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"SPEAKING THE TRUTH IN LOVE."

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## GOD SENDING FAMINE.

By J. J. Taylor, D. D., LL. D.

"Behold, the days come, saith the Lord God, that I will send famine in the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord."—Amos viii:11.

Starvation, spreading over the earth and quenching alike the lives of men and beasts, is an awful thing to think of. In its milder forms it sends a shudder through the sensitive frame. Some time ago the press dispatches told of two fine horses whose driver had gotten drunk, and left them locked in the stall without food and without water, until they went mad of hunger and thirst; in their frenzy they tore each other to pieces, each eating the other's flesh and drinking the other's blood, and the story made me sick. Stories of starvation in China, in Cuba, in Belgium, in any place, never fail to stir the human heart. It is a pathetic thing to see men and women perishing of hunger, innocent babes tugging at withered breasts that afford no sustenance, hapless children crying in vain for bread, while men who remain alive are too weak and desolate to bury the dead that lie rotting where they fall, and lean and lowing cattle stagger over parched pastures and drop down in the dust. And yet God sometimes brings the day of famine with all its horrors.

The prophet here suggests two sorts of famine, the one affecting the body and the other the soul. As far back as the days of Abraham the Scriptures mention famine, and that friend of God was driven into Egypt in search of food. Jacob also came to days of dearth, and was forced to send into distant parts to get the needed supplies for himself and his household. In distant Uz Job knew what famine was. He saw men casting off the ties of blood and wandering for into the wilderness in search of food, chewing herbs and digging juniper roots for meat. Under the frown of the Almighty men bore much seed to the field, and brought little back; they planted vineyards, and gathered no grapes; they nurtured olive trees, and got no oil. What the palmer worm left, the locust ate; what the locust left, the canker worm ate; what the canker worm left, the caterpillar ate. Later the Lord took away the whole staff of bread from Jerusalem, and men ate bread by weight and with care, and drank water by measure and with astonishment.

Since then God has often had recourse to famine. Today the foremost nations of the world are wrestling with the question of food. In many places men are even now eating bread by weight, and the allowance is growing scantier day by day. From foreign lands comes the report of hungry thousands, who are withering for lack of food. At our own doors the cry of distress is heard. The masses of the poor are skimping to the last degree, and it is a matter of necessity rather than of sentiment. How they are managing to subsist, God only knows.

The prophet also speaks of another sort of famine, not physical, but spiritual, a famine of hearing the word. Questions of food for the body must be set but they are not the supreme questions. The outward man may perish; it is the inward man that must be renewed day by day with suitable food. Echoing down from Sinai and repeated from the mount of temptation comes the voice of God: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." For this cause was the law given, that men might feed their souls on truth divine. David feasted on such food, and found it sweet to his taste. The prophet also says: "Thy words were found; I did eat them, and they were unto me the joy and rejoicing of my heart". Utterances such as this, and they are many, are designed to impress the importance of feeding the soul, and also to teach the horrors of spiritual famine. It

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This is our story up to noon, Monday, the 29th. Prospects not flattering, but hopeful still. Looks as if we will have to call on our Guarantee Band. It looks like we will not reach our goal on any of the following causes: State, Home and Foreign Missions and Christian Education expense fund.

J. W. GILLON, Cor. Sec.

was something for the fathers to eat manna in the desert; but they ate and died. There is a living bread, which brings eternal life, and failing to find this a man fails in the chief thing.

The ravages of spiritual famine may be traced through the ages by the blight which it has caused. In the days of Ahab the altars of God were thrown down; the prophets that were faithful were put to the word; priests were tempted from the service by the delicacies of Jezebel's table, and Elijah alone was left, and they sought his life to take it away. In Isaiah's time it was said: "The heart of this people is waxed gross, and their ears are full of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and be converted and healed."

This Scripture, so often fulfilled, is fulfilled anew in our times. The old Romans had a saying Esuriunt in propina, "They starve in a baker's shop." There are Bibles enough for every home; Bibles in various versions and various styles; Bibles for gift and Bibles for sale; but for all this there are thousands who are striving for the bread of life. The word which Jesus speaks is spirit and life; but there is a dearth of the word in men's hearts and in men's lives. Half the people you meet on the streets of this city have no personal interest in the Bible or in

the Saviour whom it reveals, and this city is not exceptional. In this State where the gospel has been preached from colonial times, there are more than a million men and women who have grown up under gospel influences, and yet have failed to accept the truth of the gospel or to receive the Christ as King over their own hearts. These careless mortals are feeding their immortal souls on husks that swine may eat, and on such food they wither and perish at last. Thousands who name the name of Christ get no special joy out of their faith, and must be hunted and hammered, petted and persuaded, to keep them in the Christian way. There are hundreds of churches that have no adequate equipment for the work which they claim to love, and many others have no stated ministry of the word. It is the task of the Mission Boards to supply these needs, and we show our loyalty and love to our Lord by aiding in the work, as we have the chance.

There is also another aspect of the case. It is not merely a dearth of hearing, but also of preaching. The prophet sees men running to and fro, hastening from sea to sea, hunting for the word and finding it not. The missionary magazine of the Disciples Church recently reported that in the last three years some four hundred men in their ranks had turned from the pulpit to engage in other pursuits, the whole number of such at this time being 987. The case is not exceptional. There are more Baptist pulpits vacant today than I have ever known, and as they are filled other vacancies quite as important are left. Some of the men have gone out for all time. Others are weary of the needless burdens which they are made to bear, and are wishing for an opportunity to drop the thankless load which is pressing them down. Many who hold on in the fear of God are preaching to empty pews, while itching ears listen for the voice of men who are willing to change their message with every change of the popular tide. In many places the free lunch is substituted for the free grace, and the swimming pool filled with water drawn from the city hydrant for the fountain filled with blood drawn from Immanuel's veins. Institutions of learning set for the building of strong manhood are shot through and through with German rationalism, which sneers at simple faith and presumes to sit in judgment on the word of God, classing the records which it does not approve among the myths of a bygone age. Surely the land is suffering from a dearth of the word of God.

It seems strange that God, the good God, the loving God, sends such days of famine in the land; yet such is the record. Thus saith the Lord: "I form light, and create darkness; I make peace and create evil; I the Lord do all these." In patriarchal times: "He called for famine in the land, and he broke the whole staff of bread". The covenant made with Noah, marked by the bow in the clouds, assumes that he controls the seasons. It promises ceaseless succession, but it does not promise ceaseless bounty. God doth not willingly afflict, nor lightly grieve the children of men. His judgments are sent that men may fear before him. The prophet says: "Your sins have separated between you and your God, and your iniquities have hid his face from you, that he will not hear. Your hands are full of blood, and your fingers of iniquity; your lips have spoken lies, and your tongues have muttered perverseness". Thus saith the Lord: "I will break the pride of your power; I will make the heaven as iron and the earth as brass, and your strength shall be spent in vain, for your land shall not yield her increase, neither shall the trees of the field yield their fruit". There shall also be a famine, not of bread, but a famine of hearing the word of God.

In the context the prophet shows how God punished the sins of Israel with famine and desolation. God sent them great prosperity, barns filled with plenty

(Continued on page 9)



## WORK IN THE SOLDIER CAMPS.

B. D. Gray, Corresponding Secretary.

We are greatly gratified over the response for help in our work among the soldier boys. No subject is so full of tenderness, none that calls for a heartier response than for preaching to those men in the camps. Everybody is thinking about them, everybody wants to know when they are to leave the country for France, and everybody wants to do something for them. The Red Cross, the Y. M. C. A., the Woman's organizations, are all busy supplying their needs in the camps at home and providing for their wants in the trenches abroad.

Nothing is too good for these brave men who have vacated our homes and filled our camps, who have answered the call of their country and of humanity and are getting ready to meet the foe of humanity and democracy and to save the world from the despotism of Kaiserism.

We are rapidly getting forces in readiness to preach Christ in these camps. Our work will be in harmony with that of the Y. M. C. A., and the army chaplains. It is estimated that there are some 300,000 Baptist boys in the various camps training for service across the seas. We must give them our message. Those who are saved must be strengthened and fortified against the temptations of camp life here and the more serious affairs at the front in France. Then hundreds and thousands of them are without Christ. We must lead them to the Lord and enlist them in His service with convictions as loyal as those they have entertained for their country.

We are placing at least one man permanently at each of the twenty-one great camps in the South who will give his entire time to work among the soldiers inside the camps and on the outside adjoining the camps and in the cities and towns near by.

We will have also the voluntary and gratuitous services of many of our best pastors. Their churches are gladly responding to our appeals and some of our strongest men and a great company of our young and gifted pastors are ready for this service.

We are greatly pleased so far with results and the prospects are glorious to contemplate if we can put our forces immediately into this work. We must not delay, the time is so short. The readjustments being made by the War Department in distributing the soldiers indicate that sooner than we thought a half million of them will be sent to France. We must get to them with our gospel message. We appeal therefore to our churches and individuals everywhere to come to our help at once with liberal contributions for this work. Our women and young people have made the first response. A good woman from Virginia, who has a nephew at Camp McClellan, wrote a most solicitous letter about religious work among the soldiers. Her mind was especially on Camp McClellan where a nephew was stationed. She enclosed a check for \$125 and urged that we press this work with all possible vigor.

At our Associations and our State Conventions this great work ought to be pressed home on our people and I beg liberal and large contributions from our brethren who are so abundantly prospered throughout the

South. Our farmers never had so much money from their cotton crop, indeed, all their products are bringing unheard of prices. Brethren, beloved of God, do your part just now in helping us with your gifts to preach the gospel to our soldier boys!

Dr. J. R. Hobbs, Superintendent of Evangelism.

It gives me great pleasure to announce that Dr. J. R. Hobbs, of Jonesboro, Arkansas, has been elected Superintendent of Evangelism of the Home Mission Board and that he has accepted the position and will enter upon his duties about the middle of November. Dr. Hobbs is just completing one of the most beautiful and effective church buildings in all the country. His work is on a high wave of success and it was with difficulty that he was persuaded to accept the leadership of our evangelistic force. His decision having been made in our favor, Dr. Hobbs comes to this great work with a whole heart, with splendid intellectual equipment, with magnificent ability as a preacher, and burning zeal for lost souls. I know the brotherhood will rejoice with our Board in securing so capable a leader for our evangelistic force.

## Intensive Evangelism.

More and more we have felt the need of intensive evangelism. The leading of the lost to Christ should immediately be followed by Enlistment in His service. This is the great need of our day and of our denomination. Convert culture as well as soul-saving is of prime importance. Our Board is particularly emphasizing this idea in our evangelistic work. Happily for us Dr. Hobbs, who is a wise master builder, is in hearty sympathy with this increased emphasis upon convert culture and the enlistment of our forces. He has come to the kingdom for such a time as this and under his leadership we expect extensive culture to help complete and crown the work of soul-saving.

A fine illustration of this enlistment work following hard upon a good evangelistic campaign comes from two of our workers, evangelist and singer, in a country town where they had never had more than half-time preaching and where there was no prayer meeting at the time, nor Sunday School, nor B. Y. P. U., nor W. M. U., and where the Baptist children were attending other Sunday Schools of the town. They increased the membership of the church 100, more than doubled the support of the pastor, called one for all his time, helped to locate him on the field, old church differences were settled and the auxiliaries of the church referred to above were again established, the people were happy and set on the high road to greater efficiency.

At another place one of our singers, when the evangelist could no go, went himself. The church had been pastorless since last May, had only been having preaching two Sundays. Our singer suggested full time preaching at a salary adequate to the needs of the pastor and his family. They went to work under his leadership with a canvass of the members, the money was raised \$1400, and a home for the pastor. A splendid man has been called and the outlook for the church spiritually is like day as to night compared with what it had been.

I earnestly beseech that our brethren everywhere will pray for God's blessings upon our evangelists and

singers. This is a great time for soul winning. Men are serious, world conditions are such that it could not be otherwise. This is our supreme opportunity. It is our great day of opportunity. May we seize it for the glory of the Master.

Home Mission Rooms,  
Atlanta, Georgia.

## LIBERTY LOANS AS MISSIONARY GIFTS.

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

Mr. Richard H. Edmonds, Editor and proprietor of the Manufacturers Record, more amply supplied than any other man in the South with facts concerning the wealth and increase in wealth of our Southern people, has been saying some very patriotic and some very Christian things concerning Liberty Loan Bonds. Mr. Edmonds sees the present marvelous prosperity of the South and the purchase of these Bonds as opportunity for Christian men and women greatly to relieve such a Christian enterprise as our Foreign Mission Board. The Foreign Mission Board is the greatest and most needy agency by which the denomination seeks to give the gospel of Christ to a lost world. The war has greatly accentuated the needs of this Board, and greatly enlarged its opportunities. We quote from Mr. Edmonds in the hope that many of our people will follow the example which a few have set and buy these bonds in the name of and for the Foreign Mission Board. The following are extracts from an editorial in the Manufacturers Record, Oct. 18, 1917:

"Buy Liberty Bonds' and endow religious and charitable organizations, should be a dominant thought throughout the country.

"If once the people of the whole country could be made to realize the importance of buying these Liberty Bonds with a view to contributing them to the endowment of religious and philanthropic activities, hundreds of millions of dollars might be raised for work of this kind to the good of the giver, to the good of the causes, to the good of the nation."

"Liberty Bonds should be bought and given freely to the missionary organizations of the country, to the Red Cross, to hospitals, to schools and colleges."

"Every man who has in mind the possibility of ever endowing any of these institutions, should now, to the utmost stretch of his financial ability or credit, buy bonds and use them for that purpose. Even if he cannot pay for them in full at present, he can buy them and pay for them out of future savings and have them available for endowment."

"But millions of people could buy from \$50 to \$1,000 worth of bonds and thousands could buy from hundreds worth of bonds for endowment purposes."

"A Baltimore business man owns a small cotton farm in the South. He received word this week from his farmer that the crop had been sold for \$6,500. He immediately wired that every dollar should be invested through local banks in Liberty Bonds."

"Let every cotton grower in the South catch the same spirit and this section could itself take a large proportion of these Liberty Bonds, for personal investment, for endowment of missionary and other religious ac-

tivities, or for contributions to their regular work. If a man proposes to give \$50 or \$1,000 or \$5,000 during the coming year to missionary or other religious or philanthropic activities, let him buy Liberty Bonds and make his contribution in bonds, for the churches and the missionary societies could use Liberty Bonds as readily as they can cash."

