

Baptist and Reflector

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THE COUNTRY CHURCH.

By J. E. Skinner, D.D.

Much is being said of late about "The Problem of the Country Church" and "How to Develop the Country Church," and certainly it is a matter worthy of all the thought that could be given to it. But it is a fact, well known to those who are keeping in touch with country life and country church work that much that is being said upon the subject is from the viewpoint of twenty-five years ago, and the situation is by no means the same. Their close proximity to the town and city life, by reason of their increased educational advantages—through the rural mail service, the telephone, etc., as well as their improved educational equipment—has completely transformed country life in the last twenty years; and he who speaks from the standpoint of twenty-five years ago misses the mark entirely, except as he may deal with their need of general spiritual development, which would be in a large degree true of the town and city churches as well. The only fault to be found with our country churches is, that they have failed to keep their spiritual development equal to their material and intellectual development, and the town and city church could have done no better, if as well, with the same spiritual advantages. Their prosperity in every other way, with their failure to keep their religious life abreast with it, has been to their disadvantage spiritually, as is always true.

What they need, therefore, is not abuse and belittling from their brothers far away, who are more highly favored, but sympathetic, spiritual cultivation. To do this they must be convinced of their spiritual needs, and that they are abundantly able to keep their spiritual development fully up to the standard of their material and intellectual development; and that they are worthy and capable of the best along every line—in suitable houses of worship, which they are abundantly able to build, and in spiritual, intellectual, intelligent leadership, which they can have only by their pastors dwelling among them, which they are also abundantly able to provide, at least, among groups of churches. Without this equipment no town or city church can make spiritual progress, and with it the country church can do it as well as the rest.

The old-time once-a-month preaching, good as it is, by a man, good and strong as he may be, who is not in vital touch with the conditions of the field, cannot keep the spiritual life of a church abreast with the development of its members along other lines, and this is as true in one place as another, in the countryside, town or city. No matter if the pastor is fully abreast with the spiritual life and development of his denomination, his people cannot be so unless he is in vital, daily touch with them to make them so; and the effort to reach and help the pastor, by placing him in closer touch with the life of the denomination, is largely a waste of energy unless he can be brought in closer touch with his people, so far as their development is concerned; and this cannot be done with his present disadvantage of living apart from them as he does.

How, then, is this tremendous and important task of assisting our country churches in bringing up their spiritual progress to the same pace with their material and intellectual development? Can the pastor do it? No, not in a long time even, for he is not with them enough, and in most instances doesn't stay long enough to do it, even if it were possible at such long range service. Can the work be accomplished through the denominational press by bringing them in touch, week by week, with the spiritual life of the denomination? It would in a very large measure if it could reach them, but it

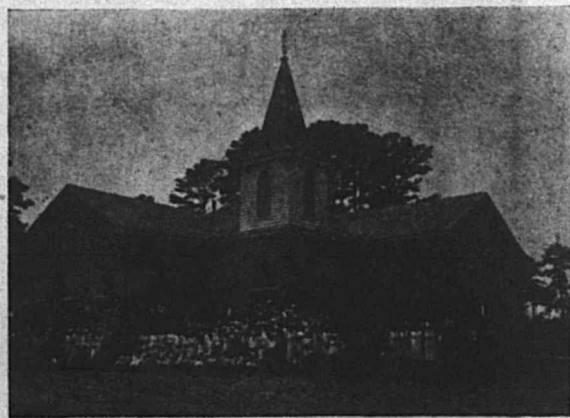
cannot, because they do not read the religious papers and have never been convinced that they need them. Can the Secretary of Missions do it? It is impossible for him to do it, and it would be cruel for the denomination to demand it at such heavily burdened hands. If he should attend every association in the state each year, and this is too much for him to do, he could never do the work that should be done, for the few faithful members of these churches



Buildings Like This Abound All Over the Country.
With Few Changes it Could Be
Made More Convenient.

mainly compose the large crowds he gets to speak to year by year, while the vast majority of the membership never see him nor hear him.

To my mind there is only one solution of the problem. Every State Mission Secretary ought to have an assistant, whose exclusive task should be to help the country churches and pastors. Not to dictate to them. God forbid! Such a helper would fare better in a hornets' nest, and would richly merit his fate. Besides, the case would be worse than before. Strictly speaking, he should be an exclusive country



The Meherrin Baptist Church, Murfreesboro, N. C.
A Country Church Building Which Provides for the Modern Sunday School.

evangelist under the direction of the Secretary of State Missions, capable of holding meetings anywhere, but exclusively giving himself to this particular work. Holding meetings the year round, taking only an offering at the close of each meeting for State Missions, with decided preference always for the backward churches in making the engagements. A man who knows and loves country people and country life, and can therefore adapt himself to the most painful inconvenience without murmur or complaint. He must come not to be ministered unto but to minister and give himself for the people he loves better than his own life, with a genuine missionary spirit. Such a man must be called of God to this high and holy task, and such a man will succeed in

the work as God's men in their divinely appointed sphere always succeed. Such a man would create a missionary spirit in every church in the state as fast as he could reach them, and in a few years put the last one of them on the denominational program with untold joy to the churches and ever-increasing profit to the denomination in every way.

Such service to our great unenlisted churches would hasten them to grasp their opportunity for higher and greater service in the kingdom of God. Such awakening would, without exception, bring the church and pastor closer together, give the pastor a chance to be a real spiritual leader, dwelling among his people as an example to the flock, without entanglement with worldly affairs, and build adequate equipment for real church work, which our great country people are abundantly able to do if they only knew it. Such an outlay of means, though it should be the least consideration, would, in the end, prove to be the wisest possible investment, from the standpoint of material returns, while the higher spiritual gains could only be counted through eternal ages. If God wants it done it can and must be done, or we must face Him at last as miserable "slackers" in our Lord's kingdom.

Jackson, Tenn.

HELP US BRING THEM BACK.

On last Monday, November 4th, we were compelled to discontinue 1,200 subscribers to the Baptist and Reflector, because these subscribers failed to renew before the first of November. This was done in obedience to the new order of the government that the paper must be put on a strictly cash basis, beginning with the first of November. This law affected every paper in the country. All of these 1,200 subscribers are splendid people, many of them are our very best friends and have been on our list through many years, and their names are as familiar to us as our very own. As we have gone through the list day by day, we have come to know and love these friends, although most of them we have never seen face to face. Among the number are some of our most prominent pastors—you would be shocked beyond recovery should we call their names. Needless to say we hated to drop the names of these friends. It was next to giving up a brother or sister. Just think of 1,200 homes, into which the Baptist and Reflector has gone every week for many years, being without the paper this week. Into these homes no missionary message, no message from our Orphans' Home, will go this week.

Like prodigal children, these 1,200 Baptists have strayed from home. We must bring them back. We cannot afford to lose them, and they cannot afford to lose the Baptist and Reflector. We are sure that with most of these subscribers it was simply an oversight, and we believe they will not want to be without the paper. But, many of them, unless they are reminded to do so, will neglect to send in their renewals. We are, of course, sending letters to these subscribers, and a large number will respond to our letter. With some, however, it will take a personal appeal, and we want to ask that pastors and other friends of the paper see those in their churches and communities whose time is out and secure their renewals. If you will write us, we shall be glad to send you a list of delinquents at your postoffice. In this connection we want to thank those who have been so kind as to send us renewals. More than a hundred renewals have been secured in this way.

Please help us bring some prodigal subscriber back.

Look at your label. Remember that your subscription must be paid in advance. Do not wait until you miss a copy of the paper before you renew.

Notice to Readers: When you finish reading this copy of the Baptist and Reflector place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers at the front. No wrapping. No address.—A. S. Burleson, Postmaster General.

SHOULD BAPTISTS GIVE IN THE APPROACHING UNITED WAR WORK CAMPAIGN?

By W. J. McClothlin, Ph.D., D.D.

In order to get to the heart of the matter at once, I answer without hesitation or equivocation, "Yes, in my judgment, they should give as freely and generously as they are able." I recognize the confusion of mind in which we have been groping for the past few weeks, and frankly admit that there are things about the campaign that I do not like. But notwithstanding all this and more that might be said, I believe it would be a serious failure and an irreparable blunder for Baptists to refuse or fail to give. Some of the reasons for this opinion are as follows:

1. All the money is given for the welfare of American soldiers and will be expended for their good. It will not all be expended in ways that we regard as the best, but it will all be expended by men and women who are trying to serve "our boys." All these millions of soldiers are "our boys," fighting our battles, whether they are Jews, Catholics, Protestants, or religiously nothing, and to serve them is a good thing, whether that service is rendered in just the way we would prefer or not. Let us remember that not a dollar of the \$170,000,000 will be expended with the purpose of injuring those boys.

2. It is highly probable that the Catholics and Jews will themselves give as much as they are to get out of the united campaign. It is not probable that one dollar of Protestant money will be expended on Catholic boys or one dollar of Christian money on Jewish boys, or that the Baptists will give one dollar more than is spent on their boys. In fact, it is not probable that we Southern Baptists will give as much as will be spent on our own Southern Baptist boys. If some Baptists are unwilling to have their money spent on anybody but Baptists, it may relieve them somewhat to look at the matter in this light.

3. It is now known that the consolidation of the campaign was not due to the machinations of Dr. Mott. On the contrary, we know that he was opposed to the consolidation, which was pressed upon him by the President and other officials of the government. We also know that the motive that actuated our government was not the desire to favor this or that form of religion, but the feeling that the immense financial demands made by the war upon the country's resources made it necessary to have as few calls as possible. There are to be, during the year, three great government loans which are to total not less than sixteen billion dollars. In view of these facts it is easy to see why the President insisted that we should have one united campaign for all forms of camp service. He was judging the matter from the standpoint of the entire nation, and he was probably right.

4. We now know that Dr. Mott and the Y. M. C. A. had nothing to do with the removal of the camp pastors from the camps, but that, on the contrary, Dr. Mott has steadily favored their presence and has used his influence to give them every facility for their work in connection with the Y. M. C. A. As far as my information goes, there has been little complaint by the camp pastors

as to their treatment by the Y. M. C. A. It would have been a miracle if such multitudes of workers had everywhere and always succeeded in getting on without friction. The fewness of the cases of friction is a fine testimony to the high character and wisdom of all the religious workers of every kind.

5. The cessation of hostilities, when this comes, will but increase the need of religious workers. It will be many months after fighting ceases before it will be possible to bring the men home, and the process of returning and demobilizing them will be a long one. In these weary months of idleness, relaxation, and homesickness they will need the sustaining help of the Y. M. C. A. and other social and religious organizations more than ever before. Now, while they are fighting, they are sustained by our great objective; when peace comes, this will cease its elevating influence. Then they will need these agencies more than ever before.

For these reasons it seems to me that every one of us can and ought to give as largely as possible in the united campaign. But, some one asks, Shall a man give against his conscience? Emphatically, no. But when the government of the United States insists upon a given policy for all the citizens of the country for the general welfare of all our American soldiers, a man ought to examine his conscience carefully to see if it is properly instructed before he decides that he can not conscientiously give to this great cause. He should also consider whether he is not calling covetousness by the name of conscience. Let no man give against his conscience, but let him consider very carefully before he lets conscience restrain him from giving.

In my judgment, it would be most unwise, from a denominational standpoint, for us Baptists to hold out of this campaign. The country will have small patience with that body who must be absolutely satisfied with every detail of the work before it lends its help. How will our Baptist boys feel, and how will they stand among their fellows if it should become generally known in the army and the nation that Baptists are holding out in this effort to care for the moral welfare of American soldiers? Such a situation would, in my judgment, be disastrous to us.

And since we have had so much rather censorious discussion recently in our denominational press, which may have disposed some of our people to hold out, seems to me important that all of us who can conscientiously do so should put our shoulders to the wheel and push hard. We Baptists have multitudes of boys in the army, and we must do a good part by them. A great humanitarian service is to be rendered the American army, and we cannot afford to be slackers.

THE FRESH SENSE OF GOD.

By John A. Rice, D.D., LL.D.

We are beginning to feel more and more that, costly as this war is, it will pay its way. The nation was in danger of losing its soul; we are now on the eve of finding it.

Among other things, we are getting a fresh realization of spiritual values, and central in these is a fresh sense of God, who is above us, beneath us, around us, within us; whose likeness we are glad to bear, whose life we rejoice to share. Atheism says its last

word this side the trenches and slinks off in silence.

Years ago our little boy came to his mother, bringing a stereopticon view of a man standing on a projected rock high over a yawning precipice, with the remark: "Mamma, there is God." He was probably thinking of a big man far away. When I was a boy, my own conception of God was that of an exacting judge, sitting above the clouds, into whose presence I would finally be dragged, naked, helpless, and alone, to receive the final sentence, and from whose courtroom I would be hurried into a beautiful city or hurled into a grimstone pit. Mine was a religion of fear, and I pity the child that is afflicted with such teaching. Rauschenbusch is right; when Jesus took God by the hand and called him Father, he began to revolutionize all our thinking about religion.

This fresh sense of God comes right up out of our relation to the physical forces. We think of matter as in several stages—solid, liquid, gaseous, ethereal—where we find ourselves lost, but where we at least find two tremendous facts: First, the fact of self; second, the fact of Another. And when we try to put these two facts together, Christian theology follows as the night the day; for I come straight out of him as my body comes straight out of the physical world, and I am the universe come into consciousness, able to interpret itself, to understand itself, to enjoy itself.

This fresh sense of God is coming out of an accented contact with reality. We had begun to live on the surface of things. We were living on the outside of many aspects of life's beautiful wonderland. Not a little sham was taking form among us, but we are now coming with compelling power to a new sense of reality. We are looking life in the face and are beginning to understand. One of the most touching stories I have heard recently is that of a Pullman full of people in Vermont in which a woman, sitting by the side of a man, reached up every few minutes and kissed him, until the whole car began to laugh, whereupon the man rose and said: "Ladies and gentlemen, you do not understand. We have just received a cable announcing the death of our third and last boy in the trenches of France, and I am carrying my wife to the asylum." Suddenly their laughter turned to sobs and tears. The touch of awful reality punctures our bubbles, hushes our giddy jabbering, and brings our far-traveling hearts home where God is.

This fresh sense of God is coming to us in the form of a new appreciation of the personality of Jesus, in whom all the fullness of the Godhead dwelt bodily. Jesus has been appearing to soldiers in visions and is beginning to mean a new experience to those to whom he has hitherto been far away, for we must think of God in terms of human personality, and Jesus is the only personality big enough to bear the strain. A human God is the need of the hour, and we are feeling it as never before. Years ago I was arranging my toilet, facing a trying day. As I walked across the room, tying my cravat, something said to me: "God is as good as Jesus." Instantly I said: "If he is as good as Jesus, I can trust him." And I have walked in the afterglow of that precious experience many a weary mile. We have talked much about Jesus, and we are saying a good deal and saying it rightly now about his teachings; but the church has been eminently right through all

the ages in finding in him more than a man, more than an example, a pattern for us all, more than a teacher; God is resident in him. Our boys who had heard of him in our Sunday schools—if they had heard of him at all—are beginning to find all this out. Thus we have now a human God. May we have the courage to live his life. It ought not to be difficult for us to reason from the universal spirit of sacrifice that has taken possession of us to a God who gives, who gives all and to all without limit. He is the great Giver.

And out of this fresh sense of a human God is coming a new feeling of comradeship. I was sitting on a bed before a little cradle one morning about three o'clock beside the mother of a dying baby. She was giving expression to her grief and then said something about God's will. I said: "It is not God's will that the baby go." With surprise she looked up through her tears and asked, "How do you think of him, then?" I replied: "I think of him as sitting closer to you than I am, his great heart quivering at every sorrow that falls upon yours, sharing with you the deepest and most intimate grief." She asked, "Can that be true?" and seemed to stagger forward in an effort to realize it. When shall we have the courage not to attribute anything to the great Father we would not charge to the loveliest father we can conceive, the courage not to attribute to him everything such a Father would think or feel or do? He is the great Comrade, more real to us than the clothes we wear, than the bodies that carry us.

