

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 84

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New Series Vol. 28, No. 12

"QUIT YOU LIKE MEN"

W. JAS. ROBINSON, A.M.

Each generation may have its peculiar need, but no generation has ever failed to cry frantically for efficient men. The call is for a greater number of men who are able to realize what their fellows need supply it. The demand for real men was never greater than it is to-day and the rewards for efficiency have no limit. It is also true that no period of history has ever tested men more thoroughly than this one. If you are weighed and found wanting you are promptly relegated to the human junk pile. Each normal man is certainly capable of filling an honorable place in our intricate social life; but he owes it to himself and to society to equip for the highest possible duty. It is no disgrace to be a hod carrier, if that is the measure of your capacity, but it is a shame if you might reasonably have been the contractor. Many young persons have made "hewers of wood and drawers of water" of themselves who could easily have been masters.

Why seek the highest possible posts of service? Because many are unable to fill them and the capable men should do so in order to vacate the lower places for men who can rise no higher. Do it in order to bless your less capable fellows and to inspire others with noble aspirations. The unfolding of the suppressed, or unseen possibilities, of a human soul glorifies God as nothing else does. Men should be moved to action only by the highest impulses. Those who seek the larger and more responsible spheres of activity for personal gain are most dangerous men, both to themselves and to society. "Let no man seek his own but every man another's wealth."

Must Realize Your Duty.

God has made no waste material. There is a place for you; and in the full discharge of its obligations you will find your greatest rewards and honors. It is your first duty to make personal preparation to meet the requirements of your task. Expel from your whole being everything that tends to inefficiency. Carry on a merciless campaign against every element of weakness you possess. Be equally alert, persistent and determined to take into yourself every possible element of efficiency. Vices both attract and produce vices. Virtues do the same. But as our natures are prone to weakness they do not act so readily or powerfully—they must be vigorously stimulated. The importance of making it a ruling principle of your life to "Abhor that which is evil; cleave to that which is good" can not be overestimated.

Many a young person is greatly perplexed by the question, "What shall I do or be?" This is largely due to the silly, supercilious views of life we have encouraged. It is not so much what you do as how well you do it. Thousands of painters lived and died unheralded to posterity during the life time of Angelo, but he can never die, simply because he met the demands for a great painter.

Choose a place that bids high for real talent and determine to reach the richest goal, if it is to be obtained by honorable means. Many persons circumscribe their possibilities by deliberately selecting places that have little to offer. When you have made yourself ready to choose a field for action, and have done so, proceed to master every valuable detail pertaining to it. Then, as your duties will permit, try to discover new and valuable facts. No field of investigation has ever been exhausted. It is great to be able to assimilate what the masters have proved true; but it is greater, and more helpful, to discover facts of additional value.

A GREAT VICTORY.

Here is the ladder:

	\$46,610.50 Our State Mission Expenditure
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The books have been held open until Tuesday, November 6th, that the Guarantee Band might be heard from. The gifts from this source have been coming in all day. We expect larger receipts on Tuesday.

We will be able to pay all the obligations incurred for the year's work. Our gifts to Foreign Missions from November, 1916, to November, 1917, have been \$31,778.20. Our gifts to Home Missions, \$23,808.76.

We have advanced in receipts for every cause.

Let us go to the Convention now 1,000 strong!

Master Your Powers.

Discipline is often severe, whether administered by yourself or others, but it is indispensable to the highest order of manhood. Count yourself a failure until you have gotten control of your powers. If you can not master yourself there is little hope that you will master anything very great. Keep on trying to bring all your powers into subjection to the dictates of wisdom, never relaxing your effort for even a moment, and great improvement is inevitable.

Get the mastery of your passions. The losses due to hot tempers are as incalculable as the sands of the sea. I am willing to affirm that anger never really achieved a worthy end. The angry man is for the time an insane man and in proportion as his anger burns he is incapable of doing his best, for prejudice blinds his understanding.

Learn to think intensely. Some men are able to focus all their powers upon their tasks so completely as to forget everything else. They are the men who do gigantic things. The capacity of a man to think measures his possibilities. It is not enough to be able to think intensely, but be magnanimous enough to think for the good of others.

Develop will power. Learn to say no, as well as to say yes. But it is of the utmost importance to learn to do this wisely. Cultivate alertness and discrimination so as to quickly decide which word to use. The will to ever be wise, courageous, honorable and true is a crown of glory in itself. When men learn that nothing of a doubtful nature will meet your approval, and that your quest is for the right, they will give you little trouble.

Be Sure You Are Right.

The habit of acting conscientiously will not always assure success, neither is it a guaranty that you are acting wisely but it is the best you can do and never brings remorse. Give painstaking, deliberate consideration to every issue before you act. Better if possible, delay action until your own judgment approves your course than to act doubtfully. Learn to select wise counsellors in your perplexities. One of the highest manifestations of wisdom is to decide who is wise. But if you must act under a sense of doubt, do your best to act wisely.

You can no more afford to support evil, either directly or indirectly, than you can afford to do the thing. To be indifferent to, or unconcerned about, the needs of the oppressed is to join hands with the oppressors. To know that the innocent are suffering and make no protest is the most dastardly cowardice. Men sometimes occupy positions of trust and use them to abuse society by neglecting to do their duty. This is just as immoral and reprehensible as to use the position to attack the innocent.

Failure is only seeming but never possible, to the man who is right and fighting heroically for it. Have confidence in yourself and your cause and then hurl all your powers into the fray, believing that you will win. There is no greater honor than the consciousness of knowing that you have done your best. The world may decorate men with medals galore and confer titles without limit, but he that is a conscious craven knows that these are only a hypocrite's covering, while the man of real merit has a glory that never can be despoiled.

The martyr spirit dwells continually in the soul of the manly man. When one is inseparably wedded to what is right he is a hero of the highest order. Only men of deficient character seek the popular side of any question where principle is involved. It is the duty of every man to find out what is right and stand for it. The true man will do this if he has to stand alone. In fact the man who is incapable of standing alone for right is not dependable, even when the multitude is with him.

A cause that is worth devoting your time, talents, and energy to is worthy of dying for should the occasion arise. To put the best you have and are into a cause and then desert it under any circumstances is traitorous to yourself. Social progress is only made by men of the martyr spirit. Small men are capable of doing the ordinary daily routine of work of society, but only men of extraordinary capacity, men who realize that society has needs that must be met, are capable of pioneering. Men of real worth are able to forget themselves in the interests of the race; and gladly die if in that they can render a greater service. No price is too great to pay if duty demands it. Any weakling can run with the throng. But the throng is usually going astray. Only men who dare and do are leading to glory.

Kansas City, Mo.

THE LUTHERAN REFORMATION.

By W. J. McGlothlin.

The four hundredth anniversary of the beginning of the Lutheran Reformation is upon us. It was on the last day of October, 1517, that the brave "little monk" nailed ninety-five theses to the door of the Castle Church of Wittenberg, an act which proved to be the spark that lit the fires of the Reformation. Four of the most eventful centuries of the world's history have passed since then, centuries whose glories have been possible largely because of the movement initiated by that act. In many respects mankind has made more progress in these four centuries than in all previous history. Without the emancipating and stimulating work of the Reformation such progress would have been impossible.

For centuries the Catholic church had enjoyed such a monopoly over the people of Europe as no other institution has ever exercised over the human spirit. It had married their lovers, christened their infants, buried their dead; it had written their books, established their schools and taught their children, founded their universities, developed their arts and cultivated their sciences; its theology was the only philosophy of western Europe, its monks and priests the only scholars, their fame and achievements its glory; the greatest creations of music, sculpture, architecture and painting were the inspiration and adornment of its worship. It had dictated the political policies of kings and emperors, setting up and putting down whom it would. In short, the whole life of most of western Europe, with minor exceptions, had been in its keeping for centuries.

No human institution has ever been good enough to be trusted with such power, for long. Its very success was its own undoing. It had grown unbearably corrupt and oppressive; men were groaning under the thralldom of its bondage. It owned an exorbitant share of the wealth of Europe, tempting its priests to luxury, gluttony, drunkenness and all the other vices of idle opulence; it imposed the artificial life of celibacy upon its officials, and encouraged still other multitudes of its young men and women in the enthusiasm of youth to enter the monastery and the convent, thus creating unnatural and unhealthy conditions in which the foulest moral disease bred and flourished; it developed a consciousness of power and an ambition to rule which led it to crush ruthlessly all the aspirations and efforts of the individual which seemed in any way to threaten the absolute and supreme authority of the Catholic church; it had so corrupted its original heritage by absorptions of heathen elements into its doctrines and practices that its gospel elements had well nigh disappeared altogether.

It is the eternal glory of Luther that he was the leader in the effort to shatter this mighty organization and release the human spirit. He not only initiated the movement, but was also the most powerful figure of the age in carrying forward the movement to a successful issue. It was his sledgehammer blows that brought down the church in ruins in Germany, and his work served as the foundation for the achievements of later reformers like

Calvin, Cranmer and others on the continent and in England. The basal elements of Protestant theology and the general lines of reform were all worked out by Luther. Later reformers modified and improved upon his work, but all of them were deeply in his debt—in fact built upon the foundation laid by him. Above all he wrought out and restated for the modern world the great emancipating doctrine of justification by faith which has been the sheet anchor of evangelical theology through all the ages; he overthrew the special priesthood and re-established the fundamental Christian principle of the priesthood of all believers; he translated the Bible into the language of the people and entrusted it to their keeping and use;

cess of their undertaking. In view of these facts evangelical Christians should make the most of the present opportunity to revalue and restate their own position. Are the things for which Luther staked position and life itself worth such sacrifices after all? If so, ought we not to realize it afresh and say so with emphasis during this year?

It seems to me that cities and towns and individual churches as well as institutions of learning should arrange for some sort of appropriate celebration. Our people should be made to realize how much is at stake in our controversy with the Catholics. Nothing less than the very essence of the Christian religion is involved. On the religious side the fundamental concep-

work of Luther, and the fundamental positions of Protestantism? The celebration of this great anniversary should not exhaust itself in a few speeches glorifying Luther and our Protestant positions, but should leave a permanent deposit of solid information and deep and genuine enthusiasm for the profound truths of the Christian religion.—Biblical Record, Louisville, Ky.

FOR CHRIST IN THE ARMY CAMPS.

Victor I. Masters, Supt. of Publicity.

In another article Dr. Gray has given the program, which he has for two months been so busy in inaugurating, through which Southern Baptists will bring to bear their saving impact on the army camps in the South.

The program may be briefly outlined as follows:

Organization for the work is co-operative. In it Northern Baptists, through their War Work Council, Southern Baptists, through the Home Mission Board, and Baptists in the several States where camps are, through the State Board, will co-operate in the efforts put forth.

The basis of co-operation between the Home Board and various State Boards was worked out in a conference of the secretaries concerned. In general, it is like the co-operative effort in the Enlistment work. The basis of co-operation between the Home Board and the War Work Council was worked out by Dr. Gray and Dr. Batten, the latter representing Northern Baptists. It is proposed to spend about \$120,000 in camps in the South by May 1, 1918. Of this Northern Baptists are to furnish \$40,000, Southern Baptists, through the Home Board \$60,000, and the several States a total of about \$20,000, for work within their limits.

Already this program has become an active service, producing blessed fruitage. Dr. George Green, a native Kentuckian, a capable minister of the Word, and an ex-captain of the Second Kentucky Regiment in the Spanish-American War, has accepted the position of Director of Camp Activities, and has been exceedingly and efficiently busy for two months inaugurating the camp service for Baptists. Dr. Green is a graduate of the Louisville Seminary of the 1901 class. Already he has put into service seventeen of the thirty-two Baptist "camp pastors" through whom the work will be done in the larger camps. It is proposed to engage about twelve assistant camp pastors, in addition, to aid the camp pastors where the camp is too large for one man to keep fully in touch with the work.

The term "camp pastor" has been chosen as best describing the service to be rendered by the minister in each camp. Other denominations will be similarly represented, as they may elect. Baptists have perhaps been first to get the system to working in a fruitful way. It is proposed that the camp pastor shall keep in touch with the Y. M. C. A. in the camp; that he shall arrange to conduct such religious services as may comport with the military regulations; that he shall invite and use the services of our Baptist pastors, especially from the territory from which the soldier boys come in a given camp; that he shall act as a nexus between the Baptist boys and



DR. R. W. WEAVER

Who presents his first annual report as the Secretary of Christian Education.

he put the worship into the vernacular and once more appealed to the intelligence of men in catechism and sermon as the basis of religion. These achievements nothing can dim or take from him.

But Luther's constructive work was not equal to his destructive. Certain radical elements developed in connection with his movement which caused a serious reaction in his own views. He threw himself on the princes for support, with the result that the reformed churches were subjected to the various states to a degree that has been most hurtful to religion. Infant baptism was retained as the necessary bond between church and state with disastrous results to the purity and moral earnestness of the churches. All of society thus continued to come into the church, all distinction between the church and the world disappeared. He even resorted to persecution to preserve his position and his new church immune to attack by nonconforming parties.

All the above must be frankly recognized. And yet these indisputable defects and the further consideration that we are now at war with Germany, ought not to blind us to the fact that Luther began a movement whose fourth centennial should be worthily celebrated by all evangelical people. The Catholics will seek to discredit Luther and the significance of the Reformation; they will minimize the corruption and oppressiveness of their own church at the outbreak of the Reformation. And the circumstances are peculiarly favorable for the suc-

cess of the Catholic and the evangelical churches are at the antipodes. So much is said about the political power and activity of the Catholic church that the religious and moral menace, which is the real danger, is largely lost to view. The political power of the papacy in the world as a whole has been declining for centuries, though it has greatly increased in certain communities in America in the last few decades. The real danger, I repeat, is religious rather than political.

Every preacher in America ought to take occasion this year to inform himself accurately and fully concerning the beliefs and practices of the Catholic church and the great Biblical doctrines which are contravened by them. Protestant polemic against the Catholics is often grotesque in its inaccuracies, exaggerations and unfairness. Such discussion does the cause of truth and righteousness only harm. Doubtless there is no purpose of misrepresentation, but only zeal without knowledge. The present year is a supreme opportunity to acquire adequate knowledge. In religious discussion it is an immense gain when one can state his opponent's position so accurately and fully that it will be accepted as a fair representation of the facts. To do this requires full and accurate knowledge as well as the spirit of fairness and justice. To accomplish this difficult task ought to be the ambition of every Christian minister. What could be a finer task for the winter's reading than a careful study of the Catholic church, the life and

their churches, pastors and parents; that he shall visit the sick in the hospital. In general, that he shall for Baptists be Jesus Christ's man, using every available opportunity to help and to win our boys, who have been called by the government in tens of thousands of homes to do the nation's service in the army.

Very impressionable and very tender of heart are these young men now.

One of our camp pastors having observed one after another of the young soldiers in the movie picture show get up and leave, accosted one of them and asked why he left. He replied: "Oh, I don't want to see those pictures. What do they amount to? I want somebody to talk to me; I am lonely."

Dr. Green found a young man at Camp Gordon, at Atlanta, sitting on the steps of a camp house with his head propped on his hands.

"What is the matter, old fellow?" queried Dr. Green.

"Mister", said the young man, looking up; "I feel almost like I'd die. I'm lonely. I live up in the North Carolina mountains, and I have a wife and two babies there. They came to me and said I must come down here and get ready for war, and I came. Master, I don't want no war. I'm lonely."

