Captain of their salvation but who will not obey His commands?

Dr. Dargan, editor of the Teacher, calls attention in the November issue to the following notice:

Note.—Henceforth the Exegetical Notes will not be a reprint from the Advanced Quarterly, but independent and additional studies intended especially for teachers, who are supposed to have and use the expositions given in the quarterlies and intended for both teachers and pupils. Each teacher will naturally prefer to use the quarterly for his own department, but should find it desirable and helpful to study in addition the treatment given in either the Advanced or Bible Class Quarterly as may be appropriate.

## 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.

M. Kerensky has been able to form a new Russian cabinet. One cannot predict just what may be the outcome of the Russian situation.

The November issues of Kind Words bear the editorial notice of Dr. Hight C. Moore as editor. Already the reader is made eager for future issues.

## THE BAPTIST PLACE IN WORLD THOUGHT.

(Continued from page 1)

in the language of the Holy Spirit. The thinking mind will not receive a clothing that is put upon the thing that God intends, that is not divine. I mean to say by this illustration that when we come claiming that men are to subject themselves to baptism we say they must do it in the form in which the Holy Spirit speaks of it, by burying, so that the mind of the race of mankind may discriminate between that which originated in the heart of God and flowed to us from Jesus Christ and became part and parcel of the New Testament.

Second, it must be spiritual. God is spirit and He seeketh such to worship Him as worship in spirit and in truth. Who may say that this universal travel of human thought has no spiritual element in it? Who may go so far as to say that in some unconscious way the spirit of God that rules among the nations of the earth has not led the world of mankind to change its thought on these great fundamental principles of righteousness. Just as God is unconsciously leading the Jew to prepare the way for his re-entrance into the holy land and the re-establishment of his national life, not to know that he has been led by God until the very hour comes when that divine manifestation shall be made to him, thus perhaps God has been leading in the thought of mankind along spiritual lines, unconsciously so far as thing in the development of the Christian life is subjection to the divine will and out of that comes the objective expression of the religion in the life of man flowing out to repentance, faith, baptism, church membership and constant service. You will observe that the larger part of the Christian world, while as denominations may not be universally established on the acceptance of the expressions of Christianity as the cause of salvation, except the Baptists—all of them have it in their creed or in their practice or by some act they either put it in their creed or practice that these expressions of Christianity become the cause that leads to salvation.

It will have to cast its thought and mold its action after the divine mold. It will have to come to the race of mankind clothed in the words which the Holy Spirit himself has chosen in which to clothe it. Unless it can do that, and command the attention of men from that standpoint, it will not win its way to the heart of man, as man desires salvation that comes from on high. If, for instance, we as a people, or any other people, come before the world clamoring for the world's choice as to whether we represent New Testament Christianity, when we present to them the very beginning of practical Christian life in the act of baptism we must present it clothed man is concerned, but leading man up and onward to a point where the gospel can find a ready way

into the heart and life of the nations of mankind. Paul said the carnal mind is not subject to the law of God, neither indeed can be. The real ego in man is spiritual. The real man is spirit and exists in antagonism to the divine being. No amount of reformation, no amount of good works, alms-giving, can ever change that corrupt nature and make it pure and holy and just. That evolution must come from above. It must be spiritual, providing for a new creatureship in Christ Jesus, a regeneration, a being born into the kingdom of God, coming into relationship of sonship with God. You know we are living at a time when there is a great deal of stress on the fatherhood of God and the brotherhood of man. There never was a more dangerous doctrine. God is not the father of the race of mankind. He is the Creator, but not the father, and before ever any one of the race becomes a son of God that one must be born again, he must be born into the family of God, which changes his spiritual nature and makes him partaker of the divine nature and gives him the power of communion with God. It is no longer he that liveth but Christ that liveth in him.

I want to call your attention to the fact that there is much foolish teaching in the world on what is called the plan of salvation. I was up the State this summer and I ran across a pamphlet that was widely distributed throughout that section of the country on the general topic of The Plan of Salvation. It said that the plan consisted: (1) in hearing, (2) in believing, (3) in repenting, (4) in confessing, (5) in being baptized, (6) in receiving the Holy Ghost, and (7) in prayer. I picked it up and read it through and then I called the attention of that people to it. Down in the eternity a parte post, before the morning stars sang together or the sons of men clapped their hands for joy, Jesus Christ was God's plan of salvation; Jesus Christ is God's covenant with men; Jesus Christ is the Way, the Truth and the Life, and He is the cause of eternal salvation. All that will come on the way to God will come through Him. I took occasion to expose that pamphlet. A fellow from this Bible school at Nashville out on the Granny White pike went up through that country and distributed that pamphlet and he doesn't know a thing under the sun about the plan of salvation, taking the objective elements of Christianity as the cause of salvation when they are those that give expression to the fact in the man's heart and life. The Jew fell because he sought it by the works of the law and not by faith. And every man, whether he is in an institution that calls itself a church or not, that undertakes to walk by the objective way is going to fall as completely as the Jew.

Third. It must contain a pure and wholesome democracy. That is the world's demand. Those of you who read the city papers will recall that before the Pastors' Conference of one of the denominations of the city a layman was put forward to read a paper on "The Need of More Democracy in Our Church". You recall that layman took the position that the government under which his people were existing perhaps suited the time when it originated 150 years ago—entirely too recent to be a New Testament church—but that the government under which they worked then did not suit this age and there needed to be a reconstruction of their governmental and ecclesiastical life so as to provide more democracy. Verily the world does move, and it moves toward Democracy. Those churches that are ruled by ecclesiastical courts are coming soon to unload them and come to the realization of the fact that the democracy of the New Testament is theirs to enjoy and theirs to exercise. The cross of Christ individualizes and equalizes all men. There are no distinctions before that cross, no ranks before the cross of Christ. All men stand before it on a common level and all men stand before it as individuals and each man must for himself give an account. No one can come in between an individual and his Christ and one of the great fundamental principles of democracy is the individuality of man, that all are equal in their inalienable rights and privileges. No priest's shadow can come between the poorest soul and the cross of Christ. You know these colossal systems of religious corruption extant in the world which teach that there is a priest between the struggling heart of man and the cross of Jesus Christ must go down. I am not a prophet nor the son of a prophet, but the last

book in this Book tells me that the very ten kingdoms that gave that institution its power and right to dominate the hearts and consciences of men shall ultimately become the cause of its destruction. This world conflict may project a time when the ten nations that gave Roman Catholicism her existence will themselves be the cause of her destruction, and certainly this will be the case if the Pope undertakes to meddle and bring about peace. No ecclesiastical court can alienate a man's rights before the cross of Christ. How grateful God's people ought to be. No one as priest can come between you and Him who is suspended between the heavens and earth, and no court, however much it may claim to exercise sovereign power over you, can alienate your rights before God. It must be democratic in government. I will define what I regard as true democracy. It is one in which the composite man is greater than the individual, two men are greater than one, ten men are greater than two, one hundred are greater than ten. True democracy is one that distributes its burdens and honors to the largest possible number of its constituency, sending out articulating forces through all of its body. It never doubles up obligations and burdens until all elements or individuals capable of filling positions have been drawn on and exhausted.

In the last place, the religion which the world chooses must be free from scandal. The world is not going to choose a religion, when its thought becomes quiet and sane and calm, when the people who are its representatives can be charged in their denominational life with scandal. It is not going to have that kind of religion. It will regard as scandalous everything, when it comes to a deliberate judgment in the blaze of divine truth, that has been done in the name of religion that has not a "thus saith the Lord" for it. I mean by that that if sprinkling is not authorized by the Word of God as the one baptism, that where, in the calm decision of man, he comes to review the question, he will regard it as a scandal that any man ever was sprinkled in the name of the Trinity and called it baptism. He will not only discredit all those things that have tended to persecution and dissension among those who claim to be the representatives of God, but everything for which God's Word is not a final authority. He will regard it as a scandal. Its doctrines must not be tinged with Paganism, nor its ordinations and ordinances derived from corrupt forms of Christianity.

You remember that about 1854 a query came up before one of the great religious bodies of this country in regard to the validity of Roman baptisms and ordinations. A committee was appointed to report. The committee came in with a divided report, the majority saying that Roman baptism and ordinations were valid, and the minority saying they were not. To say that they were and those who had received them ought to be received was to say that the Roman Catholic church was the church of Christ and to charge themselves with schism, since they came out of Rome, and lay on them the obligation to go back. To say that they were not valid and those receiving them should not be received, would be to say that their founder was not baptized and ordained when he received his baptism and ordination from the Roman church and as all are agreed that there can be no church without baptism, they would unchurch themselves. What was the result? They laid it on the table, as they were unable to decide, and that question lies on the table undecided by them until this day. There will never be an evolution in history that will furnish a condition that will enable them to decide that question without unchurching themselves in spite of all they can do.