We are realizing that this war cannot be won by munitions made by men's hands. The great word of the hour is morale, and God is at the center of morale. What a privilege to have such a God as our very own! "At the heart of the cyclone tearing the sky

And flinging the clouds and the towers by,

Is a place of central calm;
So here in the roar of mortal things
I have a place, and my spirit sings
In the hollow of God's palm."

—Nashville Christian Advocate.

WEARING OLD CLOTHES.

We shall have much greater need to economize in food and in fuel this coming winter than last winter. Everywhere in the world there is a great scarcity of wool, and while for the sake of health we should dress comfortably in winter, it should be made disgraceful to dress extravagantly. There will be nothing so vulgar and so far from good form as to pay undue attention to alleged "fashions" as regards costume. In every other country on earth all people, whether rich or poor, are thankful if they possess a supply of old clothes, and they regard it as patriotic to bring to light discarded things and leave the entire new wool crop for army use. This is no minor affair, but a deadly serious one. Last year hundreds of our boys died in the camps because cold weather overtook them before the Quartermaster's Department had got their winter uniforms and overcoats ready. Civilians will have to buy many articles of dress; but it will help all trades, including the clothing trade itself, if every man, woman and child gets as much wear as possible out of garments already in hand. Give the new wool to 4,000,000 soldiers. From "The Progress of the World," in the American Review of Reviews for September, 1918.

BAPTISTS AND THE Y. M. C. A.

W. H. Vann,

ple to hold out, it seems to me impor-
N. C.

Nothing that I can say will contribute to the discussion of the camp pastor order. But it has been on my mind for some time to write of Y. M. C. A. work as I have seen it here in Camp Greene. I write as a Baptist, who has always believed in the principles that Baptists stand for; as one who has also been keenly interested in Y. M. C. A. work, both in colleges and cities; but primarily as a private soldier, who knows from personal experience just how much the Y. M. C. A. means as a social preservative and spiritual stimulant, and who would like to impress upon our Baptist brethren the importance of Y work, particularly along religious lines.

First let me answer some objections that have been made to the organization. These, I feel sure, must have come chiefly from those unfamiliar with the magnificent work it is doing. The charge of opposition to denominational activities in the camps I think is effectively disposed of. Another objection, that of profiteering, I cannot speak of from personal knowledge, since in the camps the Y sells nothing but stamps and post-cards. The financial operations of the association have been inspected not only by Dr. Mott, the head of the organization, who has made five trips abroad for that purpose, but also by Mr. Fossick, chairman of the commission on training camp activities. His report, taken in connection with the fact that the government encourages the Y in the operation of its canteen service, is sufficient refutation. The articles handled by these canteens are purely for the convenience of the soldiers, generally where they cannot be obtained from other sources, and transported at considerable expense. There have probably been isolated instances of profiteering; but the attitude of the authorities is evidenced by the fact that they decided recently, rather than give any possible ground for the charge, to sell certain articles at the same price as they could be had from the government, even though this involved the loss of more than a million dollars a year.

The impression has been made on some that the Y Secretaries abroad are not orthodox in their preaching; that they espouse the doctrine of salvation by going over the top—that any man who lays down his life in a noble cause will thereby insure his salvation. Here again I must rely upon what I have heard from others. That some Y men have been led into this belief is undoubtedly true. But this is a day of spiritual unrest; the faith of many has been shaken, and this attitude is by no means confined to the Y. M. C. A. Nor is it prevalent among them, or sanctioned by the authorities. One secretary returned from Europe, who expressed such a view, is no longer connected with the Association. Another representative who seemed to sanction that doctrine in appealing for the Association in their last campaign was reported to headquarters, and promptly recalled. A Secretary only recently from the Y. M. C. A. Training School at Blue Ridge reports that the prospective secretaries were put on their guard especially against that very doctrine, which was condemned in the strongest terms. During my first three weeks in camp I attended a Y. M. C. A. service each

Sunday. It so happened that the speaker was in one instance a Presbyterian, another a Baptist, and the third a Methodist. In every instance the message closed with a plain, straightforward appeal to the men to accept Christ as their personal Saviour; and there was no such appeal made which did not meet with a hearty response.

Again, some have hesitated to support the Y. M. C. A. because they claim that its work is primarily social. Let me say that if this were true—if the Y. M. C. A., Knights of Columbus and Jewish Welfare League, which are making a joint appeal in the coming campaign, were doing a purely social work, they would more than merit the support which they ask. The work these organizations are doing is a social necessity. Without some place where he could be sure of finding clean, wholesome amusement and diversion, the soldier would not only find his lot a very hard one, but the army morale would suffer as well. I shall not soon forget the work done by the Y. M. C. A. among the members of Recruit Camp Four, to which I belonged during my first three weeks in camp. The day of our arrival, when we were confined to our company street, the Y Secretary came around with stationery and stamps, and again later to take up letters. The next day, Sunday, there was a service at the end of the company street, with singing, prayer, and a brief message. At the conclusion, when the offer was made of a Testament for each man who desired one, one crowd surged up in such numbers that the supply was soon exhausted. On that same afternoon, as I afterward learned, more than a hundred and fifty men came and voluntarily grasped the hand of the religious leader, pledging themselves anew to Christian service, and eleven made professions of faith in Christ. Nor shall I forget one cold, rainy night, when a wet tent was anything but pleasant, I went to the nearest Y hut principally to get warm and dry. I found not only heat and good cheer, but a concert by a first-class male quartette, who had given up more than ten thousand dollars to sing for the soldiers and sailors. Every evening the soldier can be sure of finding some form of wholesome amusement—moving pictures, music by visitors from town or some of their own number, or some stunts of their own improvising, also games, writing material, and the little things. But it is the personal touch that the men appreciate most. I recall a typical instance of the kind. A man was expecting his wife, a stranger in the city, to Charlotte on the midnight train, and was unable to meet her, as he had expected. A Y man heard of it and offered to see that she was met and conducted to a hotel. Every evening, when the weather permits, the religious leader is out with the men joining in some outdoor sport.

It is in this way that the Y. M. C. A. is able to get the personal touch so necessary to personal evangelism. If the appeal seems primarily social, the purpose is fundamentally religious. There is the method of the Master, who, we are told, "went about doing good." And its success is shown by the results. In the organization to which I belonged there were between four and five thousand men. About sixty per cent of them, or about three thousand, were Protestants, thus coming under the ministry of the Y. M. C. A. Among these men, during the first three weeks, there were given out over two thousand Testaments, and over three thousand tracts and

booklets. Many of these tracts I have found of the greatest spiritual value. The Testaments were all given out on request—the demand was so great that they could not be distributed otherwise. There were three religious services on Sunday, and one Wednesday evening, which resulted in more than five hundred reconsecrations, two hundred reclamations, and a hundred and twenty-four decisions for Christ. These decisions were made not under the stress of emotional appeal, but in response to an invitation to meet with the religious Secretary after the service; and after an explanation of the plan of salvation and an earnest prayer, these men gave their hearts and lives to God. Each man was put in touch with some church of the denomination he preferred, and nearly a hundred united with the Protestant churches of Charlotte. The number of Christian decisions in the whole camp for the month of September was something over four hundred. Within twenty-four hours after his conversion, a letter was written to the wife or mother of each man. If every Baptist in the State could read the replies to those letters, surely he would have felt that the Y. M. C. A. was doing worth-while work; and surely there has been much rejoicing among the angels in heaven.

The Y. M. C. A. invites the co-operation and support particularly of every Protestant. It is worthy of our confidence; it is undoubtedly the best avenue of approach to the soldier along religious lines, because he has learned to believe in it; and if the camp pastor order stands, the Y. M. C. A. is our only avenue. Should we not avail ourselves more fully of such an opportunity to further the cause of Jesus Christ?

There are many ways in which we may help. First, with our contributions. It was against the wishes of the Y. M. C. A. that their campaign was merged with those of the other organizations; they preferred to go before the country on their own record. But since the government has thought best to combine all efforts along this line, let us see to it that the amount requested is oversubscribed. To those who are seeking some form of war activity, the Y. M. C. A. calls for workers in the camps as well as abroad; and the work they are called on to do challenges a man's highest and best. Those who have been camp pastors especially, I believe can find a larger sphere of usefulness in the Association work. The religious secretaries here told me that as a Y man he has led just twice as many men to Christ as during the same length of time as a camp pastor; and that he has been able to turn over to the Baptist pastors of Charlotte more names than the Baptist camp pastors. If the present order is carried out, the Y. M. C. A. is anxious that each city church, or at least each denomination, shall appoint a special assistant pastor, whose duty it shall be to minister to and look after those men with whom the secretaries are able to put him in touch. Another plan is that each church in the city near which a camp is located shall adopt or "mother" some particular Y. M. C. A. building. The First Baptist Church of Charlotte has adopted thus Y 103; its members visit it frequently, provide various forms of entertainment, get in touch with the men and give them a personal invitation to come in to church, and every Sunday afternoon hold a "home hour" service. How much such interest and attention is appreciated, and how much it means

to him, any soldier will bear testimony.

President Wilson, in urging upon the Y. M. C. A. leaders a joint campaign, said in effect: "The war has brought us all closer together. Native and foreign-born, employer and employee, we have composed our differences. While giving up nothing of our individual beliefs, let us provide the united front, religiously as well as industrially." The same call comes to us for a united front.

If the government order seems to us unfair, let us forget the things which are past, unite with our Protestant brethren, and lend every effort toward the support of the Y. M. C. A. If we stand behind these Christian workers with our money, our practical co-operation and our prayers, I believe the Lord will grant His richest blessings.—Biblical Recorder.

THEIR BEST SALESMAN.

Most Christian business men are failing to make use of their greatest business asset. The record for salesmanship in a certain large business concern was held for years by the president of the company, a man of lifelong experience in business. A young man of about twenty-one started to work in this company and had his first experience as a salesman. Within a year the president acknowledged that his own record had been surpassed by this lad, whose feats of salesmanship surprised the seasoned worker. But they were ignorant of the young man's greatest secret of success. He knew that his Friend, the Lord Jesus Christ, knew more about that business and how it should be run than any one else, and every detail of the day's plans was laid before him. What people should be visited, how this or that man should be approached—all were laid before God in prayer; and the young salesman expected answers to his prayers, and did not forget that it was the Lord's doing when humanly impossible results followed. He realizes too that this wonderful secret of business success is his only because he has no desire to use it for self, but reckons himself a steward of all the money that comes in, which is to be used only for the glory of his Lord, the real employer whom he is serving. Dr. Ussher, of Van, Turkey, earned a reputation as a great physician, one of the leaders in his profession. But he said it was undeserved from a natural viewpoint, for the remarkable results that followed his work were not due so much to his skill as to direct answers to prayer as he helplessly brought the hard cases to the Lord for whom he was working. Christians in general have been just playing with this privilege of prayer, and we limit the scope of what God is willing to do for his children. Every Christian business man who really makes the Lord Jesus the senior partner in the firm may expect the contribution of that senior partner to be the biggest asset in the business. The touch of the supernatural, in business or in housework, is the glorious privilege of the man or woman whose life is hid with Christ in God.

AN EVEN MATCH.

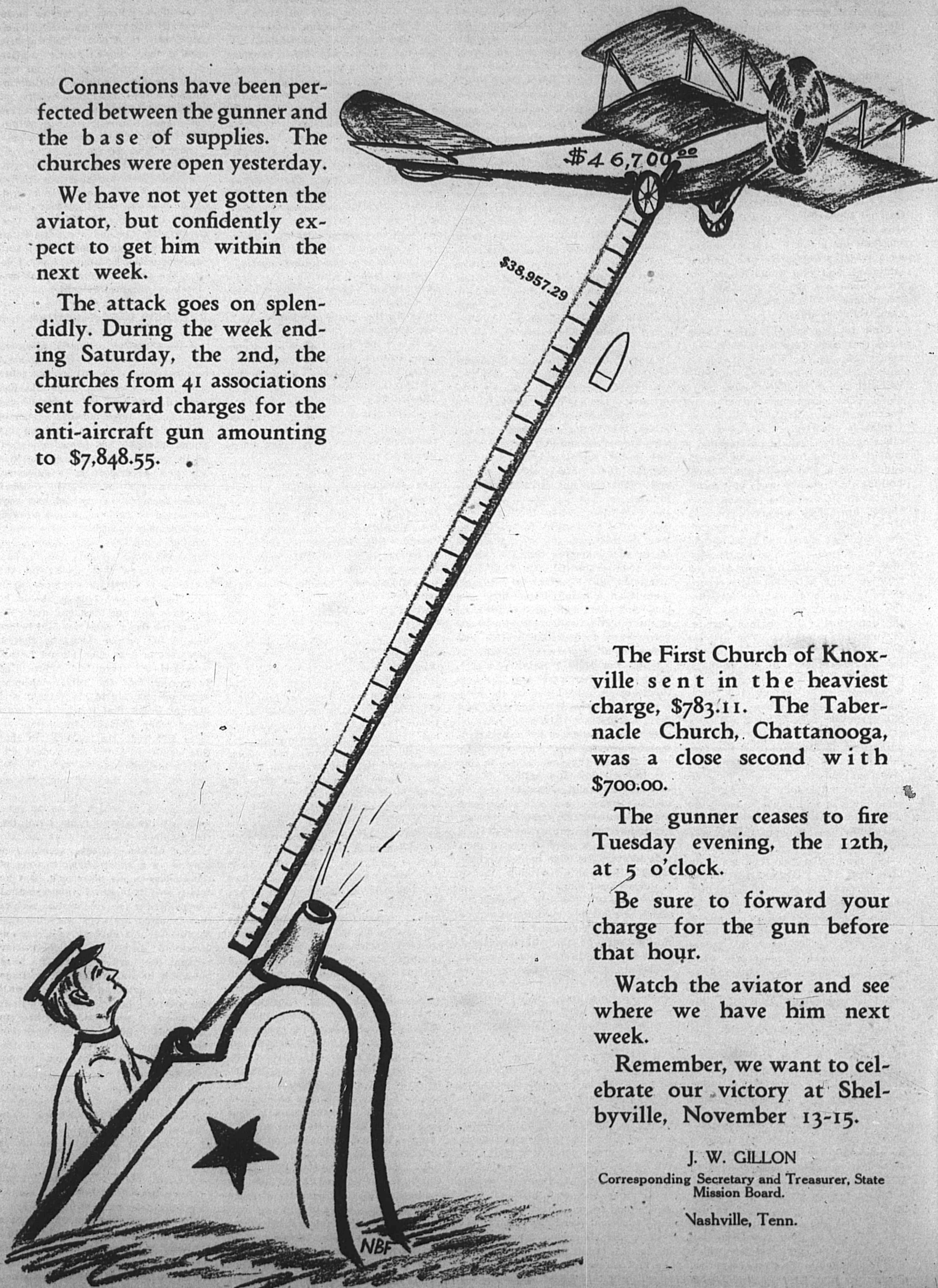
"Here comes Blinkers. He's got a new baby, and he'll talk me to death."

"Well, here comes a neighbor of mine who has a new setter dog. Let's introduce them and leave them to their fate."—Life.

Connections have been perfected between the gunner and the base of supplies. The churches were open yesterday.

We have not yet gotten the aviator, but confidently expect to get him within the next week.

The attack goes on splendidly. During the week ending Saturday, the 2nd, the churches from 41 associations sent forward charges for the anti-aircraft gun amounting to \$7,848.55.



The First Church of Knoxville sent in the heaviest charge, \$783.11. The Tabernacle Church, Chattanooga, was a close second with \$700.00.

The gunner ceases to fire Tuesday evening, the 12th, at 5 o'clock.

Be sure to forward your charge for the gun before that hour.

Watch the aviator and see where we have him next week.

Remember, we want to celebrate our victory at Shelbyville, November 13-15.

J. W. GILLON

Corresponding Secretary and Treasurer, State Mission Board.

Nashville, Tenn.

ROBERT ROLAND ACREE.