The tears came down his cheeks and also down the cheeks of Dr. Green. The first man to whom he had felt he could unburden his lonely heart was a man of Christ, whose heart went out to the burdened sailor boy. We do not write in the papers about it; I suppose we should not. We must all whistle and be cheerful. But—oh, the reader can see what I mean! There are lonely hearts to cherish by the tens of thousands in these camps. Open and tender they are now, more so than they will be later on.

So, while the newspapers talk pleasantly for us—it is about the best they can do—and the band makes our blood course with martial strains, let us thank God we can through these men of God at the camps enter into the heart and life of many an impressionable boy, who is under unknown new strains, to help him with a sure word of love and faith.

There is more to tell. When this work is over and the war is over there will be endless and instructive stories of Christ in the camp, of struggles and heroisms and temptations. I cannot here set down all that might be told

of the work, even as it is but beginning.

Up at Camp Sevier at Greenville, South Carolina, Camp Pastor Dean Crain, operating in part in the old Mountain Creek country church, at which Dr. John A. Broadus was once pastor, and using such assistants as he could secure, reported 1,500 conversions among the soldier boys in month. Dr. George Green had sixteen professions of faith, following a sermon he preached at one of the camps at San Antonio. Everywhere in the camps ministers testify there is op-

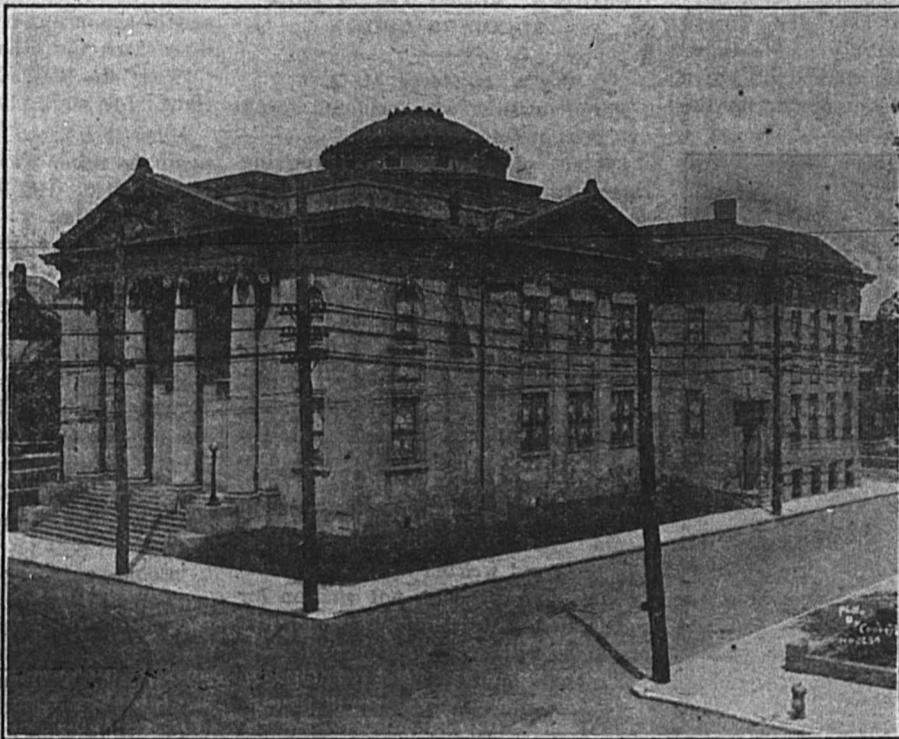
an automobile to this service? We need twenty-five of them. Of course, the donor may name the camp in which the car shall be used. We hope the Lord will put it on the hearts of a number of our brethren to donate an automobile for this Christly service.

Also we beg for liberal extra offerings for Home Missions for the camp work. The work is being done. It could not wait. We need the \$60,000 wherewith to pay the workers and erect necessary buildings, in addition to the half million for the great regular work of the Board.

vital communion with God. Those who spend enough time in actual communion with God to become really conscious of their absolute dependence on Him, shall change the mere energy of the flesh for the power of God.

There is need of solitude in this age of so many organizations. There is no danger that men will spend too much time alone with God. When a man says that he obtains more help from social than from secret prayer he is in spiritual peril.

Each person should have regular, stated seasons for private prayer.



THE FIRST BAPTIST CHURCH, MEMPHIS.

Where the State Convention will be held November 13-16. Dr. A. U. Boone has been pastor nineteen years.

portunity to do good, abundant, overflowing, almost overwhelming.

How about the Y. M. C. A.? Every Baptist will want to know how that organization responds to the effort of the denominations to send ministers to help the boys. All reports are gratifying. The Y. M. C. A. found itself almost overwhelmed, swamped, by the opportunities for service among the men. Competent as this organization is for dealing with young men, it found itself in greater need probably ever before of helpers who knew how to get a hearing and how to turn that hearing into heart-helpfulness for the gathering thousands of impressionable young men. In this situation, the Y. M. C. A. men fell in love with any capable, tactful preacher on sight, and sought to tie the preacher to the job.

It was pathetic and beautiful, almost amusing. One advantage the camp pastor has is that he is frankly just a preacher. He wears citizens' clothes. The young soldier comes to look on every uniform as a symbol of authority and the hard work of training gives him plenty of that to satisfy. Our "pastor" looks to him just "like folks", which indeed he is, and that helps.

Automobiles are greatly needed by the camp pastors. These camps are cities in size and number. To meet visiting preachers, of whom must be many; to visit the hospital; to ride from appointment to appointment in various places about the camp—for many things the camp pastor needs an automobile. A Ford will do very well, even a second-hand Ford. It would better be two seated.

Who will donate to the Home Board

Let Baptists pray for the camp workers, and the other workers, and let every church of Christ open up its heart to this appeal for our own boys and promptly send a liberal offering to help support it.

Baptist Home Mission Rooms,
Atlanta, Ga.

THE SUMMONS OF THE HOUR.

John R. Mott.

The living God is the source of triumphant spiritual love and energy. History and experience show that He manifests Himself with loving power in answer to the prayers of His children who call upon Him with pure hearts and in a spirit of faith and true humility.

The situation now occasioned by the great war presents the largest and most insistent call to intercession which has ever come to the Christian people of the world. The highest office of friendship is to help our friends in the deepest things of life, and the deepest things of life are those which have to do with preserving a right relation between man and God and between man and man.

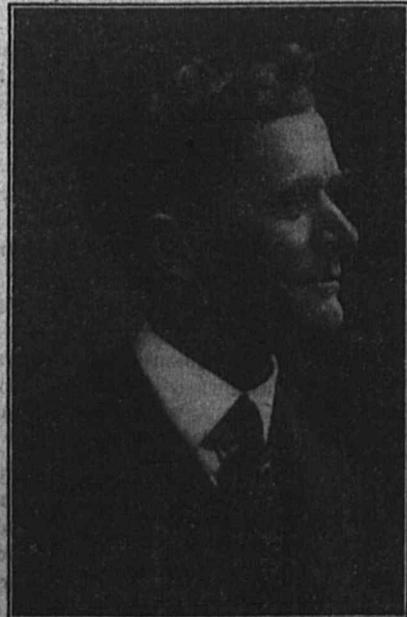
Among the different ways of helping in the present world crisis, there is none which will compare in vital importance with that of wielding the force of prayer. More important than the most earnest thinking upon a problem, more important than a personal interview to influence an individual, more important than addressing and swaying an audience—far more important than these and all other forms of activity is the act of coming into

Each one must decide for himself the number and the distribution of the times he will give to these spiritual exercises. It would seem, however, that all might agree upon the importance of having a regular prayer season three times a day. It is indeed true that "He that saveth his time from prayer shall lose it. And he that loseth his time for communion with God shall find it again in added blessing and power and fruitfulness."

We are in the greatest need of help in what I believe in my inmost soul is the most important thing, next to prayer itself, that we ever have to do, and that is the enlisting of men in the



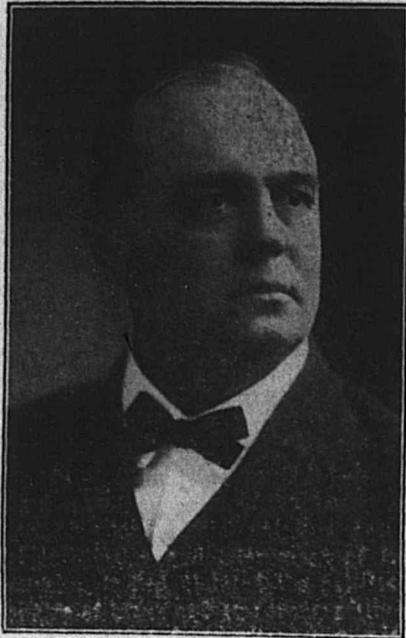
REV. FLEETWOOD BALL
Who has been Recording Secretary of the State Convention the three previous years.



MR. W. D. HUDGINS
For nine years Secretary of the Sunday School and B. Y. P. U. Work.

exercise of real prayer. In some way we must get men and women who actually believe in the mountain-moving power of prayer to devote themselves to special intercession.

It is encouraging that we are living in a time when there are many calls to prayer, but this very fact carries with it the subtle danger that many of these appeals lose their force and are not conscientiously heeded. Moreover, men are living tremendously busy and intense lives nowadays, and it is very difficult to get them to make place for anything additional. Whatever can be done, therefore, to help to enlist even a few men and women who will, with sincerity and earnestness, join us in intercession will prove with God's assured blessing to be the



DR. J. W. GILLON

For seven years Corresponding Secretary and Treasurer of the State Board of Missions.

greatest single service any of us can render.

That the demands of the present emergency may lead not to the breaking down but to the re-enforcement of those habits of thought and action, especially the habits of prayer and Bible study, which are essential to the growth of Christian character and service.

For all tempted by appetites or unworthy ambitions;

For all discouraged by their own weakness, or by seemingly unbearable conditions;

For all baffled by doubts or perplexities;

That they may find in Jesus Christ strength, hope, and wisdom for the upbuilding of both Christian character and a Christian civilization.

For those in school and college;

For those in commerce, industry, and husbandry;

For those in training camp and on active service;

For those in hospitals and military prisons;

That all may become true followers of Jesus Christ, kept in His purity and love, zealously learning His mind for making a new world.

That all men may be brought to see in the actual hell of this war the consequences of paganism in politics and business, and be led to offer life and possessions to bring in a Christian order.

That those seeking unjust profit from the necessities of others may realize that God holds them accountable

for the sufferings caused by their greed.

That those who mould public opinion or hold positions of authority or leadership may be lifted above all selfish interests of class or country, and may labor to remove the causes of war and to establish the basis for enduring peace.

That they may have the needed insight, courage, and devotion to bring about everywhere conditions which shall give all men a fair chance to enjoy the highest things in life.

PAOLA'S "VOCE" TELLS HOW SOLDIERS DIED.

By W. H. Morse, M. D.

Three thrilling war incidents speak of Christ in the trenches.

Paola, of Palermo, enterprising Italian from New Jersey, representing an American automobile concern in his homeland, and combining colportage with this business, makes it part of his duty to send graphic reports to his employers, in which, in addition to his account of his agency, he writes of his Bible and Bible school work; and, of late, of his observations and experiences near the Austro-Italian front. "My report" in his own language is *miò voce*, and his *voce* is always interesting. His "war incidents," taken from these reports, are excellent and written in his own hearty way, and although not written for publication present pictures worthful and unusual. From several of his reports some of these are taken:

There was one captain who was shot. Some terrible wound. He had always railed at things religious. He called to one of the nurses:

"Get me a Waldensian pastor!"

What? None was near. She replied that she would call a priest. The dying man howled with profanity. No, he did not want a priest, and would not have one. The nurse tried to calm him, and spoke of repentance and making his peace with God. No, he would not hear a word to it! He demanded a Waldensian pastor. She told him that there was none within call. Just then a priest came, and she asked him to speak to the man. He did so, and got cursed in response.

"I tell you I want a Waldensian pastor!" he cried.

Then something strange happened. The priest said to the nurse that there was a Waldensian in another tier, but he had had both legs mangled, and there was something the matter with his chest. He was not a minister, but all Waldensians are godly. Maybe he would do.

"Let us have him come," the priest said. Then he told the man, "all right, and to be patient, and he would bring a Waldensian." He went to have this done. They brought the Waldensian on a bed, and laid it beside the other's bed. The man had become quiet while this was being done. As soon as they had the bed in position the nurse spoke to him. Then she threw her arms back and shuddered. For an instant she thought he was dead. But he opened his eyes.

"Here is the Waldensian!" she said.

The man who had called for help opened his lips and tried to speak. The Waldensian, looking toward his comrade, said:

"Please get our heads close to each other."

It was done. There was a whispering between the two. There was no

time to be lost. Death was counting the seconds for the one. The other was in pain. I do not know what that solemn ministrations meant. After a little the Waldensian said to the nurse:

"If you please, I cannot control my arm and will you lift my hand that I may lay it on his head?"

His arm was paralyzed. She did so. Then he prayed, speaking very low, and those in the other beds looking on. Curses now? No, not one. The nurse turned away her head to wipe the tears. When she looked again, the dying man's face relaxed, and in a moment it was all over. She lifted back the other's useless arm.

"Yes," the Waldensian said, "it is all right. Let me lie here a while."

When they came to remove the dead man, the other was ready to go, too. He had died. His loving ministry had exhausted him.

One day I was waiting to speak with an officer when two or three ambulances passed the tent, carrying wounded to the ambulance tents. I had become used to seeing such things, and was looking on as if it was like a panorama, when I heard some one in the nearest ambulance call out:

"Hi! Here you! Attention! See!"

I saw in a minute that he was speaking to me, and I ran to the ambulance.

"Come on!" It was one of the wounded men who cried.

As best I could I got along after him. The guards pushed me aside until the ambulance was emptied.

Then they let me in, and I found the man. It was no one I knew.

"Hi!" he said, "I got my ticket!"

"Ticket?" I repeated.

"Sure! My ticket to Paradise. A bullet. It went through me. I heard it buzz."

I turned to the little surgeon.

"Shot through the lungs," he explained.

"To bad!" the wounded man said. "See! I know you. That other day I saw you, and they said you were from America. So am I. That is what I want of you."

"You have some message to send home?" I asked.

"Oh, no!" he said. "Not that. My folks know it is all right. What I wanted to say is that I am sorry it hit me down there. I was in hopes if I was wounded it might have been maybe my legs shot off, and then I could lie in here and speak of Jesus to others. But this—this will not let me!"

He died, regretting he could not have an opportunity in hospital to testify for Christ while there. His name was Beppo Munsica, of New York.

A soldier who had come as a reservist from somewhere in our American West, or maybe in Ohio, was a Methodist. He had been injured in action, and it was necessary to have an operation to save his life. I am not informed as to what the operation was, but that makes no difference. It had to be done. He was willing, but he did not want to be suffocated with chloroform. The time came when they took him to the operating-table, and undressed him. Another soldier came in with the attendants and stood by him.

"You are in the way," the surgeons said to this soldier. "Step back!"

He only changed his place quietly.

The interne produced his mask and bottle. The man on the table put up a hand.

"No," he said, "not that! I will not have it!"

"You must," said the surgeon.

"I will not!" he answered. "No need of it, sir. I got something a great deal better."

He motioned toward the other man. The surgeons thought that the other had brought some opiate for him, and said that they could not bother and waste time with that. The man surmised what they thought, I presume, for he spoke up.