I say, in conclusion, that under the commission of our Lord Jesus Christ Baptists are the only people in the world that can go before the travel of human thought today and command its final attention, and if that be true how tremendous that obligation that rests upon us and how large ought our vision to be. If there was ever a time in the history of the Baptists when constructive statesmanship was needed in large measures and numbers in the pulpits all over our Baptist country, when constructive statesmanship was needed to lay plans with broad vision and construct truth in broad and Bible terms so as to meet the world situation and gain the decision of the world for the church of Christ which He loved and for which He gave Himself, that time is now.

## The Home Page

A Short Story and Items of Interest in the Home.

### TOM AND THE CLOCK.

Winnie and Tom were spending a delightful three weeks with grandma. They had never been in the country in the winter time before, and everything was new to them. Such fun as they did have, and how fine it was to go sleighing and coasting with Uncle Jack, who lived just a mile away!

"There isn't a single thing I don't like," confided Winnie to Tom as they sat talking one day. "Only just one: I do hate having to go to bed at eight o'clock."

"So do I, and I think it's mean to make us when we're visiting," declared Tom.

"Last night I was right in the middle of a most exciting game with Luelle, and I had to put the poor dear down without even undressing her because it had struck eight about a minute ago," said Winnie.

"I know," said Tom gloomily. "Wasn't I reading the finest story when I had to stop? It's all right for girls to go to bed early; but I'm a boy and most twelve and you're only nine."

"You are not most twelve!" cried Winnie indignantly; "you were just eleven last month. Besides, if I am a girl, I'm not afraid of the dark any more than you, Tom Price."

"O well," said Tom, "maybe you're not; you are tolerably brave for a girl. But I say, Win, I do want to sit up tonight because Fred Warren told me he was coming over about eight, and wouldn't it be awful if I were in bed?"

Winnie nodded. "Tell grandma," she suggested.

But Tom shook his head. "She doesn't like Fred; never has since the time he showed me how to play shooting buffaloes with Spotty and her new calf."

"Well, the calf died," said Winnie soberly.

Tom was silent. The two children stood looking out of the dining-room window. They were all alone, for grandma was upstairs taking a nap.

"O," said Tom presently, "I know something splendid to do."

"What?" O Tom, dear Tom, please tell me," cried the little girl.

"Cross your heart you won't tell?" Solemnly Winnie complied with this demand.

Tom leaned closer that he might whisper: "I'm going to set the clock back an hour."

There was a little gasp from Winnie; then a frightened silence.

After a minute Tom spoke: "I know just how. I see grandma wind it up every night. Watch." Pulling out a chair, he climbed on it and reached the clock, which stood on a high shelf. Carefully he moved the hand. When he climbed down again and pushed back the chair, it was two o'clock in-

Whenever You Need a General Tonic Take Grove's.

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

stead of three. He looked at Winnie triumphantly. "What did I tell you?" he exclaimed.

"But Winnie was frightened. "I wish you hadn't," she said, her blue eyes full of trouble.

"Pshaw, who's a 'fraid cat now?" cried Tom. "I can fix it back whenever I like."

Just then there was a ring at the front door. Grandma had finished her nap and immediately came down the steps to receive the note which the messenger handed her. "Why, children," she said, smiling, "this is from Aunt Mary. She wants you to come over at four o'clock. There's something jolly on, but I'm not to tell. Why, what are you looking so sober about? Don't you want to go?"

"Yes," said the children faintly.

Grandma looked puzzled, but she did not say anything more. She glanced at the clock. "Dear me, I thought it was later. Well, you've plenty of time. I'll get you to wind a ball of yarn for me until it's time to get ready."

Winnie looked ready to cry, and Tom glanced despairingly at the clock. O how much easier it was to do a wrong thing than undo it! Mam-Mamma had always told him that, but then it had not seemed such a real thing; while now—O how dreadfully loud that clock did tick!

Presently grandma spoke: "It's time for you to go now, dears, and—dear me, how dark it is for the time of day! Well, run along and have a good time. I guess Jack will bring you home."

The two children fairly raced all the way. At the kitchen door Aunt Mary met them. "Why children," she said, "what makes you so late? I thought you weren't coming. You see, I invited the minister's children to come over, and I made some candy for you to pull; but I had to let them do all the pulling, as you didn't come. Then Uncle Jack happened in and took them for a little run in his new sleigh. I do wish you had been here. Why didn't you come?"

The children did not know what to say. They ate a few of the doughnuts which Aunt Mary provided, but somehow they did not taste good. Aunt Mary was puzzled. Pretty soon the children said good-bye.

"I hope grandma hasn't found out about the clock," said Winnie as they went slowly over the hard, frozen fields, "because I want to tell her."

"No, let me," cried Tom, "because I'm never, never going to do a thing like that again."

But grandma knew, and she had known all the time.—Christian Observer.

### AMERICAN EFFICIENCY.

Germany efficiency has been held up as a degree of excellence unattainable by a Democracy. The accomplishments of the United States since April 5th last refute the truth of the claim. In the short space of time since that day the United States has accomplished the following:

Declared a state of war existed between this country and Germany.

Seized 91 German ships and began repair work on them;

Authorized unanimously a war fund of \$7,000,000,000;

Appropriated \$600,000,000 for merchant shipping and as much for air fleets;

Agreed to loan our Allies \$3,000,000,000 and advanced them a large proportion of that sum;

## NEW BOOKS

### THE INTERMEDIATE DEPARTMENT OF THE SUNDAY SCHOOL

BY L. P. LEAVELL,

Field Secretary of the Baptist Sunday School Board.

There are but few books published on the Intermediate Department. This is the department which is the most difficult to hold. Prof. Leavell has written a book which will appeal to everyone interested in this department.

#### CONTENTS.

- I. Intermediate years—a bird's-eye view;
  - II. A glimpse both ways;
  - III. Some mental and spiritual traits of the Intermediate pupil;
  - IV. The teacher;
  - V. Lesson material and methods of teaching;
  - VI. The organized class for Intermediates;
  - VII. Departmental organization—a brief survey of the six departments of the main school;
  - VIII. The general officers—how they may help the Intermediate department;
  - IX. The departmental officers;
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Passed a selective draft law and in a single day registered nearly ten million men for military service;

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Sent to England a fleet of destroyers and to France a detachment of troops;

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While the Government was accomplishing these things the American people have loaned the United States \$2,000,000,000 and offered one million more, over four million citizens subscribing to the loan.

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tary efficiency. In less than four months the American Republic has made such strides as to indicate that in less than two years' time the boasted superiority of German efficiency will have been discredited. There is such a thing as American efficiency, and time will prove that German efficiency can not withstand it, fighting it is for liberty, justice, and humanity.

"When America gets into the world war things will happen," said Editor George H. Lorimer at a dinner in Philadelphia. "America invented the submarine boat, the machine gun and the airplane, and when she gets busy war-making the spectacle will be very remarkable.

"I don't want to brag, but the other combatants in America's presence will be like the young fellow who got the job of private secretary to a multimillionaire.

"The first morning of his new job the secretary chowed up at 9 o'clock and found the multimillionaire already hard at work. The second morning he showed up at 8 o'clock, and there was the multimillionaire with half his mail cleared away. So the third morning he showed up at 7 o'clock, and there was the multimillionaire, who looked up from his desk and said, dryly:

"Young fellow, what do you do with your forenoons?"—Washington Star.

It was a wet, miserable night, and the car was crowded. Suddenly a coin was heard to drop. An old man stooped and picked it up.

"Has any one lost a dollar?" he inquired, anxiously.

Four passengers hurriedly searched their pockets and shouted: "I have."

"Well, I've found a penny towards it," said the old man.

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## THE YOUNG SOUTH

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

### WHO WAS TO BLAME?

It was a chill evening early in the month of November, but the cozy room in which Clark Bennett sat reading was all warmth and brightness.

He did not seem to enjoy its beauty and comfort, however, nor did the book he held on his knee interest him. He turned his pages with a restless air, glancing up constantly, and at last put it aside to stand close to the side window, looking down on the narrow alley.

A moment of waiting, and a low whistle startled him. Had eight o'clock come so soon? He peered nervously down in the darkness of the alley and made out from the dim outlines of a figure beneath his window, his chum, Jack Miller. The whistle was repeated.