By Byland Knight, D.D.

On Sunday, October 27th, at the close of another Lord's Day, Dr. R. R. Acree entered into rest. It was for him a release, a coronation; but many hearts all over the Southland were sadder and lonelier for his coming.

I had the privilege of being his pastor for the past six years. He moved back to his loved city of Clarksville just at the time I went to be pastor of his old church there. It is said that it is hard on a minister to have a former pastor as a member. That was not true in this case. No man ever had a more loyal friend or steadfast presence and enthusiastic interest were among the richest assets of my Clarksville pastorate. When he was with me, and when he was with others, in public and in private, he was the friend, the well wisher, the helper of his pastor. It was a mark of his great soul, and his generous spirit.

I always called him "the beloved Dr. Acree." His rich, winsome personality won and held the love of all who knew him. Clarksville had no more genuinely loved citizen than he. On the day of his burial the grave and the ground about were covered with a profusion of flowers, but more striking still was the number of strong men who turned away and wept.

His was a vigorous ministry; with all the strength of his splendid soul he preached and labored. He could say to every church what Paul said to the elders from Ephesus: "And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day that I am pure from the blood of all men. For I shrink not from declaring unto you the whole counsel of God." In all the years of his ministry in Lynchburg and Petersburg and Roanoke, in Knoxville and Clarksville, and in Griffin, he was faithful, "a good minister of Jesus Christ." But his best sermon was his character, his transparent genuineness, his unquestioned integrity.

In the days of his vigor he had a place of acknowledged leadership in the affairs of his denomination. He was virile and aggressive, far-sighted and constructive, always courteous and fraternal. He was a valued counsellor in the deliberations of his brethren, and the impress of his influence far outran the confines of his church.

But the severest test of his sterling worth remained. For the past eight years ill health has kept him out of active service. That a man of his temper and vigor, his love of work and of outdoor life, should have been required to sit on the side lines and see others busy with the tasks he loved, was unspeakably hard to bear. But through all these years his voice rang with good cheer, and his face was lighted with a radiant smile, and wherever he could he helped; conducting an occasional service, teaching the Baraca class, for several months pastor of a country church, backing every good cause with all his might, always abounding in the work of the Lord. To the end of his life he was forward-looking, a constructive force in every forward movement with which he came in contact.

Dr. Acree was born in King and Queen County, Va., November 12, 1852. He was educated at Richmond College and the Southern Baptist Theological Seminary at Louisville, Ky. He began preaching at the early age of nineteen. His first ministerial work was that of

State Missionary in the mountains of Virginia. He was engaged in this work for two years prior to his entering the Seminary. His first pastorate was at Lynchburg, Va., where he served for nearly ten years. His other Virginia pastorates were in Petersburg and Roanoke. In 1893 he was called to the church at Knoxville, Tennessee. Here he remained until 1899, when he accepted the call to Clarksville. His last active work was at Griffin, Ga., where he was minister until failing health required him to give up the active ministry.

I loved him. I wish I could put into words what he meant to me, and how greatly he helped my ministry. And wherever he went men loved him, and through him they learned to love his Lord. "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me the crown of righteousness." It was true for Paul and it was true for R. R. Acree.

STUDENTS' ARMY TRAINING CORPS.

The War Department has issued instructions defining its policy in regard to the change in educational requirements for admission to the collegiate section, Students' Army Training Corps. An effort is being made to keep these units up to authorized strength. Due to the pressing need for officers in all branches of the service, men are continually being transferred to Officers' Training Camps. A new system of recruiting these sections is being worked out, and pending its completion the War Department directs that institutions where present number of inducted men is less than its authorized quota, may certify for induction such students who do not have the prescribed number of units, but whom the head of the institution and the commanding officer of the unit, jointly, believe to be competent to pursue one of the programs prescribed. Due consideration will be given to such high school training as applicants have had, also to vocational and business experience, to previous military training, and to such personal qualifications as are relevant to the making of an officer. The purpose of the foregoing arrangement is not to abolish educational standards, but to permit such relaxation as is necessary to bring the strength of the corps to its total authorization.

An applicant for admission to the Students' Army Training Corps should apply by mail immediately to the educational institution of his choice for detailed information.

THE FUTURE LIFE.

By A. T. Robertson, D.D., LL.D.

Death has become so common in the world that men are coming to look upon it more and more as a part of life. That is what it is in reality, a phase of life, a transition from this life to the next.

It is the death of the young in battle that has compelled the world to face squarely and with open eyes the real facts about death. Men used to ask, Does death end all? It was feared that science had shown the impossibility of the future life. But science is now actually claimed as an ally in the conflict. Sir Oliver Lodge, one of the world's foremost scientists, contends that the continued existence of the soul after death has been demonstrated on scientific principles. He

holds that evolution calls for progress beyond death and that the dead have communicated with the living in recent times.

We do not undertake to pass on this phase of the subject, but are perfectly willing for scientific minds to proceed with the problems of physical research. For ourselves, we do not rest the case on such obscure proof. Something tangible may be developed along this line in the future. The subject interests some of the greatest minds of our times. We have no fear that it will ever be shown that death ends all for men. We prefer, however, in matters of spirit to turn for light to the Lord of us all. Jesus himself said, "Because I live, ye shall live also." That is proof enough for us, for Jesus has shown his power over the life that now is. We can trust him for that which is to come.

The fact of Christ is the great event of human history. His life has entered into the life of the world and is transforming that life. The character of Christ is a fact that cannot be explained on grounds of heredity and environment. He claimed to be the Son of God and the Son of man with power over life and death. He predicted his resurrection on the third day in proof of his sublime claims to deity. He did rise from the grave and charged his bewildered disciples with power from on high.

Today Christ rules in the hearts of millions and millions of men, the best of earth. He alone has power to regenerate human lives. He does that transcendent miracle every day right before our eyes. He thus challenges the world to trust him for this life and for the next. So it all comes back to Christ. If Christ is, not merely was, but is, then all else follows. We know that he is by reason of his power over our own lives and over those of others whom we see all around us. It is no wonder, therefore, that Christian soldiers can go joyfully into battle with no fear of death. If death comes, the White Comrade greets them and all is well.—Baptist World.

ALARMING WEALTH FOR BAPTISTS—WHAT ARE YOU GOING TO DO WITH IT?

G. P. Bostick, D.D.

Though I have none to sell, and am not on the market to buy, somehow I keep an interest in the price of cotton. When a relative wrote two years ago of selling a bale for slightly over \$100 I exclaimed "What a change!" When I left home just about four years ago the price was seven cents, and not much market even at that. A bale then was \$35. I watch my daily paper from Shanghai for the changes in the price of the two white articles, cotton and silver. I see that during the past twenty days the quotations from New York on October prices have risen over six cents per pound—nearly the full price for it four years ago. I have also been thrillingly interested in the objective set for themselves by the Southern Baptists at Hot Springs for Home and Foreign Missions for this year—the splendid total of two and a half million dollars! I have been made to wonder not whether they can, but whether they will raise it or not. I know they can and be all the richer for it, and the object of this writing is to point out how they can do it and urge it upon them. What does this abnormal rise in the price of cotton mean to the South? Note that this rise is just when they are getting their crop ready to put on the market.

This rise means an extra \$30 on each regular-sized bale of cotton. The crop promises eleven and a half million bales. This six cents extra on each bale will mean THREE HUNDRED AND FORTY-FIVE MILLION DOLLARS above what was already a high price! We have nearly three million white Baptists, and more Baptists in proportion than other peoples live on the farm, so that we would have more than a twelfth of the total population. Say, then, that one-twelfth of this \$345,000,000 is in the hands of our Baptist people, or \$28,750,000. I want every reader to gaze and gaze at that vast figure. Note, too, that it will require less than ONE-TENTH of just this excess growth on cotton for less than one month to meet this whole budget for Home and Foreign Missions for all the South for the whole year. Mark you carefully that this takes no note of the already high price of cotton, of the gain in the price of the cotton seed, corn, wheat, oats, potatoes, stock, fowls, etc., etc.

My beloved brethren and sisters in the whole South, WHAT ARE YOU GOING TO DO IN THIS MATTER? It is a fearful responsibility God has put upon you. The use you shall make of this large increase of wealth that has come to you, not through any effort of yours, but alone in the increase of the price of a commodity already made and which already stood at a high price, will go far to prove your allegiance to and faith in Him who died to redeem you. I tremble for you and urge that you do not let this blessing become a curse. You can easily do so.

I can see no good reason why our Southern Baptists might not with joyful, thankful hearts turn into the hands of the two Boards every cent of this \$2,500,000 before Christmas, gladden the hearts of all the missionaries and release the secretaries from the drudgery of money raising for a much higher form of service, save interest enough to send out and support a dozen missionaries for a year and, above all, greatly enrich your own lives and glorify Him whose you are and whom you profess to love and serve. We shall pray that you may do this.

Pochow, Anhwei, China.

ALL ABOARD FOR SHELBYVILLE.

We Tennessee laymen are very much in need of the information and inspiration that come from attending our Tennessee Baptist Convention. Shall we not assemble in large numbers on Nov. 13, help to formulate those larger plans this new day demands, and assume our share in this enlarged responsibility? It may call for a little recasting of our plans and some measure of sacrifice, but it is well worth it. For at least two days, shall we not request Caesar to stand aside and let us render unto God the things that are God's?

J. T. HENDERSON, Gen. Sec'y.
Knoxville, Tenn.

A SIMPLY GOOD LIFE.

In the effort to appreciate various forms of greatness let us not underestimate the value of a simply good life. Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—this is an ideal as noble as it is difficult.—Edward Howard Griggs.

SUNDAY SCHOOL and B.Y.P.U.

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

NOTES.

The Nashville program is on and we are expecting great things for Nashville. The entire program which has been printed several times in the Reflector was voted by the Pastors' Conference last Monday morning and a council elected to carry out this program. The very first thing planned to do is to take a complete census of the city for the Sunday schools.

This has already been planned and is under way. We were in the city Monday and assisted in dividing up the city for the census. Meetings will be held each week now until the time comes for the census, and everything will be ready by November 10th, when more than 400 workers will canvass the entire city for the census. This information will be divided and made into books so that every pastor and superintendent will have the definite information concerning his church and school at hand. The schools will be reorganized and graded and placed upon a working basis. Another thing will be a simultaneous training school to be held in the early part of January, and a B. Y. P. U. training school in February. In March we are to have a great evangelistic campaign conducted by the Home Mission Board's force.

We hope to see this program, carried out in all of our great cities. We are proposing this program to Knoxville, Chattanooga and Memphis. Memphis can put it on in great shape if they will only try. We have the largest Training School anywhere in the state at Memphis, and this program will be an easy matter for Memphis.

Knoxville and Chattanooga both lost their Training Schools on account of the epidemic, but we shall try to give them another in the spring.

Miss Clara Rhea Cox, daughter of Mr. and Mrs. E. K. Cox, Kingsport, has at last received her certificate for work done at Bristol. This certificate was lost in the mails and should have been delivered in August. We are sorry to have this delayed.

There has never been a time when people were more anxious about real work than now. People write us from every section about new methods and clamor for new ideas and methods of service. It is a fine, healthy indication when people really want to know how to do things.

Mrs. B. F. Smith, Hornbeak, writes for help there. She says that conditions there at present are favorable to the Baptists as never before, and asks for help in the Sunday school and B. Y. P. U.

The Training School for Providence was called off on account of the "flu." Brother Johnson's daughter died among others, making it impossible to hold this school. Our sympathies go out to him and many others in this time of great sorrow.

Huntsville, Tenn., is asking for half-time preaching with a good live man. This should be looked after by the Board. A fine opportunity there. All Baptist but nothing much doing in our line. Many of the Baptists attending the Presbyterian Sunday school because the Baptists are not alive to their needs and possibilities.

THE ORGANIZED CLASS DRIVE.

The Organized Class Drive started in October and will continue through November. Let every class register with the Sunday School Board and get in line for the greatest movement that has ever started in Southern Baptist territory. This is a very significant movement, and I would like to see every member of every church enlisted in this great work. If your class is organized send in the names of your officers and register with us. If it is not organized write us for literature on the Organized Class work so you may organize at once

Twelve city Training Schools in the cities of the state.

One hundred three days' institutes held in the country sections of the associations.

Every destitute section canvassed with educational rallies.

Sunday School Board literature in every school in the state.

A local Training class in at least 500 churches.

All the better schools graded.

A state-wide census of every community that it is possible to get.

Twenty-five A Sunday schools in this next year.

Fifty A-1 B. Y. P. U.'s during the year.

Two hundred new organized classes. One hundred A-1 organized classes by the end of 1919.

Why not? Let us wake up in Tennessee and half-way reach our possibilities. We are asleep on our rights.

dates in the Estill Springs Sunday school has done a fine work. They have at last reached the A-1 Standard. Their teacher was brought into the first young men's class in the Estill Springs Sunday school and was at that time an unsaved boy. He is now a fine church worker and a deacon in his church. The boys of the class all believe in Sunday school and are working at their job.

B. Y. P. U. Notes.

The program for the Memphis Training School is ready and the young people there are enthusiastic over the prospects. They say we are going to have the best school ever held in Memphis, notwithstanding the fact that so many of the best young men have been called away to the army.

The Jackson B. Y. P. U. school begins November 17, followed by the Memphis school November 24. These two schools promise to be well attended. The workers are all ready for both and a good time is ahead.

Brother Lynn Claybrook has been asked to speak on B. Y. P. U. work at the State Convention in Shelbyville and tell us the story of the Collier-ville Union. This story will thrill anyone who hears it. Come to this convention and learn to take part in the great convention of which you are a member.

We hope to have a large number of our Sunday school and B. Y. P. U. workers attend the State Convention, as Mr. Strickland will speak on Sunday School Work, and the B. Y. P. U. will come in for a fine discussion.

Let us all get in the main stream and have a part in the general convention work.

Brother C. P. Morphew, Chattanooga, has been elected President of the Chattanooga City B. Y. P. U., and is already planning great things for his young people. He has as part of his schedule for the winter a Training School to be held in the city February 9 to 14. This promises to be one of the best ever held. We expect great things of Chattanooga young people because there is not a liver and more enthusiastic and loyal bunch anywhere to be found.

If you have not reported your officers lately please do so at once, as we need their names for correspondence. We can hardly get along without the name of the president at least.

Send in your notes to this department. Your suggestions will help others.

Brother E. L. Abbott, Lenoir City, president of the Providence Union, writes for suggestions. He is planning to make his union an A-1 right away.

Brother O'Hara, Newport, writes that more interest is being taken in the Sunday schools and the B. Y. P. U.'s than ever before. His association has organized more new unions than most any association in the state this year. These are in country churches.

Have you had your study course yet? If not, begin to plan for this class work during the long winter months. You know that you cannot be A-1 without a training class.

Too Literal.—In the last two weeks twelve men and four girls have been arrested in Coffeyville for fighting, and the Journal fears a misconstruction has been placed on the work-or-fight order.—Kansas City Star.

SPECIAL NOTICE! ---

To TEACHERS AND CLASS OFFICERS:

Owing to the epidemic of Influenza that has been sweeping the country for the past few weeks, the progress of the Special Organized Class drive planned for the month of October has been seriously interfered with.

For asking therefore that we redouble our efforts during the month of November, to

Enlist a Million New Members in Baptist Sunday Schools.

Organize all the Classes in Your School Not Now Organized.

Register Your Class with the Baptist Sunday School Board.

Secure a Large List of Subscribers to Our State Paper.

Win the Unsaved to a Personal Faith in Jesus Christ.

Enlist Every Church Member in Systematic Giving.

Please do not forget that list of new subscribers to your State Baptist paper. Let's make a great showing on this.

Fraternally yours,

HARRY L. STRICKLAND

*Secretary in Charge, Organized Class Department,
Baptist Sunday School Board*

and join us in this great work. Do not delay this important matter. Do it now.

PROGRAM FOR TENNESSEE BAPTIST SUNDAY SCHOOLS NEXT YEAR.