"See!" he said, "this, my friend, will keep me good. You go ahead. He will sing. If I cry or twitch, you can put that thing on; but not else."

"Pooh!" said the doctor. "Man, it will be painful."

"Go ahead!"



DR. W. J. STEWART

Who presents his seventh annual report as Superintendent and Treasurer of the Orphanage.

The surgeons proceeded. The companion sang. It was our Italian hymn.

Vieni, celeste Be,
Vogliam cantare a Te,
Le tue lodi!
Sei padre di pieta,
Di pace e carita;
Con Te si regnera
Nell' alto ciel."

The man on the table joined in it. There are four verses. He sang into the second, and the other went on alone. The blood flowed, the operation went on, the needle went in and out. He bore it all. The other sang, —all four verses, and it was over.

It must have been as long as thirty minutes, and they say that the man's black eyes seemed to join the song, and he never winced at all. That was a man of whom a mother might be proud. Oh, the power of song! Isn't it? A comrade sang to a comrade, and sang of Christ. Was not that good?—Sunday School Times, Hartford, Conn.

HOW A BUSINESS MAN PREACHED CHRIST.

R. C. Huston.

A Personal Experience That Thrills. Dear Dr. Bond:

In compliance with your request to furnish you with the story of personal work at Columbus, Ohio during the month of February, 1917, in which the Lord so gloriously used me, I beg to relate the instance just as it happened so far as I am able.

After finishing my business at the Capitol, I returned to the Union De-

pot (Columbus, Ohio) and arrived there at about five minutes to 4 p. m. The train which I was to take was scheduled to leave at 4 o'clock, running to Cincinnati. I bought my ticket and walked out on the platform (which runs under the train shed for about a quarter of a mile, the trains running below this walk, and the waiting rooms, ticket office, etc., above on the level with the concrete walk). My train was marked up forty-seven minutes late.

I stood there praying to God to give me some work to do for Him and as I remember, my prayer was about as follows: "My dear, Heavenly Father, I have just forty-seven minutes to wait for my train. If you have anyone for me to give the Gospel, just send them to me and open the way, for I ask it in Jesus' name."

I walked to the edge of the concrete walk and stood by the railing overlooking the train shed, and it was not more than five minutes when a man walked past me, with my back towards him, and stopped very suddenly after passing about ten feet. He stopped and looked all around and then started back from whence he came, and after he had reached about the same distance the other side of me, he stopped again and looked all around. Then my mind went back to God and I asked Him if this was the man to send him to me and to open the way. Immediately this man walked over to my side and stood by the railing and turned and said: "Our train leaves in five minutes."

I replied: "Where is OUR train going?"

He said: "To South Carolina." To which I replied, "No, I live in Memphis, Tenn., and I am not going to South Carolina. I am on my way to Cincinnati."

He said: "Well, I want you to understand, sir, that I have got a good suit of clothes, a piece of money in my pocket, a railroad ticket to where I am going and a bottle of booze on my hip."

I said: "Then you are not going alone."

"Yes, I am going alone."

"No," I said, "You are going with the Devil and the reason that I say this is because you have the instrument of the Devil in your pocket, that bottle of booze. The Devil hands that to his children and they will do what he wants them to do. Do you know what whiskey is made of?"

"Yes," he said, "Corn and rye."

"No, you are mistaken. It's made of women and boxing gloves and you are talking to a man who knows what he is talking about. 90 per cent. of the fallen women and men and murderers is caused from booze, and the Devil is the father of it all."

He said: "You are a preacher?"

"No," said I, "I am a civil engineer and I know the Lord Jesus Christ and I am giving Him to you. It was last Christmas day that I took my first Christmas dinner in eight years with my mother, wife and daughter and sister. It wasn't until after I had accepted Jesus Christ that I could do this."

He replied: "Well, that does not apply to me, because I had no Christmas, no New Year's, no Thanksgiving or any other holiday."

"Then," I said, "I was a worse man than you are. If you haven't got \$5.00 in your pocket you can't spend \$10.00. If you don't have a Christmas, you

can't spend it. I had them but didn't know how to spend them. I praise God that I do now."

He said: "If I had what you have got I would get down on my knees and crawl the length of the platform." This walk as I have said before, is a quarter of a mile in length.

I said: "Man, take your hat off and we will go to it."

He looked all around and said: "What, before all of these people?"

"If these people cared for your soul, they would be up here talking to you about it." So he took off his hat and we bowed over the railing and my first prayer for a lost soul in the presence of anyone was made that day for this man. As I was praying, the smoke and steam from the engines into our faces and the toot of the whistles and the ringing of the bells made it almost impossible for him to hear my prayer. At that moment I remembered someone had said "He who seeks the Throne of grace will find that Throne in every place, and he who lives the life of Prayer will find God present everywhere."

This man reached out and grabbed my hand with tears flowing down his face and said: "I believe."

I said "Brother, if you believe in Jesus Christ, you are saved." And I handed him a little Gospel of St. John (only cost a nickel) and told him the next time that he had to take a drink of booze to read a part of that Gospel first and use the whiskey as a chaser to it, and if he would read the Gospel first, he would find that he would never need a chaser.

To this he replied "I will." And as his train was being called, he left me. But listen: Columbus, Ohio, is the Capital of the State—the State penitentiary. When a man comes out, they give him a suit of clothes, a \$10.00 bill and a railroad ticket to wherever he wishes to go. He had no Christmases, no New Years, nor no Thanksgivings. They were spent behind stone walls. The first man he met when he came out was the man who sold him the bottle of booze, and the second man he met handed him the Gospel of Jesus Christ.

If this meeting had happened seven months before, I would have been a follower of the Devil and would have bought him a drink and would have taken one myself and we both would have gone to hell together. I was concerted on the 4th of September, 1916, and the time of this story was the first week of February, 1917.

I write you this for the purpose of showing the Christian people that God will always find a job to do if they will only give Him the opportunity and will ever be ready to serve the Master. I am not writing this for any glory for myself and I trust that you will not use my name for that reason, but if by using it, it will be a benefit to my Lord and Master, Jesus, you have my permission.

Maryville, Tenn.

ADVANTAGES ARISING FROM FOOD CONSERVATION.

By W. J. McGlothlin.

Food Conservation as it is being urged today by the American Government will, if faithfully practiced, have many advantages which are not at first obvious. It may be worth while to set some of these forth. It is

not all hardship; in fact the Government does not wish it to be carried to an extent which will make it a hardship. The blessings will far outweigh the inconveniences. Here are some of them:

1. The Food Conservation will train us Americans again into those habits of thrift, frugality and economy which are such fine old virtues, and which made our fathers prosperous, happy and content.

2. It will improve the health of most of us by reducing the amount of sweets eaten by the children and the quantities of meat eaten by adults. We Americans are great consumers of both sweets and meats, and it is probable that a reduction would be made advantageous to the general health.

3. It will enlarge the range and variety of our foodstuffs by inducing us to use many wholesome and palatable foods which are now unknown to us, or at least unused by us. For example, there are many kinds of fish which are both nutritious and palatable, but which have not been extensively used heretofore. For this reason they are still cheap and within the reach of all.

4. It will greatly extend our knowledge of the relative values of the foods which we use, the making it possible to have a better balanced ration than we have sometimes had. It will also teach us what kind of food yields the largest food value in proportion to cost. All this will be of immense practical value to the health, happiness and strength of the nation.

5. It will acquaint us with new ways of preparing old dishes and our ordinary foodstuffs so as to make them more palatable and nutritious. Improvement of the food we have may be as important as the extension of our list of edibles.

6. It will reduce the amounts the consumers in city and town have to buy, and thus reduce the cost of living for them.

7. It will increase the amounts which the producers on the farm and gardens have to sell and so increase their income.

8. It will preserve and utilize great quantities of fruits and vegetables which have been going to waste. We shall learn new ways of preserving and drying them. This will be a great gain to the American people, for we have been accustomed to let much go to waste, especially on the small farms.

9. It will cultivate in us a sense of world-wide human brotherhood and responsibility. We shall learn how to apply the parable of the good Samaritan more widely than we have ever done before. We are not saving primarily for our own tables or larders, nor for ourselves at all, except indirectly; we are saving for the suffering men, women and children across the sea. Our charity begins at home, but it extends to the uttermost parts of the earth.

10. This sacrifice for our country and the common good will attach us afresh to the nation. The chance is now here and if we embrace it we shall feel new love for our country, and have a new sense of its meaning for us and the world. We shall know why our fathers loved it so passionately, and staked their lives for its freedom and safety.



DR. W. J. COX,
Chairman Entertainment Committee,
Tennessee Baptist Convention,
November 13-16.

11. The immediate aim is the support of our suffering Allies and the consequent winning of the war on which our own freedom and safety for our indefinite future depends.

These conditions should be sufficient to move us all to faithful and joyous sacrifice for the common good by co-operating heartily with the Government in the great effort for food conservation.

ARE THE RAILROADS MAKING GOOD?

There is no fair-minded man who does not admit that the railroads are better administered today than ever. They are producing a larger amount of transportation than was conceivable a few months ago. They have to meet the governmental requirements to the satisfaction of all regulating bodies as well as that of the War and Navy departments.

To paraphrase a quotation from James J. Hill, they are "making one car do where two cars were given to do with before" and sending the surplus of the equipment-makers to Russia and France. By strictest economy and efficiency and a small increase in rates, about 5 per cent against 50 to 500 per cent by dealers in commodities, they are trying to maintain their credit. We know that the railroads have been unpopular by tradition. They have a huge bulk. Their high visibility makes them the object of attack.—From "Government and Business," by Charles F. Speare, in the American Review of Reviews for October, 1917.

THE GOSPEL KEY.

God locks up his best blessings, but gives to every man a key wherewith to open the lock. One man tries the key of selfishness, and he also fails. His key is three times as big as the keyhole, and he can't get it in. They all fail to unlock the door, and they go away. Finally, another man comes. He puts his key to the lock, and it slides in. There is not a ward that it does not touch; the bolt slides back without a sound, and the door swings open. He knows the secret. He comes in the spirit of love, obedience, and resignation; and to him God's will is revealed.—Beecher.

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

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

Many of our schools have recently elected officers and teachers. This would be a fine time to begin a Training Class and study the duties of officers, etc. Nothing will do your school and church more good than to spend a few days studying a good book on methods. The Normal Manual is the best we have ever seen. Besides this "The Graded Sunday School"; "How to Run a Little Sunday School" is especially adapted to the work of the Superintendent. I advise any Superintendent to order this little book and study it carefully.

For our Intermediate Teachers I know of nothing more important than a real study of the Big Boy and Girl. The little new Book by L. P. Leavell is the best ever written on this subject. Order it and take your Intermediate Teachers through the book in a real study class. It will make your department over again.

Mr. Leavell also has another new book for the Young People "Training in Service." We have just gotten hold of the first copy and are greatly interested in it. It would be a great book for our young people to take during the winter months.

The Training School for the B. Y. P. U.'s of Memphis is to be held Nov. 25th to 30th. Mr. Flake and Miss Tiller and possibly some others will be with us there. We are planning to have a great school this time.

We are planning a school for Maryville following the State Convention. We are expecting a good time there. Miss Dickinson will likely be with us at that place.

We are having demand for young men who are equipped for real service and who can become local paid Superintendents of Schools and look after the finances, etc. Many calls are coming already for such men. We have plenty of young men who desire to be of service and the matter is up to us now to train these young men for this special work. Would it not be a fine thing if our schools would make a place for such training? We would rejoice to see 25 of our brightest and best young men of the State in school getting definite training for this particular service.

This closes the year's work and we are glad to come to the Convention with a report showing the best year since we have been your Secretary. The schools over the State are in better condition than ever before and are doing more definite work. The statistics show a larger number of schools and a greater increased enrollment. This, however, is not where the greatest progress has been made. It has rather been in the character of work done.

The reports from the schools over the State show that we gave a large sum to State Missions from the Sunday Schools.

We trust that our workers may attend the Convention in large numbers. It has been reported that there would be no special rate and this was refused by the railroads, but it has developed that our Convention meets on the very date that the Southern Medical Association meets and we get advantage of this rate. You should call

for the special rate to the Southern Medical Association and you will be allowed the same rate as they. The tickets are to be on sale beginning Nov. 10th and 13th.

We are glad to notice the announcement that Brownsville is to have a new building. This is certainly a forward step. It is our earnest desire that they build a meeting house worthy of their splendid organization. I advise anyone who anticipates building soon, to write Dr. P. E. Burroughs for plans, etc. He is getting out a book showing plans for meeting houses especially adapted to Sunday School work. Call for the Smith plan which I think is a first class one.

The Nashville Training School is on this week with an unusual attendance. Five classes are being taught as follows: Doctrines of Our Faith, by Dr. E. C. Dargan, the author of the book; Missions, by Dr. Dobbins; Adult Organized Classes, by H. L. Strickland; Post Graduate Course, "Secrets of Sunday School Teaching," by Dr. P. E. Burroughs, and a fine class in the Bible Division of the Manual, by the writer. All of these classes are large and enthusiastic and bid fair to be the greatest school ever held in Nashville. The total enrollment has gone beyond 250. The addresses are being brought by such men as Dr. Thompson, Hopkinsville, Ky. Dr. Wm. Lunsford, of this city, and others who are bringing from night to night great inspirational addresses, which stir our hearts to greater endeavor.

Mr. Filson reports a fine school on at Lawrenceburg this week. He has about 50 in the class. He was at Greenfield last week with Mr. J. T. Barker.

A great meeting has been on at Estill Springs this past week and it was our pleasure to be there part of the week and heard some splendid preaching by Rev. P. W. Carner, of Pulaski. He is a great preacher and as clear and sound as you find anywhere. It was a real joy to have him in our home while there.

HOW ONE B. Y. P. U. DOES THINGS

Report of President to the church for months of July, August and September. This B. Y. P. U. was organized June 3, 1917.

As June was the last month of the quarter it was deemed best to not begin our regular work till July. However, our pastor agreed to give us a short study course in the B. Y. P. U. Manual, which proved to be a very successful plan.

July 1st, we rendered our first program. Mr. _____ was in charge of the meeting and with the co-operation of his entire group our first program was a complete success; everybody seemed interested and new members had come in so fast it was at once decided necessary to enlarge our Union. We elected two more group captains and began the work of a real B. Y. P. U. in the first quarter of our organization.

We have had one social during the quarter, which proved to be a great success and put more real B. Y. P. U. spirit in our Union than anything that had ever happened before. He have also had several successful program committee meetings during the quarter; however, to this end we are more than anxious to make the coming quarter a much better one as to the pro-

gram committee meetings, as this is where our programs get their start.

We are just like all new B. Y. P. U.'s. We have our ups and downs. Some of our most loyal members moved away and have caused us to feel that we were going to fail, but our Master has seen the need of our Union here and through the earnest efforts of our faithful few we have obtained new members, and have continued to carry the work on.

We have been unable as yet to keep interest in our Bible Readers' Course; however, it is our greatest desire and hope to meet this requirement of the Standard during the coming quarter.

We have no room to feel dismayed, and we are more than thankful that we have a B. Y. P. U. and we hope to make a great deal better showing for our Master during the coming quarter.

Respectfully submitted,
_____, President.

HOW ONE SUPERINTENDENT SET A GOAL AND REACHED IT.