"Well?" whispered Clark.

"Ready?" asked Jack.

"In a—minute."

"All right."

Muffled in overcoat, tippet and fur cap, Clark stole noiselessly down the back way, opened the side gate and joined him. The two lads looked at each other rather forlornly. It was not so easy, after all, to make the start, now the time had come.

"Did you get father's pistol?" whispered Jack.

"He's got none. I found Tom's, though, in an old trunk in the attic."

"All right."

"Did you get one?" asked Clark.

"No; I couldn't! But this will do sorter, won't it?" He took from inside his blouse a long knife, with a keen blade of a rather peculiar pattern, and held it up for the other to see.

"This was in dad's Indian collection, and he thinks lots of it. I call it a dagger, the kind 'Rolf, the Robber,' carried, you know," said Jack.

"Yes, I remember. Well, let's be off before we are missed, and we've a long way to travel before we get where—"

"They'll not find us! I saw the cave once, when I went hunting with Uncle Jim—it's a whopper, too. Bears and wolves both have dens in it, and—"

"But we can find some nice safe place," boasted Jack, after both had been silent for a moment. "Robbers always do, to—sleep in."

"I don't care 'bout being an out and out robber—a reg'lar thief, like 'Dagger Dick,' though," Clark told him, as they hurried along the dim alley. "My idea is to get the cub of a big bear and a monkey or two to make tame and cunning—an' bring 'em home."

"Home! Why, you said last night we were never coming home—never, any more!" cried Jack.

"But we might—when we've found those treasure chests hid in the cave, like 'Wild Will of the Wild West' did, you know. Didn't he get 'big rich,'

though? I believe there's more real gold hid in the cliff-dwellers' homes in the side of the Rockies than in caves, don't you? S'pose we go there and look 'round a little first?"

"Well, let's hurry. It's a long, long way off to the Rockies!"

And now the two little lads—one ten, the other twelve—began their journey, talking in low tones of the adventures they hoped to have, of the wonderful things they meant to do, in this, their first absence from home. They were young, it is true, but "Dagger Dick" had been no older when he set out to kill Indians and slay bears. And "Tom, the Thief," was just Clark's age.

They hurried on in the deepening darkness of the gloomy night.

An hour or two later a cold rain began to fall in a quiet, steady way, "as if it never meant to stop," commented Jack.

"I wish we had some place to stop," said Clark, who was already hungry, tired and cross. "Where is that big cave you saw when you went hunting with your Uncle Jim? That might do better an' nothin'."

"Come this way, then," said Jack.

And once more the two children trudged on together, through night and storm.

Meanwhile, Clark's father, coming in after a hard day's work in his uptown office, to the late dinner, asked for the boy.

There was a distinct frown on his face. "I got his month's grade just now by mail," said he, "and it's simply wretched. Why, what can the child be doing with his time, Mildred?"

Mrs. Bennett looked surprised. "Why, I can't imagine—he stays in his room every evening, as quiet as a mouse. I supposed he was doing his lessons, of course."

"He reads books—nice stories," piped little Mabel; "he's dot dus' lots of 'em!"

The father went upstairs slowly to his boy's room—the pleasant, picture-hung, softly draped room Clark loved. An open book lay on the chair in front of the open fire. "Rolf, the Robber," was its title, and on the shelves of the neat bookcase in the corner near were a dozen or more volumes on the same order.

The father scanned their titles curiously. "Mad Mark," "Dare Devil Dick," "Harry's Holdup," "Tom, the Thief," "Frank's Find, or the Treasure Cave."

Where did he get such literature? How did it happen that the boy bought and read such trashy, unwholesome stuff, and nobody discovered it? Where were his school-books? Not so much as an arithmetic, a pencil, a tablet were in evidence! No wonder the boy's grade was so low that the father's cheek burned with shame at the thought of it! This was the way he spent the long evenings—these were the companions of his son—these bold robber lads, these heroes of "hold-up" and all sorts of crimes and wild adventures.

In some of these well thumbed books Clark's chum's name was written—"Jack Hall." And he wondered if Jack's father was like himself, ignorant of the dangerous associates the boy had chosen. He opened half a dozen of the "nice stories," as little Mabel called them, and was shocked at what he read; at the really criminal adventures made so easy and enticing to boys like Clark and Jack.

Well, valuable time had been lost,

much mischief had already been done, but, tomorrow—he would not wait for tomorrow, however. He would talk to his boy that very night. Where was Clark this stormy night?

"Why, he must be at Jack Hall's," said his mother, and a telephone message was sent at once.

"I thought Jack was with Clark, at your house," answered Jack's mother. "I have not seen him since noon, myself."

A hurried search began for both lads then, but no trace of them could be found.

"They have set out to try the realities of a 'hold-up,' or a 'mall robbery,' after the fashion of 'Dare Dick' and 'Mad Clark,'" said Mr. Bennett, grimly enough.

"Well, who is to blame if they have?" asked Jack's father, pale with fear and anxiety.

"But I thought—"

"Yes, but we ought to have known."

There was no sleep for either household that wild night, for the search for the runaway boys was unsuccessful. No tidings came to the homes they had deserted.

As for Clark and Jack, they were safe enough—fast asleep under a dripping osage hedge in the country, some five miles away.

"It hasn't been one bit of fun, so far," declared Jack, shivering in his wet clothes; "yet the fellows we've read about had splendid things happenin' to 'em at every turn."

"Don't be a baby!" exclaimed Clark; "jus' you wait until we get to the cave and the treasure chests of gold an' gems. We'll see the world, then, any way we like, an' go to shows every night. That'll be great—I say."

But the boys woke up too hungry, cold and miserable, generally, to care even for "treasure chests" or "shows." Both were piteously homesick and Jack's tears fell freely. "Come, Clark, old boy, let's light out for home! I've had all the adventures I want, an' as for running away, I'm through with that for now an' evermore."

Breakfast was on the table when Clark crept in by the back stairs and stole up to his pleasant room. A fresh fire had been kindled, the blinds thrown open and the place smiled a welcome to its truant owner.

But the books—his best friends—the thrilling stories that had suggested his running away—were all gone. He never saw them again.

"We are all to blame, my boy," confessed his father, as Clark sobbed out his story at his mother's knee; "but we can begin over, and try the influence of some new friends. When you go up to your room this afternoon you'll find in your bookcase stories of the best and noblest boys and men the world has known, the truly great heroes, it will be well for you to know and love. Their examples you can follow to the end."

Jack's father did the same. New, well-chosen books of history and biography made the nucleus of a library the boy grew proud to call his own.

The lives of boys and men whose inventions have enriched the world, whose example has made is annals nobler and purer, began to inspire Clark and Jack with a new spirit, a real longing for true heroism. Duty became to each a stern monitor whose commands must be obeyed. They lived in a nobler, higher atmosphere.

By the new year both received most excellent grades at school, and the "running away" episode was forgotten entirely.—Baptist Boys and Girls.

### WILLING TO BE SACRIFICED.

Look again across the seas at the armies in Europe. There we see a marvelous willingness to give blood to gain desired ends. My old university, Oxford, is empty. Edinburgh University is empty. The great industrial universities in Birmingham, Sheffield, and Manchester are empty. The young fellows are away at the front.

Look into the banks and factories and we find that the young fellows are all gone and girls are in their places. Every empty place means that a man has given his blood in the defense of his nation. Everywhere in Europe just now there is a readiness to consecrate blood in the defense of home and fatherland.

Last summer, when I was walking through a little village in Gloucestershire, I saw a woman standing at the door of a little cottage. She turned to me and said:

"Is there any news of the war this morning?"

I told her the news and then asked: "Are you very much interested in the war?"

"Very much interested in it? Yes; I have five sons at the front, and I wish I had more to give."

Five sons; five sons!—"and I wish I had more to give."

That is the spirit of the European war—no sacrifice is too great to secure ultimate triumph.

How is it with the army of the Lord? How do we compare with the European soldiers in the extent of our sacrifice? Are we ready to give our blood to proclaim the incomparable splendor of our cause?

The first blood ought to be given when we pray.

There is a way of bleeding when we pray. If I merely pray about myself or my family, there is no blood, but when I pray and do not remember myself at all, in the remembrance of other people, when my petitions go out like armies in loyal intercession, bearing other people to the throne of grace, then my prayers are red with life-blood.

Is my labor red with blood? We often tire ourselves with things of the world. How many really wear themselves out in the work of the kingdom of the Lord?