"Let it not be understood that the advice which we are giving to Southern cotton growers is not urged with equal emphasis upon the wheat and corn growers and upon farmers throughout the land. They are reaping profits proportionately greater than cotton growers. Let them all already in cash or in products raised, for the purchase of Liberty Bonds. If they have not sold their crops, their grain or cotton or other things can be available with the local bankers for credit on which to buy bonds."

"No greater curse could come upon this country than the use of these enormous profits for selfish ends or for the accumulation of money made in this time of war out of this war, instead of feeling that this money should be dedicated in the uses of Christianity and humanity. Upon the highest utilization of this money rests the future moral and material welfare not only of the farmers who have produced it, but of the nation."

Have the Bonds made to the Foreign Mission Board of the Southern Baptist Convention. If they have already been made in your name, you can transfer them to the Board, Richmond, Va.

## THE PACE OF GRACE.

By Charles H. Watson, D. D.

"You are slower than the grace of God!" angrily shouted an employer at a loitering errand boy, who, after too long an absence, had at last appeared. The bystander was shocked, though he knew too well the source of such a notion about the pace of grace. Easily also he recalled the abundant proofs of it found by unsympathetic critics in the average Christian.

So the incident raised a question. Is grace a slowdown movement almost imperceptible and finally coming to a dead stop, or does it sometimes swiftly flash, reminding us of electric action? Grace is slow. So is growth. Paul implies that grace is growth. But is it more? When the Scripture says, "He giveth more grace," is it meant that in grace a sort of divine extra is to be expected? Curiously, if not accurately, often we use that word pace as a synonym of swiftness. Of one too slow we say, "He has no pace!" Of another with a go-as-you-please-gait we say, "He does not hit the pace!" In that sense, then, what about the pace of grace?

At its birth grace is a vigorous life germ, transforming a soul almost in an hour, shaking down old walls of habit, opening an up-look to the soul and arming us with a supreme quickening that pervades us like an added sense. Before our new eyes appears a divine short-cut to high yet attainable blessing—a path that shines more and more. Entering it almost suddenly, as suddenly hindering weights that seemed to make grace impossible are left behind. An inflow of new life has awakened a hard sleeper.

Sometimes we speak of education as bringing a fundamental and complete



transformation. Often it seems so to do. Compared with grace it is slow, even in the youthful years of intensive training that seem to change us more swiftly than other years. Frequently education, until grace comes, hardly knows what to do with itself. Then it knows. Education gets swept into the great spiritual transformation, and every drop of blood in us looks upward for light and power the more nobly to use the new life that has arrived. Grace is an overflow from God's heart into ours bearing truth in its flood. It comes not because we are worthy, but because we are willing, for in Christ Jesus, grace and truth come to all who receive Him.

Much bitter spiritual disappointment is charged up to the wrong cause—to the slowness of grace. Whereas grace gladly and fully received is a sort of miraculous re-enforcement. When grace is not continued in as an experience it gets undervalued, and our hold upon it becomes slippery. We "fall from grace." How accurately some old phrases describe possible spiritual catastrophes! We can become guilty of the great failure—"fail of the grace of God." God full of grace for us, and abounding, and we emptying ourselves even of the grace once received! But when grace is a success, what other success in deep-reaching and cumulative energy compares with it?

When Luke was accounting for the wonderful acts of the Apostles, he declared that "great grace was upon them." They had tarried until they were ended. Their waiting hearts were filled. They were connected with an infinite reservoir that bore them up at last as high as its source, for "He giveth grace and glory." Little wonder that in an incredibly short period, they flooded the world with a glory that cannot be quenched. Grace was full, free, rich, sufficient—establishing the heart, and pouring from the lips. Where grace is at its utmost—saving men, filling them with bold witness, and changing apostates into apostles—is not that the place to study its pace?—Watchman-Examiner.

#### WHY JOIN THE CHURCH?

It is freely admitted that there are some persons in the church who are not of it. But it may be said also with equal truth that there are some persons out of the church who ought to be in it. That is, we hold that only persons who have been converted ought to be church members, and, since there are regenerate persons who have never joined the church, we may well have a word with them concerning their duty.

Why is it that, having given their hearts to God, they do not connect themselves with the church which He founded? Various reasons are given, but they are mere excuses which do not excuse.

One says that he is unworthy, overlooking the fact that regeneration is the one qualification.

Another shrinks through timidity, when he should not be ashamed of his Lord before men.

Another is paralyzed by doubt, when his hesitation here increases rather than diminishes his trouble.

Another claims that he is as good as those who are in the church, but he ignores the fact that they have obeyed a plain command while he has

not.

Another is afraid that he cannot hold out in the Christian life, but by staying out of the church he neglects a very important agency that will help him hold out.

One thinks that he can live a Christian out of the church, a thing which he may indeed do, but he cannot be as good a Christian as if he were to do his duty.

One says that he will wait and see how he can do, but he pursues this course without Scripture warrant and at his own spiritual peril.

One is perplexed as to what church he ought to join, when the New Testament is open before him and he is at perfect liberty to read for himself and follow the dictate of his own conscience.

Is there a valid reason for a converted person not to become a church member?

Of course there is great loss in neglect of this important matter. One cannot be happy without doing his duty. He cannot be useful without showing his colors. He cannot be loyal and obedient when he thus turns his back upon the Word of God and the church of God. He cannot develop the normal Christian life in such isolation and exclusiveness. The Christian out of the church loses immensely by his neglect.

But why should he join the church?

Not because it is perfect, for there is not a perfect church on earth; not because it makes perfect, for there is not a perfect Christian in the world; not for the sake of amusement, for church membership is a serious business; not to gratify friends, for courtesy cannot cover hypocrisy; not to advance worldly interests, for material motives are out of place in our religious affiliations and activities.

When one is converted he should join the church because God demands it, for His Word declares it a duty to confess, to be baptized, to observe the Lord's Supper, and to keep unspotted from the world. When we have wronged the Lord, not to confess Him is to deny Him.

Again, conscience prompts it, for love inspires it, gratitude impels it, and loyalty calls for it.

Moreover, the interest of the Christian insists upon it, for thus alone is insured the truest safety, the highest joy, and the widest usefulness.

Of course the church craves it, for upon the winning of the lost, first to Christ and then to His church, it centers its prayers and services and its pleadings and liberality and all its energies.

Finally, the world expects it, for if one takes a stand for Christ everybody expects him to show his colors.

Of course every one understands that joining the church is not merely having one's name inscribed upon the church register, nor is it the formal observance of the ordinances. It means a union with other Christians in fellowship, in prayer, in planning, and in effort.

When converted, join the church!—Hight C. Moore, D. D., in *Kind Words*.

"He's lost all his money, but he's just as good as ever!" was said of a man whose riches were in God. Another man in the same town, losing his fortune, killed himself, for he had nothing but his money. Who wants to be as poor as that?—Young People.

#### A SECRET OF YOUTH.

One of the good signs of the time is the fact that people no longer conceive of life as arbitrarily divided into periods of time. The women of forty today do not follow the habit of their ancestors, and put on caps and take to knitting, under the impression that henceforth for them there is laid up nothing but the profound respect which children ought to pay to advanced years, peace after toil, and the making of an endless series of small garments for newcomers. A recent writer in *The Atlantic* expressed the hope that some day the dear old lady of silvery hair and quiet gown and the ripening and mellow charm of advancing years will return to us. Something undoubtedly has been lost, but very much has been gained. The old-age limit was absurdly premature from Shakespeare's time to the time of our immediate ancestors. Emerson somewhere recalls the remark of an old gentleman who said that he had been born at a most unlucky time of transition; when he was a boy the greatest respect was paid to old age, and now that he was old the greatest respect was paid to children.

There has been a great extension of the time of activity for men and women since the middle of the last century. People are no longer ashamed to be about and doing their work at 80. They no longer feel compelled to apologize to their young descendants for standing in the way. They have discovered that old age is a relative term, and that, unless serious physical disabilities or crippling disease come, at eighty one may be active without being disrespectful to the younger generation or lacking in respect for one's own contemporaries. There was a great deal of truth in the statement of a French writer that the gods made us all immortal and that old age is a voluntary matter.

Age is largely a matter of habit, and most people who grow old, in the sense of losing their interest and their working power, fall insensibly into the slough of inactivity because they do not understand how to feed their spirit and nourish their bodies. Youth is not a matter of years; it is a matter of spiritual condition. It does not consist simply in young muscles and arteries that have not yet begun to harden; the root of it is freshness of feeling, vitality of interest, and joy in one's work. Men and women become old by involuntary mental process; by thinking themselves old. Disuse of muscle in any part of the body speedily means stagnation and hardening; giving up interest in life, going into voluntary retirement, coming to anchor with the intention of never putting to sea again, is insensibly followed by spiritual and physical acceptance of declining energy and fading interests. The mortal must be kept alive by the immortal; the body kept young by the mind; the mind fed by constant contact with fresh ideas. The conservatism of old age lies chiefly in closing the doors, shutting the windows and barring the house against the new ideas of a new time. It has come to be almost a tradition that old people are pessimists, bewailing the degeneracy of the later times, and holding constantly before the eyes of their younger contemporaries the charm and beauty of a past age. A little intimate knowledge of history

speedily cures all this. If one is not willing to keep up his interest in acting history, if one has an open door only for old friends and never makes new ones, if one has no companionship with the later world and the rising ideas which are always coming into it, his house becomes desolate and he falls into melancholy. When the years begin to multiply, one must fasten back the shutters and leave the latch-string out; one must insist on his immortality. Elderly people must keep at the head of the procession in their hospitality to new ideas.

Variety and charm and interest lie in the preservation of freshness. Robert Louis Stevenson wrote: "Cling to your youth. It is the artist's stock in trade. Do not give up that you are aging, and you won't age." In this familiar and homely advice is hidden the secret of the artist's power and charm. He never grows old! things never become commonplace to him; the colors do not fade. As a matter of fact, they never fade; it is the perceptions which become duller, the interest which becomes less keen. A good many men and women have discovered that it is a good thing to associate intimately with persons younger than themselves. This is one refuge against old age, but the real refuge is within. It is the assertion of one's immortality, the consciousness day by day, in all relations and occupations, that one is going forward and not backward; that the world, which grows sadder because one's companions go out of it, is growing brighter because one is pushing toward the dawn and not toward the sunset. There is a great mass of misleading and cynical philosophy about old age. Poetry is full of images of disenchantment created for the greater part by disenchanted men. There was a profound truth in the old Greek picture of the spirit beginning its life in a strongly built house, protected from all the elements; finding presently that the house begins to be less secure; discovering at last that it begins to crumble, and at the end that it falls in ruins—only to leave the man free under the open sky.—Hamilton Wright Mable, in "Fruits of the Spirit."

#### STABILIZERS.

There are some persons who cannot be upset. They are like what the improved aeroplanes are fast becoming through the wonderful inventions that human brains are turning out for this new machine of both war and peace. The "stabilizer" of a modern aeroplane has vastly reduced accidents and risk in this method of transportation, bringing the plane to rights automatically, after all sorts of upsetting factors have been trying to have their way against it. Commenting on this fact, a recent Christian writer says truly that "in the life of the spirit, faith in the eternal, unchanging God is our great 'stabilizer.'" Christ indeed cannot be "upset"; and one whose life is Christ is therefore secure against every upsetting attack. One cannot possibly imagine the safety and security and joy of the uncapsizable life that is "hid with Christ in God" until He has tried it.—Sunday School Times.

If we are growing more like Christ, we are always glad to do more in his service.—Boyland.



## SIDE-LIGHTS ON THE SUNDAY SCHOOL LESSON.

### THE RUM TRADE AND MISSIONS.

How great need there is for the work of the International Reform Bureau is evident from the appalling facts of the American rum trade with Africa. For instance: The Boston Herald, in April, 1916, reported: "For transporting rum from Boston to the west coast of Africa, \$40,000 will be received by the owners of the four-masted schooner, 'Fred W. Thurlow,' which has just completed loading at the Charles river stores. This 'Thurlow' will carry more than 200,000 gallons for the natives. She is the twelfth ship from that port with a rum cargo in a year. The increase in the demand for Boston rum is said to be due to the stoppage of shipment from England. Another ship will leave here with another cargo as soon as a sailing vessel can be procured." The following figures show how the United States has taken over this trade from England with Africa: "Exports of spirits from America to Africa, shipped to meet the cutting off of British shipments because of the war, increased from 1,663,000 gallons for the year ending June 30, 1915, to 5,850,000 for the nine months ending March, 1916.

American Christians who realize the shame of these conditions have pointed out that legislation recently considered in Congress bearing on the import and export of intoxicants might be made to include a provision which would bring this infamous trade to an end. Friends of missions are urged to take action to bring this about.—Missionary Review of the World.

### WHAT HAPPENS TO THE "MODERATE DRINKER."

A great personal article by a man who was a heavy drinker and then dropped liquor entirely appears in the October American Magazine. The author says:

"The 'moderate drinker' is like a man who, after a subsiding attack of appendicitis, refuses to submit to an operation. For a time he may avoid danger by having the appendix frozen, living moderately, and consulting a physician on occasion. Eventually the attack returns, and records show that this time it is fatal in an unfortunate percentage of cases. And so with your 'moderate drinker.' The daily highball is breaking down his resisting powers internally, while outwardly he may appear hardy, buoyant and pink-cheeked. He gets pneumonia, let us say, and is astounded when the surgeon tells him his chances of pulling through are lessened through that daily drink or drinks. If, unfortunately, he dies, the acquired disease and not the alcohol is blamed."

### A HALT TO JOHN BARLEYCORN.

Ten years ago probably not one man in a million expected to see the day when the Government, on thirty days' notice, would by its fiat stop the making of whiskey for an indefinite period. Yet that is precisely what was done last month, under the provisions of the Food Control Act, while the country looked on in amazement. The greatest distilleries in the world—

those at Peoria and Louisville—stopped the buying of grain, save in comparatively small quantities for manufacture of alcohol for commercial and medicinal uses. These great plants have not been equipped for producing anything except whiskey. Experts tell us, however, that of all the grain that was taken by the distilleries the country over, only 40 per cent went into whiskey. This estimate would indicate a saving of 40,000,000 bushels of grain a year for food purposes. There need be no fear of a whiskey famine, for the stock accumulated by the distillers and stored is described as enormous. Meanwhile, the Government will continue the collection of heavy taxes on this stock, and its revenues from this source may be even greater than before the manufacture was stopped.—From "The Progress of the World." in the American Review of Reviews for October, 1917.