The Superintendent of Martin Baptist Sunday School set as a goal 400 present in Sunday School, and here is how he did it:

At their Workers' Council meeting it was decided to have 400 in Sunday School on the second Sunday in October. A committee was appointed known as the "Hustler's Committee." Several meetings of the Workers' Council was held and first questions the Superintendent put to this Council each meeting was: Are we going to get the 400? The Council's answer was, We Will, they all agreed to the one thing. Then advertising matter was gotten out; large window cards, as follows: "Did you ever see 400 in Martin Baptist Sunday School? Go Sunday and see."

"Everybody going to Martin Baptist Sunday School Sunday that does not go to some other Sunday School."

Also post cards were mailed out to individuals and the Hustler's Committee button-holed every man in Martin to go to Sunday School on Sunday. They also got a list of all the automobiles in the church, got the owners of these cars to agree to use them on Sunday. Many of the Home Dept. were brought to Sunday School. The Superintendent had arranged a special program for the occasion. A Welcome Class from every class in the Sunday School welcomed the members to the Sunday School. The following program was rendered:

Song—"On the Aggressive for God."

Song—"Ring the Bells of Heaven."

A Reading.

Special song—"The Sinner and the Song."

Prayer.

Lesson period 30 minutes.

School re-assembled.

Song—"Zeal Shall Our Watchword Be."

Special tribute paid to the boys enlisted in the U. S. A., and their Roll Call.

Dismissal.

Mr. A. B. Adams is the Superintendent of this Sunday School. He is one business man who finds the time to plan for his school. He is a prominent lawyer and also Mayor of Martin, but is very enthusiastic about his Sunday School. This School had 441 present on Oct. 21st. Why cannot other Superintendents set a goal and plan to reach it? The secret of Mr. Adams'

success was: He got his Workers' Council to also believe it could be done, and they all went to work and reached it. Co-operation.

HOTHOUSE RELIGION.

When I was a boy I saw an advertisement over a little chapel, "Come and hear the weeping preacher!" The horror of it all oppressed even my boyish mind, and I recoiled from the artifice. The finest things can never be forced. Even humor loses its exquisite essence when it is the product of the hothouse. The man who is always "trying to be funny" scarcely ever succeeds. We cannot even force our courtesies without perverting them into affectations.

We cannot force the growth of wisdom. It is possible to force the acquisition of knowledge, to stuff the mind with chaotic facts, but when knowledge is to become wisdom we have to drop all devices and artifices, and trust to natural impulses and powers. And so it is in the whole round of the Christian life. We cannot force ourselves into its finer creations. If we are to be attractive, our Christianity must be perfectly natural. And therefore, perhaps, there is too much "trying" to be Christians; and therefore there are too many wrinkles, too many care lines.

Perhaps if we "tried" less, and rested more, we should spontaneously realize the fruits and flowers of Spirit.—Rev. J. H. Jowett, in The Christian Herald.

CHRISTMAS MAIL TO SOLDIERS

Dear Sir:

The Post Office Department requests that you kindly give the widest publicity through the medium of your paper to the necessity of the early mailing of packages intended to reach our troops in France by Christmas and to the fact that such packages must not exceed 7 pounds in weight.

The Department advises me that unless packages intended as Christmas presents for the troops in France are deposited in the post office on or before November 15th, it will not be possible for them to reach destination by Christmas Day.

The Department further advises that on account of the Postal Regulations in France packages weighing more than seven (7) pounds cannot be forwarded by mail.

If you will give these facts wide publicity it will doubtless be appreciated by your many patrons.

Yours very truly,

F. W. McDANIELE,
Chief Clerk.

To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Selected.

Unimpeachable—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

Woman's Missionary Union

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OUR NOVEMBER WORK.

Remember, fellow-workers, the month of November is to be given to the Church Building Loan Fund in Tennessee W. M. U. work. Ask your pastor to preach on this some time during the month. See that each woman in your society and church has information concerning this great enterprise of Southern Baptists; urge her to have a worthy share in the woman's part of this movement. Perhaps there is some woman in your church whom God has blessed with an abundance of this world's goods. Show her where she may place a part of her possessions where it will honor God and bless her fellow man for generations to come. If no individual can do that, your Society can, by putting your gifts together. Let us all pull together for the accomplishment of this worthy task. ED.

Many ways of helping to round up Tennessee's \$20,000.00, our share of the Church Building Loan Fund. (1) As immediate gifts of any amount, great or small; (2) as pledges, payable at stated periods for as long a term as five years; (3) on the annuity basis, if the interest desired does not exceed 6 per cent.; (4) through the budget system of the church, care being taken that the fund is included in the budget. Give in whatever way you wish and can, but give.

Mrs. Thomas, of Virginia, reports five memorials established in one week; Mrs. Bose, of Kentucky, reports six.

How many will Tennessee be able to report next week?

THE OUTSTRETCHED ARMS.

It happened not long ago in a town in South Georgia. Husband and wife had resorted to the divorce court for a settlement of their difficulties, and there was no question that the decree would be granted. But who should have the baby—the blue-eyed little one nestling closely in the father's arms? He claimed it by right of possession and by right of fatherhood. The claim of motherhood was equally as strong. The old judge on the bench saw that the decision lay in his hands and he cut the knot with a single stroke. He bade the father stand up and hold the baby in his arms. Then he told the women in the court room to try to entice the baby from him. Woman after woman stood in front of the father and his precious burden and made the coaxing sounds which women know how to make, but the baby only cuddled closer in the father's arms. Then the old judge told the mother to stand

close to them, where the baby could see her, but to make no effort to coax it and no movement to take it. And the mother stood there, silent and motionless, but with a great wealth of mother love in her anxious eyes. And the baby looked at her, and then at the father. Then he looked again at the waiting mother, and there came into the little face the glowing look of recognition and the little arms went out. And the old judge said, "The baby has decided. The mother takes the child."

What has this to do with the 4,000 homeless churches in the Southern Baptist territory? It has just this to do with it. These churches are holding out their arms in appeal to Southern Baptist womanhood. How do I know? By many things, and here is an example.

It was necessary to write a pastor the other day, telling him that the Board had been forced to decline his application for a loan. He very promptly came back with this cheerful reply: "If we thought that this was the end of the matter, we would order the flowers for the funeral of the local Baptist cause. But this is not final. In a few months we are going to make application again. The Woman's Missionary Union is going to raise \$325,000 for us homeless churches. They say they are, and what they say they will do, they will do. So we are going to apply again, confident that when we do there will be funds on hand as a result of their efforts."

So you see, sisters of the little ones who stand in the Master's place, many arms are outstretched to you. In your past achievements there is that which inspires confidence. In your present effort there is that which guarantees fulfillment of your promise. Tens of thousands of hearts are beating high because of you. Pastors, in their dreams by night and in their visions by day, see their homeless congregations housed, mothers see shelter provided for their little ones when they gather to study His word, the lost see that the daughters of the King care for their salvation and seek their allegiance to His standard, and all the Zion of God's South country watches you in your onward march to victory in His name.

L. B. WARREN.

FIELD NOTES.

October 24th and 25th were given to the meeting of Campbell County Association; the last of this year's meetings. The Association was at Careyville, one of the mountain towns of East Tennessee. Not a large com-

pany, but earnest and anxious to do the work of the Lord in the best way. A good proportion were women, and when we met in the Methodist church the second morning they came. Mrs. S. I. Quener, the Superintendent, took charge. Mrs. Harrell lead the devotional service. Your Secretary presented the work. Nine churches were represented, four Women's Missionary Societies, one Sunbeam Band, one Aid Society. A Missionary Society was re-organized at Careyville, the Jacksboro Z. W. A. promised to revive. Many of the women were from churches without organizations. Literature was distributed and we trust the meeting will bear fruit in the future. My home for dinner, the two days was with Mrs. Sharp; the night was spent with Mrs. Dr. Irish at Jacksboro, three miles away. While I was in this meeting I learned the Tennessee W. M. U., now Knox Co., was having an enthusiastic quarterly meeting with Oakwood church, and Big Emory Union was meeting at South Harri-man. Sorry to have been so near and yet unable to attend either of these. With a little correlation of adjacent unions with adjustment of dates, the Field Secretary would be able to reach many more of them and at less expense to our State Union. The Secretary would be blessed by the inspiration of these meetings in our more progressive Associations. M. B.

FROM THE FIELD.

Word comes from Mrs. R. G. Bachman of a successful quarterly meeting of Holston Association W. M. U., at Kingsport, October 24th. Practical topics were discussed, among these a "Review of W. M. U. Year Work; Auxiliary Needs; Stewardship; Christianity and Patriotism; How Equip Ourselves for More Efficient Service; Workable Plans, and Outlook for Service." The Kingsport Society enthused and helped. This Union will undertake as their special the support of a foreign missionary, probably Mrs. W. H. Tipton, an East Tennessee woman who is at Wee Chow, South China Mission. I trust this forward step will stimulate them to large effort for every department of Kingdom work. M. B.

TENNESSEE COLLEGE NOTES.

On Friday night an appreciative audience greeted Miss Fay Poole, head of the Expression Department, in the second Faculty Recital of the year. She was assisted by Miss Lucile Byrn.

HE HAS IRON IN HIS BLOOD

That is why he is such a great winner, accomplishes so much, why he overcomes obstacles and knows no such thing as failure.

Iron in the successful formula for Peptiron, which also includes pepsin, nux, celery and other tonics, sedatives and digestives, helps to give strength, color and body to the blood, reddens pale cheeks, steadies the nerves, nourishes and gives stamina to the whole body.

Peptiron is in pill form, chocolate coated, pleasant to take, easily assimilated—the most successful combination of iron that its makers, C. I. Hood Co., Lowell, Mass., know of. It is the medicine for you. It will put iron into your blood.

of the Voice Department, with Miss Violet Gross and Miss Rubye Taylor as accompanists. Miss Poole read in a most artistic yet realistic manner, "Four Days," a story of an American war bride. Miss Byrn's selections delighted her audience, "The Geranium Bloom", by Cadman, being especially enjoyed.

One of the most patriotic events in Murfreesboro's history was the Food Conservation Parade given on Saturday afternoon. Tennessee College students were given a prominent place and they were indeed a credit to the institution which they represented. First in the college section of the procession were three automobiles occupied by members of the faculty; next, Joan of Arc, represented by Miss Louise Sprague, of Chattanooga, appeared. Seated on a black horse and bearing in her hand the flag of France, her gorgeous costume of silver and white and her natural grace provoked much applause from the witnesses along the way. Following Joan of Arc came the student body, three hundred strong, dressed in white, with red caps and blue ties, and marching with the ease of soldiers at the front. Just behind the students appeared the Tennessee College oat, bearing Columbia, War, Peace, and their attendants, eautifully attired in robes artistic and appropriate. The entire parade was a practical demonstration of Murfreesboro's patriotic spirit, and Tennessee College appreciated the privilege of thus voicing the conservation sentiment that is in the student body.

Sunday night the Y. W. A. held its monthly meeting. The following officers were elected for the year 1917-18: President, Vetricia Tucker; Vice President, Gene Gardner; Secretary, Jenny Jackson; Treasurers, Eugenia Hamilton and Lelya Dority. After the election the retiring officers rendered the Missionary Program, and the students agreed it was one of the most impressive missionary services that they had ever attended. Throughout the sketch "The Voice of the Women", the audience heard the heart plea of all non-Christian women of the world. As they left the platform, off in the distance voices were heard singing, "I gave my life for thee", and the message in song found a response in every heart. That the program made a deep impression was evidenced by the fact that at its conclusion nearly three hundred dollars was subscribed by the students for the carrying of the gospel to the nations of the world. The newly-elected Y. W. A. officers are planning that this organization shall be a vital factor in disseminating missionary information and interest among the students.

On Wednesday night the Athletic Association chose the following officers: President, Frieda Hays; Vice President, Kate Massey; Secretary, Ulrica Whitaker; Treasurer, Jenny Jackson; Social Committee Chairman, Helen Bailey. Under the direction of Miss Bassett, athletics are to have a prominent place in our college life.

The visitors in the college during the past week were: Mrs. Stark, of Chattanooga; Miss Clendenin, of East Moline, Ill.; Mr. Redford, of Cave City, Ky.; Mrs. Frank Jarmon, of Nashville; Mrs. Hamilton, of Hodgenville, Ky., and Miss Alice Smith, of Texas.

Editorial

THE PATRIOT'S PRAYER.

The form of Nehemiah stands out with suggestive glory in this lesson (Nehemiah 1:1-11). Enjoying the privileges of ease and luxury as a chief officer of the king, Nehemiah was startled one day when certain men came from Jerusalem to this far-away palace in Shushan. They brought the story of the affliction of the Israelites in Palestine and the ruined condition of much of Jerusalem. His heart was stirred for his people's country. Out of his heart burst a glorious prayer. Even now it may have lessons for us.

God's Guiding Hand.

Nehemiah in his prayer recognizes that the hand of God is back of human events both individually and nationally. He had a heart for patriotism, not only because the people of Israel had long cultivated loyalty to their own peculiar rights as a nation, but also because he believed that back of this peculiar people was the never failing covenant and sure mercies of Jehovah. There can be no real patriotism without confidence in God. We may not understand fully how God's hand selects the way in which men and nations shall walk; this is a great mystery, but without this fact life would be purposeless or else subject to blind fate. God's providence over the world is a doctrine that brings comfort, confidence and hope.

So great is the thought of Nehemiah concerning God that his language is dignified and reverential. His form of address is free from the familiarity that often creeps into modern prayers. He said: "I beseech thee, O Jehovah, the God of heaven, the great and terrible God." While there should be the Christian's sense of nearness to God, it should never be forgotten that God must be revered and honored and addressed in proper terms.

Confession and Appeal.

Nehemiah, though far away from the land of his fathers, joins himself to his people in a confession of sins and failure. His patriot's heart was willing to share with his country in the record of their sins, but he also makes such a confession and a reference to the promise of God the basis of a strong, earnest appeal that God might show mercy toward his wayward people. The ground for appeal to mercy is to be found in confession of fault, and confession of fault finds its hope of forgiveness in appeal to mercy.

Every true patriot needs seriously to consider his attitude toward his country and his country's attitude toward God. Nehemiah was willing to share the sin of his people, so likewise will be the attitude of present-day patriots, but Nehemiah was further concerned that his people should have right relationship with God. May this also be the disposition of every present-day patriot.

Prayer in a Life.

In his prayer Nehemiah illustrates certain features of prayer that ought to obtain today: (1) Prayer is the natural voice in a soul's crisis. (2) Intensity of prayer depends upon depth of feeling of the need for the requested object. (3) Confidence in prayer is based upon the promise of God as given in His Word. (4) Confession of guilt is often the necessary first word of true prayer. (5) The entire field of life is the field for prayer, no object being too high and none too low to become the subject of prayer.

THE GOD OF THE TRENCHES.

To think and speak about the war is almost essential. When the whole world is thinking in military terms and our own country is responding nobly to the calls for men, money and food, it is a part of patriotism to think seriously of the great fundamentals beneath the war. Perhaps the religious aspect of the war has not been accented as sharply as conditions might suggest. The purpose of this article is to call us back to certain things that are necessary for us to hold if we retain our grip upon the things of primary interest just now.

Democracy's Test.