In a biography, I read the other day of a man who said in a letter to a friend: "It is a glorious thing to get thoroughly tired out for Jesus." That is spending your blood as they are spending it for the world's liberty in Europe. That should be the spirit of the spirit of the army of the Lord—red with the blood of sacrifice.—J. H. Jowett, in Religious Herald.

### FAITH IN GOD.

Whole-hearted, unquestioning faith in some God is the strongest thing which has ever been in the world, or ever will be. Faith is strength and power. Faith in their general is the great nerver of soldiers' arms. Faith in God is the only thing which has ever been able to restrain the beast in a man—the sure belief that there is a power outside of himself and above him who knows all and who will assuredly punish disobedience and reward obedience.—Ex.

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## PASTORS' CONFERENCE

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

### NASHVILLE.

Seventh—Pastor C. L. Skinner spoke on "The Carpenter's Son," and "The Working Girl Promoted." One addition for baptism. Good congregations. Good S. S. and Union. Pastor goes this week to Orlinda to help W. R. Ivie in a meeting.

Grace—Pastor, W. Rufus Beckett. Rev. W. J. Mahoney spoke on "The Greatest Text in the Bible," and "A Good Man Who Needed to Be Saved." One for baptism. 211 in S. S. Meeting continues.

Centennial—Pastor J. Henry DeLaney spoke on "The Good Fight," and "The Fruit of the Spirit." Good S. S. and Union.

First—Pastor Allen Fort spoke on "Old Wine and New Bottles." 328 in S. S. Six additions.

Judson Memorial—Pastor C. F. Clark spoke on "The Great Commandment," and "The Prodigal Son." 123 in S. S. Good Union.

Shelby Ave.—C. A. McIlroy spoke on "The Christian's Work a Great Work," and "God as the Dew Unto His People." There were 59 in S. S.; collection, \$1.56.

Lockeland—Pastor W. R. Hill spoke on "The Evening of the Kingdom," and "The God of Hagar." 151 in S. S. Two by letter and one for baptism upon profession of conversion.

Belmont—Pastor spoke at both hours. Usual congregations. 86 in S. S.

Calvary—H. C. McGill, pastor. Bro. Yarbrough spoke on "Saved by Grace," and "The Seeming Right Way." One for baptism. Revival continues. Two for baptism. Three under watchcare.

Una—Pastor Fitzpatrick spoke on "The Judgment." Bro. J. H. DeLaney did excellent preaching from Monday night to Saturday night. Good meeting. Two professions. New building completed. 101 in S. S.

North Edgefield—Pastor Duncan spoke on "Evangelism," and "Influence." 198 in S. S. Interesting Union.

Eastland—Revival services continue through week, closing Oct. 28. Dr. Webb Braeme of Mississippi has been preaching, and Mr. Thos. E. Gates has been leading the singing. Sunday was a great day. 35 received for membership, 30 of whom were for baptism.

Grandview—Pastor, J. F. Savell, Services well attended. Pastor spoke on "Opening the Eyes of the Blind," and "Universal Opportunity for Salvation." One for baptism. Pastor spoke in the Florence Crittenden Home in the afternoon, and two were converted.

### KNOXVILLE.

Fifth Ave.—Pastor J. L. Dance spoke on "The Messenger and the Vision," and "Compelling Forces of the Kingdom." Sixteen by letter.

Calvary—Pastor S. C. Grigsby spoke on "The Whole Armor of God," and "The Three Hours of Darkness." 77 in S. S. Good day.

Burlington—Pastor Herschel Ponder spoke on "Reverence," and "Three Requirements for Usefulness." 118 in S. S. Entire S. S. remained for church with eight exceptions.

Gillespie Ave.—Pastor David M. Livingston spoke on "Word and the World," and "The Church." 135 in S. S.

Beaumont Ave.—Pastor D. W. Lindsay spoke on "The True Vine," and "God's Remedy for Sin." 136 in S. S. Good Union.

Grove City—Pastor J. F. Williams spoke on "Fishers of Men," and "Death of Christ." 139 in S. S. One by letter.

Immanuel—Pastor A. R. Pedigo spoke on "Steadfastness," and "Christ Came to Save." 153 in S. S. Six requests for prayer.

Mt. Olive—Pastor, Wm. H. Fitzgerald. J. C. Ford and R. A. Brown, representing Laymen's work, addressed the morning congregation. Addresses in the afternoon by Brethren A. R. Pedigo and M. E. Miller on "Sunday School Evangelism." 177 in S. S.

Euclid Ave.—Pastor, W. M. Griffitt. Rev. J. H. O. Clevenger spoke in the morning on "Take This Child Away and Raise It for Me, and I Will Pay Thee Thy Wages." Special sermon to fathers and mothers. Bro. Clevenger spoke at night on "The Way of the Transgressor Is Hard." Special sermon to men at 3:00 p. m. 181 in S. S. Two by letter. Revival in progress. Bro. Clevenger doing the preaching. Interest is growing rapidly. One profession Sunday night.

Island Home—Rev. J. Pike Powers spoke on "The Mission of the Holy Spirit." Young people's meeting at night. 290 in S. S. Dr. J. L. Dance has resigned and accepted East Fifth Ave., city.

South Knoxville—Pastor, M. E. Miller. Dr. J. M. Anderson spoke on "Church Membership" and "Palm Tree Christians." 290 in S. S. Nine baptized. Meeting continues.

Lonsdale—Pastor J. C. Shipe spoke on "Moses' Invitation to Hobab," and "Bringing the Lost to Jesus." 292 in S. S. In the midst of a splendid meeting.

Deaderick Ave.—Pastor J. H. Snow spoke on "Stewardship" in the morning. Judge R. A. Brown spoke at night on "Stewardship." 427 in S. S. Every-member canvass next Sunday afternoon.

First—Pastor Len G. Broughton spoke on "Jesus Prays in Trouble," and "Can Love Win a War?" 441 in S. S. One baptized. Several conversions at night.

Etowah—(First) — Bro. Singleton preached two excellent sermons. Large crowds. Two additions. Two baptized on Wednesday evening. 255 in S. S. Bro. Amos, superintendent, is able to be out with us again.

Jacksboro—Pastor D. A. Webb spoke on "Self Denial," and "Be of Good Cheer." 101 in S. S. Two by letter.

Kagley's Chapel—Pastor A. D. Langston spoke on "I Reckoned You to God, and Word of His Grace," and "The Last Call Rejected." Good S. S. Pastor resigned to take work at Englewood. Rev. A. D. Langston has

built a good pastor's home at Kagley's. He has been there for three years and is loved by all who know him.

Good day at First Chillhowie, yesterday. 99 in S. S. Four baptized. Preaching in the morning by pastor, subject, "Burning the Books at Ephesus;" evening, "The Preparation Necessary In Order to Meet God Safely."

W. A. MASTERTSON.

Pastor, Fountain City, Tenn.

### MEMPHIS.

First, Covington—Pastor Chas. E. Wauford spoke on "An Imperiled Civilization." Patriotic service. No service at night on account of mass meeting.

Calvary—Pastor Norris spoke on "Loyalty," and "War Against God." Good crowds. One by letter. Good S. S. Combination services made permanent. Will heat church with gas.

Union Ave.—Pastor W. R. Farrow spoke on "He Purposed in His Heart," and "New Heaven and New Earth." 156 in S. S. Good Unions and congregations.

Rowan—Pastor J. E. Eoff spoke on "Wisdom of God," and "Divine Work." Good S. S. Two baptized.

LaBelle Place—Pastor Ellis spoke at both hours. Fine congregations. One by letter. 246 in S. S. Spoke to the children at 11 a. m., and on "Christian Science" at night.

Prescott Memorial—Pastor E. L. Watson spoke to large audiences.

Florida Street—Rev. Lovejoy spoke at both hours. Good S. S. and congregations.

Bellevue—Pastor R. M. Inlow spoke to fine congregations. Good Unions. Good S. S.

Ripley—E. G. Stout spoke at both hours to attentive audiences. Pastor Storer absent in good meeting at Highland Heights.

Seventh Street—Pastor S. A. Wilkinson spoke at both hours. 250 in S. S.

Highland Heights—J. W. Storer is preaching in a meeting. Interest very satisfactory. Nine additions so far, and the reaping not begun.

South Memphis—Pastor Jasper R. Burk spoke at both hours to large congregations. 101 in S. S. One profession. Two by letter.

First—Pastor Boone spoke on "The Best and Safest Investment," and "Substitution, Resurrection and Intercession." One by letter.

McLemore Ave.—Pastor Roswell Davis spoke at both hours. 126 in S. S. Two additions by letter.