We are planning in this department to put on a great program next year. Our program includes the following:

A Sunday school in every church in the state.

Trained officers and teachers in every Sunday school in the state.

Every association organized into a regular Sunday School Convention or organization with regular officers and committees doing definite work.

A Convention in every association in the state.

A three days' Training School in each association during the year.

Twelve County Normals in the state as an experiment.

Three great State Normals at Jackson, Murfreesboro and Jefferson City.

A campaign for the papers. Have you selected any one in your church to make this campaign for the Reflector and the Home and Foreign Fields? If not, do so at once and let us get these papers in the hands of every church member.

Five subscribers to the Home and Foreign Field were sent in to the Board from the little school at Estill Springs. This school has met every requirement in the drive during October. They observed Promotion Day, carried out the State Mission Program, gave \$10 to State Missions, had ninety-nine present in Sunday school, every member stayed for the eleven o'clock hour, four classes were perfect in their records, had a fine class of twenty take Winning to Christ in the Training Class, canvassed the membership for the papers, sent in four organized classes to be registered, one class received the A-1 award, and the Sunday school lacks only one point of being A-1.

The King's Sons class of interme-

WOMAN'S MISSIONARY UNION

Headquarters, 161 Eighth Avenue, North, Nashville, Tenn.
Officers and Department Chairmen:

President, Mrs. Hight C. Moore.
Corresponding Secretary and Editor, Miss Margaret Buchanan.
Treasurer, Mrs. J. T. Altman.
Young People's Secretary and College Correspondent, Miss Agnes Whipple.
Vice-Presidents:
Mrs. A. F. Burnley, Columbia.
Mrs. T. L. Martin, Stanton.
Mrs. W. F. Robinson, 407 Rossville Bldg., Chattanooga.
Personal Service:
Mrs. R. S. Brown, 356 Preston St., Jackson.

THE FIVE-YEAR PROGRAM OF S. B. C. EDUCATION COMMISSION AND OUR W. M. U.

At its October meeting the W. M. U. Executive Committee passed a resolution sending a copy to each State W. M. U. vice-president, with the request that it be presented to the State annual meeting and passed upon.

The resolution appears in full in the November issue of Home and Foreign Fields in "W. M. U. Items," page 23. Please study carefully these resolutions and be prepared to vote when they are presented in our meeting at Shelbyville Nov. 13, under the head of miscellaneous business.

We are publishing the program of our meeting this week and trust that some will be attracted and decide to attend. Please heed the request of the committee of entertainment. Mr. T. H. Berry is the man to whom you should send your name at the earliest possible hour, stating on what train you will arrive, so that you may be assigned a home. I trust you have read the request of the pastor in last week's Baptist and Reflector, page 3, and have done this already. If not, do it now!

We trust the influenza will be a thing of the past by the date of our convention, and that we may have a good attendance and a spiritual meeting. M. B.

PROGRAM OF W. M. U. ANNUAL MEETING, NOV. 12-13, SHELBYVILLE.

Tuesday, November 12, 11-12:30—Conference of Superintendents with Officers and Executive Board.

1:30. Doxology and Watchword—Congregation.

Devotional Service.
Recognition of Visitors and Missionaries.

Welcome Address—Mrs. T. L. Thompson, Shelbyville.

Response.
Special Music.

President's Address—Mrs. Hight C. Moore.

Messages of Vice-Presidents of Divisions:

West Division—Mrs. T. L. Martin, Stanton.

Middle Division—Mrs. A. F. Burnley, Columbia.

East Division—Mrs. W. F. Robinson, Chattanooga.

Our Finances—Mrs. J. T. Altman, Treasurer.

The Year's Work—Margaret Buchanan, Corresponding Secretary.

Message From Dr. J. W. Gillon, State Secretary.

Hymn, "Keep the Home Fires Bright."

Closing Prayer.

Evening Program.

7:30—Devotional.

Report of Young People's Secretary—Agnes Whipple.

Address, "Investments for Christ"—Miss Mary Faison Dixon, Baltimore, Maryland.

Special Music.

What We Have Done and Should Do in Mission Study—Mrs. R. K. Kimmons.

C. B. and L., Past, Present, Future.

Appointment of Committees.

Closing Prayer.

Wednesday Morning, November 12.

9:00 a. m.—Devotional Service.

Minutes.

Recommendations of the Executive Board.

Margaret Fund Report—Mrs. J. H. Anderson.

Love Offering for Ward Children.

Training School Hour—Mrs. R. L. Harris.

Things Worth While, Unknown to Many.

Hymn, America.

Closing Prayer.

Wednesday Afternoon.

1:30. Song and Prayer.

Reports of Committees, on Enrollment, Apportionment, Personal Service.

Miscellaneous Business.

Awarding Pennants and Stars.

2:45. Address—Dr. E. C. Dargan.

Christian Education Hour—Program by Tennessee College.

Reports of Committees on Obituaries, Resolutions, Nominations.

Election of Officers.

Minutes.

Adjournment.

GARNISHINGS.

Were you ever in a place where it canned goods for any length of time? How tired you got of serving them just as they come from the can. You'll soon begin to add different dressings, dress them up in new garnishings, and camouflage so their own canner wouldn't know them. All of the body and nutrition is still there, however, and full of nutrition, but they need relish.

Now our programs in Royal Service are of the best variety, well canned and full of nutrition, but they need garnishing to suit individual tastes and to make them more attractive and palatable. Don't use merely your can-opener, which is usually a pair of scissors, cutting out parts to hand around for someone to read, but go a bit further. Here are some garnishings which will stimulate your thinking and appetite:

1. An original story or poem. You may have latent talent in this direction among your girls. Find it and use it. A story contest may help to find it.

2. Costumed monologue. The material may be gotten from any mission study book, or a short story may be given in the first person. "Playing like" you are somebody else is interesting to grown-up folks as well as to children.

3. Dramatization of a short story. This may be written and given by the girls.

4. An enlarged drawing of the Y. W. A. pin, with someone to make a talk on what the letters stand for.

5. An attractive poster for each meeting. Have a poster committee. Eighty-five per cent of what we learn comes through the eye. Utilize this great asset for missionary education.

6. Have large maps of the countries studied.

7. If you are "up against it" at the last minute with no special feature, try a bouquet of flowers or bright leaves, with a short appreciation of God's wonderful handiwork, as shown in these. Bright colors are wonderfully stimulating, and the chances of a meeting's being dull are lessened 50 per cent by attractive surroundings.

Don't tell me you can't do these things, because I know you can if you'll only put as much thought on it as you do on what kind of a winter hat you'll get or how your new dress is to be made. It's worth that much time, don't you think? Try it and see.

AGNES WHIPPLE.

A WORD OF SYMPATHY.

The hearts of all Southern Baptist women will go out in sympathy for Mrs. W. C. Lowndes, our beloved W. M. U. Treasurer, in the loss of her son, Captain Andrew Lowndes, who died of influenza in France recently. Captain Lucian Lowndes, the other son, did not reach his brother before his death. May our Father's grace be sufficient for her in this great trial.

M. B.

PEDESTRIAN SOULS.

By Rev. J. H. Jowett, D.D.

"They shall mount up with wings, as eagles."—Isaiah XL, 31.

The title of this discourse is out of harmony with the text. And I have purposely set the two in contrast because there are multitudes of men and women who seem determined to trudge along the road as pedestrians, although they were intended to have the helpful ministry of wings. They are like the Alpine insects of which Fabre tells us in his wonderful book on the grasshopper. "I do not know," he says, "why the insect deprives itself of wings and remains a plodding wayfarer, when its near kinsman, on the same Alpine swards, is excellently equipped for flight. It possesses the germs of wings and wing-ease, but it does not think of developing them. It persists in hopping, with no further ambition; it is satisfied to go on foot." These words of the great naturalist are as true of multitudes of men and women as they are of the insects that hop about the lower slopes of the Alps, they walk; they never soar. They go along the road with heavy feet: they never rise in joyful exaltation. They are always on the earth. They never leave the earth and return to it again with freshened spirits after a renewing flight in heavenly places with Christ Jesus. They have no upper air which they regard as part of their blessed inheritance.

What prevents us from soaring? Tennyson describes one crawling soul "who would have flown but that his heavy rider kept him down!" Our carnal passions may crush us to the earth and keep us forever on its miry roads. Richard Baxter has this word of illustration in his "Saints Ever-

BLOOD AND NERVES.

Best and Most Economical Treatment for Combination of Ailments.

Impure, impoverished, iron-lacking blood and weak, unsteady, under-nourished nerves form a combination of ailments that is most successfully treated with Hood's Sarsaparilla and Peptiron.

Taken in conjunction, one before eating and the other after, these two great medicines supplement each other, and form the most economical treatment—Hood's Sarsaparilla for scrofula, rheumatism, catarrh, dyspepsia, loss of appetite, that tired feeling; Peptiron for anemia, tired nerves and exhaustion. In cases where there is biliousness or constipation, Hood's Pills give prompt relief. Sold by all druggists

lasting Rest": "Oh the cursed madness of many who seem to be religious! They thrust themselves into a multitude of employments till they are so leadened with labour and clogged with care that they are unable to soar in meditation as their bodies are to leap up to the sun!" So it is evident that there is to be a lessening of the needless baggage before there can be a rising into the upper world of our inheritance.

And we cannot do this of ourselves, and there is no use in our trying. We have to just take our heavy, crawling, trudging life into the presence of our God. "They that wait upon the Lord shall renew their strength. They shall mount up with wings!" Thomas A. Kempis tells us that by two things a man is lifted up from things earthly, namely, by simplicity and purity. And when God renews our strength it is by the purifying and simplifying ministry of His Grace. We cannot do it, but we can wait upon the Lord, so that he may do it. And then shall we cease to be mere drudges along the load. "Wings at my shoulders seemed to play." We shall have the wings to rise within the veil and see the Saints above how great their joys, how bright their glories be!—British Weekly.

Senator Smith, of Georgia said at an Atlanta luncheon: "German militarism set out to overrun the world. Before the disasters that have befallen it, however, German militarism must now be feeling a good deal like Cal Clay. Calhoun Clay, of Paint Rock, was fishing for tarpon in Florida, and he hooked such a big one that it pulled him overboard. As Cal went over the side of the boat and tore through the water in the tarpon's wake, he said: "'Wot Ah wants ter know is dis—is dis niggah a-fishin', or is dis fish a-niggerin'?"

We are not our own masters; we are children and servants, and we depend upon the will of another. Our eating and drinking, our sleeping and walking, our holiday-making and our labor—all should be done in the consciousness of God, our Father and Lord. The thought of God should sound continually like low music in the background of our spirits and should form the keynote of all our thinking, feeling, and willing.—A Tholuck.

"Buying out a French seaport saloon at auction and turning it into a Red Triangle 'Soft drinks' social resort goes to the credit of 'Y' Secretary Arthur S. Taylor, formerly a newspaper man in Philadelphia."

EDITORIAL

THE SPECIAL VISION AT BETHEL.

Genesis 28:10-22. November 17.

The wrath of Esau was kindled against his brother Jacob because of the bargain of the birthright. Many years had slipped by since the transaction, but Esau had not forgotten. His intention to kill Jacob was made known to the mother, whose anxious heart sought to contrive a way of escape for her favorite son. Her plan was to send Jacob back to Haran to secure a wife among their own people.

Flight from danger into privilege.—Jacob, under the direction of his mother, fled from the anger of his brother and the possibility of a heathen marriage. It was a real menace to the fulfillment of God's promises for the future chosen people. Isaac had blessed Jacob again and this time with full recognition of the place that the younger son should occupy in the divine plan. Out of this real and threatening danger Jacob fled, and in so doing found that he was running into an unusual privilege. It so often happens that one may seek to get free from some real or imagined danger and find that a larger privilege opens up. The vision of Bethel might not have come if Jacob had remained at home.

The value of Jacob's ladder.—We do not mean the material value, for such a vision cannot be measured through any earthly system of figures. Jacob realized that there was a real connection between heaven and earth. Men often wonder if the great chasm between earth and heaven can be bridged. Outside of the Biblical revelation there is no sure word that tells of this connection. In the heathen religions there are attempts to tell what lies in the future life for men. Guesses have sometimes comforted, but when intelligent investigation is had it will be found that human outreaching must fall short of the truth. The only certain light upon the unlighted future must come from the Bible. Jacob's ladder may well illustrate this tremendously important fact. Men will never tire of their relation to the future world.

The renewal of promise.—At this holy place, which henceforth should be known as Bethel, Jehovah renewed his promise, which had been made to Abraham and Isaac, that the future would see the coming of a great nation through this family. Jacob needed such a revelation to assure him of God's choice of himself. He is now beginning to appreciate the finer graces of life. His spiritual sense has been cultivated so that he might evaluate the nobler side of life. God will never forget his promises. It may sometimes appear that he delays, but in his own good time he will bring his providential order to pass.

The sense of holy things.—"How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." Jacob realized his holy privilege. Fortunate is that man who has a real and strong sense of holy things. Religion is the most important factor of life. Men may try to undervalue its place, but in great crises they are ready to accept its truths. To cultivate the gift of seeing holy things is one of our great needs and obligations.

The memorial of holy fellowship.—Jacob reared a memorial of stones and gave a special name in order to commemorate the greatest event of his life up to this time. He set up a pillar and dedicated it. He desired to give fitting expression to his confidence that Jehovah had renewed his promise; he felt that an unusual experience had come to him. Men sometimes seek to get away from some great spiritual awakening in their lives. Jacob sought by his memorial to continue the good effect of the holy fellowship that he had had with God. Do not try to get away from the fact of God's intimacy with you. If there has been a certain occasion, wherein your soul has realized the closeness of God, set up in your own heart a memorial by which you will be reminded of that privilege.

The duty after the vision.—Every great vision of God carries with it a great duty for God. Jacob had seen the angels of God; heaven had come close to him; he had felt the divine presence in his life; he could never be quite the same thereafter. He covenants with God; the care of God should be assured to him. He then would show that the vision had

not been fruitless; he would devote a tithe of his income to God. Men too often allow their pious moments to slip away without permanent benefits. To know the truth should be equal to doing the truth. Vision, then duty. "To him therefore that knoweth to do good, and doeth it not, to him it is sin."

ARE THERE ANY AROUND ABOUT US?

The vision that came to Jacob presented the ladder upon which angels were seen ascending and descending. The occasion suggests the larger study of the ministry of angels. Are there any angels around about us today?

In Biblical times the ministry of angels was not a strange occurrence, and belief in their appearances was generally prevalent. To freshen the memory we may mention a few of the appearances and communications of angels: Hagar, Abraham, Lot, Moses, Gideon, Elijah, Elisha, David, Daniel, Joseph the foster father, the Shepherds, disciples at the Ascension, Peter and John, and Cornelius. In each of these cases some definite service or truth was the purpose. Their fact is not questioned. They have bearing upon our subject in so far as they show that communication between angels and men is possible. It should be stated, however, that in each of these examples the angels were visualized under sense forms; they came within the terms of human sight and hearing. If angels minister to us now, their service is unseen, spiritual, or even material, and probably unconscious to us. This characteristic, however, would not preclude their work for and with us.

Belief in guardian angels is more or less accepted by Christians. By this is meant that one or more angels may be assigned to the task of oversight for each person in order to ward off dangers, and prosper them in temporal and spiritual benefits. In support of this belief, appeal is taken to the words of Jesus: "See that ye despise not one of these little ones: for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven" (Matt. 18:10). The explanation for the warning is found in the privilege of their angels in heaven; it is right to imply that any injustice to these little ones would in a measure be dishonor to their angels. This passage leaves unstated the duty of these angels in reference to these little ones; it would hardly be fair exegesis to base this doctrine upon it; one may say, however, that the passage might support it, if other Scripture taught it.

The early disciples shared the current belief in this doctrine of guardian angels. After his release from prison, Peter went to the home of Mary, the mother of John Mark; upon Rhoda's announcement of his presence at the door, the company declared that it must be his angel (Acts 12:15). They thought that his angel had assumed his likeness and had appeared.