### WHAT HAPPENS TO THE MAN WHO BOOZES.

In the October American Magazine a writer says:

"The first, pronounced effect of about five years' moderate drinking on a youth of twenty-three was when I found it impossible to eat before the middle of the day or sleep before the middle of the night. Also I developed extreme nervousness and childish irritability. My wife, having heard from my mother the history of booze in our family, was terrified when she first became aware that I was following the beaten trail. I met her pleadings with a harshness that is quite beyond me as I look back at it now. I argued, also, that as long as I never came home drunk she had no cause for complaint. I blamed my peevishness on overwork and found her remonstrances cause for again boosting the daily average of drinks, which had now reached about fifteen."

### OUR HONOR ROLL.

OUR HONOR ROLL IS SMALL THIS WEEK. ONLY 10. BUT JUST WATCH FOR IT NEXT WEEK WHEN THE WOMEN GET TO WORK. THIS MORNING WE HAVE FOUR NEW SUBSCRIBERS FROM THEM AND A NUMBER OF OTHERS WHO HAVE WRITTEN ENCOURAGING LETTERS. JUST WATCH THEM GET ONE THOUSAND NEW SUBSCRIBERS FOR THE BAPTIST AND REFLECTOR BY NOV. 29TH, THE DATE OF THE WOMAN'S SPECIAL ISSUE OF THE PAPER! OUR OFFER OF THE HOME AND FOREIGN FIELDS WITH THE BAPTIST AND REFLECTOR TO NEW SUBSCRIBERS FOR \$2.00, AND TO OLD SUBSCRIBERS FOR \$2.25, WILL HOLD GOOD DURING NOVEMBER ONLY. TELL YOUR FRIENDS ABOUT THIS OFFER AND ASK THEM TO TAKE ADVANTAGE OF IT.

REV. A. F. HAYNES, .....	1
REV. R. D. CECIL, .....	2
MRS. MARY DARDEN, .....	2
MRS. L. V. ALVERSON, .....	2
REV. R. T. SKINNER, .....	1
C. S. KELLEY, .....	1
B. R. IRVINE, .....	1

TOTAL FOR WEEK,..... 10  
PREVIOUSLY REPORTED, .... 259

TOTAL TO DATE, ..... 269

SEND US A NEW SUBSCRIBER.

### JUST A SUGGESTION.

The Sunday School Board has already been trying to take care of the needs of our Baptist workers among the soldiers. We have done our best to furnish special New Testaments through the State Mission Boards. Up to this date we have placed orders for 36,000 copies and as rapidly as they could be obtained have sent them to the various camps. We have also upon application furnished our tracts and Sunday school literature.

We have now been asked by Dr. Geo. Green, who is working in connection with the Home Mission Board, to co-operate with him in their camp work. This co-operation includes: (1) furnishing our present series of tracts; (2) printing special tracts for the camp pastors; (3) furnishing New Testaments to the various camp pastors; (4) preparing a special book of daily Bible readings to be presented to the soldiers; (5) furnishing the Adult Bible Class Quarterly to all Sunday school class organizations in connection with the cantonments.

We are now working at the above program and trying to do our part to make it effective. We will perhaps during the present year put as much as \$15,000.00 into this special work for the soldiers.

I do not wish to make an appeal for funds. I would not have a single dollar which would go to our needy Mission Boards diverted to us, for we feel sure that the brethren wish us out of our business proceeds to finance such a program. I would, however, like to make one appeal. If you are going to contribute through anyone for the distribution of Bibles and tracts in the camps, may we not have a share of it? We are not duplicating work done by anyone else and we are doing it in the name of the Baptists of the South regardless of whether the men in the camps are from the North or the South. I think, therefore, we have a right to ask for a share at least in any gifts which may be made for any of the above purposes. In other words, when Baptist money is being given for such work, we would like to have our Bible work remembered.

I. J. VAN NESS.

### ROLL OF HONOR IN BAPTIST CHURCHES FOR SOLDIERS.

Geo. Green, Director of Camp Activities.

Every church within the bounds of the Southern Baptist Convention that has members in the Army of the United States should have an Honor Roll. This roll should contain the name of each soldier, his rank, regiment, and location of training camp. As soon as the information is received that the soldier has gone to the front, the name should be put upon a new roll. The soldiers in training in the United States and the soldiers somewhere in France are under the same flag.

The plan of the Home Mission Board to keep the soldier in touch with his home church cannot be successfully carried out unless each church will have an Honor Roll and keep the location of the place of where the soldiers are in training for service corrected. If each church would appoint some one to take

charge of this roll and keep it corrected and the camp pastor where the soldiers are in training informed our work would be made much easier.

It is the purpose of the camp pastors to keep the soldiers related to their home church. The soldiers who accept Jesus as Saviour while in camp will be baptized by the camp pastor or local pastor and the name sent back to the home church for enrollment.

Again we urge each church to complete the Soldier Honor Roll and send the names with rank, regiment, and location. See that some one is put in charge of this work in your church. We will help in this way to train the soldiers of the United States Army for their great task.

Home Mission Rooms,  
Atlanta, Georgia.

### THE BAPTIST BIBLE INSTITUTE.

The Southern Baptist Convention last May in New Orleans heartily endorsed the movement for a Baptist Missionary Training School in New Orleans and requested the Home Mission Board and the Sunday School Board to join with the other interested Baptists of Louisiana and Mississippi Conventions in founding the institution proposed and in safeguarding the denomination's interest in same and making it effective in the work for which it was to be created.

In July representatives from the various bodies met in New Orleans and formed a temporary organization. After earnest and prayerful consideration they decided upon the establishment of the institution under the name of the Baptist Bible Institute.

It was agreed to open the school about January 1, 1918, with a President, and at least one regular teacher, and the Sunday School Board was requested to furnish one of its Field Secretaries for a course of instruction on the practical lines given by the Field Secretaries of the Sunday School Board.

Dr. B. H. DeMent was unanimously elected President, his services to begin October 1, 1917.

Dr. DeMent's acceptance has given widespread satisfaction to our Baptist brotherhood. Dr. DeMent's scholarship, sanity, soundness in doctrine, experience in teaching, splendid knowledge of the Scriptures, and the high esteem in which he is held by our people give good ground for our confidence in the success of the Baptist Bible Institute.

The Board of Trustees met again on the 4th of October and made permanent the temporary organization, securing a charter, and authorizing the President and Executive Committee to go forward in preparation for the opening of the school January 1, 1918.

Purchase of the Sophie Newcomb Property.

At the first meeting the Board accepted the offer of the Coliseum Place Baptist church for the temporary use of their Sunday School class rooms and left the matter of dormitory facilities for future consideration.

The Sophie Newcomb College, one of the great colleges for women, is erecting a splendid new plant adjoining Tulane University, the two schools being closely connected. The



Sophie Newcomb is one of the great schools of the South, the Vassar indeed of the Southwest. It has a noble history. It was learned by us that they were wanting to sell their present property and that it could be had in all probability at a very reasonable figure.

At the October meeting a tentative proposition secured by the Chairman of our Committee was presented to our Board and after mature deliberation accepted. It is a magnificent piece of property costing over \$200,000 when material was much cheaper than at present. We secured it for \$100,000, on terms of twenty-five per cent. cash, \$10,000 on the close of the trade, the balance of \$15,000 on the transfer of the property next summer, with annual installments of \$5,000 each for fifteen years for the remainder at six per cent. interest.

We are exceedingly fortunate in securing this splendid property on such reasonable terms. For our purposes we really have a \$250,000 property for \$100,000 and fifteen years in which to pay seventy-five per cent.

The Home and Sunday School Boards furnished the first \$10,000; the Louisiana and Mississippi brethren are to furnish the \$15,000 by the last of April, 1918.

Dr. J. B. Gambrell said at our Board meeting that in all his experience in Baptist work he had never seen such an opportunity. Indeed, the whole brotherhood is to be congratulated upon the auspicious outlook for this Missionary Training School.

It is located right in New Orleans, the great metropolis of the South, which may in twenty-five years eclipse St. Louis in size and importance. In New Orleans for all the years our Baptist cause has been weak. This school will greatly strengthen our cause in the Crescent City. Its influence will be felt in all the Gulf Coast country, especially in Alabama, Mississippi, Louisiana and Texas. Yea, it will reach into Mexico and Cuba and other Latin-American countries. Here will come for specific training in practical missionary activity students from all these countries. Thus through this Training School Southern Baptists will train many of the laymen and women as well as our preachers in all that section of which New Orleans is the acknowledged center.

Dr. DeMent, the President, has been requested to send forth a statement of the aims and scope of the school, hence we are content to make this brief announcement of the organization of the Baptist Bible Institute.

We, as a committee, requested to make this announcement on behalf of the Board of Trustees, congratulate the denomination on the auspicious outlook for the Baptist Bible Institute.

B. D. GRAY,  
I. J. VAN NESS,  
B. P. ROBERTSON,  
Committee.

#### YOU NEEDN'T

keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

## CHURCH AND PERSONAL.

### A WORD OF APPRECIATION.

When I came to Nashville, practically a stranger in Tennessee, Brother J. W. Gillon manifested special interest in me, due to the fact, I suppose, that we were both Mississippians. This and the fact that I was the pastor and close personal friend of both his book-keeper and private secretary gave me special opportunity to observe the workings of the State Mission Board office and, I think I do not exaggerate when I say that even Mr. Hoover has not projected the work of the United States Food Administration on a wiser or more statesmanlike basis, though of course a more extensive, than our Secretary has projected our State Mission Work. Unless it would entail too much personal sacrifice on him and his family I am hoping he may yield to the solicitations of the board and the brotherhood generally and continue the work.

ROY CHANDLER.

Fayetteville, Tenn.

We made a "drive" for State Missions Sunday. Of course we won. This is a day of "drives." And most of the "drives" are successful. We have what is called the "budget system" here, but we never let it get in the way of a special appeal and a special offering when the times demand it. Our free-will offering for State Mission amounted to \$112.00. This amount, together with the amount ordered sent from the fund of the church and with the amount the Sunday school and the various societies of the church have given will make our gifts to this cause far above our allotment. This is a day of giving, and the habit is helping us.

Yesterday was also the day for the installation of our new Sunday school officers. Mr. W. V. Bringas is our new superintendent, succeeding Mr. W. A. Owen, who has so faithfully held the post for twenty-seven years. As a small token of its appreciation of such unselfish service the Sunday school presented Mr. Owen with a fine gold fountain pen. Under the leadership of Mr. Owen our Sunday school has been in the A-1 class now for more than five years, and there is not a better working school anywhere. Indeed he has done his work well. Along with him have worked faithfully the other officers, among them being Mr. J. A. Ferguson and Mr. W. A. Daniels, who have held the post of secretary and treasurer, respectively.

How about Mr. President Burnette being clothed with the authority to draft 500 Baptists to go to the Convention at Memphis. You know this is a day of drafting. I say, let him draft!

CHARLES E. WAUFORD.  
Covington, Tenn.

Our work moves on well here. Our pastorate is less than 60 days old, and we have installed a new furnace at a cost of \$200 or more. Will meet our apportionment for State Missions. Have installed a new piano at a cost of \$300, and have had 25 additions.

On last Saturday they sent us a truck delivery laden with things that perpetuates the physical existence.

After all, how good is God!

All the time He leads us; the darker the hour the stronger He holds our hand.

Mr. A. J. Sanders of Nashville, led our singing during our revival, and his singing and personal work had a telling effect in our meeting.

I need the prayers of those I love.

SEIGLE B. OGLE.

Athens, Tenn.

We have just closed a protracted meeting of fifteen days duration. When I write that Rev. Sam P. Martin, pastor of the Third Baptist church of Owensboro, Ky., did the preaching, I need not add that it was well done. Prof. Carl R. Phillips led the song worship. He is a master and adds much to a revival.

There were 38 accessions to the church, 29 of them by baptism. Ten persons professed faith in Christ, who have not yet been approved for baptism. There have been 304 accessions to the church during 23 months. The "Martin-Phillips" meeting brings us a revival of the old-fashioned type. Our work goes triumphantly on and the outlook for our cause has never been so promising.

Pray for us in this difficult field.

THEODORE N. COMPTON.

Lebanon, Tenn.

Rev. S. W. Kendrick, former Nashville boy, is closing a successful pastorate at the First Baptist church, Ada, Okla., in order to accept the call to the First Baptist church, Hot Springs, Ark., during the past year he had 106 additions to the Ada church. We rejoice in his prosperity.

Rev. E. H. Greenwell asks for his paper to be changed from Corbandale to Treswell, where he says he will be during 1918. We wish for him great success in his new field.

Dr. John R. Gunn, formerly pastor of the Central Baptist church, Nashville, has entered upon his pastorate of the First Baptist church, Fort Wayne, Ind., and has been accorded a cordial reception.

Rev. J. H. DeLaney has resigned the pastorate of the Centennial Baptist church, this city. On last Sunday he closed his second year as pastor of this church. During that time the church has paid off an indebtedness of \$1,600, leaving the church free from debt and with a little in the treasury. The church has greatly prospered under his leadership. Brother DeLaney has not decided where he will locate.

### HEROIC WOMEN.

The world war has filled the printed page with stories of heroic men. Here are some instances in the lives of heroic women:

When the Roman Eagles surrounded the walls of Carthage the devoted women of the city gave their choicest treasures for defense; and the bow strings which winged the arrows against the hostile ranks were fashioned from their hair. In the courtyard of a great temple in Tokio there is a giant coil of rope over a hundred yards in length. This rope was used to drag the great stones and timbers which were used in fashioning the temple, and the rope is made from the hair of the women of Tokio. Great is a woman's love for her religion when she will give her hair.

These two instances come from heathen lands. Look at our home land. On my desk are two photo-

graphs. The first portrays a group of Baptist women who are gathering rocks from the roadway and with their own hands fashioning them into the walls of a church. The other picture shows a group of Baptist women who have gathered to tear down an old building. They are classifying their lumber, drawing the nails and piling the boards in place that the old material may be used for the erection of a church house in which to worship God. This is heroism.

It is recorded of the mother of Christ that "she cherished all these things in her heart." Every mother cherishes in her heart the things connected with the little one she loves. One day when making a pastoral call I entered the room of a loved member and found her sitting before a table. The drawer of the table was open and from it she had taken a faded little brown slipper. She said: "It was Sunshine's slipper, the last she ever wore." Every mother knows the value of these mementoes of departed loved ones and the heart agony incident to their loss. Yet the other day a Baptist woman, finding that the church house which she loved was in danger of being lost, gave all she had to give and then heaped upon the treasure the ring of her dead child. This is heroism.