Temple—Pastor J. Carl McCoy spoke on "The Price of Liberty," and "Why Preach Doctrine?" Excellent Union. 190 in S. S. One for baptism. Meeting closed with pledges on building fund amounting to \$2,140, to be paid March 1. Dr. Inlow did some great work with us. He was a blessing to our church.

### CHATTANOOGA.

Central—Pastor E. L. Grace spoke on "Better Than Money," and "The Message of Micah." Two additions. 203 in S. S. Good Unions.

Ridgedale—Pastor Jesse Jeter Johnson spoke on "God's Ability to Accomplish Much With a Very Little." Good day.

Highland Park—Rev. C. D. Creasman spoke most acceptably to good congregation. Joins in union services for evening congregation. Good S. S. and Union.

Chamberlain Ave.—Pastor G. T. King spoke on "Mission of Holy Spirit." Dr. F. E. Houser spoke at night on "The Ark." Dr. Johnston spoke at 3 p. m. on "Pocket Testament League."

North Chattanooga—Pastor D. E. Blalock spoke on "Sowing Bountifully, Reaping Bountifully," and "Thy Will Be Done." 75 in S. S. Good Unions. One by letter.

Oak Grove—Rev. T. E. Elgin of Knoxville spoke on "Power," and "The Lost Boy." Good congregations. Fine day.—E. J. Baldwin.

### JACKSON.

Second—Pastor J. E. Skinner spoke on "Preparation for a Revival," and "God's Answer to the Greatest Question." 307 in S. S. Fine Unions. Nine by letter. Two for baptism since last report. Martin meeting began Sunday.

Bethel—Pastor W. M. Couch spoke at both hours. Church called same pastor for another year. \$51.15 for State Missions.

New Union—Pastor A. L. Bates spoke at both hours. Good S. S. Fine day.

Luray—Pastor Fred T. Evans spoke on "Blessedness of Giving," and "Power of Belief." A good collection for Christian Education. S. S. recently organized. Good progress.

Union Grove—A. M. Nix spoke on "Witnessing for Christ."

New Union—Pastor A. L. Bates spoke on "Come Out of Sin," and "God's Love for His." Good S. S.

Bemis—C. H. Parish spoke on "The Second Coming of Christ." Pastor Ill. Fruitland—Pastor R. E. Guy spoke on "Relationship," and "The Good Shepherd."

Bartlett—Pastor W. M. Fore spoke at both hours. 44 in S. S. Reached our apportionment for State Missions.

Harris Grove—Pastor J. W. McGavock spoke Saturday night on "The Church;" Sunday on "Work and Life of Jesus." Good crowds. Unanimous call for another year. Salary raised. 30 in S. S.

Collierville—Dr. G. M. Savage spoke on "This World War and Its Relation to the Bible," and "Dancing." 20 in S. S. 25 in Union.

First—Pastor Luther Little spoke on "The Nation's Need of the Church." 361 in S. S.

South Pittsburg—Rev. G. A. Chunn spoke on "The Majesty of Christ," and "Light." Good S. S. Splendid day.

Whiteville—Jas. H. Oakley, pastor. Preached at both hours to fine congregations. Good S. S. and Union. Spoke at Mt. Moriah in afternoon to a fine crowd. Observed the Lord's Supper. State Mission offerings good considering the shortage of the cotton crop, etc., in these parts.

Hartsville—Had good day at Shackles Island. In the afternoon attended baptismal services at Station Camp, where 33 were buried with Christ in baptism, as the result of a glorious revival at Old Station Camp. Forty additions. Monday I conducted the funeral of Elder John Harper at Galatin. The Bledsoe Association was fine. I am this week with Bro. J. L. Hawkins at Mitchellsville.

JOHN T. OAKLEY.

Hartsville, Tenn.

SEND US A NEW SUBSCRIPTION.

**CHURCH AND PERSONAL.**

(Continued from page 5)

thing more than sixty have already joined—no doubt others will join—some said they would join other churches. Quite a large proportion of these were mature persons, in a number of cases they were heads of families. One husband and father was converted one night, and although a railroad man, called to duty, he "laid off" next day and rode fifty miles to tell his dear old mother of his salvation joys. I can most heartily commend Dr. Swope as a revivalist of marked ability. It was quite a pleasure to enjoy fellowship with him in our home for these days.

We often think of the noble people in Tennessee, whom we yet remember very tenderly and with great love. I always read the Reflector with much pleasure.

R. T. MARSH.

Clifton Forge, Va.,  
Oct. 18th, 1917.

One day this week a knock was heard on our kitchen door. Investigation showed a colored man from the store of Bro. W. S. Rose, who brought in and kept bringing in, meal, flour, meat, butter, eggs, canned goods, potatoes, etc.—things that always make a preacher's mouth water with anticipation. These things were the gifts of the good people of Franklin Baptist church to their pastor and his wife. That we appreciated these things goes without question. That we desire to be worthy laborers in this church is burned in our souls.

The work holds out; good promise; one under watch care received Sunday night (14th); some four or five are to be baptized next Sunday afternoon (21st). Please remember us at the throne.

O. W. TAYLOR.

Franklin, Tenn.

**ORPHANAGE NEEDS SORGHUM.**

The Orphanage needs sorghum. May it not be well for each church and community to observe "Sorghum Day" for the Orphanage. The day to be chosen by each community to suit its own convenience.

Send to Tennessee Baptist Orphans' Home, Nashville, Tenn., in care of W. J. Stewart.

CORA HOLCOMB,  
Matron.

**AMONG THE BRETHREN.**

By Fleetwood Ball.

Dr. R. A. Kimbrugh of the First church, Vicksburg, Miss., writes: "I resigned here to accept call to return to the pastorate of the Baptist church at Blue Mountain, Miss. Was there as pastor four years and now return after an absence of six years. The work here has gone on nicely this year. We will report 40 additions and good offering to Missions. Come to see me at Blue Mountain after Nov. 1st."

The church at Columbus, Ky., of which Rev. W. S. Roney is pastor, is being assisted in a meeting by Rev. H. A. Todd of Union City, Tenn., whose preaching is producing a profound impression.

Rev. L. R. Riley of Jackson, Tenn., has been called to the care of the church at Trezevant, Tenn., for twice a month services, and it is believed he will accept. He is a capable man.

The church at Bradford, Tenn., secures as pastor Rev. O. F. Huckaba of Jackson, Tenn., and he will preach twice a month. Huckaba is one of the best.

Harmony, one of the best country churches in the State, has recalled Rev. J. H. Oakley of Whiteville, Tenn., as pastor for the eighth consecutive year. Bro. Oakley is one of the most wide-awake pastors among us. The cause goes forward when he is at the helm.

Rev. J. L. Wise, missionary in Panama for twelve years, has been called to the care of Valence Street church, New Orleans. We would regret to see him accept.

Rev. G. L. Huggins of Marshall, Ill., becomes one of the evangelists of the Illinois State Association. His gifted wife assists him.

Unity church, the mother church of Unity Association, has called Rev. C. E. Azbill of Lexington, Tenn., as pastor.

Rev. N. S. Castleberry of Benton, Ky., did his own preaching in a meeting at New Bethel church, near that place, resulting in 10 additions, 5 by baptism. W. C. Adams led the singing.

The General Association of Kentucky Baptists is to meet Nov. 12-15, with the First church, Paducah, Ky., of which Dr. R. G. Bowers is pastor. Pity it is the same week that the Tennessee Baptist Convention meets.

Rev. Raleigh Wright of Ruston, La., formerly pastor at Tullahoma, Tenn., has been called to the care of the First church, Greenville, Texas, and it is thought will accept.

Evangelist G. E. Kennedy of Kansas City, Mo., lately assisted Rev. J. W. Beville in a revival at Polytechnic church, Fort Worth, Texas, resulting in 54 additions.

The church at Caruthersville, Mo., of which Rev. W. H. Satzer is pastor, lately enjoyed a gracious revival in which Evangelist J. H. Durham of Flatonia, Texas, did the preaching. There were 100 professions and about 50 additions.

The Executive Board of Beech River Association has decided to put on a church-to-church campaign before Christmas, using the missionaries, Revs. W. L. King and C. E. Azbill, as the chief speakers, many pastors volunteering to help.

Dr. Luther Little of the First church, Jackson, Tenn., is to assist Rev. A. W. Bealer of Tabernacle church, Valdosta, Ga., in a revival beginning the third Sunday in November. They have labored together before.

Rev. J. S. Wiley has been called to the care of the church at Custer City, Okla., succeeding Rev. D. S. Brinkley, who goes to be pastor of the church at Wewoka, Okla.