The initial occasion for the world struggle, as

found in the episode in Serbia, has been lost sight of in the larger contention for world democracy. The aggressions of Prussian militarism, which would bring every nation under the sovereign control of the Teuton empire, has been made with insistent demand for a democracy that will guarantee to all nations the right of their own individuality in the choice and administration of the forms of government incident to their own needs. It has come to be recognized that the world is struggling for democracy to be a real right among the nations. Certainly America entered the war not for its own selfish aims of property extension or military glory, or racial antagonism. Impelled by a desire of the strong to help the weak, conscious that its own inalienable rights of democracy were being violated, the United States cast her chance of future integrity into the gigantic struggle. The God of the trenches, as we behold Him, is He who guarantees to every man the right of individual sovereignty in the choice of life and freedom, and reveals the social and civic functions that can be administered best only in a state where all men are free and equal in their civic responsibilities.

Conscience Upon Holy Things.

The enlarging influence of the war is toward a deepening of conscience upon holy things. Never before in recorded history has there been such a stupendous array of men and munitions in deadly conflict. When men stand face to face with death, realizing that their own danger is but a small part of the dreadful danger of multiplied millions, there comes sobriety of thought, questions upon the religious and the future life and a better appreciation of the solemnities of religion. Though soldiers may often mask their more serious thought with light remarks and attitude, deep down within their hearts is a growing sense of the awful responsibilities of life and death. When families must surrender their well beloved to the service of training camps in prospect for actual service and to the horrible trench war, there inevitably comes a seriousness of a conscious dependence upon God. Toward the God of the trenches the consciences of men are being more and more turned, anxious for His help to secure victory for the right and praying for His consoling grace in times of suffering and death.

Rebuke to Iniquity.

The God of the trenches would rebuke iniquity in individual and nation. He permits the freedom of men to follow in ways of unrighteousness, but in their dark days he brings to them censure and rebuke. One cannot read the stories of the unmerited cruelties that have been inflicted upon the helpless women and children and the wounded, of the wanton destruction of properties, without feeling that the God of the trenches must hold in righteous derision such as violate these holy relations. When men stand face to face with death from the horrible engines of war their own personal attitude toward God should be supremely before them. It is a time for the cultivation of piety on the part of the soldiers.

Heroism In Service.

If it were possible to write the story of heroic service in this war, one would find a tale more entrancing than that ever told of knights of old "when knighthood was in flower." The God of the trenches will give to every Christian soldier the martyr's crown.

Sacrifice in Loneliness.

I confess that one of the strongest appeals to my own heart, stirring to patriotism, has been the sacrifices in loneliness on the part of the loved ones throughout the world who have given their sons and brothers and husbands to the awful conflict. There is no glamour of the lurid flare of heavy cannon, there is no stirring call from valliant leaders, there is no impact toward duty from companionship of heroes, to those who must stay at home and bear patiently their burden of sorrow and lonely sacrifice. To such the God of the trenches will give unfailing comfort and the joy of those who willingly give their best in service for righteousness and a nation's honor.

A New Spiritual Horizon.

The God of the trenches will doubtless make a

new horizon for the spiritual vision of all the world. When the thunder of guns shall cease and the clouds of turmoil shall pass and the strife shall be over and men shall lay down their arms before a commanding world peace, then shall it be true that men shall more clearly see that the supreme worthwhile is the religion of Him whose right it is to rule in every heart and in such rule assure each soul of unlimited freedom to attain its highest aims. Religion will mean more to the world than ever before. May the day be hastened when men shall no more learn the art of war, but shall cultivate the science of right living and the art of brotherly love. The God of the trenches in such a day will be the God of our Lord and Saviour Jesus Christ, who shall reveal his kingdom plans to all mankind.

THE DISCIPLINE OF THE INTERIOR LIFE.

Jesus was severe in his denunciation of the Pharisees. They conformed outwardly to the strict rules of religious propriety and made great show of their charities. Jesus did not censure them because they exhibited these forms of goodness, but because they were forms without the spiritual motive and power. His attitude toward external righteousness will suggest the need for the discipline of the interior life.

The real part of life does not consist in what men can see and know of us. In order that we may be what we ought to be it is necessary to cultivate spiritual piety. In its original meaning the word discipline carried with it the thought of teaching or learning. It comes from the same word as disciple. But very often now it carries the meaning of correction, which fact may be due to the need for correction as a method in teaching. The rod has always been a useful pedagogical instrument.

In the discipline of the interior life two things must always be held in consideration: (1) The interior life must be vigorous and growing through the use of proper exercise and nourishment. There may be no strong physical life without exercise and food; this same law applies to the spiritual life. When we are commanded to grow in the knowledge of our Lord Jesus Christ the undercurrent of instruction is that we shall adopt the methods of growth which primarily are activity and nourishment. There can be no strong Christian character—and character is first of all a spiritual element—unless there may be fellowship with God, which Jesus names as the bread of life, and outward service for the Kingdom of God. (2) There must be constant recognition of the primacy of the spiritual life as distinguished from the calls of secondary importance that come because of man's physical and social obligations. To be real, religion must be an expression of the heart; to give evidence of its reality and to cultivate its growth, religion must express itself in outward act of right conduct.

There might be suggested many rules for a manual of the discipline of the interior life, but we may give one rule which will embrace all others—practice the presence of God.

LAUGHING AT JESUS.

To laugh at Jesus is a serious business. At the home of Jairus, Jesus found a large crowd gathered to engage in the customary loud mourning over the dead. Concerning the little daughter Jesus said, "She is not dead but sleeps." The crowd laughed at him, knowing that she was dead. They did not understand the figurative use of Jesus' language. He put out the crowd and then brought back to life the little girl.

We may use this incident to indicate the attitude that people have often taken to Jesus and his work. To the by-standers he uttered an impossibility. They had visible proof of the death. But Jesus often went in the fact of what seemed to men an impossibility. The crowds did not understand him, nor even appreciate that which they could understand. The outstanding mystery of God is that He often accomplishes what men in their ignorance call an impossibility. To the finite mind the creation and preservation of the universe cannot be explained and yet it were folly upon this basis to deny them.

People today often treat lightly serious and holy matters. In this incident Jesus was dealing with the most important thoughts known to men—life

and death. One needs to have a sense of the seriousness of life, the solemnity of Jesus and the wonderful providence of God. Ministers are sometimes apt to consider their work and place as beneath the notice of men of large thought and deed. They should recognize that their very high calling as messengers of God gives to them a dignity and worth that are far above the usual avocations of life. There is a widespread tendency among the non-religious to underrate the importance of the church and the ministry. While there may not be the actual physical act of laughing at Jesus and his representatives, there is often a supercilious lack of attention given to religion. The Kingdom of God is the most stupendous and far-reaching thing in the world. To grade one's place in the moral and spiritual world one needs only to mention his attitude toward Jesus Christ. We need to be called back to serious thinking concerning life and death.

THE WOMAN'S SPECIAL.

The Baptist and Reflector is the loyal friend and supporter of the woman's work. We have for many years run a regular department in their interest, copy being furnished by their representatives. We have also been glad to give such editorial and news reference as seemed required. We expect to have a Woman's Special for the issue of November 29th. This will carry a full report of the W. M. U. Convention, feature articles by prominent women workers, news items of interest to women—but we must not tell you all the good things. There will be a number of unique features, because the women are behind it. Now your part will be to co-operate to make this special a great success. Send us short accounts of any particular and unusual work that the women are doing or have done recently in your church. Mention the paper at your W. M. S. meeting. Send us new subscribers. Why should not every member of the W. M. U. in the State take the Baptist and Reflector?

EDITORIAL BREVITIES

- Selfishness debars service.
- "Strong reasons make strong actions."
- "A sermon should be a fire, not simply a smoke."
- Books accomplish their aim only as they get read.
- Duty is a harsh word until it becomes glorified by love.
- Coming to Christ should be followed by going with Christ.
- The Christian should be a specialist in the science of faith.
- Great tasks come only to those who attempt great undertakings.
- The soul usually profits last by the doctrine of "safety first."
- A glance at a book-case will indicate if the books are being used.
- The heart holds the combination to the treasure-vault of the soul.
- "An obstinate man does not hold opinions, but they hold him."—Pope.
- God's voice to a man may be drowned in the man's own loud speaking.
- To talk in favor of an object will deepen one's favor of that object.
- Assurance of success comes with a conviction of partnership with God.
- Men do not measure their duty to God by means of His prosperity to them.

Why not send your pastor to the Convention? That means that you will pay his railroad fare.

The Clarksville church recently by a unanimous and hearty vote decided to invite the State Convention to meet there in 1918.

God's redemptive power can reach the hardest sinner. Jesus came to save to the uttermost all who put their trust in him.

Paul declares that covetousness is idolatry. In this day of large contrast between the material prosperity of people there may be found many modern idolaters, judged by this standard.

Last year the American people ate somewhere around four hundred million dollars' worth of ice cream, about two hundred million dollars' worth of candy, about thirteen million dollars' worth of chewing gum.

In this military age one may well listen to the advice of Paul to Timothy: "O, Timothy, guard that which is committed to thee." One needs to keep constant watch upon the treasures that are too priceless to confine to iron bars.

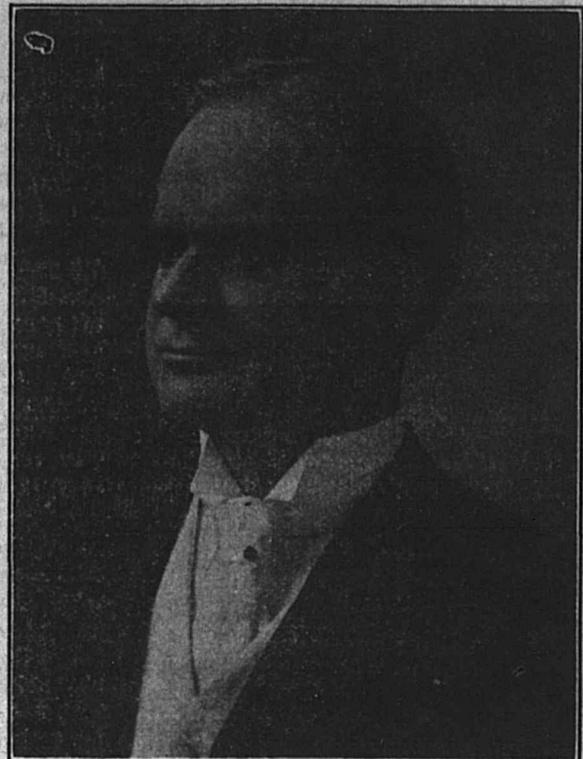
"The Plan of Salvation and World-Wide Missions." By J. W. Gillon, D.D. This new tract by our peerless State Secretary should get a wide reading throughout the State. It brings a virile, impassioned message based upon John 3:3-5; Ezekiel 36:24-37; Hebrews 9:11-13; John 3:14-15.

"Out of His fullness we all receive, and grace for grace." John here declares the wonderful source of blessing for the Christian. Grace for grace might well be translated grace instead of grace. By this is meant that the Christian may have a continuing and replenishing source of power. As fast as he may use up any particular grace he may receive a further supply.

On October 17th the Army transport Antilles was attacked and sunk by a German submarine in the war zone with a loss of 70 lives. This sea tragedy brings home to the United States its first real reminder that we are in the war. It marks the first success of the German submarine attack upon American transports. The quick rescue work of convoying warships prevented large casualties. It will make us only the more determined to do our part towards securing speedy victory. We extend our sympathy to the families of the brave men who are lost.

The cross was the ultimate goal of Jesus. His preaching held out this purpose before the slow-witted disciples. He tried to prepare them for this event, but their hopes of a temporal kingdom made them blind to the greater kingdom which should be mediated through the sacrifice of its King; however, to the Master Preacher its shadows were real and visible. Calvary was to be the final goal of his preaching. It would indeed be difficult to imagine a different end for him. Sent as the Son of God from heaven, ministrant to the needs of body and soul of his contemporaries, revelation and revealer of the Father, loving and self-sacrificing, Jesus felt the imperative need of his holy vocation carrying him to the cross.

Recently the German fleet passed through a temporary mutiny of the sailors who refused to obey orders and went so far as to throw a number of officers into the sea. In itself this mutiny was not very large or effective, but it may serve to indicate the breaking up of the German military discipline. Several reports have come of similar mutinies occurring in the army. "Unless human nature in Germany is different from what we know it to be everywhere else in the world; unless Germans have lost the power to face the facts and to put two and two together, the cumulative effects of the discouragement which the German people today confront must be to bring about in them that change of heart and mind which is the necessary preliminary to peace."



A. U. BOONE, D. D.

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.

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.

Some rain should fall in every sunshiny life.

"Let the sword of Christ dwell in you richly."

"Fret not thyself because of evil doers"—good advice, but hard to follow.

Good intentions are the architects, but good endeavors are the constructors of the soul's beautiful palace.

"Knowledge is power"—this is true only in the spiritual life when the knowledge embraces Jesus Christ.

"Truth is truth in each degree
Thunder-pealed by God to Nature, whispered by my soul to me."
Thus we may sing with Browning, but truths must have a personal experience by us in order to get real value with us.

The Home Page

A Short Story and Items of Interest in the Home.

HOW DID YOU DIE?

Edward Vance Cook.

Did you tackle that trouble that came your way
 With a resolute heart and cheerful?
 Or hide your face from the light of day
 With a craven soul and fearful?
 Oh, a trouble's a ton, or a trouble's an ounce,
 Or a trouble is what you make it,
 And it isn't the fact that you're hurt that counts,
 But only how did you take it?

You are beaten to earth? Well, well, what's that?
 Come up with a smiling face.
 It's nothing against you to fall down flat,
 But to lie there—that's disgrace.
 The harder you're thrown, why the higher you'll bounce;
 Be proud of your blackened eye!
 It isn't the fact that you're licked that counts,
 It's how did you fight, and why?

And though you be done to the death, what then?
 If you battled the best you could,
 If you played your part in the world of men,
 Why the critic will call it good.
 Death comes with a crawl, or death comes with a pounce,
 And whether he's slow or spry,
 It isn't the fact that you're dead that counts,
 But only, "How did you die?"

"THE WHITE GIFT."

Julia Ramsey Davis.

"It is a very sad case."
 "Indeed it is, and it is all the more tragic, because they are strangers here, and seem so singularly alone in the world."
 The two women had stopped in the church vestibule on their way to the Woman's Missionary Society. The first part of their conversation was lost to Mrs. Varn, who had just come in.
 "I wonder if you were speaking of the family of Mr. Brown, the man who died so suddenly last week," she asked.
 "Yes, I went to see them this morning, and the brave attempt of the two old ladies to bear up under their grief and anxiety for the future made my heart ache. They have been in my mind ever since," said Mrs. Pratt, the first speaker.
 "Tell me more about them, please," begged Mrs. Varn. "I've been wanting to go to see them, but sickness in my family has kept me at home until today."
 "They moved here, as you know, about two months ago," Mrs. Pratt began. "Most of their money was spent

Whenever You Need a General Tonic Take Grove's.

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

when they paid for their little home, and the acre of land back of it. Mr. Brown expected to raise vegetables for market, and thus help support his family, which consisted of himself, wife and her sister.

"The sisters are quaint, old ladies. Mrs. Brown is the younger, and more active. Miss Parker is a crooked, little, old maid and has very poor eyes. Between them they will have a small income—about four dollars a week. As I said before, they own their home, but it is away out on the edge of town, and I am afraid they will find it very lonely. Another great inconvenience they will have to put up with is, they cannot afford a telephone. Mr. Brown expected to have one put in, but now they cannot afford it, and one of them will have to tramp all the way to town whenever they need even a small order of groceries."

"It is a very sad case," reiterated Mrs. Smith, the second lady.

"Yes," agreed Mrs. Pratt, "but standing here talking about it won't help them, so we would better go in."