I have in mind another picture of heroic womanhood. It is a picture of Southern Baptist woman, a far more perfect representation of Liberty than the colossal statue which welcomes the immigrant to this land of opportunity. She treasures in her heart the picture of the homeless Christ; she has before her eyes a picture of the Christ's homeless little ones today; and His name, by prayers and gifts, she sets the captive free. She houses the homeless and strikes from a multitude of hands the shackles which hold them back from serving Him she loves.

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

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

Rev. M. C. Vick, Brownsville, writes: "Our church decided last Sunday to build a new meeting house and we are happy. If the Institute did no more than renew this building proposition it was worth while. I am so glad you were with us and that we have begun already to put into operation some of the things we learned from the studies."

We rejoice with Brother Vick in this onward step. It is our wish that they may build a fine house there and that the Baptists in Brownsville may set the pace for all the denominations in the entire town. They can do it for there is no more capable set of workers anywhere to be found. Intelligent, aggressive, religious and faithful.

Rev. E. L. Atwood, Dyersburg, writes: "I am in the middle of a meeting, doing my own preaching. The people have responded well and, considering the busy times, we have had an excellent meeting."

"We graded our Sunday school the first Sunday in Oct. We also had a fine program for State Missions and received \$65.00 for State Missions on that day. We need you to help us get out of our difficulties. I will start a training class soon. You may count on me for anything you want in the educational campaign next season. Call on me."

We have this ready response from a number of the brethren over the State who are ready to help in every good movement.

Rev. C. E. Wauford, Covington, writes: "I am very busy but you may count on me to help you at any time if you will only let me know a few weeks ahead of time. Our Sunday school did very well on State Mission Day. Gift, \$216.48."

This is the best that has been reported yet. If all the churches over the State would do this way we would have no trouble getting money to carry on our work.

Dr. Allen Fort, Nashville, has started a good movement for more advertisement of our work in the press of the states. I think this a wise thing and I wish that every county paper might be filled with religious matter each week. If we will give the papers fresh news from the churches they will be glad to publish it. I fear that the reason that so much of our religious matter has been cut out from the press is that we wait too long to get the matter in the hands of the papers. They want and must have news, "New News." Let us all help Dr. Fort agitate this matter until the papers of the State take notice of our work. We are more than 200,000 strong in Tennessee alone, and this means actual church members. We do not count those not actually belonging to the churches. No Babies, no Cradle Rollers nor unsaved Preferences like some other denominations do. We deserve some hearing when about half of the State prefer the Baptist.

SEND US A NEW SUBSCRIBER.

We are glad to hear from Rev. C. S. Thomas, whose address now is, Jonesboro, Ill. We have just sent him a diploma for himself and good wife. They took the work at Hall Moody Institute. Bro. Thomas was the host of the first Preacher School held in the State.

We trust that we may see many of our workers at the State Convention next month. It will do any layman good to attend this Convention and hear the addresses made and participate in the work of the Convention. Write Mr. Cox at once and tell him that you are going to attend. His address in the Reflector of last week.

We had a fine campaign in Eastern Association, touching five different churches. The meetings were not largely attended but some results have already followed. A fine class was organized at New Friendship and several individuals at other places enrolled for the Normal Study. We hope to spend another week in the upper end of this great association some time during the season and then will try a regular Training School like the ones held in other associations.

Mr. Leavell's new book on the Intermediate Pupil is out and we shall be glad to send a copy to you if you are interested in the study of the Big Boy.

We still have some song books left with us for sale and will be glad to furnish them at the old price, notwithstanding, the price has advanced greatly.

We have a number (125 at least) of the Mr. Towner's book "Revival Hymns" which have been used at the Encampment and are somewhat damaged but in good shape. They will cost, now, 35 cts apiece and we can furnish them at 15 cts. If you care for them I shall be glad to send you a sample for you to look over.

Have you seen the Junior B. Y. P. Leader's Quarterly? If not, send for one. You ought to have it if you are a Junior Leader. If you are not a Junior Leader, you or some one else in your church, ought to be. We need Junior Unions everywhere. I have become convinced that we need work in the Junior B. Y. P. U. as no where else in the church. There is where we lose so many of our church members. If we rightly handle the Big Boys and Girls in this period we will likely hold them for the church later on. If they are rightly trained in this age they will be no trouble when they get into the Senior Union.

Mr. Strickland is now in charge of the Adult Department of our work, and would like to have the names of all the presidents of classes whether they will be organized or not. It will be worth much to your class to get in touch with this department. Send your President's name and we will put them in touch with the literature and it will be of much help to them in planning their class activities.

Will some one send me a minute of the Associations over the State? I would like to have these just as soon as they are printed. It is necessary

that these be sent to my office right away in order to get the latest reports in the State Minutes.

The Associational Training School, held at Madisonville last week, was a very fine meeting in many respects. The attendance was not what we hoped it might have been, but we had about ten churches represented and a fine class took the two divisions of the book. We also taught a few lessons in the B. Y. P. U. Manual. This Association has done, possibly, the best work as an organization, that has been done in the State. This success is largely due to the untiring work of Bro. Miles, the Associational Supt. Rev. J. H. Sharpe was elected to succeed Bro. Miles, and we trust that he may have even greater success next year. The next annual School goes to Sweetwater.

The address by Dr. J. L. Dance at the Madisonville School was a fine one and we greatly enjoyed everything he said.

Dr. J. T. Henderson also gave a fine discussion of the Layman's Work at Madisonville during the Training School there last week. We always enjoy what he has to say.

### TAKEN FROM JUNIOR B. Y. P. U. LEADER'S QUARTERLY.

Leaders! Of all the tasks that are apportioned in the kingdom of God today, none seem to require such delicate handling, such continued and intelligent application, or a heart so filled with the love and self-sacrifice of the Master as does the place in which the leaders of Junior B. Y. P. Us. are asked to stand. Into your hands is given the most sensitive and yet the most promising charge that can be placed in the hands of a servant of God. The care of the tender flock of Israel is yours; the guidance with watchful eye and steady hand the steps of our boys and girls out of the dependent years of childhood, through the independent self-assertive years of adolescence, into the ripening of young manhood and womanhood. They are big strides which they take each year, each month, and the path is rough and full of curves. Where the life ends depends largely upon whether this early adolescence turns.

You have an especial command of Christ with reference to your work. "Feed my lambs," was his direct charge to Peter as a proof of that disciple's love. May no one try to feed these lambs of God unless it is through love for him.

The leader should know her boys and girls should know what great principles and truths they should have built into their lives, and should know the means and methods best adapted to this building. Such knowledge cannot be acquired without study, time and patience, but there is no cost too great for the building of a life.

"And how great will be the thing that you build?"

Not quite so great as your dreams are great,  
Not quite so high as your hopes are high,

And long must you build and wait.  
But the glory is if you build what you can,

That all the while you are building a man."

### TRUE BRAVERY.

In the heat of passion Robert had done something that he was ashamed of, and sorry for, after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over, the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it, I'm a moral coward. I'll do it."

So he went to the one he had wronged and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

My boys, remember that there's quite as much bravery in doing right for right's sake as there is in the performance of grand and heroic deeds that the world will hear about.—Eben E. Rexford.

God seeks to mold us by circumstances, and you must believe that God has put you down just where you are, because your present position is the very best in the universe to make you what he wants you to become. He could have made you a king or a bishop, a millionaire or a statesman; but he passed all these by and has put you just where you are. You may be a stableman, a cook, or a housemaid; but God had the whole universe to choose from, and he wanted to do his best for you, and he put your soul just where it is because he knew that there you would be surrounded by the best conditions to make you what he wanted you to become.—F. B. Meyer.

Take every chance you possibly can get to be kind, because some day there may be no more chances.—Margaret Deland.

## CLEANS THE BLOOD TONES THE NERVES

The gratifying results attending the faithful use of the new medicinal combination, Hood's Sarsaparilla before eating and Peptiron after eating, are seen in purer blood, stronger nerves, improved condition of the whole system.

They are results that make this course of treatment the most economical for sufferers from impure, impoverished blood, weak, unsteady nerves—no other accomplishes so much for each cent expended.

Hood's Sarsaparilla and Peptiron aid each other, and to take both is to derive a four-fold benefit.

If a laxative is needed in connection with them, the gentle and thorough Hood's Pills should be used.



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*Chairman*, 1007 East Eighth Street,  
Chattanooga.  
MRS. HARVEY EAGAN, *Personal Ser-*  
*vice Chairman*, Franklin.

### CHURCH BUILDING LOAN FUND.

#### OUR CAMPAIGN.

This issue of our paper bears the date on which we are to begin our special effort for the Church Building Loan Fund. Literature has gone to each organization, on our mailing list, in the State; with a letter to the President or Leader of an auxiliary or band. We trust that you will not treat this letter and literature as we sometimes treat patent medicine or other advertisements; throwing them aside as of no interest. Because it is a general letter and is addressed to you as sister or fellow worker, does not lessen the value or importance of its contents. The general letter is a plan used in the office to lessen expense, and the thoughtful worker will treat it with just as much consideration as if it was written on the finest monogram stationary of a personal friend; for is it not a communication regarding the King's Business, and worthy of careful reading? The leaflets enclosed are explanatory of every phase of this great enterprise of Southern Baptists; they have been prepared with infinite care and at some expense; they too are most worthy to be carefully read. Articles from the pen of Dr. L. B. Warren, the leader of this movement, will appear on this page each week through November. This is a worthy cause and a glorious task we have set before us for the glory of God. The program in October—Royal Service—we trust has prepared the way for the successful launching of this campaign. We have begun to think of the great need for this Loan Fund, and are doubtless already laying plans many of us for doing our share. May God help us to do our best.

ED.  
Baptist Women Pledge \$325,000 Fund  
To Be Raised Without Delay.

#### FIELD NOTES.

It was a joy to be in the meeting of the Bledsoe women as they gathered in the Methodist church at Hartsville, October 17th for a half day's session. The reports were fine; almost every W. M. S. going beyond its apportionment for the year. Miss Geneva Carr and her co-worker, Mrs. Moore, have done nobly. They very modestly stepped down and out, making the way clear for the women to select their leaders for another year, which they promptly did by re-electing them—Miss Carr, Superintendent, with Mrs. Moore as Co-Worker, and their faithful Secretary-Treasurer, Mrs. P. F. Burnley was again chosen for this important work.

The Hartsville Sunbeams gave a

good program, showing careful training; little Jessie Allen's song is worthy of special mention. Mrs. Hammock gave us a cordial welcome; Miss Laura Dulin responding. Mrs. Fred Stafford sang a beautiful solo. Dr. A. R. Bond led the devotional, incidentally presenting the Baptist and Reflector. Dr. Stewart spoke on the Orphanage, appealing to the women of the Association to furnish the kitchen in the Baby Building. Your Secretary was asked to speak on Enrollment, the much discussed but slowly solved problem. Bledsoe is our newest Association. Is active and progressive. They win a pennant this year for efficiency. They did well for the Training School and the W. M. S. of Mt. Zion church at Mitchellville added to their cash contribution four quilts and nine dozen quarts of vegetables, fruits and preserves for the pantry of the new "House Beautiful."

Friday, the 19th was spent in the quarterly meeting of Nashville Association at Calvary church. The morning was gloomy and threatening; attendance small but we had a practical program and a good day together. A group of the First W. M. S. presented the Missionary Tea Party, the State Mission exercise, which was greatly enjoyed by all.

Campbell County Association closes the year for field work. Several quarterly meetings have been sandwiched in between associations. I have wanted to be in many more but there is a limit to business effort.

M. B.

Tennessee W. M. U. \$20,000 For  
Church Building Loan Fund.

It is with real joy that we welcome Mrs. I. W. Wingo to our State. Mrs. Wingo comes among us as Lady Principle of Carson and Newman College, and her presence there will mean much for the cultural and religious life of the school. She has been engaged in educational work for years and is eminently qualified for the position she now holds. Mrs. Wingo was for several years the honored President of the W. M. U. of South Carolina. We congratulate Carson-Newman College.

MRS. AVERY CARTER.

### WITH THE EAGLEVILLE SAINTS.

On October 19th I spent a happy day with the Eagleville saints. The trip made in the morning on the Lewisburg & Northern road, afforded a wonderful feast for the eye. The foliage was magnificent in its colorings of red, green, brown, and tan. One wanted to stop the train and get

out and wander over the beautiful meadows and gather vast arms-full of these gorgeously-tinted leaves, but duty called, and we peaceably allowed the train to pursue the even tenor of its way. Mrs. DeVault and her husband met the train at Allisona and we were soon in the church, where the top-cream of Eagleville piety of all denominations had gathered for an all day meeting. From Rover, five miles distant, came ten members of the Rover W. M. S. As there are only seventeen members of this live society—organized last May—we thought it splendid that over half of their number should brave the rather inclement weather for this meeting. Honestly, I was proud of them. Mrs. DeVault, always capable and lovable, presided and made us all feel "comfy" and so thankful that we could be in that bright particular spot on that day. The address of welcome in which our Methodist friends joined, the devotional service, and indeed every feature of the day, was enjoyed and not only that, instructive, State Missions was presented, tithing, and other topics dear to W. M. U. hearts. I spoke on the aims of the W. M. U. and later on conducted a round-table, bearing out the truth of the old saying that the willing ones are always worked to death. But I harbor no malice. The lunch was delightful, and had been so arranged that none of the ladies had to be preparing it instead of being in the meeting. The only hot thing was coffee. Copy this idea some of you good sisters who yearn for creamed potatoes and other "hot stuff." A deep interest was manifested in Mission Study work, and we predict there will soon be some more earnest classes formed by those bent on knowing the why and how of Missionary matters. How sweet it is to come in close touch with the many consecrated women—souls on "high Mission bent"—one finds in every place. It was with a heart full of gratitude to the "Father of Mercies" for a day full of good things, that I turned my face homeward.

MRS. AVERY CARTER.

### BAPTIST WOMEN AND THEIR LIBERTY LOAN BONDS.

If you have bought a GOVERNMENT LIBERTY LOAN BOND you have proved your patriotism.

If you will give your LIBERTY LOAN BONDS to the Church Building Loan Fund, it will prove your consecration.