Rev. W. A. Knight has resigned as pastor at Frederick, Okla., to accept a call to the First church, Pecos, Texas. He is a Knight without darkness.

Dr. J. H. Boyet of Durant, Okla., becomes one of the regular contributors to the columns of the Baptist Worker, of which Rev. Alonzo Nunnery is editor. That means the enrichment of the columns of that paper.

Rev. G. G. Riggan has resigned at Lexington, Mo., effective Nov. 1st. Immediately he enters the Seminary at Kansas City, Mo., for a post-graduate course.

Evangelist E. V. Lamb of East St. Louis, Ill., and Singer W. B. Schofield lately assisted Rev. W. E. Davis in a meeting at Clinton, Mo., resulting in 36 additions. The church added \$300 to the pastor's salary.

Missionary J. O. Johnston of Pulaske County Association, in Arkansas, has been elected pastor at Camp Pike, near Little Rock, Ark., by the Baptists of Arkansas. On the night of the first day he began his work he preached to the soldiers and 60 were converted. This is as it should be.

Rev. R. L. Powell of Pineville, La., has been elected by the State Mission Board of Louisiana as pastor of Camp Bauregard, Alexandria, La., and preaches the gospel in its purity to the soldiers.



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17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

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### CONVERSION OF THE GOVERNOR OF INDIANA.

Hon. J. Frank Hanley (Himself).

In the middle of my term of office as governor of Indiana there came into my office one afternoon a little woman. She was plainly clad. Her dress was calico. Her shoes were coarse. The evidences of toil were upon her hands. She led by the hands a little child scarcely three years old, bright-eyed, with sunlit hair, and there was something in him that appealed to the best that there was in me; and stirred by his bright eyes I said to the mother, as kindly as I knew:

"Madam, what can I do for you?"

She said: "Governor, I have come to ask you to give me back my husband."

"Give you back your husband! why, madam, I haven't your husband."

"Oh, yes, you have, governor. You have had him for five months—ever since last September, down at Jeffersonville, in the state reformatory, and I want you to give him back to me."

"In Jeffersonville, in the state reformatory? Then your husband is a bad man, a criminal, and I can't give him back to you."

"No, he is not a criminal, governor. I know he committed a great crime—highway robbery, in the night time. I do not palliate his offense or excuse it, but, after all, he was not a criminal."

"Not a criminal and committed a highway robbery in the night time? Woman, it is the gravest crime but one the law knows, and the man who undertakes its commission takes the hazard of taking human life. No. Your husband is a criminal and I cannot give him back to you."

And then she said: "Sir, I misjudged you. I thought you were a just man and that you would exercise your great power with considerate kindness. If I were rich, I would employ counsel, and they would come here and you would hear them by the hour and you would not judge until you had heard; but when I come in my weakness and in my poverty, you pass judgment before you have heard me."

Rebuked, I bowed my head, and then she said:

"We were boy and girl together out here in an Indiana village, my husband and I. We grew to manhood and womanhood together. We came to love each other, and four years ago we stood at the altar and pledged ourselves in the solemn ceremony of marriage. We turned from the church with high hopes. We were poor, but we were young and strong, and my husband was honest and sober and industrious. We were too poor to buy a home, but we found one of two rooms that we could rent, and we rented them and we were very happy there. Then, three years ago, the baby came—this little boy—and he drew our lives closer together and melted our hearts into one. It was his; it was mine; and we had begun to build air castles about him.

There was no cloud upon our sky until last September, on Labor Day, when my husband went with a party of friends down to Shelbyville, twenty miles away, to attend a Labor Day celebration; and down there for the first time in his life, he indulged in intoxicants, and by night he was maudlin drunk. Starting home with his companions in a conveyance, and meeting a stranger in the highway, in the darkness they stopped him and robbed him. But before they reached the city of

Indianapolis, overcome and aroused by the thought of the great crime in which he had helped, my husband got out of the vehicle, walked back to Shelbyville, reached it in the grey dawn of morning, and hunting up the sheriff, surrendered himself and told the whole pitiful story.

"They arrested him and he sent for me. I took the little boy by the hand and went down to Shelbyville and, walking the streets of the strange little city and inquiring after my husband, I was told I would find him in Judge Sparks' court room. There, inside the bar, sat my husband, beside and officer. I saw and heard the prosecuting attorney stand and read to him an indictment charging him with the crime of highway robbery, and I heard the court say to the prisoner, 'Stand up and answer. You have heard this indictment read: are you guilty or not guilty? How do you plead?' And then I saw my husband stand up and heard him confess, with trembling lips and choking voice, his guilt of the great crime. And then they took him away, and I took the little boy by the hand, and we came back to this city; back to our desolate home.

"And, governor, for five long weary months I have washed and ironed and scrubbed and done everything that an honest woman could do. Look at the evidences of toil upon my hands. And I asked no man for help, and I would not ask you now, but there is to be a new baby in a few days, and I have got to go to the hospital, and my little boy to the orphans' home, unless you give me back my husband."

And then she threw herself upon her knees and laid her head upon the governor's desk and cried as if her heart would break. And then the little boy, scarcely three years old, slipped from the high chair from which his feet had dangled, came over to me and with the artlessness of a baby put his little hand tremblingly on my hand and looked up into my face through streaming eyes, and cried in childish treble:

"Mister, I want my papa! Why don't you give me back my papa? I want my papa."

I looked down into his tear-dimmed face and caught a vision of my own little fellow, his age, that I had loved and lost a while, and the tugging at the heart strings of the father became too much for the governor of Indiana; and stooping down and taking him in my arms, I pressed him to my breast, and said to him, "God bless you, little man. You have won. I will give you back your father."

The mother sprang to her feet and said: "Governor, did I hear you right? Are you going to give him back to us?"

And I said: "Yes," and ringing for my secretary, I said: "Wire Superintendent Whitaker at the state reformatory to start Will Wolsifer at noon tomorrow. Tell him that I am patrolling him upon his good behavior." And then turning to the woman I said:

"I want you to go and meet him. He will arrive at the Union Station at 7 o'clock tomorrow evening. Go to him and bring him here. I want a word with him in your presence."

Then, with consideration for me, she said:

"Governor, why seven o'clock? That will be after office hours, and the train may be late."

I said. "No matter. The governor will have no other as big business to-

morrow evening as yours, and he will be here."

Next evening, when all had gone from the great office, I sat in the stillness as the shadows lengthened and the twilight deepened to night. Finally through the gloaming there came this woman, the man and the little boy, and as they approached my desk, I stood up, took the man by the hand and looked him in the eyes and said to him:

"Will Wolsifer, you have sinned against the state that was good to you; you have pulled down the pillars of your own house on your own flesh and blood; and you have betrayed the promise you made at the altar to this good woman in the sight of God and man, and you have forgotten the obligation you owe to the child you begot. Wolsifer, you are a bad man. And yet I am going to give you a chance to earn your freedom. I am going to parole you on your good behavior; not for you, no, but for the sake of this little boy that won my heart yesterday; for the sake of this good woman—and in memory of my own dear dead. I am going to give you a chance. Here is a letter. Take it to the man to whom it is addressed. We have seen him. He will give you employment at good wages. Come back here once a month and bring your wife and child with you; for, Wolsifer, I must know that you keep the faith and if you betray me I will send you back to prison for the limit of your term, twenty-one years. You may go."

But the next month they came back again, only there were four this time; the father, the mother, the little boy and the new baby. And they came once a month for eighteen months. And then one Christmas eve, I sat again in the big office as the shadows lengthened and the twilight deepened, but did not sit alone this time. The man, the woman, and little boy and new baby were with me. And again I stood up and took the man by the hand and looked him in the eyes, and said to him:

"Will, God bless you. You are a man again; you have kept the faith; you have filled the bond, and on this glad day, so fragrant with the memory of Him who died to atone for human sin, I am going to give you a Christmas gift worth while—your unconditional pardon. Here it is. Take it and sin no more!"

Men and women, do you know what I was trying to do on that Christmas eve? I was trying as best I knew to undo the work of the American saloon! I was trying to rebuild a wrecked home! I was trying to restore the broken factors of that unit of American society, the home—father and wife and child. I was trying to give back to childhood its heritage. And after they had gone out into the crisp Christmas air, I sat alone in the great office and held communion with myself and said: 'Hanley, here is a man's job. Have you the grace and courage to put upon its altar your ambition, your desire for public approval? Are you willing to go out across the continent and strike the thing that did this cruel wrong?'

For years I have answered that call as best I could. And hear me, friends, the fighting has been almighty good.