While this belief in particular guardian angels may not be definitely supported, it is more profitable and interesting to consider the general ministry of angels. At his arrest, Jesus declared that even then his Father would, if he so desired, send him more than twelve legions of angels. In the parable of the rich man and Lazarus, Jesus was teaching truths about the future life; the law of interpretation forbids us to spiritualize each minor particular, but we must regard even these as true to facts. Jesus was not employing fiction in the forms of his parable, though the parable itself was fiction. He was true to realities, hence he meant something about the ministry of angels to the dying when he said: "And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom" (Luke 16:22). Are the redeemed souls also carried by angels to heaven? Who knows? Does this passage declare a general law? Is it more than an hallucination of a diseased brain when dying saints have declared that they saw waiting angels about them?

A further service that the angels will perform will be in connection with the end of the world. They will be the reapers to separate the wicked from the righteous. They will also serve as a company of honor to Jesus in his return (Matt. 13:49; Mark 8:38).

Satan and his angels are around about us to influence us toward evil. These angels are of the same nature as the good ones, only they have lost their sinless condition and have been condemned to eternal darkness. Satan himself was an angel of light, but was cast out of heaven. Just how they

control conduct toward evil we do not know, but the fact is affirmed in both Scripture and personal experience; at least experience shows such vagaries of evil conduct as to make it reasonable to suppose that higher agencies are at work. If these evil angels are about us, why may it not also be true that good angels are also about us for good ends? "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in heavenly places" (Eph. 6:12).

In contrasting the superior glory of the Son to the angels the author of Hebrews makes this statement: "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation" (Heb. 1:14)? We may now answer in the affirmative the query of our subject. This passage declares that the angels have a ministry in behalf of the saved; they are, then, around about us. It does not fall within the purpose of God to open our eyes that we may behold them. Modern science has enlarged our appreciation of the unseen realities; the wireless message crosses land and sea; we do not see the wireless waves; hypnotism and telepathy discover wonderful influences of one mind over another. Why should it be impossible that superior spirits, whose natures are essentially invisible, should influence human life?

This is a larger doctrine than that of particular guardian angels, and one from which great comfort should be derived. If the angels, under the direction of the Holy Spirit, are able to strengthen our good intentions, confirm us in holy ambitions, fight with and for us against the spirits of evil, keep back disease and disaster from us, we shall increase our confidence that nothing shall be able to separate us from the love of God in Christ.

UNITED WAR WORK CAMPAIGN.

The week of November 11-18 will be devoted to a nation-wide drive for funds to carry forward the religious and social features of the war for our soldiers. The amount to be raised is \$170,500,000.00. The distribution will be made thus: Young Men's Christian Association, \$100,000,000.00, 58.65 per cent; Young Women's Christian Association, \$15,000,000.00, 8.80 per cent; National Catholic War Council (Knights of Columbus), \$30,000,000.00, 16.60 per cent; Jewish Welfare Board, \$3,500,000.00, 2.05 per cent; War Camp Community Service, \$15,000,000.00, 8.80 per cent; American Library Association, \$3,500,000.00, 2.05 per cent; Salvation Army, \$3,500,000.00, 2.05 per cent.

Concerning this drive we wish to say several things briefly:

1. We objected to grouping all these objects into the one drive. My personal preference has not changed. I still wish that these objects had been kept separate in so far as Christian, Jewish and Catholic organizations are concerned.

2. We must submit to the leadership of those in authority. As good Baptists, who believe in giving honor to our civil leaders, we should submit to the leadership of the President and his advisers, who have judged it inadvisable to disturb the financial condition of the country by separate drives for benevolent funds.

3. The boys need the work of these organizations. The work cannot be done through individual effort. The social and comfort service of the distinctly Protestant organizations would fully justify all the contributions, even if we should omit the religious work.

4. The religious feature of the camp work has been changed by the new order of the War Department. Not only must the Protestant camp pastor go, but the Catholic priest and the Jewish rabbi. Hereafter this class of work will be under the direction of the chaplain, as indicated in the article of Dr. Gray in last week's paper.

5. Anyone may designate his gift. If any Baptist has conscientious scruples, he may designate that his gift shall go to the Y. M. C. A., the Y. W. C. A., or the other non-Catholic and non-Jewish organizations. Let us all do our best. We call special attention to the articles of Dr. McGlothlin and Mr. Vann in this issue.

The Seventh Baptist Church, city, has called Rev. Alexander Robertson to its pastorate. He has been supplying for a number of months. May the work grow in interest and results.

MISS STRAUGHAN'S RESIGNATION.

After five years of service, Miss Mattie Straughan has resigned as Assistant Business Manager of the Baptist and Reflector. She will return to her home in Siler City, N. C. She has been led to this decision through a sense of duty to her family. The announcement of her resignation will bring sorrow and regret to the thousands of subscribers, as well as general readers, of the Baptist and Reflector. She has endeared herself to them through thorough consecration to their spiritual and denominational interests. To them, as to the office force, it will seem strange to think of the Baptist and Reflector with "Miss Mattie" out of the office. For these five years she has had almost entire management of the business side of the paper. When she came to the office the paper was laboring under the strain of a great debt. Through her skillful management and the co-operation of the brotherhood, the paper has been able this year to come to the close of its fiscal year without debt and with the largest receipts in its history. For the past year she has edited the Woman's World page and thus rejoiced the women readers. Her work for the paper has been invaluable and we do not yet see how we can do without her. May the Lord multiply every material and spiritual benefit to her.

MAKE IT A GREAT CONVENTION.

The State Convention meets with the First Baptist Church at Shelbyville next week. Let us make it the greatest one in our history. Conditions lately have been upsetting and confusing, but prospects are now brightening. The "flu" made a great drive against our plans, but we are recovering our balance. Many homes in the state have been greatly afflicted and shadowed by sickness and death. For all who have been distressed by this epidemic we have the most sincere sympathy. But, even in our griefs we may rejoice that God has been gracious to us. Our nation has been thrilled with the collapse of the Teutonic alliance and with the prospect of an early peace. We are sincerely grateful.

Now let us all make one final and victorious effort for State Missions. Let us send in our contributions at once. Wipe out the debt. Bring down the aeroplane.

Come to the Convention. Catch the inspiration for a larger service for the coming year. Write Mr. T. H. Berry, Shelbyville, Tenn., when you will arrive. The Ministers' Conference will meet Tuesday, November 12; the State Convention and the W. M. U. Convention meet November 13. Rev. S. P. White, the pastor, and the church are making great preparations. Let's all go.

THE HOME-GOING OF MY FRIEND.

He was my friend, true and tried. He was good to me as a young preacher. R. R. Acree was one whom any man would delight to claim as friend. His home-going was glorious, for he had been waiting and longing for his release in order that the mortal might put on immortality. We rejoice in his call up higher; we recognize our loneliness and sorrow.

Dr. Acree was magnetic in character, strong in his convictions, delightful in his friendship, loyal in his Baptist convictions, clear and vigorous in his preaching, and wonderfully gifted in his vision of the truth. In his vigorous days he ranked among the first of our great preachers.

We extend to his wife and children our prayerful sympathy. They have a glorious heritage of memory. May the comfort of the God of all comfort be graciously supplied to them.

EDITORIAL BREVITIES

These are hard times for kaisers.

The best education in this world is that got by struggling to make a living.—Wendell Phillips.

Have you sent your name to Mr. T. H. Berry, Shelbyville, if you expect to attend the State Convention?

Even the munitions of the former friend of Germany may be used against her if the fighting continues.

WORDS OF WISDOM.

Selected by R. P. Bond.

To feel is but to dream until we do.
—Hugh Black.

Beware of too much good staying in your hand.—Emerson.

Art is a jealous god; it requires the whole man.—Michelangelo.

While we read history, we make history.—George William Curtis.

No man had ever a point of pride that was not injurious to him.—Burke.

Charity softens the sight because it sharpens the insight.—Hugh Black.

A wild and foolish laborer is a king
To do and do and do and never dream.
I fused my live soul and that inert stuff

Before attempting smithcraft.
—Robert Browning.

These are great times. Make them great for God.

The Executive Committee of the Nashville Association announces that the meeting of the Association will be postponed until November 21-22. The place will still be Green Hill Church. This change is due to the "flu" situation.

To hold communion with God, to converse intimately with him, is merely to hear him tell us over and over again the story of his love, while we do our little best to tell him of the love we bear to him, striving ever to love him more and more.—Cardinal Mercier.

To come out of the ugly into the beautiful, out of the mean and selfish into the noble and loving, out of the false into the true, out of the commonplace into the glorious—in a word, out of evil into good—is not this a resurrection indeed, . . . the resurrection of life?—George Macdonald.

Be patient with every one, but above all with yourself. I mean do not be disturbed because of your imperfections, and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—Francis de Sales.

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms, most fearless under menace and frowns, and whose reliance on truth, on virtue, on God, is most unfaltering.—W. E. Channing.

We regret to announce the death of Rev. S. C. Hearne, of McKenzie, on October 25, at Louisville, Ky., the home of his daughter. He was eighty years old and spent the greater part of his life in the ministry. He is survived by his wife and four children, to whom we extend deepest sympathy. They sorrow not as those who have no hope.

Rev. W. H. Joyner, the new pastor at the Central Baptist Church, city, has been in the city several weeks, but yesterday was his first service. We give him a glad welcome to our midst. As this is my old home church, I am naturally interested in its welfare. We trust that the work under his leadership may be greatly prospered of the Lord.

Armistice terms for Germany have been unanimously signed by the Allies and will be handed to Germany. As we go to press these terms have not been published. They are supposed to be as drastic as those handed Austria-Hungary. It is likely that Germany will seek to evade acceptance as long as possible, but she will finally be forced to do so or submit to a military and crushing collapse.

Since October 24 the Italian army has captured 300,000 Austrian soldiers and 5,000 guns. The once mighty army has thus been practically destroyed.

On account of the influenza epidemic, the Fifth Annual Bible Conference of the Baptist Tabernacle, Chattanooga, Tenn., was called off, after running for three days. Drs. Broughton, Tucker and Philpott had arrived, but all the other speakers and singers were stopped by telegrams.

It was a great disappointment to Pastor Phillips and his workers, but they are now planning for an even greater Conference for next October. Several of the leading speakers for this Conference have promised to come next fall.

The drastic measures submitted to Austria-Hungary for an armistice have been accepted, so that the dual monarchy is now practically in the hands of the allies. The terms amount to complete and unconditional surrender, and include:

- Demobilization of her army.
- Delivery to Allies of half of the enemy artillery and equipment.
- Evacuation of all invaded territory.
- Use by Allies of road, rail and waterways in Austria-Hungary.
- Immediate return of all Allied prisoners.
- Surrender of stipulated numbers of submarines and other war vessels.
- Allied supervision of the balance of the fleet.
- Opening of Adriatic and Danube to Allies.
- Concentration of aircraft at designated points.

CONTRIBUTIONS TO EDGAR E. FOLK MEMORIAL FUND.

Previously reported	\$389.75
Mrs. E. V. Straughan	1.00
Mrs. H. M. Bond	1.00
Mrs. J. C. Hodge	1.00
Mrs. R. L. Byrne	1.00
Mrs. A. J. Todd	1.00
Miss Olive Pardue	2.00
Miss Nora Rainey	1.00
Mrs. Arrah H. Brown	1.00
Mrs. H. H. Matlock	1.00
Mrs. W. R. Lassater	1.00
E. L. Wynne	5.00
Mrs. Roby Wills	1.00
Mrs. Frank Birdwell	1.00
Mrs. Pattie Cearley	.50
Mrs. J. Victor Henderson	1.00
Mrs. W. M. Fuqua	1.00
Mrs. G. D. Easterly	1.00
T. L. Powell	2.00
Mr. and Mrs. C. W. Bagley	2.00
Mrs. E. J. Burrows	1.00
Mrs. Lizzie Roberts	1.00
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Mrs. Mary Myers	1.00
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Miss Katie Russell	2.00
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Mrs. Bryant Edmondson	1.00
Mrs. Mary Duckworth	2.00
Mrs. Lou Griffin	2.00
Mrs. Eva Jenkins	1.00
Mrs. R. J. Franklin	2.00
Mrs. J. L. Smith	2.00
Miss Lula Powell	1.00
Mrs. J. B. Booth	1.00
Total	\$459.75

WOMAN'S WORLD

WAITING.

Caroline H. Burgess.

Teach me to wait, O Father,
When the days are dark and long,
When the hands that would work must
be idle,
And the plans that I make go
wrong.
Teach me to wait and have courage,
Teach me to wait and be strong.

Teach me to wait, O Father,
When my hope seems all in vain,
When my hands with work grow
weary,
And life is full of pain.
Teach me to wait with endurance,
To wait and not complain.

Teach me to wait, O Father,
For the joys that slip away
From the hands stretched out to grasp
them,
Entreating them to stay.
Teach me to wait and have patience,
To wait and hope each day.
—Zion's Advocate.

FROM MY HEART.

Nashville, Nov. 1, 1918.

My Dear Friends:

I wish I might literally "take my pen in hand and drop you" not a "few lines" but a long, long letter, and tell you how much I love you and how greatly I appreciate all the nice things you have done for me, and how I shall miss you. But these are busy days—making annual reports, sending out hundreds of letters, and doing the many things that must be done before I go. Since it is impossible for me to write each of you, won't you please take this for a personal letter?

First, I must tell you what a wonderful October we have had—by far the most wonderful month in the history of the Baptist and Reflector. As I told you at the beginning of the month, it was a most important month, and it was with fear and trembling that I awaited the outcome. The government order to put the paper on the cash basis, beginning with November 1st, came so suddenly that we were most anxious about the effect it would have. While we still have more than a thousand who have not renewed, the renewals have been coming thick and fast during the past two weeks and we are profoundly grateful to those who have renewed. Then, too, our fiscal year closed with October, as also did my work with the paper. The closing days of our fiscal year have always been anxious with me, so anxious have I been that we should close the year with all obligations met, that oftentimes I could not sleep for days before the close. Never shall I forget that memorable September, 1916, when, for the first time in more than 25 years, we closed the year with all debts paid, and about two hundred dollars to spare. How excited and happy were Dr. Folk and I! I shall always be grateful for that last day of September, 1916. This year, if possible, I was more anxious than ever before that we should come to the new year with a clean slate. I am most happy to tell you that I was not disappointed. Our receipts were by far the best ever, and we have met all obligations. I cannot tell you how my heart overflows with joy this morning. But, I think if you could take a peep this morning into the Baptist and Reflector office and see the smiles on the faces of Dr. Bond and

the entire office force, you would not need to be told that we are happy!

I cannot speak of this glorious achievement without giving thanks to whom thanks are due—first to our Heavenly Father, and then to the Baptist women of Tennessee. To you, more than to any one else, is due the praise. You have sent new subscribers, renewals, and have contributed to the Edgar E. Folk Memorial Fund. More than three-fourths of the receipts for the month have come from you or are a result of your work. I only wish I might publish all of the many beautiful letters I have received, and tell the wonderful things you have done, but time and space forbid. From the depths of my heart I thank you. I love each and every one of you, and I know our Father will richly reward you.

I must hasten on. As I told you in my letter October 18, I give up my work here in order that I may return to my home in North Carolina. Nothing but a sense of duty to my mother and father could make me give up the work that I love more than I love my own life. The giving it up is the greatest sacrifice I have ever been called upon to make, but if it is God's will that I should go, and I believe it is, I am willing. Of course I am happy, after these five years of separation, at the thought of again being with my loved ones, the dearest people on earth. And I shall hope that in the work to which I am going the Lord may give me a place of greater service for Him.

As I come to the close of my work, and review the work of the years, I realize that, even though the way has been hard—sometimes almost beyond human endurance—there have been many roses among the thorns. Many of my choicest dreams for the paper have been realized: medical ads are gone from the paper forever, the women are organized as never before, a Memorial Fund to Dr. Folk, for sending the paper to old ministers, has been established, the paper has been put on the cash basis. Five years ago these things looked impossible. I do not take credit for these achievements, but I am so grateful that I could have had even a small part.