The Government pays you 4 per cent. on your bonds. The Church Building Loan Fund will pay you the same, and the bonds will be credited on the W. M. U. Church Building Loan Fund apportionment of your State.

### THE END OF THE YEAR.

We at headquarters wait with anxious hearts the final returns for the State year 1916-1917. We have taken up the different departments of kingdom work; Home and Foreign Missions, Christian Education with its four-fold meaning to Tennessee W. M. U., namely—ministerial education, our Training School, Margaret Fund, and our Tennessee College scholarship fund; our orphanage and memorial hospital have each had their time for presentation and gifts, then State

## HELP FOR WORKING WOMEN

### Some Have to Keep on Until They Almost Drop. How Mrs. Conley Got Help.

Here is a letter from a woman who had to work, but was too weak and suffered too much to continue. How she regained health:—

Frankfort, Ky.—"I suffered so much with female weakness that I could not



do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I

recommend it to any woman suffering from female weakness. You may publish my letter if you wish."—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

Missions has claimed our thought, prayers and offerings through September and October. Can we as W. M. U. members review the year, scanning the pages face our individual record, and conscientiously say I did "what I could"? Could the all-seeing eye of the Master as He looks cause Him to say as He said of Mary "She hath done what she could"?

What is written is written; but we open the clean pages of another year, God willing may we make it the best year we have ever lived. If this be true of the individual worker it will be gloriously true of our Union.

M. B.

### CLEANLINESS.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Norwegian Official: "Sir I am surprised that you have grossly abused diplomatic privileges by secreting bombs and explosives to be used against Norwegian subjects!"

The German "Diplomat": "Surprised? Mein goot freund! Vat you vas expect to find in Cherman lug-gatch?—'ymn-booo-ooks?!!!"



## Editorial

### THE INSIDE OF THE CUP.

By this title we do not refer to a popular novel which was a former "first seller." We call attention by this title to the Sunday School lesson which deals with the defeat of Ben-hadad and his company of kings who came with an absurd demand against Ahab, king of Israel. Through an unnamed prophet Jehovah spoke to Ahab and gave him the plan by which the invading army of Ben-hadad might be defeated.

#### What An Ancient King Saw.

Ben-hadad, king of Syria, looked deep into the cup of strong drink and had a vision of an easy conquest over Israel. Lifted up with pride and boasted of the ease with which he should conquer the despised Israelites, Ben-hadad failed to reason wisely because his brain had been clouded with strong drink. When the test came and the young men of Israel, empowered by the might of Jehovah, went forth against the Syrian hosts, the high vision of conquest of Ben-hadad was turned into a vision of a defeated army. Clearness of head, vigor of body, co-operation in military tactics, are all necessary to a wise and efficient general and of these the king failed because of strong drink. His example has been many times multiplied in the course of the ages as kings and generals have assumed that they could master their own selves, even though they drank deep of the cup that holds in it the strength of demons.

#### The Modern Civic Dregs.

The inside of the cup holds for modern life only civic dregs. Certain politicians are loud in their advocacy of the manufacture and sale of liquors upon the plea that it gives the right of individuals to choose between two ways of living and upon the plea that the economic welfare of a commonwealth or municipality demands the revenue from liquor and the commercial enterprise that its sale cultivates. But such reasoning is specious for the modern crusade against liquor has thoroughly demonstrated the fact that prohibition brings large increase in commercial activities and profits, besides elevating the social and moral conditions of the people. One of the clearest lessons of the great world war is that strong drink with its consequent drunkenness is a serious bar to efficiency in the tests that call for strength and heroism. If the modern soldier may not fulfill his task to the service in honor of his country and be addicted to strong drink, so neither can the worker in any industrial enterprise do well his part and use that which robs him of his reason and degenerates him and his moral senses.

#### Personal Bitterness.

The inside of the cup holds only personal bitterness for the man that looks therein. Dis grace in the social circles, mistreatment by members of the family, personal debauchery, the failure in life's severe tasks all await the man who finds on the inside of the cup the bitter dregs of drunkenness. It has come to pass that no great co-operation of business for the man that looks therein. His grace in occasional, drunkard. The man who drinks must hide the fact from his employer. Again and again in the observation of every one will be found instances of men losing their positions because they have looked on the inside of the cup which held only dregs and failure.

#### The Passing Cup.

We hail with joy the fact of the passing cup. I overheard on the train recently a group of business men, some of whom were not Christians, discussing with joy the fact that the liquor question was being solved to the benefit of the entire nation. One man remarked "It will be only a short time before whiskey will be put out of business in the whole country." May the day be hastened when there will no longer be the cup to bring defeat to men and sorrow to women.

### THE PAPER IN THE CHURCH PROGRAM.

The First Baptist church of Maryville, Rev. James Allen Smith, pastor, is the first church, so far as we know, to adapt an adequate method in securing subscribers to the Baptist and Reflector. I recently visited this great church, and just before preaching a brother said to me: "You just preach the gospel

to us and we will look after the interests of the paper." What a joy it was to preach under such conditions! The Intelligence Committee had planned to canvass the entire membership in the interest of the paper, dividing up the list of the membership among this committee. Their effort will be to place the paper into every home in the church. They are enthusiastic and earnest to make this task a success. Two members of this committee said that they would be responsible for ten new subscribers each, if necessary.

This is the most efficient and competent way to secure subscribers. It is manifestly impossible for the editor to solicit the entire membership of many churches, and even where he could see such members, a wise and energetic local committee could do far better work than the editor. Such a plan dignifies the paper and makes it a part of the church program for intelligent service. It will generally be agreed among churches that the paper ought to be taken and read, but only as the churches recognize their obligation to secure subscribers can anything worth while be done. It is not needful here to call attention to the vital place that the denominational paper occupies in stimulating the local church in its intelligent response to the message from the pulpit; in the deepening of its own spiritual life and in furnishing a means of communication for the general denominational appeals. The main thing just now is to enlarge the subscription list. How can this be done? If every church would follow the noble example of the Maryville church and have a good committee make a thorough canvass, it would go far towards the solution of the long-time problem.

As a supplementary help to the plan of canvassing the membership this church is willing to make a contribution from those who are especially interested in order to place the paper in less interested homes or homes financially unable to pay the price. This combines the budget plan with the canvass plan and is perhaps the best way to secure the greatest results. The time should come when every church ought to regard its obligation to furnish denominational literature as found in the State paper upon somewhat the basis of the provision for the Sunday school literature.

The First Baptist church, Murfreesboro, Dr. Austin Crouch, pastor, was the first church to send a large list of subscribers, which were paid for out of the church treasury. It sent one hundred dollars to send the paper to 50 members of its own selection. They deserve great honor for standing first in what we believe to be the recognition of a vital conscience toward the paper. The First Baptist church of Clarksville, Dr. Ryland Knight, pastor, through its Woman's Missionary Society, has sent fifty dollars for a like purpose; while the Tabernacle Baptist church, Chattanooga, Dr. J. B. Phillips, pastor, has sent twenty dollars. These are the only churches that have taken definite church recognition in a formal way of the plan to furnish its members with the Baptist and Reflector. The First Baptist church of Watertown has contributed \$25.00 to send the paper to old ministers. This, too, is a glorious work.

Will not every church adopt this canvass and budget plan? What say you, brethren?

### FIRST ANNUAL ASSOCIATIONAL TOUR APPRECIATION AND IMPRESSION.

My first annual tour of the Association has just ended. It was my purpose to visit as many Associations as possible in order to become widely acquainted with the churches. With the exception of one Association, Drs. J. W. Gillon and W. J. Stewart have been my companions. This trio broke the record for the number of denominational gatherings visited by any denominational representative in the State. Dr. Gillon one year made 38 Associations. Dr. Folk once made 31 Associations and 3 Fifth Sunday Meetings during the Associational period. This year Drs. Gillon and Stewart visited 40 Associations and I visited 39 Associations. In addition to these Associations I visited 6 Sunday School and B. Y. P. U. Conventions in this period. This of course has been a whirlwind campaign. Out of this contact with the brethren there have come to me certain definite impressions of which it is worth while to make mention.

### Solidarity of the Brotherhood.

I had always known that the Baptists constituted one great brotherhood. We hold the doctrines in common and practice the same customs, but this fact has been brought more forcibly than ever to me as I have many times gone from one end of the State to the other. This solidarity of the Baptists have been a mystery to those who do not understand how there could be unity without any organic union. My impression has been that which would come from beholding a mighty army, but while the sense of solidarity has been presented there has been lacking the sense that comes from viewing a thoroughly equipped and well trained army. We have the solidarity, but we need also the efficient expression of such solidarity. While the Baptists of the State are one in their great fundamentals they have not yet realized that they ought to be one in placing such fundamentals of belief in real expression through service for the things for which they stand.

### Diversity In Methods.

We do not all have the same methods of doing kingdom affairs. Indeed one making such a tour cannot escape the conviction that some of us have but very little method of doing the Lord's work. If the same lack of business sense would obtain in the secular occupations and professions as obtains in our church work, there would be unnumbered commercial failures. But, while this is true, there are many different ways adopted in different churches that have been of real benefit. It is not necessary that we all have the same method, but it is essential to the best interests of the denomination that our method shall secure results. Do the thing differently, but do it!

### Impact of Co-Operation.

The 209,000 white Baptists of the State through co-operation may have such an impact against iniquity as to assure victory. The great work which we outline as our State program cannot be secured without co-operation. Out of the remote rural districts; out of the little villages; out of the hustling streets of cities; out of God's everywhere, messengers have come to these annual gatherings to represent a mighty idea of co-operation. Our wish is that not only those who have been true to the spirituality of brotherly service may continue so to do, but that every brother in every church in the State might learn the secret of strength in co-operation.

### Improvement In Music.

I thought that I knew most of the hymns ordinarily used in Baptist churches. But I find that in many sections, songs, not hymns, are current that I had never heard. There certainly needs to be more attention paid to the music in our churches. There is great room for improvement in the kind of music used. It would be hard to remember the different names of song books used in this State. For some of these books the best that could be wished would be the bonfire. Why not use a book that contains great hymns together with the best Sunday School songs? We have heard songs this summer in which there was no gospel at all. What a great power music may have not only to stir the soul to action, but to comfort the spirit in times of distress and also to teach the great doctrines of our faith.

### Scarcity of Aged Ministers.

As a boy I attended the old Concord Association and well remember how reverently I looked upon the aged ministers of that body, of whom there were a large number. During this tour of the Associations I have missed the presence of the old preachers. I have made it a point to observe and I find that few old ministers attended the Associations this season. Are they still living? Are they too infirm for these gatherings? Are they unable because of lack of funds to bear even this small expense of travel? Or, has God called them higher to their blessed reward? I do not know, but I do know that the younger generation has not fully appreciated the great work of our preachers of the generation ago. A few of these linger with us and ought to be held in highest regard and be given better support.

### The Glad Hand to the Editor.

I had known that the Baptists of Tennessee were a great people and this conviction has been deepened by the fact that they have given me, as the new editor of the Baptist and Reflector, a warm and glad hand. They have shown every possible courtesy, having made it possible for me to present the Bap-



tist and Reflector and personally have assured me of their loyalty to and co-operation with the paper under its new management. I come back to the strenuous duties of the office made hopeful of a better day, because of the cordiality and the hospitality and promises of help from the Baptists all over the State. Such a reception to me has brought to my own heart the sense of humility and a stronger determination to meet the demands of the brotherhood in the very best paper possible for Tennessee Baptists. Brethren, I thank you. May the Lord prosper you each and all in every material and spiritual benefit that will advance you in His kingdom.

## EDITORIAL BREVITIES

### CONVENTION RATES.

Rates to the State Convention at Memphis may be secured by buying round trip tickets on account of the meeting of the Southern Medical Association, which meets at Memphis at the same time as the State Convention. Ask your agent for a ticket on the rates granted to this Medical Association. There are no special rates given to our Convention, but every one may buy a ticket at reduced rates because of the Medical Association. Tickets on sale Nov. 10-13, and good to return Nov 18.

The dates in the program for the State Convention in last week's paper were incorrect with reference to the day of the week when the Minister's Conference will be held. The correct date, of course, should be Tuesday, November 13th and Wednesday, November 14th. Let every minister in the State make a special effort to be present.

The yoke will not gall when Christ drives the team.

Dr. Rayland is credited with saying that "no sermon was of any value which had not the three R's in it; Ruin by the fall; Redemption by Christ; Regeneration by the Holy Spirit."

This issue will go to press before the books close for State Missions. The measure of success or failure in the appointed task must be shared by each Baptist in the State according to his part in the work.

Rev. A. S. Kelley, Th.D., was elected Corresponding Secretary of the State Board of Missions of West Virginia at the recent meeting of the General Association. Great enthusiasm was shown in his election. If the brotherhood will stand by him, he will make good. Here's hoping.

The Baptist and Reflector does not expect to take any part in the coming gubernatorial campaign. But we are gratified to know that one of the leading candidates, Hon. Austin Peay, is a Baptist, a member of the Clarksville church, held in high esteem by his church as a man of fine principle and the courage of his convictions.

We call attention to a special opportunity to secure at a reduced price "Why the Baptist Name," by Dr. Geo. A. Lofton and Rev. F. W. Smith. The book is a discussion from the Baptist and Campbellite viewpoints. Original price, \$1.00. Special price, 60 cents. Proceeds from profits go to Mrs. Lofton. We will gladly fill all orders.

The 13th annual Training School for Nashville Christian Workers is in session this week at the First Baptist church, of Nashville. Inspirational addresses will be delivered each evening by Dr. C. M. Thompson, Dr. William Lunsford, Mr. H. L. Strickland, Dr. I. J. Van Ness, Dr. E. C. Dargan. Classes Mr. W. D. Huggins; JGhltaoiηetaoηhrduetaoηhrdl will be taught as follows: "The New Normal Manual," Mr. W. D. Huggins; "Conventional Adult Bible Classes," Mr. H. L. Strickland; "The Doctrines of Our Faith," Dr. E. C. Dargan; "The Secrets of Sunday School Teaching," Dr. P. E. Burroughs; "Missionary Methods for Sunday School Workers," Dr. G. S. Dobbins. Enrollment in classes has numbered 163, besides a large number of visitors.

### Bread and Bonds versus Blood and Butchery.

The women of the nation have shown enthusiasm in the sale of Liberty Bonds.

The second Liberty Loan has been more than subscribed. All patriots should invest in these bonds.

Baptism sets forth the symbolism of the soul surrendered to God and set to service for His kingdom.