Mrs. Varn, teacher of the young ladies' Philathea class, "a woman full of good works and alms which she did," was greatly impressed with the story of the two old ladies. As she went about her duties the remainder of the week, her mind was busy with plans to help them.

Christmas was only four weeks off, and her class was planning some gift to be made as its "white gift to the King". Mrs. Varn said to them:

"It ought to be with organized classes, as well as individuals, that in Christmas giving and doing, where so many interchanges of presents and hospitality occur, there should be some gifts, some actions, sacred to the Master himself. Gifts where there can be no return to the giver other than the consciousness of unselfish generosity."

Because the avenues of this kind are so numerous, it is not easy to choose. But the more she thought of the two old ladies the more convinced she became that the "white gift" from her class should be presented to that household.

"The very thing!" the girls agreed, when the matter was presented at their business meeting. "This will be one of the personal gifts that will prove of lasting benefit."

It was the day before Christmas—a typical Christmas season, with its frosty air and snowy fields. The two old ladies, Mrs. Brown and Miss Parker, sat in front of a window that commanded a view of the street for some distance. Linemen were busy at work, and it was they who reminded them of the much-needed telephone.

"Sometimes I think we will have to economize on something else, and have a 'phone put in," Mrs. Brown began. "You know we can't always count on the neighbors to help us out when the weather is stormy or when we are sick."

"Well, probably we can see our way clear after awhile," Miss Parker agreed. "But if a good fairy should come along and ask me what I'd like best for a Christmas gift, I'd say, right off, 'a 'phone.'"

A knock at the door called Mrs. Brown, and, Miss Parker, listening, heard her arguing, and a man's voice replying. Finally, there was hammering heard. Mrs. Brown returned and there was a merry twinkle in her eyes.

"The good fairy has come to grant your wish, sister," she said.

CHRISTMAS MUSIC AND RECITATIONS

GIFT OF LOVE (A beautiful Christmas service containing songs, recitations and exercises).
CHRISTMAS CLASSICS, No. 4 (Compositions of the masters attractively arranged).
CHRISTMAS CLASSICS, No. 5 (Compositions of the masters attractively arranged).
'NEATH GOLDEN STARS—By Adam Geibel.
KING EMMANUEL—By F. A. Clark.
STARLIGHT PLAINS—By Clarence Kohlman.
 Each of the above Christmas services contains ten or more songs and several recitations. Prices, postpaid, single copies, 8c; dozen, 55c; hundred, \$4.25.

SELECT CHRISTMAS CANTATAS—For Young People

	Price
Betty's Dilemma, or a Christmas House Party—By Yale & Geibel.....	\$0 25
Christmas at Hi Hopkins—By C. Austin Miles.....	25
Mrs. Bailey's Boarders—By Yale & Geibel.....	25
Bill Bender's Christmas—By C. Austin Miles.....	25

BOOKS CONTAINING SELECT CHRISTMAS RECITATIONS AND EXERCISES

The Christmas Helper, No. 3.....	\$0 10
Sunday School Recitations.....	30
Paramount Sunday School Recitations.....	30
Holiday Entertainments.....	30
Games for Everybody.....	60
Just for Fun (Collection of games and entertainments for home and church).....	60

BAPTIST SUNDAY SCHOOL BOARD
 161 Eighth Avenue, North, Nashville, Tennessee

Regain Your Normal Weight

You can add one-fourth to one-half pound a day by drinking a glass of this delicious digestant with each meal

Shivar Ale

PURE DIGESTIVE AROMATICS WITH SHIVAR MINERAL WATER AND GINGER

Gives a hearty appetite, vigorous digestion, rich blood, clear complexion and firm flesh. Your money back on first dozen if not delighted. At all grocers and druggists.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

"You can't mean we are to have a 'phone!" Miss Parker exclaimed.

"Yes, we are going to have a telephone presented to us as a Christmas gift," Mrs. Brown replied, impressively. In her hand she held an envelope, but she trembled so it was hard to extract the letter contained.

The letter began with the usual Christmas greetings, and closed as follows:

"We hope you will like the gift our class is sending you. A 'phone has the merit of being both unusual and useful, and not likely to be duplicated by any of your other friends. The monthly bill will be paid from our class treasury.

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

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hissox Chemical Works, Patchogue, N. Y.

"We are trusting, too, that our present may prove a source of pleasure to you, and the medium through which we may become better acquainted. When the weather is cold and dreary, call up some one of our crowd, and maybe a friendly chat will cheer you. Or when the day is fair and you think you would enjoy a ride in the country, ring for one of us to call for you."

"We are yours to command,
 "PHILATHEA FRIENDS."

QUESTION OF QUESTIONS.

Before any work of God there always comes the vision of God. To behold Him, to be lifted up above our troubled hearts, above our worries and discords, and to be absolutely sure that we have spoken with God and He has spoken with us, this is the indispensable preliminary of doing anything whatsoever in God's service. If a servant of God is uncertain of his Master, he will be uncertain of everything that follows in His service. If you and I have no doubt about having seen God, then our divine service will grow sweeter and clearer and easier every year we live. I have had men say to me, "Didn't Paul's Christian life begin with the question, 'What wilt thou have me to do?'" No, it did not; no life begins with that question. It began with the question, "Who are thou, Lord?" When Paul had settled that, it was the risen Christ who appeared to him, then came the much easier question, "What wilt thou have me to do?" We cannot feed the multitude out of an empty basket; we cannot present the Lord until we have seen the Lord.—W. H. P. Faunce, in Presbyterian.

"There, little girl, don't cry; They have broken your doll, I know" Then she turned around, and behold, I saw

A woman of sixty or so.

—The Lamb.

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 Retorsum" (no steps backward).

My Dear Young South:

Have you heard about the special issue that the women are to have on November 29? The whole paper has been given over to us for that week, and all the women over the State are preparing material for it. Now of course the Young South page must have something special, so I'm writing Mrs. Eakin, whom we all know and loved as the editor of the Young South. Since my earliest remembrance Mrs. Eakin has been associated with the Young South and I grew up knowing her and loving her in that capacity. There are many, many others who love her too, and if she will consent to write us her message will do many a heart good. But we want a great many other letters, too, from the members of the Young South. All of you who want to show your loyalty, write a letter for that issue of the paper and let's have our page one of the best. Won't you remember now, the 29th of this month, and let's have a page to be proud of.

"Stanton, Tenn.—Dear Miss Annie White: I am sending \$1.25, one dollar and twenty-five cents, for those dear little orphans up there in the home, from our Married Ladies' Bible Class of Charleston Baptist Sunday School. Our offering is very small, but we feel like it will help a little. We hope we may be able to send more next time, perhaps before long. We pray God's blessings upon those dear children, and the dear ones that cares for them. May He lead, guide, and direct them all the way. Your loving friend—Mrs. H. H. Williams."

I wish I might save all the letters this week for our "Special" because they are so nice, but I can't. So that gives me an opportunity to ask all of them to write again for that issue. This is such a nice letter from Mrs. Williams at Stanton, and I want to ask her to write us another for the 29th. Thank those dear ladies of your Bible Class, Mrs. Williams, for their gift to the Orphans' Home. The orphans are always near my heart, and I'm glad to receive any gifts for them.

"Dear Miss Annie White: Enclosed you will find check for five dollars (\$5.00) to be used as you think best. I have always been a friend of the Young South, but have not sent anything lately. I think we all ought to take more interest in that page of the Baptist and Reflector. I shall try not to wait so long any more.—A Friend."

Here's another member of the "Good Friends" company of our regiment. She sends us five dollars to be used where we choose, and so I am giving it to the Orphans' Home. They truly need everything they can get to help through the long winter. I am

so glad to have this letter and gift from such a good friend, and I want to ask her especially to write to us again.

"Enclosed find money order for five dollars—two to renew my subscription to the paper, two dollars to State Missions, and one dollar to the orphans.—A Friend."

If I were to tell you who this friend is you would recognize her as one of the best the Young South ever had. I fully appreciate her and her letters to us, and the generous gifts she sends. Miss Mattie wants to thank you, too, Mrs. Martin for your renewal to the paper.

"Mountain City, Tenn.—Dear Miss Annie White: Enclosed please find \$3.25 to be divided as follows: S. S. Board Bible fund, 50c; W. M. U. training school, \$1.00; Tri-State Hospital, \$1.00; Tenn. College Scholarship fund, 50c; Margaret fund, 25c. From the Bethel W. M. U. Watauga Association. Wishing you success in your work, Respectfully.—(Mrs.) Minnie J. Shoun, Pres."

I believe this is the first time we have heard from the Bethel church in a long, long time and I am glad to acknowledge their gift to several different causes. Mrs. Shoun, will you thank the W. M. U. ladies for us, and ask them if they can't write to the Young South again for the special issue of the Baptist and Reflector? It is for the W. M. U., you know, and I would be so glad to have a letter from the Bethel W. M. U."

"Paris, Tenn.—Dear Miss Annie White: We are sending in this letter seven dollars (\$7.00) as our offering for State Missions from the Paris Sunbeam Band. The Band reorganized in July and we hope to do good work and that you will hear from us regularly. Our leader is Miss Martha Rickman, and a splendid one she is. We will remember the Orphans' Home with our Thanksgiving offering, but thought State Missions needed it most just now.—Jane Howard, Sec'y and Treasurer."

Those Sunbeams at Paris are certainly busy little bees and they are doing splendidly. Yes, State Missions was the all-important cause this month and I am glad to say they have come out wonderfully in their task in spite of obstacles. I am sure the Sunbeams will do good work this winter and we shall be greatly disappointed not to hear from them again in the near future. Please thank the dear little workers for us, Miss Jane, and tell them that we count them very important soldiers in our Sunbeam company.

"New Middleton, Tenn.—Dear Miss Annie White: Enclosed you will find money order for twenty-five dollars for State Missions, from Macedonia Sunday School. Yours truly.—Adron Hickey, S. S. Treasurer."

I have a little secret to tell you about this splendid gift from the Macedonia Sunday School. This morning when I gave Dr. Gillon the check he just beamed and said that it carried them over the \$39,000 dollar mark. They only needed five dollars and we gave twenty-five. Thank you, Mr. Hickey, for that timely offering.

"Newcomb, Tenn.—Dear Miss Annie White: I am sending you \$3.00, col-

lection for Baby Building, from Newcomb Baptist Sunday School. Sorry collection is so small; hope to do more in the future. I have just returned from Campbell County Association, and how I missed your father. I was so accustomed to seeing him sitting busy writing, and hearing him talk so interestingly, on the different topics. Sincerely.—Mrs. W. S. Clark."

Although there are many, many different causes to give our offerings, there is none more appealing than the Baby Building, and I'm always glad to receive any money for that. The Baby Building seems especially to belong to us because it contains the Young South room. Thank you very much, Mrs. Clark, for sending it to us from the Sunday School."

"Watauga Valley, Tenn.—Dear Miss Annie White: I send money order for \$3.00, three dollars—two for renewal to Baptist and Reflector, and one for Orphanage. Miss Miranda Fine gave the dollar. She is a dear friend who wants to help every good cause.—Mrs. Jennie S. Buckles."

"P. S.—I am having a quilt made for the orphans; hope to send it soon to help to warm some motherless babe.—J. S. B."

Thank you, dear Mrs. Buckles, for your renewal to the Baptist and Reflector. The women are such splendid allies and we count on them so. We are expecting great things of them for our woman's special. I wonder if we might hear from you and Mrs. Fine again by that time; just a letter, or maybe you might find a new subscriber to the paper. Please thank Mrs. Fine for her gift to the orphans; it is so good of her to send it to us and I'm sure she is the dearest little grandma anywhere.

Now please remember the 29th, and let's have a page full of letters. Do your best.

Loyally,
ANNIE WHITE FOLK.

THE SPUR OF CRITICISM.

"I haven't a doubt I may seem that way to people who don't know me very well," Cicely admitted, laughingly, and the face of the girl who had brought the tale of what "somebody said", looked rather blank. "Truly, I don't have such a feeling—for anyone," said Cicely, "but I must watch myself closer than ever."

No doubt it hurt Cicely a little to be told that Annie Brockway thought she was "high-headed" and put "on airs", but Cicely had, long before, reached the philosophic conclusion that the unkindest of criticisms almost always have a grain of truth in them, by which one may well profit.

"If there weren't some truth," Cicely had explained to a friend, only the week before, "we wouldn't care a mite. And it's so seldom we get a chance to see ourselves as others see us, that we ought to make the most of it."

It was sound sense and good reasoning. It is a deal wiser to "laugh off" a cutting remark about ourselves than it is to get angry about it, and hold a grudge against the person who makes it. But better than either is Cicely's way of taking the criticism to heart, and trying to put herself beyond the reach of some criticism. Such a course is a fine discipline in humility, and helps to build up character on firm foundations.

"I shall revenge myself amply upon



MAYNARD OWEN WILLIAMS

CORRESPONDENTS, like poets, are born, not made. Maynard Owen Williams, whose articles appear exclusively in the Christian Herald, has the born correspondent's ability to observe and the capacity to understand something of the genius of the people among whom he is. More than that, he has the sympathetic attitude of a sincere Christian, and a vital Christian love for truth. Having observed and understood, he can so tell it that the rest of us also see and understand.

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At the time of the Russian Revolution, Mr. Williams was in China completing his articles about the Orient for the Christian Herald. He went to Petrograd at once. From Harbin, the far Eastern port, Mr. Williams sent several articles which have helped the readers of the Christian Herald to understand the new Russia.

Mr. Williams' articles alone, during the coming year, will be worth many times the cost of the Christian Herald.

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her by writing better," James Russell Lowell once said, thus passing over lightly a caustic criticism upon some of his earlier poems.

To take criticism as a spur, is a sure way to greater advance.—Exchange.

PASTORS' CONFERENCE

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

NASHVILLE.

North Edgefield — Pastor Duncan spoke on "A Picture of Christ and His Church," and "A Dangerous Voyage."

South Side—Pastor C. W. Knight preached morning and evening. Subjects, Proclaiming the Word, and Preparation to Meet God.

Seventh—Pastor C. L. Skinner. Subject 11, The Ascension and Second Coming of Christ; subject evening, 7:30; What Think ye of Christ? Baptized two at evening hour. Returned home from a good meeting with Bro. Ivey at Orlinda. Very fine church and pastor. I enjoyed being with them.

Lockeland church—W. R. Hill pastor. Sunday School 179. Pastor preached on "Self Control" and "The God of Revelation." Fine congregations at all services.

Judson Memorial—Pastor C. F. Clark spoke on "Desire and Duty" and "The Return to the Father." 110 in Sunday School. Good B. Y. P. U.

Centennial—C. G. Hurst preached morning and evening. Morning subject, "How to Win the Lost to Christ." Evening subject, "Sitting at the feet of Jesus and Hearing His Words." 85 in S. S.

Shelby Avenue—C. A. McIlroy spoke at 11 a. m., on "The Overcoming of Human Impossibilities for the Glory of God", and at 7:30 p. m. on "A Fact Implied—A Truth Asserted—A Question Propounded." There were 60 in Sunday School, \$1.67 collection. A good congregation and good interest at night. The church seems to be getting a new vision of her opportunities and possibilities.

Grace—Pastor W. Rufus Beckett spoke on "Is It Right to Kiss?" and "The Real Battleground." 1 addition for baptism; 1 baptized; 218 in S. S. Good B. Y. P. U. Preached at Joelton, 3 p. m. Sunday.