In recalling my blessings of these precious five years, I would not forget to give thanks for my Tennessee friends. Surely there's no greater gift than friends, and surely no one ever had dearer friends than I, and wherever my lot shall be cast, there'll be none dearer than those in Tennessee. I'm sure I'll be pardoned for saying, though, that a little dearer than the rest are those on the third floor of the Sunday School Board building, particularly those in Room 31. It has been not only a joy but a glorious privilege to have known and worked together with Drs. Folk and Bond, Edgar and Anne White Folk. They have been everything that one could wish for in employers and friends. Indeed pleasant have been the associations. I thank God for my friends.

Before I close, may I ask that you continue your beautiful loyalty to the paper in the future? The success of the paper in these trying times, when so many of our men are in the service of our country, very largely depends

upon you women. And the paper must succeed. My earnest prayer is that in the future it shall have a larger subscription list, and thus render a larger service than in the past. Nothing could make me happier.

Goodbye, and God bless you every one. Lovingly,

MATTIE HEADEN STRAUGHAN.

IN A MEXICAN WOMAN'S MISSIONARY SOCIETY.

By Sarah A. Hale.

Some of the members of the society were sitting on the wide porch of the writer, that looks out on the court, with its roses and oleanders. We were all working; one sister was making buttonholes; the Bible woman was making tatting, I was knitting a child's cap, and so on.

"I did not come to know the gospel until a few months ago," observed Dona Rosa, the sister who was making buttonholes. "I recited prayers to the Virgin continually; but at last I noticed the words in the prayer which I recited, 'God save thee, Mary'; I said to myself, 'Why, if the Virgin needed to be saved, how can she save others?' I thought a great deal about that, and it made such an impression on me that I could no longer pray to her, nor to any other saint. I was in a sad state, for I had neither a God nor a saint to whom to commend myself.

"As I thought of this day after day I remembered that my parents had told me when I was young that there was a book that taught the true religion. But where was I to find it? I went to a neighbor's house and asked her if she knew anything about it. She said she had never seen such a book, and didn't know that such a one existed.

"I once lived in a ranch in Texas, six miles from Laredo. I resolved to come here to Monterey to see if I could find the book. I came to the house of my sister here and told her what I was looking for. Fortunately she knew about the book, and her daughters got me one in the Baptist Church. As soon as I had it in my hands I returned to my home in Texas so that I might read it without interruption.

"I studied it day and night; I scarcely laid it down to do my cooking; I was all the time saying to myself, 'These teachings are more important than anything else.'

"I saw that it spoke of baptism. By that time a woman whom I knew had told me that she had heard there was a Protestant church in Laredo; they called it a Baptist church, she said. I walked to Laredo to ask the pastor of that church about the baptism. By inquiring I found the house of the pastor of that church; but his wife told me he was not in town. She told me to come back in five days to be in a night meeting, and then I could be baptized if it seemed right to the church. I went back; but the pastor had not yet returned. She named another day; but I could not leave my family then to go.

"By that time my husband had believed also, and we agreed to sell all that we had, although at a great sacrifice, and come to Monterey to be baptized. We did so, and here we are, you see, baptized and members of the church, and educating our children in the way of the Lord."

Naturally this narrative made us think of the pearl of great price and we said to ourselves, "Who would not work untiringly to give the Word of God, the word of life, to those who are hungry for it?"

160 HENS—1,500 EGGS.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be delighted and amazed with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6258 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Then the Bible woman interrupted our meditations by saying, "I had an interesting experience a few days ago. In the course of my visits I found a woman who said to me that she could not now pray before the images in the churches because she had read in the Catholic Bible, in the prophecy of Baruch, a very exact description of them.

"He says," she continued, "that they can't even wipe the dust off their faces nor out of their eyes, and so far are they from having power to save others from robbers, they can't save themselves from them. People light candles and set them before them, but they can't see them; they are like the beams in the house."

"That is good," observed one of the sisters of the Society, when the Bible woman had finished. Baruch was not inspired, but he told the truth. That woman should read what the inspired Psalmist says: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes they have, but they see not; they have ears, but they hear not; noses they have, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." (Psalm 115:4-8).

Just then some other sisters arrived, and one of them gave the Bible woman a package that had come by mail. When she opened it she found that it contained goods to make a dozen handkerchiefs, sent in reply to a request that she had written to a friend of the Lord's cause in the United States. We rejoiced, because the Society was now almost without sewing. But while we talked of the tatting that the young ladies would make for the handkerchiefs, I thought of another story that a member of the Society had told me; and I relate it to complete this bouquet of stories, remembering at the same time the beauty and grace of the young mother who told it to me:

They lived, she and her husband and their two little children, in one of the cities that were most scourged by the Revolution. They were in easy circumstances; they had bought a lot to build their home, had got the material and had the necessary money in the bank.

But on account of the revolution and prolonged illnesses of different members of the family, they lost it all. Afterwards, as the husband could find no work in Mexico, they went to the

(Continued on page 11).

THE YOUNG SOUTH

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

WASHING DISHES.

When Dolly washes dishes,
She's almost sure to fret.
She splashes water everywhere
And gets her apron wet.

"O dear," she says, with clash and
pout,
"If I could have my wish
I'd have a house my very own
Without a single dish."

When Betty washes dishes
A smile is on her lips.
She calls the soapsuds fairy seas,
The dishes little ships.

"Ah, me!" she says, "if fairy folk
Could give us all our wishes,
What lovely journeys we should make
I and my pretty dishes."
—The Mayflower.

My Dear Young South Friends:

The very first thing I want to tell you about is the wonderful gift that came yesterday for the Orphan's Home. From Mr. Robinson, at Har-
riman, came a hundred dollar Liberty Bond! I just don't know how to thank Mr. Robinson enough for this splendid thing he has done. As you all know, this is not by any means the first gift, because Mr. Robinson is one of the staunchest friends the Young South and the Orphan's Home have. I shall consider it a great honor to present this bond to Mr. Stewart.

Dear Miss Annie White:

After heeding the call of Uncle Sam to buy bonds, and knowing after this great conquest is ended we will still have orphans to care for, some whose father possibly fell fighting for liberty and peace of the nations, I am enclosing herein a bond for \$100, which you can present to the Orphan's Home for their use and benefit.

Yours most respectfully,

W. S. ROBINSON.

Dear Miss Annie White: We are not going to stay away long enough to have to ask forgiveness. Have been planning big things for our boy at the Orphan's Home. Intended having a concert to get money to buy his winter clothes, but the "flu" cut us off. We are going to borrow \$10 and send him today. Trusting the "flu" will soon be gone and we will have our concert yet. We enjoy working for a special object. Best wishes.

HARMONY SUNBEAM BAND

Good for you, Harmony Sunbeams! I like people who never tire of doing things, and it's much nicer to be commended than to have to ask forgiveness. It was too bad that your concert had to be postponed on account of this terrible "flu," but we hope it will soon be possible to carry out your plans, and we feel sure it will prove more of a success because the people will appreciate it more after being denied so long. You say in your letter that you are sending ten dollars that day. The money was not enclosed in the letter, and I call your attention to it so that if it is lost you may look

into the matter. Possibly you sent the money straight to Mr. Stewart.

Spring City, Tenn.

Dear Miss Annie White: Enclosed you will find postal order for \$5.00—\$2.00 to pay or renew my subscription to the Baptist and Reflector one year and \$3.00 for our Saviour's work, wherever needed most as you think.

Sincerely yours,

MRS. J. T. MOON.

Won't you agree with me, Mrs. Moon, that the \$3.00 which you send to be used "where needed most" will be most properly given to the Orphans' Home? Especially now that they have had such a hard time. Thank you for both that and your renewal.

Watertown, Tenn.

Miss Annie White: Enclosed you will find money order for \$6.00—\$1 for the Edgar E. Folk Memorial Fund and \$5 for the hospital at the Orphanage.

Respectfully,

MRS. H. D. BEADLE.

Thank you, dear Mrs. Beadle, for the gift you send for the Memorial Fund and the Orphan's Home Hospital. Some time that hospital is going to materialize, and if ever again there is an epidemic like the recent one, which God grant there never will be, we shall be better fitted to cope with it. Perhaps you would like to know how they are by now at the Home. The situation is very much improved, and out of all those cases not a single death occurred.

Rogersville, Tenn.

Dear Miss Annie White: Find enclosed check for \$7.50. Please give \$5 to State Missions and \$2.50 to the Orphan's Home. Yours truly,

MRS. SAM P. PRICE.

I shall be so glad to give Dr. Gillon this nice gift from you, Mrs. Price. He is very anxious these last days before the Convention and looks forward to each mail to bring enough money for State Missions to come to the end of the year with flying colors. Thank you, too, for the two dollars for the orphans.

Petersburg, Tenn.

Dear Miss Annie White: Perhaps you think I have forgotten you and the Young South. However, I have not done so, even if I have acted so very much that way. Please divide my offering as follows: Fifty cents to the Folk Memorial Fund, fifty cents to aid in furnishing the room in the Baptist Memorial Hospital at Memphis, fifty cents for State Missions, and the remaining pennies to our dear orphans.

I will try my best not to be silent so long again.

May the Lord bless you in the great work you are doing. Your friend,

GRACE DRYDEN.

Wouldn't you feel that you were entirely forgotten, or very much neglected, if somebody you loved did not write to you for a long, long time? Well, we did feel that way, Grace, but now we forgive you gladly and add a

plea that you WON'T do it again. It is mighty sweet of you to send a contribution to the Memorial Fund and for the other objects for which we are working. There's no use telling you we appreciate it, little girl, and we would very much like to hear from you again soon.

* * *

Henning, Tenn.

Dear Miss Annie White: Enclosed you will find money order for \$3, for which give two dollars to missions and one to the Bible Fund.

Respectfully,

HENNING SUNBEAM BAND.

Treasurer, Miss I. Lanell Lloyd.

Thank those dear little Sunbeams for their gift, please, Miss Lloyd. You stated that it was to be given to missions, but you did not specify which. Am I right in interpreting it to mean State Missions?

* * *

Athens, Tenn.

Dear Miss Annie White: Inclosed please find a check for \$4.00, for State Missions, from the Athens Sunbeam Band.

JOHN THOMAS, JR., Treasurer.

Another gift to State Missions from a Sunbeam Band. They are busy little workers, these boys, aren't they? But at Athens they are always at work. We are very much obliged, John, for this gift.

* * *

Stanton, Tenn.

Dear Miss Annie White:

Enclosed please find \$1.00 (one dollar) for the Orphan's Home from the Sunbeam Band of Stanton Baptist Church. We are also sending a special collection of \$2.00 (two dollars) to Dr. Gillon for State Missions.

Lovingly,

MARY McMAHEN, Sec'y.

This seems to be a Sunbeam week, doesn't it? Here's a letter from the Sunbeams at Stanton, and we want Miss Mary to tell them at their next meeting how glad we are to have them send us the gift.

* * *

Don't forget the Young South room at the Baptist Memorial Hospital at Memphis. We must hurry and furnish that room.

Lovingly,

ANNIE WHITE FOLK.

JUST FOR FUN.

Two young Irishmen in a Canadian regiment were going in the trenches for the first time, and their captain promised them a dollar for every German they killed.

Pat lay down to rest, while Mike performed the duty of watching. Pat had not lain long when he was awakened by Mike's shouting:

"They're coming! They're coming!"

"Who's coming?" shouted Pat.

"The Germans," replied Mike.

"How many are there?"

"About fifty thousand."

"Begorra," shouted Pat, jumping up and grabbing his rifle, "our fortune's made."

* * *

"Ah wuz thinkin'," said Rastus Johnsing, "what a nice, peaceful world dis here universe would 'a been if it wasn't for de movements of the human underjaw."—New Guide.

* * *

When Mark Twain was editing the Virginia City Enterprise, a superstitious subscriber once wrote that he had found a spider in his paper. Was it a good or bad luck? Mark replied:

Dear Subscriber: The finding of a

spider in your copy of the Enterprise was neither good luck nor bad. The spider was merely looking over our pages to find out what merchant was not advertising, so that it could spin its web across his door and lead a free and undisturbed existence forever after."

* * *

"So your boy, Mike, has gone to war?"

"And sure he has that."

"They've had a great battle over there, I'm hearing."

"It's the gospel truth."

"So you heard about it?"

"Sure and I did. Didn't Mike tell it to me on a postal card?"

"What did he say?"

"He said that one day General Pershing came out of his tent and says, says he, 'Is Mike Brady here?' and Mike says, 'I am,' and he says, says he, 'Let the battle go on!'"—Ex.

* * *

A story illustrating the reticence of the Scotch regarding their private affairs was once told by Ian MacLaren. A train was at a railway station when a porter put his head into a carriage and called out, "Any one in this carriage for Doun? Change for Doun! Any one for Doun?" No one moved, and in a few minutes the train was speeding along, not to stop again for nearly an hour. Then an old Scotch woman turned to a lady sitting near her and said, "I'm for Doun, but I'd not tell that man so!"

IN A MEXICAN WOMAN'S MISSIONARY SOCIETY.

(Continued from page 10).

United States. For a short time they got along very well in Sparta, Mo. But afterwards the husband could find no work; day after day for two or three weeks he had walked the streets looking for work, but could find none. The day came when there was nothing left in the house but some rotting potatoes. "I cried all night," said the young mother, "and I prayed, 'O Heavenly Father, even if I have to starve to death, don't let my little children suffer.'"

"When morning came my husband went out, after saying to me: 'I will go and look for work, and if I can't find any I'll beg something for you and the children to eat.' Afterwards I got up and made a fire in the stove, and I was just going to see if I could cut out a few mouthfuls from the rotten potatoes for the children, though I knew it would do them harm, when there was a knock at the door. I opened it, and there was a grocery wagon, and the driver had just taken down a large box full of all kinds of food: flour, lard, rice, oatmeal, etc. I said to him:

"'You have made a mistake; we have not ordered anything.'"

"'This is the house they told me to bring this box to,' he replied, looking at the number of the house."

"'They made a mistake,' I said, 'for we have not ordered anything.'"

"'They told me to bring it to the house of the Mexican lady, and you are the only one in this part of the town. It is for you,' he added decisively; 'the Ladies' Society of the First Church sent it,' and away he went with his wagon to deliver other groceries."

This was the story she related. Was it not an answer to the prayer of the mother who had watched and prayed all night beside her little children while they slept? "Cast thy burden upon the Lord, and he shall sustain thee."

Monterey, Mexico.

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.

Southside—Preaching morning and evening by Hight C. Moore.

North Edgefield—Pastor Duncan spoke on "Faith's Attitude in the Presence of Trial," and "The Presence and Power of Jehovah." In Sunday school, 160.

Mt. Lebanon, Duck River—First service, prospective to pastorate. Big congregations. Morning subject, "An Ever-Present Lord," Luke 24:36. Evening subject, "Great Salvation," Heb. 2:3. Collection for state Missions.—R. L. Bell, supply pastor.

Judson Memorial—Pastor C. F. Clark spoke on "The Peace We Want" and "Complete in Christ." Two additions by letter. In Sunday school, 120. Good Junior B. Y. P. U.

Calvary—Pastor, H. B. Colter. Morning subject, "A Good Reckoning." Evening subject, "The Wages and the Gift." In Sunday school, 71. Got four people still sick. Good congregation at night. One marriage. Ten dollars more for State Missions.

Edgefield—G. S. Dobbins supplied both hours. "The Essentials of a Great Church," morning hour; "The Ministry of Suffering and Sorrow" in the evening. In Sunday school, 261. Financial canvass in the afternoon to make up budget looking to the call of a pastor.

Third—Pastor Creasman celebrated his second anniversary. Morning subject, "Our Future Task." Evening subject, "Altruism, God's Law of Life." In Sunday school, 144. Fine congregations.