Keep true, never be ashamed of doing right; decide on what you think is right, and stick to it."—George Eliot.

Love, and God will pay you with the capacity of more love; for love is Heaven—love is God within you."—Frederick Robertson.

The candle served its time as the light of other days. In His kingdom plans God has moved forward from primitive methods.

Conflicting reports come from the German situation regarding the Chancellorship. Such reports indicate increasing unrest in Germany.

We apologize to our readers and to Bro. Hacker over the printer's mix-up of his splendid sermon in last week's issue. Certain paragraphs were misplaced.

"No pastor can be successful in winning souls to Christ who does not present the love of Jesus, and the grace of God in Him, with the most tender urgency."

Rev. J. A. Scott, evangelist of the Home Mission Board, is ill in a Nashville Sanatorium, having undergone an operation. We trust that his recovery may be speedy.

Italy seems unable to withstand the great Teuton drive. Perhaps the Kaiser mistook Rome for Paris in his famous prophecy about a certain dinner. But, even so, he may still be mistaken.

"Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the Spirit of God himself whose Life is the blessedness of giving."

Dr. J. R. Hobbs, of Jonesboro, Ark., has accepted the position of Superintendent of Evangelism under the Home Mission Board, and will assume his new duties about November 15. We give him a hearty welcome. He comes eminently gifted for his task. As we see it, certain changes should be made in this department in order to justify its existence and to insure its success. We expect later to indicate our idea of what this department should attempt.

We record with sincere regret the death of Mr. J. P. Brownlow, at Columbia, Oct. 20th. For many years he had been a prominent business man in Columbia, having organized several banks in that community. But more than as a successful banker and business man he was known and loved for his splendid service as a Baptist. He was always loyal to his church and denomination and faithful in the trust committed to him. His church and denomination mourn his loss, while they rejoice in the splendid record that he has left. We extend our cordial sympathy to his loved ones and his church.

Nelson's New Interleaved Bible, an ad. of which is appearing in this week's issue of this paper, is proving to be quite popular with preachers, Sunday School Superintendents and church workers. The special arrangement of the blank leaves at the end of each book is very satisfactory. The good print, references, self-pronouncing feature, together with the topical helps and maps, are meeting with a hearty commendation. Besides, the Baptist Sunday School Board is agreeing to send this book out on ten days' examination. We hear that the Baptist Sunday School Board is having quite a large sale on this book.

### 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.

### GOD SENDING FAMINE.

(Continued from page 1)

and presses gushing with sweet wine; but they forgot His law, and turned from His commandments. In their pride they lay upon beds of ivory, and lounged on couches of ease. They gave themselves over to gluttony and drunkenness, eating lambs out of the flock and drinking wine in bowls. They turned into ways of pleasure, decking themselves in fine raiment and anointing themselves with the chief ointments, chanting to the sound of the viol and dancing to the music of stringed instruments. The demands of religion itself became irksome to them, and they chafed under its holy restraints. In their greed for gain they scorned the sanctities of the Sabbath days, and were willing to sell righteousness for silver and the poor for a pair of shoes. The entire record, as it has been preserved on the sacred page, shows an utter neglect of the word of God, and an utter indifference to the duties which it imposed. And God visited them in anger, and turned against them in hot displeasure. He smote them with blasting and mildew, and sent famine in all their coasts. He also brought dearth of hearing the word, and sent them leanness of soul.

The cure for these ills is a matter of deep concern to us all. The remedy is made easy, since we know the source and the cause. Mr. Hoover and all the rest, who are advising economy, are doing a good work, and they find a nation ready to respond. With hogs at \$40 a hundred and hominy at \$3 a bushel it is not a hard task to get people to economize. Indeed, a Pittsburgh paper suggests that the advice is more of a mockery than a mercy, food being as scarce as it is. An old colored cook who was warned against waste expressed the sentiment felt by many: "Lor, chile, I ain' throwin' away anything but de aig shells and de tea leaves dat have been steeped till dey doan color de water any mo". Economy is good, but it does not make food where there is none. Industry is good, but it can not make a seed sprout. Money does not meet the case, for the hungry can not be fed on gold. The various agencies which the Government adopts to supply the necessities of the people ought to have the co-operation of every soul; but they can do nothing of themselves.

The only hope of the nation and of the world in these days of famine and desolation is in God, who hath made the earth by His power, and established the world by His wisdom. In all the plans that I have seen He has been ignored, and yet without Him all the schemes of men are destined to fail. If we want peace and plenty, we must find some way to come nearer to God. He speaks out of the silence, and promises blessing to all who heed: "Come, now, and let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured of the sword. The mouth of the Lord hath spoken it." Amen.

Savannah, Ga.



## The Home Page

A Short Story and Items of Interest in the Home.

### HEROES.

Away from all the music, serene from noise and pain,  
The soldiers dead are sleeping, who will not wake again.  
Their comrades, blind with memories, are placing blossoms sweet  
Above those hearts, once war-worn, that long have ceased to beat.  
And oh, the tears are falling, and softly people pray,  
For valiant dead are resting on Decoration Day.

Off in the dusty cities, amid the dirt and noise,  
About their tasks a million of noble men and boys  
Are working that their loved ones may never feel the dread  
Of poverty; of begging from men their daily bread.  
What blossoms do we give them? For none more brave than they  
Who, fighting, win no glory on Decoration Day.

The mother at her sewing with tired, dream-filled eyes,  
In search of rest and comfort and hope that never dies;  
The teacher and the pastor who lead young minds and old,  
And droop, too worn to struggle, with hands too weak to hold—  
Their trenches are the discords that block them on the way;  
What flowers shall we give them on Decoration Day?  
—Margaret E. Sangster, Jr., in The Christian Herald.

But for the mirroring waters which cross our pathway, many of us would never see the stars.—Uell.

### JUST FOR FUN.

Prayer should be the Christian's most cherished privilege. The Word of God and the experience of God's people assure us that God Himself hears and answers prayer. It is not our place to criticise His answers; it is only our part to ask. God will give or withhold as seems best to Him. If it were otherwise, we would scarcely dare to pray at all. If answers to our prayers were always exactly in the form that we desired, we would soon learn that our human limitations make it impossible for us to know what is best for us to have under all circumstances. But God in His infinite wisdom knows what is best. He answers according to His wisdom rather than according to our desires.—Christian Observer.

Agnes: "No, I would never marry a man to reform him."

Ethel: "Well, I don't think myself that harsh measures are 'the best.'"

### To Drive Out Malaria

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

"Do you tell your husband everything?"

"No; he won't listen to me more than three or four hours at a stretch."

There was a man who fancied that by driving good and fast  
He'd get his car across the track before the train came past;  
He'd miss the engine by an inch, and make the train hands sore.

There was a man who fancied this; there isn't any more.

Journal-Messenger.

Xantippe, the wife of Socrates, was a famous scold. Mr. George Ade says he once asked a bright little school-girl:

"How did Socrates die?"

"He died," the little girl answered with ready confidence, "from a dose of wedlock."

"You seem able bodied and healthy; you ought to be strong enough to work," she remarked, scrutinizingly.

"Yes, ma'am, I know. And you seem beautiful enough to be on the stage, but evidently you prefer the simple life."

He got a square meal without any further reference to work.

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## THE YOUNG SOUTH

Missionary's address: Mrs. P. P. Medling, Kagoshima, Japan.  
Address communications for this department to Miss Annie White Folk, 1106 Nineteenth Ave., South, Nashville, Tenn.  
Our Motto: "Nulla Vestigia Retrorsum" (no steps backward).

Dear Young South:

Our little army is growing; there have been a good many volunteers this week, but it takes a larger number to fight a big battle and win. And you know this is what we have to do. Ours is a war that we must wage continually in our fight for good. Don't you want to belong to the Young South regiment? Enlist right now.

I think the South Harriman S. S. deserves a place in the front ranks for their splendid contribution to State Missions. Not that it was a surprise to us, for Mr. Robinson has sent a similar gift each year, but we appreciated it this time more than ever. I think we ought to commission Mr. Robinson a captain to lead such a fine Sunday School as South Harriman. I am grateful for his expressions of love and sympathy.

"Harriman, Tenn., Oct. 18, 1917.

"Dear Miss Annie White:

You will please find enclosed my check for \$25.00 from the South Harriman Sunday School for State Missions. We prefer that this pass through the Young South because of the love we have for the editor through her father that we loved so well. It was always a pleasure to meet Bro. Folk and grasp his warm heart through his hand and see that pleasant smile that he always had for his friends. Yours,

"W. S. ROBINSON, Supt."

"Loudon, Tenn.

"Dear Miss Annie White:

I enclose check for \$10.00 from Loudon Baptist Church and B. Y. P. U. Please give to State Missions.

"(MRS.) C. W. SIMPSON."

Next in line comes Loudon Church and B. Y. P. U. with their contribution to State Missions. This will help make the figures climb up the ladder, and I'm sure Dr. Gillon will be pleased when we give it to him. We have nearly one hundred dollars for Missions. Thank you, Mrs. Simpson, for sending us your contribution.

"Englewood, Tenn., Oct. 21, 1917.

"Dear Miss Annie White:

Enclosed find check for ten dollars for State Missions. I'm sorry to see those figures climbing the ladder so slowly and send our "bit" to boost them a little. With our prayers for the cause and success of the Young South,

YOUR FRIEND at  
Chestnutt Farms.

Some of the best "friends" the Young South has are at Chestnutt Farms and they never forget to do their share, and more. Just a very short while ago I had ten dollars from them, and now they send ten more. If everybody would do their bit as

well as Chestnutt Farms, the ladder would have been climbed long ago.

"Trenton, Tenn.

"Dear Miss Annie White:

Enclosed find check for \$7.41 for State Missions from Hickory Grove Sunbeam Band. We made this by picking cotton and other little work. We hope to do better work later on. Hope this will help to send the gospel to many people. With much love,

"ELIZABETH HARWOOD,

"Treasurer,

"CORRINE MILLIGAN,

"President."

State Missions seems to be claiming all our contributions this week, but we gladly give it to them to see those figures climb up the ladder. Just see how this Sunbeam Band made their money. Picking cotton! Now aren't they energetic and wide-awake Sunbeams? We especially appreciate their offering because we know what manual labor it represents, and, Miss Corrine, won't you thank each one of your industrious members for the Y. S.?

"Dear Miss Annie White:

Find enclosed money order for two dollars and twenty-six cents (\$2.26), which our little Sunday School voted to give to the Orphans' Home.

"STONE POINT S. S.,

"H. E. DAVIS, Supt.,

"CHARLES KIRBY, Sec'y."

We have a letter and an offering from Stoney Point Sunday School for the Orphans' Home. I believe this is the first time the Young South has ever heard from them, and we are so glad to welcome them into our membership, and we thank them very much.

"Petersburg, Tenn.

"Dear Miss Annie White:

A few days ago I sold my calf, so am enclosing one-tenth of the proceeds for the Young South. Please give one dollar to State Missions and use the remainder where you think it is most needed at present.

"Your little friend,

"GRACE DRYDEN."

The Young South has not better friends than little Grace Dryden and her mother. I need not explain that from her very birth "Baby Grace" has belonged to us, and now that she is growing up we claim her just the same. Just think, she is old enough now to own a calf, and because she is a very generous little lady, she divides the proceeds from the sale of the calf with the Young South. I am giving the dollar you designated to State Missions and the other \$1.20 I am giving to the Orphans' Home because heretofore your gifts have been for the orphans. Thank you, little Grace, and don't forget that you are a very important member of our Y. S. regiment, and we want to hear from you again very soon.

"Etowah, Tenn.

"Dear Miss Annie White:

Enclosed please find \$1.24 for Orphans' Home from Cog Hill Baptist Sunday School.

"IVA RAY BROWN, Sec'y."

And last but not least, Cog Hill Sunday School with their unfailing contribution to the Orphans' Home. I think for consistency and faithfulness they deserve the palm, for no matter what happens we have our letter from Miss Iva Ray. So I'm

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

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

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

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

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

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

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A STUDY OF THE HOMILETICS OF JESUS.

Albert R. Bond, A.M., D.D.,

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BAPTIST AND REFLECTOR,  
Nashville, Tennessee.

going to appoint her captain of the Cog Hill company and I'm going to see which company proves the best in the Y. S. regiment.

Write to me, won't you?

Loyally,

ANNIE WHITE FOLK.

My heart was weary by reason of the greatness of the way, and duties and tasks seemed toils and burdens, and I was ready to say, "Wherefore hast thou made me and all men in vain?" . . . and I heard one that laid his hand upon me and said, "Come unto me and I will give you rest."—Alexander Maclaren.

Hurry is the deathblow to calmness, to dignity, to poise. The old-time courtesy went out when the new-time hurry came in.—G. W. Jordan.

SEND US A NEW SUBSCRIBER.

WATCH THE BABY!

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



## PASTORS' CONFERENCE

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

### NASHVILLE.

Grace—Pastor W. Rufus Beckett spoke on "Confessing Christ in the World," and "Christ Confessing Us in Heaven." One addition for baptism. 199 in S. S. Dr. Mahoney did some fine preaching in the meeting. Closed Wednesday night. Two additions.

Calvary—Supply Pastor H. C. McGill spoke on "Second Coming of Christ," and "Peter's Denial." 84 in S. S. Revival closed Wednesday night resulting in five additions.

Eastland—Revival services closed with 70 additions. Dr. Webb Brame of New Albany did the preaching, and the singing was led by Mr. Thos. E. Gates of Jackson, Tenn. The meeting was characterized by deep, spiritual power, and the lasting results achieved are a source of great gratification to the church and community.

First—Pastor Allen Fort spoke on "The Daughter of Jairus," and "The Lily of the Valley." Nine additions and two baptisms since last report. 275 in S. S. Large congregations. Among those received was Dr. Bond of the Baptist and Reflector.

South Side—Pastor, C. W. Knight. Bro. H. L. Strickland spoke in the morning, the pastor at night. Good day.

Centennial—C. G. Hurst preached on "Success Won Through Suffering," using Jesus as an example. Evening subject, "Some Special Places Where Jesus Meets With His People." 80 in S. S. Good Union.

Grandview—Pastor J. F. Savell spoke on "Praying for Rulers and Governments," and "Eternal Progress the Universal Law." One baptized.

Shelby Ave.—C. A. McIlroy spoke on "The Heart of the Gospel," and "Religion Profitable Unto All Things." 55 in S. S. Collection for general purposes, \$1.25; for building fund, \$5.93; Sunbeam Band enrollment, 47. Evening congregation good.