If the apple you bite is bitten,  
Would the battle you fight be fitten?  
And if a young cat is a kitten,  
Then would a young rat, be a ritten?  
If the person who spends is a spend-

Dr. Ferdinand King, New York  
Physician & Medical Author says:

**EVERY WOMAN  
EVERY MOTHER  
EVERY DAUGHTER  
NEEDS IRON  
AT TIMES**

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

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



F. King, M.D.

NOTE: NUXATED IRON recommended above by Dr. Ferdinand King can be obtained from any good druggist with an absolute guarantee of success or money refunded. It is dispensed by all good druggists.

thrift,

Would a person who lends be a lend-thrift?

If drinking too much makes a drunkard,  
Would thinking too much make a thunkard?

But why pile on the confusion?  
Still I'd like an answer in conclusion:  
If a chap from New York's a New Yorker,

Would a fellow from Cork be a corker?  
Youth's Companion.—

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RETRIBUTION—REDEMPTION.

Clara Allison Dixby.

In a conversation on books recently Dr. Gambrell said: "When I went into the Civil War I took with me a pocket edition of Shakespeare, and the Bible, but I soon found that to carry both required too much space, and to read both required too much time, so in emergencies I discarded the Shakespeare and carried the Bible with me all through the war."

So the time comes in the battle of life when tasks, and duties, and burdens grow thick and heavy, that we must decide between the Bible and even the very best of literature, or between God and many things, good possibly in themselves, but things that do not satisfy.

Nemesis was considered by the Greeks as one of the minor deities, yet not one of the inhabitants of Mount Olympus had more to do with the daily life of the Greeks than did this goddess. She held in her power the distribution of awards of merit and of punishment, and often did she watch, and even cause to increase, the prosperity of a human soul in order that the fall might be the greater. Three principles of Nemesis were followed by Greek dramatists in the treatment of human conduct: The punishment must inevitably follow sin; the punishment must follow in the line of the wrong-doing; and the distribution of punishment must be in proportion to the sin, neither greater or less.

Shakespeare, the "myraid minded," the greatest writer since the Greeks, the one who understood every phase of human nature adapted in his dealings with the human soul these three principles of the Greek Nemesis and the great doctrine of retribution is the end and purpose of all Shakespeare's soul-stirring tragedies. Every sin must be punished; punished in the line of wrong; and suffered for in proportion to the strength of the sin. If the suffering be less than the sin, it arouses our contempt; if greater than the wrong deserves, it stirs our indignation, or possibly our pity for the one who is punished; in either case, failing to carry with it the desired effect,—the balancing of right and wrong.

When Shylock in his superhuman hatred exclaims, "so says the bond: Nearest his heart; those are his very words," such is our supreme hatred for him, we feel that no suffering can be too great to inflict upon him. Yet when, after various sentences have been pronounced, Antonio further declares that the Jew must "presently become a Christian," and we see him completely crushed,—broken-hearted as he cries, breathlessly. "I pray you, give me leave to go from hence; I am not well," this insult to the Jew's deepest convictions arouses within us a deep sense of pity, and Shakespeare has almost, for the instant, hurt the very end which he wished to accomplish.

In the Nemesis upon Macbeth, Othello, Iago, and others of Shakespeare's great outstanding lives we can but feel that retribution is just, and every punishment is adapted to sin's just deserts.

In Shakespeare there is no repentance. There is remorse, but remorse is not repentance, and just here must we lay aside our Shakespeare and indeed every monument in literature, and hold to our Bible, the inspired Word of God. "Come now and let us reason together, said the Lord; though your sins be as scarlet, they shall be as white as snow;

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IN BED MOST OF TIME

Her Health Restored by Lydia E. Pinkham's Vegetable Compound.

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work and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy."—Mrs. Wm. Green, 332 S. Addison Street, Indianapolis, Indiana.

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though they be red like crimson, they shall be as wool." Jesus said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "For the Son of man is come to save that which is lost." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And finally Jesus calls to the weary, worn, discouraged and sin-sick soul, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Outside the Bible is Nemesis, retribution. Within God's Word, contrite repentance, and redemption through His love and mercy and grace as expressed in His Son. Surely "Never man spake like this man." When many of the disciples were turning from Jesus and He turned to the twelve saying, "Will ye also go away? Simon Peter answered Him: "Lord, to whom shall we go? Thou hast the words of eternal life."—Baptist Standard.

SELF-CONTROL.

By Madison C. Peters.

Self-control implies government of temper, command of feeling, coolness of judgment, power to restrain the imagination, and determination to curb the will.

It means such thorough mastery over self such as Thomas Carlyle possessed when his first volume of the French Revolution, which he had lent to a friend for perusal was utilized by a servant as a valueless bundle of waste paper to kindle her fires. Calmly turning to his desk he recommenced his arduous task, completing the book in the form in which it has since delighted the world. The best government is that which teaches us to govern ourselves. He is a fool who cannot go wrong, but he is a wise man who will not.

Self-control is always in time, but never before its time.

Self-control is allied to patience, which while it toils on unremittingly, bides its opportunity.

Self-control is the art of locking your agitation in your heart.

Self-control moves with deliberation, though with promptitude.

Scarcely any successful man can be named who did not fail the first time.

There is no shame in defeat. The shame consists in not retrieving defeat.

Disraeli was hissed from the House of Commons in his first speech, but with a self-control as astonishing as his self-knowledge, he exclaimed: "I have begun several times many things and have succeeded in them at last. I shall sit down now, but the time will come when you will hear me." That time came.

Genius is the capacity of surviving failure, and in self-control is finds its powerful agent.

Self-control, like the armor, helps us most where the struggle is sharpest.

Life cannot fail to bring with it its contrary winds, storms of thunder and crash of lightning, but they will never hurt us if we meet them bravely, calmly and hopefully.

Wheat, the noblest product of earth, is threshed, trod upon, swept about, tossed in the air, sifted, shaken, shoveled and then ground, resifted and baked before it arrives at last upon the table.

If there were no trial there would be no honor.

Life brings no benediction for those who take it easily.

Without suffering there can be no strength.

Suffering well borne is better than suffering removed.

Suffering evokes that latent power and rouses into action the energies that otherwise would have lain ingloriously supine, and thus suffering makes strength.

This discipline is the necessary prelude to life's victory.

Difficulties can be conquered only by decision.

Obstacles test our manhood and confirm our self-control.

As Shakespeare puts it: In the reproof of chance lies the true proof of men.

EXCERPTS ON LUTHER.

"He was built on no ordinary scale, this redoubtable German. He was of titanic stature, and our common standards fail adequately to measure him. But his life lies open to all the world, as do few other lives in history. To know it as we may is well worth an effort."—A. C. McGiffert.

"Luther's influence on religious and political ideas, on literature, on social life, and on the map of Europe, has been enormous, and this influence has been won—largely without effort on his part—through the massive character; through his sincerity, earnestness, unselfishness; and, above all these, through his splendid courage. We may differ widely from some of his opinions, but we believe in a world which is a wiser and better world, because of Luther's work."—Alfred Plummer.

"Among the great prophets, and with the possible exception of Calvin, the east of world-wide importance, Martin Luther has taken his place. His career marks the beginning of the present epoch, for it is safe to say that every man in

Western Europe and in America is leading a different life to-day from what he would have led, and is another person altogether from what he would have been, had Martin Luther not lived. For the most important fact in modern history is undoubtedly the great schism of which he was the author, the consequences of which are still unfolding and will continue to unfold for many a century to come."—Preserved Smith.

"It was Luther's overpowering greatness and wonderful many-sidedness of mind that made him the man of his age and his people."—Dollinger.

"What Luther brought from the New Testament was a new religion."—P. T. Forsyth.

"We must teach the reformed themselves to appreciate the reformation."—Alebander Vinet.

"The Protestant Reformation was the greatest of all religious revivals in the history of the Christian Church."—R. W. Dale.

"The reformation was the saving of Christianity."—Hopkin.

"Rome pretends that there would no longer be Christians if there was no longer Catholics; and we maintain that but for the Reformation there would no longer be Catholics, because there would no longer be Christians."—Alegande Vinet.

"The human race has a treasure in the Reformation which it has never fully realized."—P. T. Forsyth.

"Salvation was sine merito de peccatis. That was the care of the Reformation."—P. T. Forsyth.

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If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength) and add to it 1 pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial.