Seventh—Good services at both hours. Church ratified the action of the deacons calling Bro. A. Robertson as pastor indefinitely. The church enters into a new era of work, with optimistic views as to the future.

Shelby Avenue—C. A. McIlroy, pastor. Preaching at 11 a. m. by the pastor; subject, "All These Things Are Against Me." Preaching at 7:30 p. m. by the pastor; subject, "Pitching His Tent Toward Sodom." Attendance at Sunday school, 42; collection, \$1.86. One received into the fellowship of the church.

Park Avenue—Pastor, M. Bunyan Smith. Morning subject, "Spiritual Aims Against Physical Odds." Sunday evening subject, "An Impassioned Faith." Good congregations.

First—Allen Fort, pastor. Morning subject, "The Abundant Life." Evening subject, "The Nightless City." In Sunday school, 259. Baptized, one; received by letter, five.

Eastland—R. E. Corum, pastor. Morning subject, "The Firmaments." Evening subject, "The Young Man's Request." In Sunday school, 148; received by letter, three. The pastor, who has been sick with pneumonia, is able to take up the full work again.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C.—(Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cts. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 135 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

Immanuel—Pastor Ryland Knight preached at both services. Morning subject, "On Being a Friend." Evening subject, "Things Worth While." The Sunday school superintendent took advantage of the Sunday school being closed to make some valuable improvements.

Grandview—Pastor A. F. Haynes preached in the morning on "Pharoah a Type of the Devil." In the morning collection, \$102. A good day. Fair Sunday school.

Lockland—W. R. Hill, pastor. In Sunday school, 155. Pastor preached morning and evening. Subjects, "Pleasing God" and "Character Contrasts—Esau and Daniel." Three additions by letter. Good congregations.

Grace—W. Rufus Beckett, pastor. Morning subject, "The Blade, the Ear, and the Full Corn." Evening subject, "Healing the Demoniacs." In Sunday school, 201. One received for baptism.

Centennial—Pastor J. Henry DeLaney spoke at both hours. Morning subject, "She Hath Done What She Could." Evening subject, "God's Grace." Good Sunday school and splendid B. Y. P. U.

Goodlettsville—Good day. A unanimous call for next year.—J. T. Oakley, Hartsville, Tenn.

KNOXVILLE.

Broadway—Lloyd T. Wilson, pastor. Morning subject, "The Minister of Tears." Evening subject, "Standing by the Cross." In Sunday school, 300. Received by letter, two. Good day.

Island Home—Wm. H. Fitzgerald, pastor. Morning subject, "God's Unseen Chariots." Evening subject, "A Sufficient Gospel." In Sunday school, 225. Splendid services.

Lincoln Park—T. E. Elgin, pastor. Morning subject, "Self Control." Evening subject, "A Surrendered Life." In Sunday school, 116. Good congregations.

Mountain View—C. P. McNeely, pastor. Morning subject, "Answered Prayer." Evening subject, "Lost in Service."

Grove City—D. W. Lindsay, pastor. Subject, "The All Things." Evening subject, "The Tragedy of Calvary." In Sunday school, 65. Good day.

Bell Avenue—J. B. Hyde, pastor. Morning subject, "Singing the Glory Song." Evening subject, "A God-Sent Man." In Sunday school, 304. Fine attendance. Splendid interest.

Deaderick Avenue—H. T. Stevens, pastor. Morning subject, "Crowning Our King." Evening, "The Scourge." In Sunday school, 382.

Oakwood—S. M. McCarter, pastor. Morning subject, "Walking With God." Evening subject, "Implicit Obedience." In Sunday school, 126; baptized, 28; 28 by baptism since last report.

First—Len G. Broughton, pastor. Morning subject, "Knowing the Unknowable." Evening subject, "The End of the War and Peace—Can the Church Help?" Fine attendance at both services.

Lonsdale—J. C. Shipe, pastor. The morning subject was, "The Joy of Worship." Evening subject, "Are We Nearing the End?" In Sunday school, 168. Splendid congregations.

Central—H. F. Mahan, pastor. The pastor preached in the morning on "After the Judgment, What?" Evening subject, "After the War, What?"

Fifth Avenue—J. L. Dance, pastor. Morning subject, "Effect of a Present Fact and a Future Hope on Character." Evening subject, "Effect of Origin, Being and Destiny on Service." In Sunday school, 165.

Immanuel—A. R. Pedigo, pastor. Text, Jer. 2:31:37. Evening subject, "The Need of Christ in the Home." In Sunday school, 125.

South Knoxville—M. E. Miller, pastor. Morning text, Ez. 34:26. Evening text, Luke 10:42. In Sunday school, 178. Received by letter, one.

Beaumont—A. D. Langston, pastor. Morning subject, "On the Aiding Companionship." Evening subject, "Let

the Redeemed of the Lord Say So." Good Sunday school. Received by letter, four. We only lost one church member so far with the "flu."

Gallagher's View—O. M. Drinnen, pastor. Morning subject, "Christ's Yoke." Evening subject, "The Christian Soldier."

Fountain City—E. A. Cates, pastor. Morning subject, "The Spirit Witnesseth." Evening subject, "Who Is It That Condemneth?"

Third Creek—Geo. M. Reeves, pastor. Morning subject, "Scriptural Fear Nots." Evening subject, "God's All-Seeing Eye." In Sunday school, 120.

Euclid Avenue—J. W. Wood, pastor. Morning subject, "Womanly Excellencies—Vashit." J. T. Sexton spoke in the evening on "Why Halt Ye Between Two Opinions?" Good day.

CHATTANOOGA.

First—After being closed for three weeks, the First Church, along with all other churches in Chattanooga, resumed services Sunday morning. A large congregation heard Dr. Major at the morning hour on "God's Unerring Wisdom and Unchanging Love." At night, "Weighed and Wanting." This church has suffered a number of deaths due to the influenza and there was much sickness and sorrow in our city. Our people are very thankful that only a few of our membership were taken away. Everything is hopeful now and conditions are about returned to normal. Sunday school and B. Y. P. U. started up with good attendance; 337 at Sunday school. Big Hallowe'en party Saturday night for the soldiers.

Woodland Park—Pastor McClure spoke on "The Anchors Which Will Hold Our Ship While the Sea is Rough and the Night is Dark," and "The Two Foundations." Very good day.

Ridgedale—Jesse Jeter Johnson, minister. Very good day. Subjects, "Longing for the Temple Worship" and "And the Inhabitants Thereof Shall Not Say, I Am Sick."

Chamberlain Avenue—G. T. King, pastor. Preaching by the pastor on "Making a New World Founded on the Principles of Christ," and "The Faithfulness of God." One by letter. Pastor will attend the State Convention.

Baptist Tabernacle—J. B. Phillips, pastor. Thanksgiving Service at the morning hour, with open meeting. Evening subject, "Lessons From the Influenza Epidemic." Three additions.

Rossville—Services resumed after three weeks of closed doors. Sunday school was attended by 122. Good B. Y. P. U. services. Collections for all purposes, \$122.20. Pastor's last month's report: Visits, 125; 71 cases of influenza visited by pastor; members died, 2; funerals conducted for October, including Sunday, Nov. 3, 20; Sunday morning subject, "Returning Unto the Lord." Evening, "Beholding Christ."—W. C. Tallant, pastor.

Gallatin—Clyde H. Bailey, pastor. Morning theme, "Adorning Christianity." Evening subject, "The Master's Call." Seven additions at the morning service. Took offering for State Missions, which amounted to \$161.40.

CHURCH AND PERSONAL.

I have been a reader of the Baptist and Reflector for more than 50 years. I expect to continue till one or the other of us quits the walks of men.

WILLIAM ASKEW.

Medina, Tenn.

In the past ten days I have preached the funerals of five noble young soldiers: Isaac Mungle and T. C. Perkins, who died in camps; John Filson and Shelby Sanders, both of whom died at sea, and George Hagar, who was killed in West Indies. All were brought back home for burial. These funerals have been inexpressably sad and tender, yet I have never witnessed so vividly the "light that shineth in a dark place."

JOHN T. OAKLEY.

Hartsville, Tenn.

Dear Editor: I would like to say through your paper to my many friends that we are now very comfortably situated on our new field of



THE RED TRIANGLE

WHICH is meaning so much to "our boys" here and "over there" has been serving men and boys for fifty years. An essential feature of its work is the promotion of books of inspiration and instruction prepared by trained men. A typical illustration is

MORALS AND MORALE

By LUTHER HALSEY GULICK, M. D.

Shortly before his recent sudden death, Dr. Gulick returned from abroad. This book, which describes his experiences with the American Expeditionary Forces in France, deals especially with the relation of morality to fighting efficiency. (\$1.00).

Many other books—timely, helpful—are published by the publication department of the Y M C A

ASSOCIATION PRESS

347 Madison Ave., N. Y.

Watch for announcement of "Books with Purpose." Send for catalog

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulated and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 20 B, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name

Address

Shipping Point

(Please Write Distinctly.)

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

labor. We are living at Greenbrier, a splendid little town on the L. & N. seven miles from Springfield. These are a clever, big-hearted people, with a progressive spirit, and we are looking forward to a great year in the Lord's work. The other church we have charge of is the Lebanon Church, located at Barren Plains. This is a grand old church. They have a splendid house of worship and know how to make a pastor feel good. We are looking forward to a glorious year at this church. Please send the Baptist and Reflector to the above address.

I am sending you \$2 to move my subscription forward. These are close times with all the papers and we might well pay in advance.

T. P. STANFIELD.

Greenbrier, Tenn.

Among the Brethren

Fleetwood Ball
Lexington, Tenn.

Dr. I. N. Penick, of Jackson, Tenn., writes: "You just ought to see old Union University these days. 'Tis full up. Have 200 army boys. My work is getting well started, and hope soon to be fully harnessed for all the good we can do. Guess the 'flu' is now about over, and our churches can again open up for our Lord's business."

Rev. W. L. King, of Parsons, Tenn., writes: "We are trying to paint the Standing Rock Church this week. We hope to have the new house ready for dedication Sunday, Nov. 10th."

That was a gracious and appropriate act of the members of the Second Church, Jackson, Tenn., in giving their faithful pastor, Rev. J. E. Skinner, a real automobile, not a flivver. Already eminently useful, he is now destined to be more so.

The death last week of Mrs. J. W. Dickens, aged 34, wife of Dr. J. W. Dickens, of Lafayette, La., and daughter of Dr. A. V. Rowe, of Winona, Mississippi, removes from earth to heaven one of the choicest spirits of our acquaintance. She made hosts of friends in Tennessee during the labors of her husband as pastor in Jackson and Memphis. Her body was taken to Winona, Miss., for burial. Our tenderest sympathies go out to the husband, three children, parents, and other sorrowing loved ones.

The loyal church at Trezevant, Tennessee, has done the progressive thing to buy a handsome parsonage for their wide-awake pastor, Rev. L. R. Riley, with whom they are greatly charmed. The pastor's home is only about half a block from the church.

Rev. John T. Walters has resigned the care of the church at Junction, Ark., to form a pastoral alliance with the First Church, England, Ark. The people of England will make faithful allies, if they are like others about whom we have read a little.

The secular papers are authority for the statement that Rev. J. F. Tull, of Monticello, Ark., has accepted the care of the First Church, New Albany, Miss., and the congregation is making ready the parsonage and carrying forward other appropriate preparations in advance of his coming.

Dr. H. E. Watters, president of Union University, supplied with great acceptability the pulpit of the First Church, Jackson, Tenn., Sunday, Nov. 27. The pastor, Dr. F. H. Farrington, had sufficiently recovered from the "flu" to be in his own pulpit last Sunday.

Dr. T. D. Brown has resigned the care of the First Church, Little Rock, Ark., after serving nearly two years. He will do the work of an evangelist, with headquarters at Hope, Ark., his former home.

Dr. W. M. Vines, of Augusta, Ga., is assisting Rev. C. B. Wright in a revival at Warrenton, Ga., "flu or no flu." Jesse T. Williams is leading the singing.

Dr. E. J. Forrester lately moved from Macon, Ga., into his new home at Sparta, Ga., intending to serve village and country churches near by whereupon the Sparta church did the wise thing to call him as pastor, and it is believed he will accept.

December 1st will mark the inauguration by Rev. J. F. Singleton of his work as pastor of the First Church, Fitzgerald, Va., but the saints of Statesboro, Ga., regret exceedingly to see him leave that field.

Although he accepted the care of the church at Okolona, Miss., a month ago, Rev. W. A. Gaugh was unable on account of quarantine because of the "flu" epidemic to go to the field until last Sunday. He and family have been for three weeks with his wife's mother near Huron, Tenn. The Okolona saints had better treat him royally or Tennessee will recall him.

It is announced that J. P. Schofield, of Altomont, Kans., and James W. Jelks, of Macon, Ga., have been added as singers to the evangelistic force of the Home Mission Board, Atlanta, Ga. Dr. S. A. Smith, of Vidalia, La., associate editor of the Baptist Chronicle, Alexandria, La., has moved to Eldorado, Ark., to enter upon editorial work on a secular paper and to preach to country churches near by.

Rev. L. D. Posey has resigned the pastorate at Winnfield, La., to accept the care of one of the churches in Tyler, Texas. The Louisiana Baptists regret to give him up.

Rev. G. S. Price preached his farewell sermon as pastor at Huntingdon, Tenn., on the night of Sunday, October 27th, to a large crowd, other churches of the town giving way in recognition of the occasion. Brother Price and his excellent wife are visiting relatives in Whiteville before going to their new home in Waynesboro, Tenn.

The funeral of the late Dr. Roland R. Acree, of Clarksville, Tenn., last Wednesday absorbed the interest of the people of that city, who had high regard for that great and good man, irrespective of church affiliations. Dr. Ryland Knight, of Nashville his former pastor and Rev. Edward Stubblefield conducted the services which were simple and impressive.

Take off your hat to Rev. Marion L. Blankenship, of Higgins, Texas, as being 100 per cent patriotic. Although 56 years old, he sought to enlist as a private, but was disappointed. However, he was accepted for service in the quartermaster's department. His youngest son was killed at Chateau-Thierry, his daughter is a Red Cross Nurse in France, his wife is Red Cross leader at Higgins, his other son is in service, and six other relatives have died for liberty in the war.

While still in the shadow of grief over the death of their second son, Will Mayo, of Union City, Tenn., Judge G. T. Mayo and wife, pastor of the church at Dresden, Tenn., were made to rejoice over the return of their first-born son, Spurgeon Mayo, from overseas, where he has done service with the American army for liberty and received such severe wounds that he was discharged and allowed to return home. We condole and yet rejoice with our good friends.

We chronicle with deep sorrow the death of Rev. S. C. Hearne, aged 79, which occurred lately at the home of his daughter, Mrs. W. H. Harrison, in Louisville, Ky. He seemed to us much like a father in the ministry. His home was McKenzie, Tenn., where he was for many years pastor. He also served Gibson, Gadsden, and other Tennessee churches. He was a preacher of exceptional ability and piety. May the good Lord comfort his relatives.

It is no small compliment to Rev. J. B. Bradfield that he has been called to the care of the church at Darden, Tenn. His home is in four miles of that place and he was reared in that

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vicinity. The work will show prosperity under his leadership.

It is announced that Dr. C. B. Williams, of Fort Worth, Texas, will represent the Southwestern Baptist Theological Seminary at the State Convention in Shelbyville next week. It will be his first appearance before that body.

CHURCH AND PERSONAL

I am sending you money order for two dollars to renew my subscription. Wife and I are 79 years old, living out by ourselves. We feel that the paper must live on. The paper gets better as the years go by. May you continue the good work. Everything in the woman's department and the grand and noble work that they are doing needs hearty support.

W. R. PETTIGREW.

Walnut, Miss.