Lockeland—Pastor W. R. Hill spoke on "The Glorious Gospel of the Blessed God," and "The Imminent God." Fine Unions. One fine young teacher baptized.

Third—Pastor Creasman spoke on "The Power of Faith," and "The Triumphant Life." 172 in S. S. One addition. One baptized.

Edgefield—Pastor Lunsford spoke on "A Message to Heaven," and "The Soldier." Two additions.

Park Ave.—Rev. W. J. Stewart preached at the morning hour. Mr. L. A. Gupton spoke at night. Pastor Strother in a meeting at Red River church, Adams, Tenn.

Judson Memorial—Pastor C. F. Clark spoke on "Love's Reasoning," and "The Prodigal Son." 109 in S. S. Good Union.

### CHATTANOOGA.

First—Dr. R. W. Weaver spoke at both hours.

Woodland Park—Pastor McClure spoke on "The Second Mile of Christianity." Good audiences. One for baptism. Good S. S. and Union.

Highland Park—Pastor Keese spoke to very good congregations on "Jesus and the Church," and "The Way of the Lord." Good S. S. Excellent Union.

Oak Grove—Pastor E. J. Baldwin spoke on "Our Duty to Others," and "I Can't Hold Out." One by letter. Large congregations. Fine day.

Central—Pastor E. L. Grace spoke on "Untilled Fields," and "Lights and Shadows of a Prophet's Life." 266 in S. S. Good Unions.

St. Elmo—Pastor Oscar D. Fleming spoke on "The Challenge of Faith," and "First Things First." Two by letter.

Chamberlain Ave.—Pastor G. T. King spoke on "A Compromise Refused," and "Crowning Day." \$25 for State Missions. Fine Unions.

East Lake—Pastor W. E. Davis spoke on "Laborers With God in Kingdom Building," and "No Difference." 150 in S. S. Large crowds.

### KNOXVILLE.

Calvary—Pastor S. C. Grigsby spoke on "God's Invitation," and "The Resurrection." 86 in S. S. Three by letter. Very sad day. Two funerals.

Central of Bearden—Pastor J. N. Poe spoke on "Secret of Our Failure," and "Temptation." 95 in S. S. Work starts off well.

Grove City—Pastor J. F. Williams spoke on "Church Covenant," and "Jacob Wrestling with God." 115 in S. S.

Fountain City—Pastor E. A. Cates spoke on "Church and Her Work," and "God's Hate for Sin." 119 in S. S. Three by letter. Two approved for baptism.

Burlington—Pastor Herschel Ponder spoke at both hours. Pastor spoke on the story of the creation. B. Y. P. U. service in the evening. 131 in S. S. Sunday school remained for church with few exceptions.

Beaumont Ave.—Pastor D. W. Lindsay spoke on "Stand Still—Go Forward," and "Joseph Opened All the Storehouses." 140 in S. S. Good Union.

Lincoln Park—Pastor, T. E. Elgin, Morning subject, "The Chattanooga Bible Conference." Bro. J. T. Sexton spoke at night. 146 in S. S.

Fifth Ave.—Pastor J. L. Dance spoke on "Occupy Till I Come," and "Man's Search for God, and God's Search for Man." 174 in S. S. Three by letter.

Gillespie Ave.—Pastor David M. Livingstone spoke on "The Base of World Operation," and "The Sin of Looking Back." 185 in S. S.

Mountain View—Pastor W. C. McNeely spoke on "Economy," and "Abundant Life." 191 in S. S.

Central, Fountain City—Pastor A. F. Mahan spoke on "Our Ebenezer," and "The Anointed One." 196 in S. S.

Oakwood—Pastor W. D. Hutton spoke on "Security of the Believer," and "What a Christian Is." 200 in S. S. S. S. Convention met with our church Sunday afternoon at 2:30 p. m.

Euclid Ave.—Pastor, W. M. Griffith. Rev. J. H. O. Clevenger spoke on "Our

Christ a Conquering Christ," and "Four Horses and Their Respective Riders." 205 in S. S. Two baptized. Two by letter. Revival continues with increasing interest. 25 professions to date. Pastor preached Jr. O. U. A. M. memorial sermon at 2:30 p. m. to a crowded house from subject, "If a Man Die Shall He Live Again?"

Lonsdale—Pastor J. C. Shipe spoke on "Glorying In the Cross." Rev. U. S. Thomas spoke in the evening on "How to be Saved." 285 in S. S. Seven by letter. Meeting continues with great interest.

First—Pastor Len G. Broughton spoke on "Jesus' Prayer for His Disciples," and "Christianized Idolatry." 571 in S. S. Seven by letter.

Deaderick Ave.—J. H. Snow, supply pastor. J. T. Henderson spoke in the morning on "The Heroic Spirit." At night, "Echoes from the seventy men making the every-member canvass." 480 in S. S.

Bell Ave.—Pastor U. S. Thomas spoke in the morning on Ps. 23:4. Prof. W. L. Gentry, president of Carson and Newman College, spoke at night. Good S. S.

South Knoxville—Pastor M. E. Miller preached on "Final Judgment," and "Search the Scriptures." Meeting just closed. 15 conversions and 12 joined the church. 255 in S. S.

Maryville—Pastor J. Allen Smith spoke at both hours. 403 in S. S. \$48 collection. Five additions by letter. Fifteen conversions at night.

Mt. Olive—Pastor Wm. H. Fitzgerald spoke in the morning on "The Sinner's Saviour." 159 in S. S. Splendid Union at night.

Pleasant Grove—Church called Bro. B. B. Brooks of North Carolina as pastor. Outlook hopeful.

Wears Valley—Large congregation. Splendid S. S. Splendid collection.—J. H. Potter.

Immanuel—Pastor A. R. Pedigo spoke on "Leadership of the Spirit," and "Does Jesus Care?" 150 in S. S. Beginning meeting with Bro. Fitzgerald assisting.

Armona—Just closing a great meeting at Armona with Bro. J. R. Hazlewood preaching. Twenty professions. The Lord is blessing us wonderfully in our work.—John Burns, pastor.

Englewood—Pastor A. D. Langston spoke on John 14:9, and Ps. 50:21. 177 in S. S. One by letter. Large congregation in the morning, packed at night.

### MEMPHIS.

First—Pastor Boone spoke on "Justification by Faith," and "Living by Faith." Four additions. 420 in S. S. A very gracious day.

Highland Heights—Closed a two weeks' meeting, J. W. Storer of Ripley preaching. Thirteen came into the church. Meeting of far-reaching importance. We shall be gleaming for a long time. Pastor and people are very happy.

Temple—Pastor J. Carl McCoy spoke on "Waste," and "Salvation by Grace Through Faith." Large congregations. One baptized. Excellent Union. 183 in S. S. Voted to begin building March 17, 1918. 35 enrolled in training class this coming week.

Rowan—Pastor J. E. Eoff spoke at both hours to good congregations. 92 in S. S.

Whitehaven—James A. Lander spoke at both hours on Phil. 1:27, 28, and Jas. 4:14. Fair S. S.



PROF. JAMES M. GRAY, D.D.

## The Millennium

What, When and Where?

BY PROF. JAMES M. GRAY, D.D.

America's Great Prophetic Expositor  
Dean of the Moody Bible Institute, Chicago

Additional series of articles to appear in the  
**CHRISTIAN HERALD**

"The Mountain Peaks of Prophecy," Prof. Gray's first series of articles, which has just ended in the Christian Herald, has brought forth such a number of inquiries from students and Bible readers all over the country, that an additional series has become a necessity.

They will be contributions of the most valuable character to the prophetic literature of the times in which we are now living—a period which, in the opinion of all of the best Bible expositors, is one of prophetic fulfillment.

The new series by Dr. Gray will be closely linked in relation with "The Mountain Peaks" series just concluded, and will bear the following titles:

What Does the Bible Teach About Russia?  
What Does the Bible Teach About the Restoration of Babylon?  
The Millennium: What, When and Where?  
The Present War and Coming Events

It will be seen at once by all who have the slightest acquaintance with prophecy, that these four topics are of the most vital interest to the generation now living. They should be read in conjunction with and as a continuation of the series just closed, but more especially of the last three articles in that series, namely:

The Place of the Church in the Plan of Redemption  
The Antichrist, Who He is and When He Will Arise  
"The Day of the Lord," When it Comes and What it Means

The three articles named above, together with the four additional new articles, will constitute a list of seven contributions in which the Bible searchlight is turned on the great prophetic mysteries and the spiritual interpretation applied by one of the greatest living expositors.

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Union Ave.—Pastor, W. R. Farrow. Lectured on Martin Luther at the morning hour. Preached in the evening on "A Servant or a Son." 165 in S. S. Fine congregations. Good Union.

LaBelle Place—Pastor D. A. Ellis spoke at both hours. One received by letter. 256 in S. S. Fine day.

Bellevue—Pastor R. M. Inlow preached at morning hour, and Dr. Webber at night. Four received by letter and one for baptism. Good S. S. and Union. Pastor conducted a service at Old Men's Home at 3 p. m.

Florida St.—Rev. Chas. Lovejoy spoke at both hours. Small congregations in morning; good at night. Fair S. S.

McLemore Ave.—Pastor Roswell Davis preached at both hours. 121 in S. S.

Calvary—Pastor Norris spoke on "Prayer," and "A Great Message, a Great Lapse, a Great Man." Largest crowds we have had at regular services. One addition by experience and baptism. One marriage. Fine Unions. Prospects fine. Preached at Baptist Hospital in afternoon.

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

Seventh Street—Pastor S. A. Wilkenson spoke at both hours. 236 in S. S. Good meeting in progress at Hollywood Mission. Bro. Davis is doing the preaching.

Central—Pastor Cox spoke at both hours. Four received. 209 in S. S.

#### JACKSON.

Jackson—First—366 in S. S. Two fine congregations. Patriotic service in evening. One of the best days of the entire fall.—Luther Little, pastor.

Hicksville—Pastor J. H. Fowler spoke on "Consecration," and "The Cravings of Christ." Good S. S. and Union.

Pleasant Plains—Pastor Lyn Claybrook spoke on "Fruit-bearing," and "Prodigal Son." Good S. S. Splendid day.

Parran's Chapel—Pastor A. L. Bates spoke Saturday night and Sunday morning. Good S. S. Full houses. Splendid day.

Center—J. W. McGavock, pastor, spoke on "The Pre-eminence of Christ." Observed Lord's Supper. Church raised pastor's salary. State Missions was taken care of. 60 in S. S.

Oak Grove—Pastor A. M. Nix spoke on "The Second Coming of Christ."

Raleigh—W. M. Couch preached at both hours.

Union Grove—J. W. Camp spoke on "Jesus Our Example."

Whiteville—Pastor Jas. H. Aakley preached at Harmony at 11 a. m. to a fine congregation. Good S. S. and Union. Observed the Lord's Supper at the morning hour. Shortage of cotton is hurting us financially in the country church. However, our mission offering is very good.

Caller: "I would like to see your mother if she isn't engaged."

Ruth (aged five): "Engaged! Why mamma has been married ever since I knew her."

**BOOK OF PRAYERS**  
Complete Manual of several hundred terse, pointed, appropriate prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sabbath Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout prayers. Vest Pocket size, 125 pages. Each 25c, 50c, 75c, 1.00, 1.50, 2.00, 2.50, 3.00, 3.50, 4.00, 4.50, 5.00, 5.50, 6.00, 6.50, 7.00, 7.50, 8.00, 8.50, 9.00, 9.50, 10.00. Agents Wanted. Geo. W. H. Allen, 1000 North Dearborn, Chicago, Ill.

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Rev. D. T. Spaulding of Paris, Tenn., last Saturday received the Democratic nomination for re-election as county judge of Henry county. This is equivalent to election, and the county deserves congratulation, for Tol Spaulding is one of the best of men.

The First church, Augusta, Ga., captures Dr. W. M. Vines of the First church, Charlotte, N. C., as pastor, and Immanuel church, Nashville, must look elsewhere. But Tennessee started him out.

Beginning next Sunday, Dr. Weston Bruner of Raleigh, N. C., is to assist Rev. S. T. Matthews in a revival with Central church, Greenville, S. C. A great meeting is expected.

Rev. T. V. McCaul has resigned as pastor at Clemson, S. C., to take up war work with the Y. M. C. A. at Camp Jackson, Columbia, S. C.

Dr. W. J. E. Cox of the First church, Pine Bluff, Ark., welcomed 58 new members into that church as a result of a union revival held in that city by Geo. T. Stephens. Some criticized Dr. Cox for going into the meeting, but his co-operation seems not to have been in vain.

Whereas, Providence has decreed that Brother and Sister J. H. Delaney shall leave the leadership of the Centennial Baptist church, and as an expression of our appreciation of Brother Delaney as a Christian leader, an untiring worker, a consecrated minister of the Gospel—one who is always to be found at his post of duty—a man of humility and at the same time brave and courageous, always ready to speak his convictions; he is a man we are proud to call pastor on account of his sweet spirit and congeniality; he denotes energy and enthusiasm in his sermons, consequently he is a good and convincing speaker—is a man of few mistakes.

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Gentlemen:

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

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Shipping Point \_\_\_\_\_

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

We have found Sister Dulaney one of the sweetest-spirited, one of the most lovable in her disposition, and one of the most guarded in her speech, of any woman it has been our pleasure to know; therefore, be it

Resolved, That it is with much sadness that we bid them goodbye, and pray that God may abundantly bless them in their labors and much good may be accomplished in their new field of labor.

Resolved, That we enter these resolutions on the records of Centennial Baptist church and that a copy be furnished to Brother Delaney, also to the Baptist and Reflector for publication, and to the field where he is called.

Respectfully submitted,

BOARD OF DEACONS,

J. J. EVANS, Chairman,

L. A. GUPTON,

R. L. BARNES,

W. E. LIDDLE,

J. T. GOODWIN.

Rev. M. Bunyan Smith, of Bellbuckle has accepted the pastorate of the Galatin Baptist church, effective Nov. 14th. His ministry at Bellbuckle has produced splendid results and he enters upon his new field with fine prospects.

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The Nashville Training School for Sunday school workers opened Sunday afternoon at 3 o'clock in the First Baptist church. Dr. H. C. Moore delivered the opening address. Large number enrolled for the five classes. Prospects excellent for a large attendance and good results.