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Dr. J. Pike Powers, Knoxville, Tenn.....	First	Lewis Platt, Henry, Tenn.....	.....
Dr. P. E. Burroughs, Nashville, Tenn.....	First	Sam Buchanan, Lawrenceburg, Tenn.....	.....
Dr. J. W. Gillon, Nashville, Tenn.....	First	F. A. Witt, Morristown, Tenn.....	First
Mrs. Doss, Nashville, Tenn.....	First	S. T. Maxwell, Columbia, Tenn.....	Columbia
George B. Graves, Nashville, Tenn.....	Eastland	C. N. McCurley, Mohawk, Tenn.....	.....
Thos. G. Hill, Jr., Nashville, Tenn.....	Eastland	J. F. Wilkinson, Bolivar, Tenn.....	Bethel
B. R. Kennedy, Nashville, Tenn.....	Eastland	W. H. Pryor, Maryville, Tenn.....	Cedar Grove
Chas. A. Good, Nashville, Tenn.....	Eastland	W. M. U., Memphis, Tenn.....	First
J. Mansfield Bailey, Nashville, Tenn.....	Eastland	D. P. Haste, Trenton, Tenn.....	Trenton
Mrs. John Gupton, Nashville, Tenn.....	Eastland	Thos. Bond, Jackson, Tenn.....	First
Archie Thompson, Nashville, Tenn.....	Eastland	J. C. Brown, Bluff City, Tenn.....	Bluff City
Miss Lula Reynolds, Nashville, Tenn.....	Seventh	Mrs. T. R. Wingo, Trezevant, Tenn.....	Trezevant
T. H. Farmer, Martin, Tenn.....	Martin	Mrs. C. H. Rolston, Chattanooga, Tenn.....	Central
Mrs. T. H. Farmer, Martin, Tenn.....	Martin	W. M. U., Nashville, Tenn.....	Grandview
A. E. Lassiter, Murray, Ky.....	Elm Grove	W. M. U., Ocoee Association.....	Concord
Ethel Lee Jones, Martin, Tenn.....	New Home	W. M. U., Chattanooga, Tenn.....	First
Dan Throgmorton, Martin, Tenn.....	Martin	W. M. U., Tennessee Association.....	Beaver Dam
Mrs. Kate Shirar, Martin, Tenn.....	Martin	W. M. U., Cumberland Association.....	Little Hope
J. W. Joyner, Martin, Tenn.....	Martin	W. M. U., Paris, Tenn.....	First
Henry Huey, Martin, Tenn.....	Martin	W. M. U., Jackson, Tenn.....	Second
H. T. Huey, Martin, Tenn.....	Martin	W. M. U., Johnson City, Tenn.....	Johnson City
Anne Ryan, Martin, Tenn.....	Martin	W. M. U., Bledsoe Association.....	Bledsoe
Jesse Daniel, Dyersburg, Tenn.....	Dyersburg	W. M. U., Humboldt, Tenn.....	Humboldt
L. D. Whitten, Memphis, Tenn.....	Bellevue	W. M. U., Clarksville, Tenn.....	Clarksville
Miss Musa Hall, Martin, Tenn.....	Martin	W. M. U., Chattanooga, Tenn.....	Tabernacle
Miss Pearl Day, Martin, Tenn.....	Martin	W. M. U., Cumberland Association.....	Antioch
C. F. Jennings, Mt. City, Tenn.....	Mountain City	W. M. U., Knoxville, Tenn.....	Island Home
G. W. Hall, Martin, Tenn.....	Martin	W. M. U., Riverside Association.....	Williams Chapel
W. C. Rains, Wartrace, Tenn.....	Wartrace	W. M. U., Nashville, Tenn.....	Eastland
T. H. Hicks, Stanton, Tenn.....	Charleston	W. M. U., Shelbyville, Tenn.....	First
H. P. Naylor, Union City, Tenn.....	Beulah	W. M. U., Dandridge, Tenn.....	Dandridge
C. B. Poyner, Martin, Tenn.....	Mt. Pella	W. M. U., Eagleville, Tenn.....	Eagleville
J. M. Honeycutt, Woodland Mills, Tenn.....	Woodland Mills	W. M. U., Chattanooga, Tenn.....	Highland Park
Paul Hodge, East Chattanooga, Tenn.....	Avondale	W. M. U., Nashville, Tenn.....	Edgefield
Chesley L. Bowden, Covington, Tenn.....	Mt. Lebanon	W. M. U., Nashville, Tenn.....	Park Avenue
Mrs. J. C. Porter, Paris, Tenn.....	First	W. M. U., Athens, Tenn.....	Athens
Mrs. Clarence L. Tilley, Paris, Tenn.....	First	W. M. U., Madisonville, Tenn.....	Madisonville
Mrs. J. H. McSwain, Paris, Tenn.....	First	W. M. U., Memphis, Tenn.....	Bellevue
C. B. Aden, Paris, Tenn.....	First	Y. W. A., Chattanooga, Tenn.....	Central
Mrs. Helen M. Bond, Brownsville, Tenn.....	Brownsville	W. J. Ingle, Jr., North Chattanooga, Tenn.....	.....
W. Smithwick, Tullahoma, Tenn.....	Tullahoma	W. S. Robinson, South Harriman.....	Harriman
Mrs. S. B. Boykin, Humboldt, Tenn.....	Humboldt	J. S. McBride, Maryville.....	Pleasant Grove
A. R. Dodson, Humboldt, Tenn.....	Humboldt	C. J. McBrown, Woodbury, Tenn.....	.....
J. D. Razzell, Gibson, Tenn.....	Gibson	Mrs. Lucy Felts, Orinda, Tenn.....	Orinda
Miss Bertha Calvert, Nashville, Tenn.....	Judson Memorial	Dr. W. R. Ivey, Orinda, Tenn.....	Orinda
P. P. Zachary, Nashville, Tenn.....	Judson Memorial	Theo. Speiden, Sr., Nashville, Tenn.....	Immanuel
Rev. C. D. Creasman, Nashville, Tenn.....	Third	Pearl Clementson, Charleston, Tenn.....	Charleston
Mrs. L. C. Smith, Gallatin, Tenn.....	Gallatin	H. Wood.....	Pleasant Grove
W. M. Byrne, Lascassas, Tenn., R. No. 1.....	Lascassas	Grace W. Landrum, Murfreesboro, Tenn.....	Murfreesboro
C. J. Jackson, Murfreesboro, Tenn.....	Murfreesboro	R. E. Corum, Bearden, Tenn.....	Bearden
Andy Johnson, Murfreesboro, Tenn.....	Republican Grove	A. M. Curl, Nashville, Tenn.....	Shelby Avenue
S. M. Crick, Murfreesboro, Tenn.....	Murfreesboro	F. M. Rutledge, Treas., Lebanon, Tenn.....	Cedar Grove
H. M. Johnson, Orinda, Tenn.....	Orinda	J. A. Carter, Nashville, Tenn.....	Belmont
J. A. Crocker, Orinda, Tenn.....	Orinda	John R. Tucker, Ripley, Tenn.....	.....
H. C. Sanders, Selmer, Tenn.....	Clear Creek	J. F. Wilkinson, Bolivar, Tenn.....	Bethel
H. N. Young, Shop Springs, Tenn.....	Shop Springs	J. H. Estes, Ripley, Tenn., R. No. 1.....	Elim
T. W. Carmany, Springfield, Tenn.....	Orinda	Miss Myra L. Bacon, Ripley, Tenn., R. No. 1.....	Elim
A. Friend, Springfield, Tenn.....	Springfield	T. A. Anthony, Ripley, Tenn., R. No. 1.....	Elim
Mrs. M. B. Rock, Bartlett, Tenn.....	Bartlett	Jas. P. Foust, Ripley, Tenn., R. No. 1.....	Elim
J. A. Shull, Neva, Tenn.....	.....	George W. Pardue, Gallatin, Tenn.....	Gallatin
W. P. Barton, Mt. Juliet, Tenn.....	Rutland	J. L. Matthews, Mohawk, Tenn.....	.....
Mrs. M. A. Varnell, Cleveland, Tenn.....	Cleveland	S. M. Price, Rogersville, Tenn.....	.....
W. D. Wright, Defeated, Tenn.....	.....	Buena Vista Baptist Church, Brush Creek, Tenn.....	.....
C. P. Hudson, Oakland, Tenn.....	Oakland	W. T. Tyler, Chattanooga, Tenn.....	First
V. M. Bennett, Bartlett, Tenn.....	Bartlett	R. E. Jarman, Baxley, Ga.....	.....
John L. Robinson, Columbia, Tenn.....	First	J. W. Murphy, Huntingdon, Tenn.....	Huntingdon
		H. E. Wilkes, East Chattanooga, Tenn.....	Chamberlain Ave.

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