We are pleased with the splendid paper you are giving us and do not feel that we can, as Baptists, afford to be without the paper at any cost and terms. I do not know just how many subscribers to our great state paper will be affected by a ruling on the part of our government. But one thing I do know is the extent that the number

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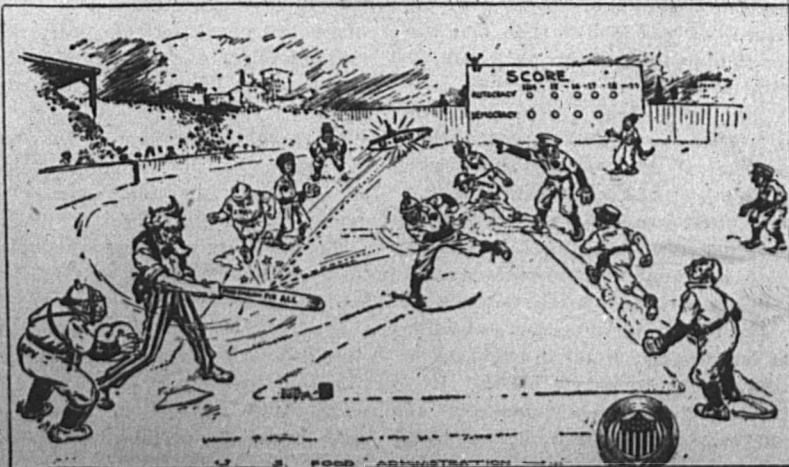
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of readers of the Baptist and Reflector are cut down, to that extent will the Baptists of Tennessee as a denomination be weakened.

THOMAS A. FRAZIER.
Knoxville, Tenn.

The Pinch Hitter



It was tightening of the American belt that made this hit possible. The game is won if we keep it up.

ON EXPRESSING OURSELVES.

By Rev. U. A. Ransom.

At the beginning of the war, a writer in the Bookman conjectured that, had the nations been able to express themselves to one another, adequately and quickly, there would have been no war.

One of the leading educators of the nation is author of the statement that there is a way, could we find it, of expressing any truth so that anybody will receive it.

I think that it does not now appear that the removal of misunderstandings would have prevented the war; and yet such a revelation may startle us in the future. It may not be possible to express every truth so that everybody will receive it; and yet it is doubtless true that most misunderstandings are inexcusable. While not in every instance are we responsible for being misunderstood and our message rejected, yet it is so largely true, as has been said, that there is a way, could we find it, of expressing any truth so that anybody will receive it, we may live with an abiding expectation of being understood, and may speak our message believing it will be received.

It costs something to be a medium of expression of the great facts and concerns of life. One must be not slothful in business, but fervent in spirit. He must pay the price. You hear a genuinely great minister of the gospel. From him, in the periods of his power, the message falls so simple, so sincere, so guileless, so soulful, so human, you feel it is a privilege to accept the message from such a son of man. But behind the scenes the man has paid and is paying the price. Paid it like Demosthenes, speaking with pebbles in his mouth; or John A. Broadus, making himself prince of scholars; or like Paul, feeling "woe is me if I preach not the gospel;" or like John the Baptist, saying "It is all of life to speak my message;" or like Jesus the Christ, saying "I have a baptism to be baptized with, and how am I straitened till it be accomplished."

One needs to learn not only how to speak truth, but how to speak to folks. Language, especially spoken language, is a mighty force indeed. Oratory is the greatest of the arts among men. Demosthenes did not too highly esteem it. The redeeming feature of the administration is that the President is a master of the English tongue. The tongue of Lloyd George is mightier than the sceptre of the throne of the British Empire. Abraham Lincoln began talking, and his neighbors came out and sat on the logs and leaves among the hickories to hear him. He kept on talking, and the state of Illinois came to hear him. He continued to talk, and the nation became his audience. His words live still, and the world listens to what he says. Jesus the Christ came out of Nazareth, talking; and never man spoke like this man. When the Lord inspired that great master of speech, the apostle Paul, to tell us of the preeminent value of love, that greatest thing which is the essence of God, he told him to say that it is greater than all words. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." And when the Holy Spirit would give us a conception of the nature of the Christ, he had the writer to say, "The Word was made flesh and dwelt among us."

I have interpreted the purpose of the committee, assigning me the topic,

as referring to our being understood or misunderstood at the instance of the present developments of the war. Should we speak now, or should we be silent? Others have spoken, others do speak. If we speak contrarily, will we or they be heard? And if we speak, is there a way of expressing ourselves so that our words will influence, force if necessary, the actions of men in control of civil and military affairs?

I believe that it is not an hour to seal our lips. Shall we march two thousand years, often through blood and fire, toward the goal, and then not grasp it when it is reached? If our ancestors have given their toil and tears and blood to redeem a great inheritance, shall we stand by and see a forfeiture of the title by our refusing to pay the fee for recording the deed?

The Baptist contention of liberty in partial and justice universal, entirely uncompromised, needs to be spoken by millions of tongues this very hour.

We, the living witnesses in America, have never before spoken when there is a bear in the woods. It is not bad for us to be forced to learn how to speak at such a time.

If speaking never makes a protest, if it never exposes the speaker to criticism, and even danger often, the tongue has lost half its usefulness in the world. What a loss it would have been had not Luther spoken in Germany, Knox in Scotland, Bunyan in England, and Williams in America.

That Baptists, Methodists, Presbyterians and others, should be forced to withdraw all their touch and aid from their large constituency in the war, and at the same time be called upon to help in the raising of thirty millions of dollars for a distinctive Roman Catholic propaganda right in the heart of the camps, is a violation of every tradition of American civilization, and destructive of the basic principles upon which our government was founded and has stood to the present time; and, if confirmed, is a menace to the war and an insult to the burden bearers of American patriotism. If we speak not against this, the very rocks on which our ancestry walked will cry out.

But how shall we speak? By authority. By the authority of all the traditions of western civilization, by the authority of all that has made America the pearl of nations and the purchase of human redemption, by the authority of the constitution of our government, by the authority of all that inspires two-thirds of the boys at the front, and by the authority under which and in obedience to which the President himself holds his office and wields his power.

Let us speak not alone in the bounds of protest; but inclusive of the only principles, sentiments and policies which can constructively unify the nation, mobilize our resources and project the war to a victory toward progress.

The spokesmen should have their words weighed in the happy balances of discretion, speaking not as blunderers but as builders.

The spokesmen should so speak that their good may not be evil spoken of. Neither God nor government takes care of recklessness. The spokesmen should be wise as serpents and harmless as doves, gentle as a lamb and as courageous as a lion, loving as a mother and as terrible as a mountain grizzly.

"Words fitly spoken are like apples of gold in baskets of silver." Isaiah said that there was given to him the

tongue of the learned that he might speak a word in season to him that is weary. O happy prophet, how we envy you that gift! Inspiration wrote to the church at Colossa: "Let your speech be always with grace seasoned with salt, that you may know how you ought to answer every man."

The apostle Paul is an example of combined courage and discretion. His address to King Agrippa is a model. To use modern slang, he so spoke as "to put over" the proposition. That our spokesmen should do.

But prudence must not eliminate power, nor care vanish occasion.

Jeremiah is a model, when the bad has come to the worst, which is not likely to be the case with us. He spoke and wept, and wept and spoke.

If ever there should arise, as is now not imminent, I trust, an intrusive, abnormal, invidious, exotic interloper upon our government of liberty and justice, the model for our spokesmen is that of Elijah before King Ahab at Naboth's vineyard. To remember the Raven, that and nothing more. And that, IF nothing more.

I think the topic you have assigned me leads legitimately to this final thought: making ourselves, as Baptists, heard by others. Others have for years endeavored to put us in a corner, while they themselves might walk unembarrassed over the large fields our labors have redeemed from the thickest of thorns they had planted. And our corner is so large and happy in itself, we may be in danger of sitting contentedly here. Let us not do that. The field is the world.

The question is, how may we get out of the corner and not lose ourselves, and what shall we do without? Some have gone out and been lost, others have supposed that if others went out they too would be evaporated. Our individual identity and our denominational solidarity must endure centrifugal action.

We find in Baptist literature much able and wholesome teaching of what Baptists should do FOR themselves, but when we look for teaching of what we should do WITH ourselves, the search is not so richly rewarded. Are we not spending ourselves too much upon ourselves? Have we not thought of regulating ourselves when we should have thought of applying ourselves? The best regulation will come with the fullest application. We may not continue healthy with too much exercise in the gymnasium.

We have looked upon ourselves and said, "The world needs us." Let us look upon the world, too, and ask, "How will the world receive us?"

We have gotten the cue of writing with the Baptist audience in view. We can express ourselves to ourselves, but can we express ourselves to other people? I think Baptists should write a literature for other people to read, a literature other people will read, a literature other people will love to read, a literature other people will feel themselves compelled to read.

I have noticed that some of the brethren, in writing literature for other people to read, will fall to using phraseology expressive of prevalent heresies, a phraseology which long has been intruded into general literature as an indirect method of exploiting particular dogmas. Is not this gratuitous on our part? Sometimes, too, our writers, in writing literature for other people to read, will fall shy of using phraseology suggestive of distinctively Baptist ideals. Is not this also gratuitous? James Whitcomb Riley wrote a little rhyme, "Out to Old Aunt Mary's," in such a way that it

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has found place in our public school readers; and yet he did not refrain from mentioning "The old baptizin' hole."

Speak the truth in love.
(Read before Knoxville Baptist Pastors' Conference and requested for publication.)
Fountain City, Tenn.

If a man is looking for an opportunity to enlist in the service of man, this is his day. Never in our time has the world so bristled with noble tasks awaiting to be done. A world is, in the melting pot, and what it will be tomorrow is to be determined by men who are willing to commit themselves to God for service.—Selected.

A student who could not sound the letter "R" was given the following sentence to read: "Robert gave Richard a rap in the ribs for roasting the rabbit so rare." He studied it in silence a minute, then glibly rendered it as follows: "Bobby gave Dicky a thump in the side for cooking a bunny so little."

A SAFE DWELLING PLACE.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Ps. xci. 1.)

The apostle says: "He that dwelleth in love dwelleth in God." This doctrine was not original with the apostle. Long before John was born and before Jesus came into the world the psalmist sang: "Lord, thou hast been our dwelling place in all generations." In one of our hymns we sing, "Nearer, my God, to thee." It is well to dwell near to God, but according to the psalmist and apostle we may dwell in him. It is a good thing to dwell in the house of the Lord. The psalmist earnestly desired this place of refuge and meditation when he sang: "One thing have I desired, . . . that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." And again he sang: "I had rather be a doorkeeper in the house of my Lord than to dwell in the tents of wickedness." But one may dwell in the house of the Lord and yet be far away from the Lord of the sanctuary. The Lord is in his holy temple, but many that enter into the temple do not draw nigh to God.

Moreover, it is impossible to dwell in the house of the Lord all the time. One may visit the sanctuary every week, and perhaps every day, but he cannot remain there every hour. But one who dwells in God can have his dwelling place with him wherever he goes. Whether on land or sea, at home or abroad, among friends or enemies, he is dwelling in the secret place of the Most High. Great as is the blessing of being in the house of the Lord, it is far better to be in the heart of the Heavenly Father.

Some men live in palaces and some in hovels. Some good men have no permanent abiding place on the earth. Jesus had not where to lay his head, but he had what is better; he had an

everlasting dwelling place in the heart of his Father. We may have the same secure abode. This is better far than the grandest palace ever built with human hands. We call men poor when they have no house to live in; but if they dwell in love, they are rich. How can one be poor who dwells in God, who made the universe?

This is a safe dwelling place. The world is full of dangers. Temptations, afflictions and persecutions abound. "Satan goeth about as a roaring lion, seeking whom he may devour." But if the Lord is our refuge, let wars arise; they shall not harm us. Let the arrows of the enemy fill the air; they cannot touch us. The psalmist speaks of the strife of tongues as one of the evils to which men are exposed. We know something about this peril. The tongue is sharper than the sword. The wounds inflicted by the deceitful tongue, the lying tongue, the tongue of slander will not be healed so readily as wounds inflicted by cold steel or dynamite guns. The one wounds the flesh; the other wounds the spirit. The strife of tongues rages in every community. Who is safe? Who can protect his own? One may throw his shield of love about his children and do his best to protect them from the strife of tongues, but these arrows find their mark. There is a sure and safe refuge. It is found in God. One who dwells in God is safe. The poisoned arrows may pierce his reputation and tarnish his good name, but they shall not touch his spirit. His character is safe. He abides within, as did the Israelite in Egypt while the destroying angel passed over. He comes out safe and sound in the morning.—Editorial in Pacific Christian Advocate.

If we are ever to grow reverent again, we must know more. Jesus was reverent because his knowledge was perfect; we are irreverent because our knowledge is shallow.—G. H. Morrison.

OBITUARIES

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

Austin.—I feel that I want to say just a word or two through the columns of the Reflector regarding the life of W. C. Austin, of Portland, Tennessee. His death is another illustration of the awful calamity that befalls our country when an epidemic like the present one of Spanish influenza strikes the land. He died, a victim of this disease, at his home in Portland on October 14, 1918. He was about forty years of age and had been a member of the Portland Baptist Church since early life. He was secretary of his Sunday school and, I think, a deacon in the church. As a business man he was a leader in his town. He was cashier of the Portland Bank and did besides a considerable insurance business, as well as to attend to many matters of a legal nature.

He is survived by a wife and four small children, one brother, a sister, and a father. He will be sorely missed by his family and in Portland where he spent practically all his life, but his voice will blend with that of his faithful mother, who died a few

months ago, in singing the Redeemer's praises in the glory land.

His cousin,
J. G. HUGHES.

Clinton, Ky.

Clements.—Mrs. Octavia Brooks Clements was born and reared near the Hermitage, the home of Andrew Jackson. She was Miss Octavia Brooks before her marriage to Mr. Clements. She passed away last Friday, October 25, at 1:45 p.m., after protracted weakness, due to extreme age, being eighty years old. She had resided in Nashville twenty-seven years. Had she lived one month longer she and her husband would have celebrated the fifty-ninth anniversary of their wedding.

She was a member of the Grandview Baptist Church and was a true Christian woman, a devoted wife and mother and a good neighbor, her long life being one of usefulness.

Surviving her are, besides her husband, who is 83 years of age, two daughters and six sons.

The funeral was conducted by her pastor, A. F. Haynes, at the home. With what consolation may we contemplate the future of this aged Christian. And what a blessing for the loved ones to be able to remember that she has "passed up to the shining," to the land of endless youth, of bright reward, of tearless joy, to be with Christ forever.

A. F. HAYNES.

DEACON LUCIAN C. SMITH AT REST.

Brother Lucian C. Smith was born in Orange County, N. C., March 16, 1839. Was married to Julia Cheek May 16, 1861. After serving in the Confederate army for three years he moved to Smith County, Tennessee, 1864. Professed religion 1867, and united with Hickman's Creek Church, where he was ordained a deacon and served his church faithfully until he moved to Sumner County, near Gallatin, and cast his lot with the Gallatin church, where he remained faithful till his home going, September 14, 1918, at the age of 74 years, 4 months and 29 days. To Brother Smith and wife were born nine children. Five preceded him to the better world and five others are on their way.

I knew Brother Smith for forty years before his departure. In the Salem and New Salem associations he was a familiar figure in the years gone by. He was seldom if ever absent from these gatherings, and along with him his faithful companion, who went away last December, ready to greet the home-coming in that association which never adjourns. Last December I stood by our brother in the darkest hour of life as he buried out of sight his loyal wife. I will never forget his grief and sorrow and yet his buoyant hope of a happy meeting in the near future. As I stood in the pulpit at Gallatin and talked at his funeral and saw his devoted children about him I rejoiced to believe that father and mother and five children were together in a better world. To the children and relatives I assure you your father and kinsman is safe in a better world. Safe from the sorrows of this war-stricken and pestilential world Brother Smith has passed. No better time to enter that land where trouble and sorrow never come. Brother Smith was one among my truest and best friends along the rugged pathway of other years. I loved him. Some sweet day I expect to see him and walk up and down with him the streets of gold. Let us all look up and thank God a good man is at rest.

JOHN T. OAKLEY.

Hartsville, Tenn.

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