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## OUR BOOK CORNER

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

**THE CHRISTIAN RELIGION IN ITS DOCTRINAL EXPRESSION.** By E. L. Mullins, D. D., LL.D., President and Professor of Theology, The Southern Baptist Theological Seminary, Louisville, Ky. Published by the American Baptist Publication Society and the Sunday School Board of the Southern Baptist Convention. Price, \$2.50.

Under the above title Dr. Mullins gives us a system of theology. I came to the reading of this book with great eagerness. The fact that I had been a student of the author gave me interest in the book. Knowing that the book was forthcoming, I had been planning to introduce it as a text-book when it should be published. Expecting thus to live with the book for some years to come, I was naturally eager to make its acquaintance.

I expected much from a book that was to come from the pen of Dr. Mullins. The book comes fully up to my expectations. His treatment of the doctrines of Christianity is eminently satisfactory. The author refuses to cast aside the doctrines of Christianity at the demand of certain misguided philosophers and "sectarian scientists." With a rare power of spiritual insight, he sets forth in an illuminating way these great doctrines. In this book Dr. Mullins lives up to his well-deserved reputation for putting great thoughts in clear language.

In more than one sense it is a book of religion. It deals with the Christian Religion. It views theology as the interpretation of religion. It deals with the subject in a religious way. It helps one's religion to read it. The author emphasizes the work of the Holy Spirit in spiritual experience. At the same time, the book deals with the profoundest things of religion and theology, and deals with them in a profound way.

I think the most significant feature of the book, as compared with the older theologies, is the way the author deals with the question of religious knowledge. He does not look upon religious knowledge as a result of speculative reasoning or logical deduction. It is a matter of experience. God reveals Himself to man in spiritual experience. Spiritual experience gives one a direct first-hand knowledge of God. It is not knowledge about God, but direct acquaintance with God. This gives, not a form of speculation, but gives religious certainty.

Nor does this disregard the objective revelation of God in Christ as recorded in the Bible. This historical personal revelation is made primary and demonstrative, but it is interpreted in the light of Christian experience. Making this historical revelation of God in Christ, as recorded in the New Testament and interpreted in the light of Christian experience, the center, the author works out a consistent interpretation of the Christian religion.

This method of dealing with the question of religious knowledge has important consequences. Nowhere is

this more evident than in the doctrine of God. The old method was to "prove" the existence of God by certain abstract arguments, using the facts of nature and "natural religion" as data for the argument. But the God which this method gave was far away and unreal. Sometimes he was little more than the abstract, infinite principle. Then when you came later on to the Christian revelation you got practically another God. Dr. Mullins begins with the facts of the Christian revelation. He does not disregard the arguments for God's existence nor the light of nature. But these are made secondary. The author's method brings you at once to the God and Father of our Lord Jesus Christ, not an abstract infinite.

In this way the Christian revelation, with the view of the world implied therein, is made to stand primarily on its own merits. Theology is not made to depend on a system of philosophy which was worked out independently of the facts of Christianity. This is a great gain to both theology and religion. It means their emancipation from a servile dependence on a cold, abstract intellectualism. In the realm of theology it means the difference between a body of truth with the life-blood of vital religion coursing through its veins, and a cold, dead stature, beautiful perhaps, but lifeless nevertheless. In this book you hear the natural voice of religion herself as she speaks her message of truth. In some other theologies you hear only the metallic echo of that voice as it is reproduced by the graphophone of a system of abstract philosophy.

This does not mean that the author is not at home in the realm of philosophical thought, nor that he has no consistent philosophical interpretation of the world. He is perfectly at home in the field of philosophy, as his discussion shows. In fact, he knows the tricks of philosophical thought too well to make the truth of Christianity dependent on an abstract philosophy. The philosophical standpoint of the author, so far as it is stated, is that of personalism. He believes that the universe must be interpreted from the standpoint of personality, or we have no interpretation at all.

In harmony with this he emphasizes the doctrine of the incarnation as the revelation of a personal God. The incarnation also reveals the inherent worth and dignity of man and the spiritual capacities of human nature. The author never loses sight of the freedom of man. He emphasizes the fact that God always deals with man as a person and not a thing. In saving man God must win man's response by moral suasion, not force his will by the exercise of sheer omnipotence. Hence the author's Calvinism is of a mild type. He recognizes the sovereignty of God and God's initiative in salvation. But these truths are held in view of the other truth just stated—man's personality and freedom.

This suggests another quality of this book, as of all Dr. Mullins' works.

## BOOKS WORTH WHILE

**THE PRESENT-DAY SUNDAY SCHOOL.**  
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A comprehensive review of the whole question of modern graded Sunday School organization by a competent expert.  
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He has a remarkable power of seeing all sides of a question, and when he speaks on a question it is usually a well-balanced statement that he makes. Nowhere is this quality of his more in evidence than in this work.

Also it seems to me that, more perhaps than any other man in my knowledge, has Dr. Mullins been able to appropriate all that is good in current theological, philosophical and scientific discussions and reject what is false. He has the power of discerning what is good in a system of thought and bringing it to clear statement, and also of seeing and refusing the erroneous.

The theology of this book is Biblical in character and method. Instead, however, of using detached proof texts, selected at random from any part of the Bible, irrespective of the historical connection and the place of the text in the development of revelation, the author uses the method of Biblical theology in stating the different doctrines. In this way one gets a better conception of the doctrines presented and a better conception of the Bible. We get a view of the Bible as an organic whole. Revelation is seen as something progressive and historical, moving to a climax in the work of Christ. The great doctrines of the Bible are seen both in their historical development and in their completeness.

While the book is intended as a system of Christian doctrine, the method followed has made it also a valuable treatise in apologetics. By emphasizing the fact basis of Christianity into a consistent world-view, the author has given a treatise valuable both for purposes of defense and propagation of Christian truth.

I would be glad to discuss the author's treatment of some particular doctrines if space allowed. I will only indicate, in closing, the general line of thought followed. In the first chapter he discusses the relation of theology and religion. Then he takes up the question of knowledge, especially

religious knowledge. This is discussed in relation to Christian experience, to other forms of knowledge, to the record of revelation in the Bible, to Christ as the supreme revelation of God. Then the Deity of Christ, the doctrine of the Holy Spirit and the Trinity, and the doctrine of God are discussed. Then follows the discussion of Creation, Providence and Sin. Then we have the saving work of Christ, Election, the doctrine of Salvation, followed by the doctrine of Last Things. There is at the first a valuable analytical table of contents.

This book is undoubtedly a valuable contribution to American theological literature. It will probably take its place along with Dr. Broadus' Preparation and Delivery of Sermons and Dr. Robertson's Greek Grammar as a standard work. It is a book that every preacher ought to study carefully. While it is intended as a text-book in theology, it is more than that. It is a readable book and ought to have a wide circulation. W. T. CONNER.

Seminary Hill,  
Fort Worth, Texas.

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## SEMINARY WORK BY CORRESPONDENCE.

The various seminaries have now opened and in some cases with a larger enrollment than could be expected at this time; yet a large number who are anxious to carry forward their work of preparation were unable to enter any of the schools. The Southwestern Seminary desires to serve these men and is therefore offering regular theological courses by correspondence, in which regular and systematic study of subjects may be pursued. This does not mean that we offer mere reading courses, but a thorough study of the subjects in hand as nearly equal to the work done in the seminary as possible. Nor do we mean to offer a method that will make going to the seminary unnecessary. There are many things about seminary life that one cannot afford to give up, merely because it is more convenient and cheaper to study at home. Only actual necessity should rob the preacher of a resident seminary course. But there are many who are unable at this time to do what they would like in this matter. We think our correspondence work should serve those preachers who are having to delay their entrance into the seminary, since by the correspondence method they may begin in a regular way the course which they plan to finish later. This study will mean the acquiring or retaining of the habit of regular, systematic work, while at the same time the subjects will yield their fruit in the work of the pastorate and, by commanding credit, shorten the time required for a theological degree. We think, too, that the men who have had to drop their seminary course before finishing it may profit by the advanced courses that are offered in Church History, Systematic Theology, Biblical Theology, Greek, Hebrew, Bibliography, Sunday School Superintendents and other Christian workers who are ambitious for the best equipment will find here courses that will be invaluable to them. We are anxious to extend the privileges of the Southwestern Seminary, at small cost, to all who need its work and will be glad to furnish, on application, full information as to the description of courses, matriculation, etc.

J. B. WITHERSPOON,  
Secretary Seminary Extension Div.  
Fort Worth, Texas.

## WHAT TO LEARN.

Learn to laugh. A good laugh is better than medicine.

Learn to attend strictly to your own business—a very important point.

Learn the art of saying kind and encouraging things, especially to the young.

Learn to avoid all ill-natured remarks and everything calculated to create friction.

Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop grumbling. If you cannot see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—Christian Life.

## OBITUARIES

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

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

HURST—Mrs. Hallet S. E. Hurst was born in Rhea County, Tenn., Nov. 24, 1836. Her maiden name was Gear. She was married to Vincent Hurst in 1863 with whom she lived happily until his death. Nine children were born to this union, 6 surviving to be grown, and 4 still living, Revs. L. A. and C. G. Hurst, both Baptist ministers, and Mrs. Lennie Cecil and Mrs. Callie Jarvis. Mrs. Hurst made a profession of faith in Christ when a young girl and joined the Yellow Creek Baptist church in Rhea county, where her membership remained until her death, Sept. 28, 1917. Mrs. Hurst was a good wife and mother and friend and neighbor, and made friends wherever she lived. She exhibited noble traits of Christian character, always trying to help where needed. Her funeral was held at Walnut Grove church, Meigs county, Tenn., Sunday, September 30, by Rev. R. D. Cecil, using as a text Rev. 14:13, in the presence of a large crowd of relatives and friends, after which her body was laid to rest in the Walnut Grove cemetery by the side of her husband to await the resurrection. In her own words she was anxious to go to be with Mr. Hurst. "Blessed are the dead which die in the Lord from henceforth; yea sayeth the Spirit, that they may rest from their labors; and their works do follow them."—Rev. R. D. CECIL.

Cleveland, Tenn.  
Oct. 1, 1917.

THOMASON—Bro. J. S. Thomason died at his home near Rover, Tenn., August 21, 1917. He was born Oct. 22, 1836. Was married to Margaret C. Weaver January 12, 1859. To that union were born fourteen children,—eight of which lived to manhood and womanhood. Only two survive him. This son and daughter, together with a large number of grandchildren, and some great-grandchildren are left to mourn their loss. He was a devoted member of the Union Ridge Baptist church. Ever present at the regular monthly meetings; he was faithful to the Sunday School and regular in attendance of same, until he became so feeble that it was impossible for him to attend. He bore his suffering with Christian patience. His loyalty to his church, and Sunday School, to his neighbors, friends and family are an inspiration to all who knew him. The funeral was conducted by his pastor, S. P. DeVault, and others. Then he was laid to rest in the family cemetery.

"Sometime we'll meet, sometime we'll greet

Each other in that land on high;

There we will stay, and never say,

Good-bye, good-bye, good-bye."

W. F. ELMORE,

B. I. SIMPSON,

(MRS.) FANNIE BLANTON.

Committee

# CHRISTMAS PRESENTS

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Yancey—Sister Clara (Mangrum) Yancey was born Nov. 22, 1872, and died July 17, 1917. It was the writer's pleasure to know her from her young girlhood and to have been her teacher for a number of years. It was also his pleasure to baptize her in her youth into the fellowship of the Santa Fe Baptist church. Then in her young womanhood he enjoyed the privilege of uniting her in marriage to the man of her choice, William J. Yancey, of McCains, Maury county, Tenn., and it was her request that he should assist in her burial services, but he was providentially hindered from doing so, the burial services being conducted by Rev. W. E. Walker. She was laid to rest at McCains, where she had lived most of her married life. At the time of her death she was a member of the Calvary church. She was an obedient pupil in school; a faithful wife; a loving mother; an ardent friend, and a

consecrated Christian, ready always to bear her part of the burdens of her church. She was the mother of four children—George, Clyde, Kate, and Mattie, and she lived to see them all converted and united with the church. All these she leaves with her devoted husband and aged mother, one sister and three half sisters and a host of friends to mourn her loss.

May God's blessings rest on all these, and may husband and children look forward to the time when they shall be an unbroken family in God's kingdom.

HER FRIEND AND PASTOR.  
Santa Fe, Tenn.

Man's love sometimes wearies; Christ's never. Man's basket may be emptied; Christ's is fuller after the distribution than it was before. This Fountain can never run dry.—Christian Advocate.



## TENNESSEE COLLEGE

### Murfreesboro, Tenn.

The President of the Southern Association of College Women has made a study of the educational institutions for women in the South and her report has been published with the approval of the Southern Association of College Women.

There are several standard colleges for women in the South: Agnes Scott, Decatur, Ga.; Converse College, Spartanburg, S. C.; Florida State College for Women; Goucher College, Baltimore, Md.; Randolph-Macon Woman's College, Lynchburg, Va.; Sophia Newcomb, New Orleans, La.; Westhampton College, Richmond, Va.

There are eight colleges for women in the South which meet all the requirements of the standard college save that they have preparatory departments and inadequately library and laboratory equipment. In this list Tennessee College is found. Tennessee College, Murfreesboro, Tenn., has the right, therefore, to bear the name of a college doing standard work. The other institutions are Baylor College, Belton, Texas; Hollins Institute, Hollins, Va.; Hood College, Fredericksburg, Md.; Meredith College, Raleigh, N. C.; Sweet Briar College, Sweet Briar, Va., and Wesleyan College, Macon, Ga.

There is no other college for women within a radius of 250 miles of Tennessee College which is doing the work now required for an A. B. degree in any standard school. This statement is based upon the authorized publication of the Southern Association of College Women.

Write for particulars.  
GEO. J. BURNETT, President

## Carson-Newman College

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

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

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

W. L. GENTRY, President

## Union University

#### GREATEST YEAR IN ITS HISTORY

Equips young men and women for life according to Christian ideals and competent leadership.

#### TEACHERS ARE SPECIALISTS

—Time Yet to Enter—

Boarding is on the co-operative plan. There are several clubs of self-helpers. These two plans secure the two things desired—what one wants at the minimum cost. The most of the rooms in Adams Hall and in Lovelace Hall are already engaged.

G. M. SAVAGE, President  
Jackson, Tenn.

## Hall-Moody Institute

#### A School for the Masses—Hard Work by the Classes

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

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

DR. J. H. ANDERSON  
Dean Theological Department

JAMES T. WARREN  
President

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