Third—Pastor Creasman spoke on "Jesus the Teacher" and "Our Enemies." 187 in S. S. Unusually good audiences.

Park Avenue—I. N. Strother, pastor. Morning, "The Joy of Doing the Lord's Will." Evening, "My Part in the World-wide War." 134 in S. S. Unions well attended. The church just finished paying off the indebtedness that has been on its house of worship.

Una — Pastor, S. N. Fitzpatrick. Spoke on "Why Go to Church?" and "On the Lord's Side." One baptized, 100 in S. S.

KNOXVILLE.

Calvary church—S. C. Grigsby, pastor. Preaching, morning by pastor. subject, "Luke 9:16." Evening, "Abundant Life." 102 in S. S. Pastor will leave today for Williamsburg, Ky., where he will conduct a revival meeting at the Second Baptist church.

Immanuel church—A. R. Pedigo, pastor. Preaching morning and evening by W. H. Fitzgerald. 146 in S. S., 3 approved for baptism. 7 professions up to date. Meeting continues this week.

Beaumont Avenue church—D. W. Lindsay, pastor. Preaching in the morning by pastor, on "Prayer." Even-

ing subject, "An Almost Christian." 124 in S. S. Good B. Y. P. U.

Dedrick Avenue church — Supply. Preaching in morning by H. T. Stevens. Subject, "Jesus." Evening subject, "Where to Set Our Affections."

Mt. Olive church—W. H. Fitzgerald, pastor. Preaching in morning by A. R. Pedigo, on "The Ripe Harvest." 153 in S. S.

Gillespie Avenue Church—David N. Livingstone, pastor. Preaching in the morning by pastor, on "David's Prayer and Vow." Evening subject, "Who Then Can Be Saved?" 165 in S. S. Revival continues with increased interest. Thirty professions during the week. Lincoln Park church—T. E. Elgin, pastor. Preaching in morning by pastor. Subject, "Christian Dedication." Evening subject, "The Gospel Through the Ordinances." 163 in S. S. Received by letter, 1.

Euclid Avenue church—W. M. Griffith, pastor. Preaching in morning by pastor. Subject, "The Upward Reaches from Mortality to Immortality." Evening, "Jacob Prepares to Meet His Brother Esau." 175 in S. S. 5 received by letter. 2 joined by experience for baptism.

Central, Fountain City church—A. F. Mahan, pastor. Preaching in morning by pastor. Subject, "Known Truth a Liberator." Evening, "The Devil De-thrones Jesus." 177 in S. S.

Fifth Avenue church—J. L. Dance, pastor. Preaching in morning by the pastor. Subject, "Playing Fair with God." Evening "Immovable Christians." 185 in S. S. 3 received by letter.

South Knoxville church—M. E. Miller, pastor. Morning subject, "Phil. 3:10." Evening, "Heb. 3:7." 247 in S. S. 3 baptized.

Broadway church—Lloyd T. Wilson, pastor. His subject for morning "The Compassionate Christ." Evening, "The God of War and The Prince of Peace." 4 baptized, 2 received by letter. Pastor was with Pastor Moon at Carthage in a meeting.

First church—Dr. Len G. Broughton, pastor. Preaching in morning by pastor. Subject, "The Prayers of Jesus Continued." Evening, "Spiritual Sight and the World of Mystery." 511 in S. S. 1 received by letter. Meeting begins next Sunday. Dr. H. M. Wharton, of Baltimore, and his singers will be with us for two weeks.

Fountain City church—E. A. Cates, pastor. Preaching in morning by pastor. Subject, "Be Not Conformed to this World." Evening, "I Stand at the Door and Knock." 125 in S. S. 7 baptized. 6 received by letter.

Mountain View church—W. C. McNeely, pastor. Preaching in morning by pastor. Subject, "The Triumphant Christ." Evening, "Gratitude." 320 in S. S. Good day, church paid out of debt.

Lonsdale church — J. C. Shipe, pastor. Preaching in morning by pastor. Subject, "The Death of Self." Evening, "How to Be Saved." 237 in S. S. 30 baptized. 3 received by letter. Meeting closed with fine results.

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CHATTANOOGA.

Highland Park — Pastor Keese preached to good congregations. "The Cleansing Blood," and "Nicodemus." Good Sunday School and good B. Y. P. U. Fall Festival and Efficiency Evening to be held Thursday evening, Nov. 6th.

Woodland Park—Pastor Geo. W. McClure spoke on "Stewardship," and "This is my beloved Son in Whom I am well pleased." 5 additions, 1 baptized. Splendid audiences.

Ridgedale—Jesse Jeter Johnson, minister. Good day. Sermon subjects: "Lessons from the Lives of Abraham and Lot," and "The Day of Pentecost."

East Chattanooga Baptist church—J. N. Bull, pastor. Morning subject, "God's Peculiar People." Evening, "A Prodigal Father." 130 in S. S. 2 by letter. 1 by enrollment.

Central church—Pastor E. L. Grace spoke on "The Everlasting Arms," and "A Nation's Faith Tested by Adversity." 208 in S. S.

Oak Grove—Pastor E. J. Baldwin spoke at both hours on "Remember Me," and "The Sinner's Destitution." Fine day. Good congregation.

Chamberlain Avenue—G. T. King, pastor. Pastor spoke on "The Danger of Spiritual Pride," and "Why We Should Honor and Serve all Men." 115 in S. S. Fine Unions.

St. Elmo—Pastor Oscar D. Fleming spoke on "The Christian's Prayer," and "Abel, the True Worshiper." 152 in S. S. 2 by letter.

North Chattanooga—Pastor D. E. Blalock spoke on "A Saved Religion," and "Playing With Sin." 100 in S. S. 3 by letter since last report.

East Lake Baptist church — W. E. Davis pastor, preached at both hours. Morning, "How to Obtain Christian Happiness." Evening, "Is the Young Man Safe?" 145 in S. S. Fine B. Y. P. U.'s. A fine day. The night service especially prepared for young men. A large number of young men present.

North Chattanooga—Pastor D. E.

Blalock spoke on "A Christian Soldier," and "Saving and Reaping." 92 in S. S. Good unions. One by letter.

JACKSON.

Right Angle—A. L. Bates, pastor. J. M. Jennings preached Saturday night and Sunday morning. Pastor preached at night. S. S. good. Pastor finished his first year; has been a good year. Looking for greater things next year.

Collierville — Morning subject, "Christian Dividends." Evening subject, "The Prodigal Son." \$1,000.00 budget adopted by church. Canvass begun Nov. 4th. Victory in sight. \$33 State Missions collection for October. Interesting S. S. and growing B. Y. P. U. Pastor, Lyn Claybrook.

Poplar Corner—J. H. Fowler, pastor. Morning subject, "The Condition in which the Church of Christ Must be Before God Will Bless Her." Evening, "The Cravings of Christ." Good S. S.

Center Point—Bro. J. E. McPeake preached Saturday night and Sunday. Texts, Col. 3:3, and Luke 18:26. Prayer meeting Friday night. Sunday School improving. Interesting B. Y. P. U.

Saulsbury—K. L. Chapman, pastor.

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Seeds and Trees That Grow

Morning subject, "And He said unto David, then thou art more righteous than I." 1 Sam. 24:17. Evening, "Your Labor Is Not In Vain In the Lord."

It was a great day with us; the Lord manifested Himself in great power.

Second—J. E. Skinner, pastor. Evangelist T. T. Martin spoke to four great audiences at 10:10 and 11:00 a. m., and 3:30 and 7:30 p. m. About 75 professions of faith. For baptism 20, by letter and under watch care, 12. Meeting continues another week.

MEMPHIS.

McLemore Ave.—Pastor Roswell Davis preached both hours. One addition by letter, one for baptism.

First—Pastor Boone preached on "The Two Sheets in the City," and "Why All Men are Not Saved." Splendid congregations. 1 received by letter.

Bellevue—Pastor R. M. Inlow preached at both hours to fine congregations—one received by letter. Very fine B. Y. P. U. meetings and good S. S.

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

Temple—Pastor J. Carl McCoy spoke at both hours on "Qualifications of a Christian Life," and "The Security of the Believer." 200 in S. S. Excellent B. Y. P. U. 3 additions.

La Belle—Pastor D. A. Ellis spoke at both hours to large congregations. 225 in S. S. 1 by letter.

Rowan—Pastor J. E. Eoff spoke on "Love," June 1-2. Good S. S.

Union Avenue—Pastor W. R. Farrow preached at both hours. Evening subject, "Personal and Family Religion." 145 in S. S. Good B. Y. P. U. Good congregations.

Seventh street—Pastor S. A. Wilkinson spoke at both hours. 206 in S. S.

Goodlettsville—J. P. Oakly, pastor. Morning subject, "Great Faith." Evening sermon, "Encouragement to Press Onward." Good S. S. B. Y. P. U. good. Bro. Wilson with us this week.

Had fine day at Goodlettsville. Unanimous call for another year, with increased salary. Bro. Filson is with us there in training school. Congregations, S. S., and B. Y. P. U. all good. JOHN T. OAKLY.
Hartsville, Tenn.

Whiteville—Pastor Jas. H. Oakley preached at both hours to fine congregations. Observed the Lord's Supper at night. Good Sunday School and B. Y. P. U. Preached at Mt. Moriah in the afternoon at 3 o'clock. Good Sunday School and fine young people's prayer meeting on Sunday nights.

Kingston—J. H. O. Clevenger, pastor, spoke on "A Living Sacrifice," and "Jesus the Friend of Sinners." 119 in S. S. Splendid B. Y. P. U. The outlook for our young people is encouraging. Pastor just returned from a two-weeks' meeting with Euclid Avenue, Knoxville. Many converted.

Harriman church—W. C. Atchley, pastor. Preaching morning and evening by the pastor. 259 in S. S. \$202.00 turned in for State Missions. Three additions since last report.

Evangelist T. T. Martin changes his home from Blue Mountain, Miss., to Murfreesboro, Tenn.

BRAIN BLOOD SUPPLY MUST BE GOOD.

The importance of having pure blood is perhaps never more deeply impressed on us than when we are told by physiologists that if the brain is supplied with impure blood, nervous and bilious headache, confusion of ideas, less of memory, impaired intellect, dimness of vision, and dullness of hearing, are experienced, and in time the brain becomes disorganized and the brittle thread of life is broken.

The more we learn of the usefulness of the great blood purifier, Hood's Sarsaparilla, the more grateful we are for this old and successful family medicine, which has accomplished so much in removing scrofula, rheumatism and catarrh and other blood diseases and correcting run-down conditions of the system. If you need a blood purifier, get Hood's Sarsaparilla.

SOMETIMES THE OCCASIONAL DRINKER GETS BY.

A writer in the October American Magazine says:

"The type of drinker who passes unnoticed is the man who takes a drink 'now and then,' never allows himself to become intoxicated, and secretly loathes those of his friends who do. Whisky never interferes with his business—apparently—nor his health, he says. He can take a 'drink or leave it alone,' or he 'never takes a drink before evening,' or, again, he 'don't feel well, so he's on the wagon for a while,' thereby unconsciously admitting that instinct tells him alcohol, like any other dangerous beast, must be leashed occasionally lest it fall upon its master."

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STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 508 Main St., St. Joseph, Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home.

As they are distributing this book free, anyone wanting a copy should send their name and address at once. —Adv.

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SEND ORDERS TO
BAPTIST AND REFLECTOR,
NASHVILLE, TENNESSEE.

We are sitting in the shadows today. Our dear little girl, Sarah Corinne, age three years and five months, fell asleep in death this morning. From the Land of Evangeline her sweet little spirit went to live with God and the angels. God's promises are precious and our hearts are comforted and full of hope. The clouds hang low and threatening, but gleams of heavenly light illumine their sable folds, and God in His love has covered their somber faces with His bows of promise. As we shall put away her little body, tomorrow, Sunday, the glorious thought of His "empty tomb" will inspire us with hope as we look upon her new made grave. The light that shines at eventide is ours, now, and our hearts are listening for the "songs in the night." The love and prayers of friends who read these lines will help to strengthen us. "Simply trusting, that is all."

J. W. AND FRANCES DICKENS.
LaFayette, La.,

Last Sunday was a great day in Martin. After seventeen years' labors at building on the school and the church the last debt of \$415.00 was paid off on the church, and everybody was happy. There were five additions, five the Sunday before, and four the Sunday before that. Bro. J. H. Wright of Milan is to begin a meeting with us the third Sunday. Rejoice with us and pray for us.

Hall-Moody is closing its first term with fine progress and bright prospects. President James T. Warren is furnishing good board at less than \$11 per month. Many new students are expected in within the next few weeks.
I. N. PENICK.
Martin, Tenn.

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in Nuxated Iron

A Strength-Builder For The Nation

BY E. SAUER, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nannini, a prominent Catholic Clergyman, recommends it to all members of the Catholic Church. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician. Sarah Bernhardt—"the Divine Sarah," the world's most noted actress, has ordered a large quantity sent to the French soldiers to help give them strength, power and endurance.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it, to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. N. H. Hornstine, for ten years Physician in the Department of Public Health and Charities of Philadelphia, says that tests made with Nuxated Iron on a number of stubborn cases where other tonics had failed absolutely convinced him of its remarkable and unusual power.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former Members of the United States Senate and House of Representatives, and other prominent people with such surprising results, and which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron, that they offer to forfeit \$100 to any charitable institution if they cannot 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.

YOU CAN AFFORD A NEW SONG BOOK,
FAMILIAR SONGS OF THE
GOSPEL, No. 1 of 2, Round
or Shape notes, 48 per hundred; samples, 5¢ each; 50
songs, words and music. No. 1 and 2 combined 45¢ per
hundred, 10¢ a copy. E. S. HACKETT, Fort Wayne, Ind.

AMONG THE BRETHREN.

By Fleetwood Ball

Rev. Chas. E. Wauford of Covington, Tenn., writes: "Have just returned from Chattanooga where I went to attend a meeting of the State Council of the Army Y. M. C. A. It seems that we shall have a good meeting at Memphis. This is a day of drives. We made one in the Sunday school a few Sundays ago, winning out. Tomorrow we shall make another at the 11 o'clock hour. Of course, we shall win out. These are days full of calls, but we are not going to neglect State Missions."

Rev. W. C. McPherson of Murfreesboro, Tenn. writes: "Have recently assisted Bro. U. S. Thomas in a meeting at Bell Avenue church, Knoxville. Congregations were large. Nineteen had been received when I left and others were to be baptized. Thomas is a fine pastor. Am now in a meeting at Sevierville. S. M. McCarter is pastor. Rev. R. V. Edwards, one of the best evangelistic singers in the South, is in charge of the music."

Rev. W. A. Butler of Martin, Tenn., has been called to the care of the church at Camden, Tenn., for half time, succeeding Rev. J. G. Cooper of Hollow Rock, Tenn.

Mrs. G. B. Butler of Beaumont, Texas, wife of the lamented Dr. G. B. Butler, has been elected by the First church, Beaumont, of which her husband was pastor, city missionary. The church is to construct a Sunday school building three stories high next to the church at a cost of \$3,000. It will be a memorial to Dr. Butler.

Dr. Thomas Potts, general secretary of the Southwest Texas Hospital, is assisting Dr. S. J. Porter, of the First church, San Antonio, Texas, in a revival.

Rev. R. J. Bateman of Troy, Ala., is to be assisted in a revival beginning Nov. 27, by Dr. Geo. W. Truett of Dallas, Texas. A great spiritual awakening is anticipated.

Dr. Geo. W. Swope of Abbeville, S. C., formerly known in Tennessee, lately assisted Rev. R. T. Marsh in a revival with the First church, Clifton Forge, Va., resulting in over 60 additions.

As a result in the recent meeting in Calvary church, Roanoke, Va., in which Dr. W. H. Virgin was assisted by evangelist J. H. Dew of Ridgecrest, N. C., there were 101 additions, 70 by baptism.

Dr. Jno. F. Vines of the First church, Roanoke, Va., has lately enjoyed a gracious revival in his church resulting in 79 additions. Dr. Weeks did the preaching.

Deacon W. D. Upchurch of Paris, Tenn., died Wednesday night of last week of heart failure. He was a good, true man and genuine Christian. The writer baptized him into Friendship church over 20 years ago, and, in company with Rev. D. T. Spaulding, held funeral services Friday. God comfort the wife and children.

Rev. B. H. Payne has resigned the care of the church at Amherst, Va., to accept the care of Vinton church, Roanoke, Va. He is a pleasant Payne to have.

Venable Street church, Richmond, Va., of which Rev. J. R. Johnson is pastor, is enjoying a revival in which Dr. H. W. Virgin of Calvary church, Roanoke, Va., is assisting.

Dr. L. M. Roper of the First church, Petersburg, Va., is assisting Rev. W. E. Gibson in a revival at Broadus Memorial church, Richmond, Va.

Rev. C. P. Ryland of East End church, Richmond, Va., is being aided in a meeting by Rev. W. H. Sledge of Baltimore, Md.

Grateful acknowledgement is herein made for an invitation to the marriage of Mr. Flippin D. Burger and Miss Tyler Daniel to occur Nov. 6th, in the First Baptist church, Atlanta, Ga. The bride is the daughter of our own friend and former school-mate, Dr. Chas. W. Daniel. Blessings on the splendid young folks.

The place of meeting of the Baptist State Convention of South Carolina has been changed from Columbia to Rock Hill. The time is Dec. 3-6.

Rev. J. S. Corpening, formerly pastor at Union City, Tenn., has accepted the care of the church at Seneca, S. C., and is on the field hard at work.

Rev. H. P. Haley has resigned the care of the Second church, Chickasha, Okla., to become missionary in his county.

Waco and Dallas, Texas, have each voted out saloons and word comes that president S. P. Brooks of Baylor University was a mighty factor in bringing about these happy conditions.

Rev. H. T. Crocker has resigned at Arapho, Okla., to accept the care of the church at Butler, Okla., of which Rev. J. P. Crisp was until recently pastor.

The Baptist News is the title of a new Baptist paper coming from Rockey, Okla., with Rev. E. D. Gregory as editor. It is printed in Rockey and we opine that its road of travel will be of the same type unless the price of paper goes down. But the News is what we want.

REV. AND MRS. A. L. AULICK AND THEIR NEW WORK.

It will be of interest to our Baptist people generally throughout North America and especially to the students and faculties of our Baptist institutions to know that Rev. A. L. Aulick and his wife, Mrs. Marie Cook Aulick, have accepted the position as Student Secretaries with the Baptist Student Missionary Movement. Mr. and Mrs. Aulick will visit Baptist schools, also, state and independent institutions. Of course, they will not be able to reach all of these schools, as their field is North America. They will begin this work about the 25th of October.

We make this announcement with great satisfaction because of the fine preparation which Mr. and Mrs. Aulick bring to this work. Mr. Aulick is a graduate of the University of New Mexico; and has attended as a special student Baylor University, and the University of Denver. Both he and his wife graduated from the Southwestern Baptist Theological Seminary some two years ago.

For the past year he has been Teaching Secretary, with his wife as assistant, under the State Board of Missions of Arkansas. In this position he held B. Y. P. U., Sunday School and Bible Institutes. Brother Aulick comes to this new work with the hearty commendation of the forces in Arkansas. We know it will be the pleasure of the faculties and students of our various institutions throughout North America to give him a hearty welcome as he shall come to them in

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For Forty Years Lydia E. Pinkham's Vegetable Compound Has Been Woman's Most Reliable Medicine—Here is More Proof.

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Lawton, Okla.—"When I began to take Lydia E. Pinkham's Vegetable Compound I seemed to be good for nothing. I tired easily and had headaches much of the time and was irregular. I took it again before my little child was born and it did me a wonderful amount of good at that time. I never fail to recommend Lydia E. Pinkham's Vegetable Compound to ailing women because it has done so much for me."—MRS. A. L. McCASLAND, 509 Have St., Lawton, Okla.

From a Grateful Massachusetts Woman.

Roxbury, Mass.—"I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it."—MRS. B. M. OSGOOD, 1 Haynes Park, Roxbury, Mass.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.



the interest of missionary education and enthusiasm in their relation to Baptist students. While among our students in our schools and colleges he will place special emphasis upon the deepening of the spiritual life, the winning of the lost to Christ, and the stirring up of missionary interest among all Baptist students.

CHAS. T. BALL.

AN APPRECIATION.

I wish once more to thank the brethren of Ebenezer Association for their kind remembrance of me while in session with Rock Springs church, the \$16.23 sent me by Bro. Hollis and a pledge of \$5.00 from New Hope came as a cheering ray of joy to me. I have given up all active work as a minister, having preached to Baptist churches in Giles, Lawrence, and Lauderdale counties for forty years, and have been a reader of the Reflector all these years, which has been a great stimulation in my work. I am now

73 years old, and suffering with a broken hip. My grandson, the only real hope and stay in my suffering afflictions, was taken away to war recently, leaving the faithful wife for 52 years and myself to battle alone. While in one sense we are sad and lonely, yet in another we are happy and hopeful, for all these years the Lord has been our strength and He will not forsake us now; so filled with the spirit, we quietly await the coming of the Kingdom. The Lord's blessing be upon all the brethren. Fraternally,

J. M. JOHNSON.

Good Springs, Tenn.

You may some time come to be a statue of splendid proportions, but must be chiseled and hammered before that consummation can be reached. Grief, struggle, disappointment, the whole range of sad experiences which fill life so full are the tools with which the great Artist will change you from a mere block to a thing of beauty.—George H. Hepworth, D.D.

PROGRAM.

Tuesday Morning, Nov. 13.
 9:30—Devotional, Hymn; Scripture, Mrs. R. M. Inlow; Prayer.
 10:00—Greeting, Mrs. S. A. Wilkin-son.
 Response.
 Appointment Enrollment Commit-tee.
 Recognition of Missionaries and Visitors.
 10:30—Review of the year.
 Mrs. R. S. C. Berry, Vice President of East Tennessee.
 Mrs. Alex. F. Burnley, Vice Presi- dent of Middle Tennessee.
 Mrs. T. L. Martin, Vice President of West Tennessee.
 Treasurer, Mrs. J. T. Altman.
 Corresponding and Field Secretary, Miss Margaret Buchanan.
 Hymn, "Lord Speak to Me."
 Prayer.
 11:30—Message from State Secre- tary, Dr. J. W. Gillon.
 11:50—President's Message, Mrs. Avery Carter.
 12:10—Baptist and Reflector, Dr. A. R. Bond.
 Royal Service, Miss Agnes Whipple.
 Announcements.
 12:30—Adjournment.
 Tuesday Afternoon, Nov. 13.
 2:00—Song and Prayer.
 Minutes.
 Appointment of committees.
 Enrollment, Mrs. C. W. Vernor, Chairman.
 Nominating, Mrs. William Lunsford, Chairman.
 Obituaries, Mrs. G. M. Savage, Chairman.
 Apportionment, Mrs. J. T. Altman, Chairman.
 Exhibits, Miss Luetta Hess, Chair- man.
 Resolutions, Mrs. Geo. Burnett, Chairman.
 Revision of Constitution, Mrs. J. T. Altman, Chairman.
 2:15—Report of Y. W. A. Secretary, Mrs. C. D. Creasman.
 Report of R. A. and S. B. Sec., Mrs. John Gupton.
 2:45—Address, Mrs. W. C. James, Pres. of W. M. U. Auxiliary to S. B. C.
 Special Music.
 3:30—Workers' Conference, Mrs. W. F. Robinson, Leader.
 4:30—Recommendations of Execu- tive Board.
 Announcements.
 Adjournment.
 Wednesday Morning, Nov. 14.
 9:00—Praise Service, Mrs. T. L. Martin.
 Minutes.
 9:30—Training School Hour, Mrs. P. E. Burroughs.
 10:30—Y. W. A. Work in our Schools, Miss Laura Powers.
 Prayer.
 11:00—Mobilizing Tenn. Baptists, Dr. R. W. Weaver.
 11:30—Church Building Loan Fun- d., Dr. L. B. Warren.
 12:00—Personal Service, Mrs. Har-vey Eagan.
 Special Music.
 Announcements.
 12:15—Adjournment.
 Wednesday Afternoon, Nov. 14.
 1:30—Song and Prayer.
 Adoption of Recommendations.
 Revision of Constitution.
 2:30—Patriotism in the Kitchen, Mrs. A. L. Edwards.
 2:45—Mission Study, Mrs. T. L. Lan- dress.
 Prayer.
 3:00—Report of Apportionment Committee, Mrs. J. T. Altman.
 Report of Obituaries, Mrs. G. M. Savage.
 Report of Enrollment, Mrs. C. W. Vernor.
 3:45—Report of Nominating Com- mittee, Mrs. William Lunsford.
 Report of Committee on Resolutions, Mrs. Geo. Burnett.
 4:15—Miscellaneous-Business.
 4:30—Adjournment.

IMPORTANT.

The first formal call on the Emer- gency Men, recently sent out, contains this statement: "Send money to J. T. Henderson, Box 585, Knoxville, Tenn.,

and receipt will be promptly acknowl- edged." It has been suggested that in most cases payment will be made by check and that the returned check, properly endorsed, will serve as a re- ceipt. This would be a great saving of time, labor, and money; unless ob- jection is raised, this will be our pol- icy. Most of the members are supposed to read the denominational papers and therefore will see this announcement. It is hoped that pastors will call atten- tion to it.

Collections for each State will be re- ported to the State Treasurer.

Responses have already begun and some extra sums have been received.

J. T. HENDERSON, Gen'l. Sec.
 Nov. 1, 1917.

TENNESSEE LAYMEN.

The program for Laymen's Evening, Nov. 15th, 1917, at the Tennessee Bap- tist Convention, will be about as fol- lows:

7:45—Report by W. A. Owen, Cov- ington.

7:55—Brief Discussion by E. H. Kalston, Chattanooga, Chairman of State Committee.

8:05—Address by J. H. Anderson, Knoxville, Chairman of General Execu- tive Committee; Topic, "Some Things that Impress Me."

8:25—Address by J. P. Runyan, M. D., Little Rock, Ark., "The Layman and his Money."

8:45—Voluntary Remarks.

9:05—"Some Aspects of Steward- ship", Judge R. A. Brown, Knoxville. These speakers are all laymen and have expressed their purpose to be present. J. T. HENDERSON, Gen'l. Sec.
 Nov. 1, 1917.

FIELD NOTES.

The past two weeks, one day of each week spent in Bible Conference at Tabernacle church, Chattanooga; Pastor J. B. Phillips in charge, and heard addresses by Drs. Gulle, Miller, Robertson, Stewart, Gray, and enjoyed the nice dinner served each day by the ladies of the church, and appreci- ated conveyance by the splendid lay- men, Bros. J. W. Massey and W. C. Smedley. This is the fourth success- ful Bible conference Pastor Phillips has held with his church since coming to Chattanooga.

The third Sunday and Saturday be- fore supplied for Jones Chapel Baptist church in Knox county. Received for service \$7.27. One approved for bap- tism. Splendid S. S. and Sunday af- ternoon preached at Tools Band School House, where the church has a Mission Sunday School. Preaching in all, four sermons.

Wednesday evening, the 24th heard F. E. Hauser preach at the Central church, Cleveland. No pastor yet.

Monday evening, the 22nd, heard Rev. J. H. O. Clevenger at Euclid Ave. Knoxville, assisting Pastor Griffith in meeting. Good service.

Recently on train Rev. J. N. Poe, of Nashville, told me he had been called to the pastorate of Bearden Baptist church, and had accepted. Taking din- ner with Rev. L. A. Hurt, of Knox- ville recently, learned he had under consideration a call extended him by Big Springs church, of Cleveland, pro- vided other churches were arranged as Big Springs, uses only fourth time. On the train met Rev. W. C. Mc-

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Specimen of Type.
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and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear, Bourgeois, Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.
 Size 8 x 5 1/4 inches.

Specimen of Type.
From that time J^esus to preach, and to say, "Repe the kingdom of heaven is

Containing New Copyrighted Helps by Rev. F. N. PELOUBET, D. D. a Treasury of Biblical Inform- ation, practical comparative con- cordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

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Large Clear Black Type. Self-Pronouncing, containing Helps to Bible Study, 4000 Questions and Answers, Maps in Colors, and Presentation Page. A Beautiful Gift Bible.

Specimen of Type.
And the prophet Is- ra-el, and said unto thyself, and mark, and for at the return of s

Size 7 x 5 inches.

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that

The exact size of Bible when closed is 6 1/2 x 9 inches.

Printed from large Clear Pica Type, with Marginal References, Family Record and Maps. This HOME BIBLE is new and very desirable for every day use, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large clear print and a light-weight book.

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SEND ALL ORDERS TO BAPTIST AND REFLECTOR

Pherson, of Murfreesboro, returning home who had been assisting in meet- ings, Pastor U. S. Thomas, at Bell Avenue, Knoxville, and Pastor S. M. McCarter, at Sevierville. Good meet- ings. Sold Bro. McPherson Dr. Mulin's new book "The Christian Reli- gion Doctrinal Expression."
 Lenoir City—Tabernacle church, no pastor. Supplied 4th Sunday morning and evening, preaching on "Service and Its Rewards," and "The Things of Jesus Christ." Good congregations and good services. 62 in S. S. This is a new church with between 50 and 60 members and has recently bought church building worth \$2,000. This is a splendid little church and has in it real spiritual life. Received \$10.00 for my service and enjoyed being in the homes of Deacons W. E. Glover and J. H. Dyer.
 Lenoir City—First. Pastor R. E. Corum. At and 3 p. m., heard Rev. J. H. Sharp on "Tithing," in a splendid ad-

dress. Rev. Sharp was assisting Pas- tor Corum in a meeting and I was to close Sunday evening, at which time a number were to be baptized as an- nounced by Pastor Corum.
 The last two Monday morning at- tended Pastor's Conference at Knoy- ville. The discussion of Tithing the 29th by the brethren created consid- erable interest and was greatly enjoyed. Go this Monday, the 29th, to Trou- sdale, Va., to assist Pastor W. M. Bragg, an ex-Tennessean, in a meeting. We two Tennesseans are expecting good in the Old Dominion. Pray for us.
 Write me Cleveland, Tenn., as mail always follows me. The past months in my work have been exceedingly pleasant. Supplying and representing Baptist and Reflector and books, and helping in meetings, and very good, and co-operation splendid. Write me if I can serve you and the work.
 R. D. CECIL.
 Cleveland, Tenn.

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 seven standard colleges for women in the South: Agnes Scott, Decatur, Ga.; Converse College, Spartansburg, 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 inadequate 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

Jefferson City, Tenn.

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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

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G. M. SAVAGE, President
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"Come ye to the fountain of knowledge and drink deep at her pure spring."

Martin, Tennessee