

Baptist and Reflector

ALBERT R. BOND, Editor
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THE CAMPAIGN FOR CARSON-NEWMAN COLLEGE.

By Rev. E. K. Cox.

There is to be launched in a little while a campaign to raise \$300,000 for Carson and Newman college. This amount is to be raised in East Tennessee. Now this is something bigger than we have ever undertaken before, and some people are going to be scared by it. But the fact of the business is that we can do this easily if we will all get behind it. The campaign will be mainly under the direction of Brother Sharp, the financial agent of the college. This is a fine time for team work on the part of the pastors and the leading laymen of East Tennessee. Let every one of us get behind the plans when they are announced, they will not be what many of us will think are the best plans, but we are going to succeed or fail with those plans. It is far better to succeed with the plans the other fellow has worked out, than to fail to line-up because the plans we wanted were not adopted. This is the pivotal time in the history of Carson and Newman College, if we succeed, and we will if we all get busy, the future of the school, and of East Tennessee Baptists is assured. To fail now will be almost suicide. We must put over this campaign, it will not be easy, it will take work, hard work, sacrificial work, glorious work, and work all the time till the last hour of the last day, but we can do it. The men who will determine the success or the failure of the movement are the pastors, the pastors of East Tennessee can make this go if they will. We ought to be talking about the school and the campaign every day, building sentiment for it, while waiting for the definite plans for the campaign. If we want to keep the great hold we have in East Tennessee raise this money for the college. If we want to make ours a great missionary section endow Carson and Newman college. Whatever Baptists need to do and ought to do in East Tennessee will be made possible when we have a great Baptist school, well equipped, and doing the work a Christian denominational school ought to do. We will never, never do what God wants us to do here until this one thing is done. He expects Baptists to do this for East Tennessee, he has given us the numbers, the wealth and the opportunity. The boys and girls of Baptist families in this great country are going to be educated, we will answer whether we care enough for the principles we hold, and children he has given us, to do this in the best Christian way, or whether we will let the state give them an imperfect one-sided education, or some other religious denomination do what we are too lazy to do. Their education is an assured fact, we will settle whether it shall be the kind which will make of them what God wants. Let me ask again that when the campaign comes on we will all as one man enter in to win. There are some of our wealthier brethren, no doubt, who will give nobly, but in this fight we want every one of our people, from the poorest to the richest; it is our school, the hope of our cause, and the task will be far easier than we think if all our people come in. Kingsport, Tenn.

"AS OTHERS SEE US."

Open Windows.

When you open your favorite daily paper, you open the window that looks out upon the whole world and see all that is going on. It is a fascinating but bewildering survey of wide and varied interests. You would be lost without it.

When you open your trade paper, professional

CHRISTMAS SUNDAY DECEMBER 29

A Great Day for the Tennessee Baptist Orphanage

Let every Church and Sunday School observe this day with a special offering for this worthy and needy cause.

Share Your Joys

Share your joys with our fatherless and motherless children and thus increase your own joys.

Must Have Funds Now

Our Orphans' Home must have money now. It takes money to buy groceries and other necessities. The work must go on. We are wholly dependent upon you.

Send money to
Dr. J. W. Gillon, Cor. Secretary,
Nashville, Tenn.

For information and on business write to
Rev. W. J. Stewart, Superintendent,
Nashville, Tenn.

bulletin, or farm journal, you open another window that looks out over your world of business. It lets you survey the specific field of your special interest. You would be lost without it.

When you sit in your easy chair in the quiet of the evening, or on the Sabbath day, and open your denominational paper, you open another window that lets you see the world from the viewpoint of God's kingdom among men. You would be lost without it.

Through these papers you see the open road that runs under your window and upon which you must walk through the world. The road fades into the horizon, lost in the distant haze, and when dark days come you can only glimpse its nearer stretches. But without these open windows how close, cabined, confined and tragically limited our whole view of life would be.

Searchlights.

Or again, we are all familiar with searchlights which throw the light of day upon distant objects and focus the eyes of thousands like yourself upon them at a given and concerted time. They bring into prominence the essential objects you wish to see in proper setting and fix your mind closely on a specific area of interest.

The range of these searchlights is boundless, their power of illumination the highest, their steadiness sure and certain.

Such are our denominational papers. They fix the attention of thousands like yourself on the same objective at the same time, so that immediately and universally at a given time, opinion crystallizes and concerted action is possible without undue delay.

Watchmen and Road Builders.

Our denominational editors are the watchmen upon the towers who play the white searchlight of fact and truth upon the objectives of the denomination, lighting upon the dim and distant horizons that limit our vision, and presenting every angle of all objects. By concerting their batteries of light upon our particular denominational objectives, they prevent the dangers of a diffusive undenominationalism, which, while broad, is weak, because of its lack of depth.

The editors of our denominational papers are the pathfinders, the road-makers and road-menders for our advancing forces. And our denominational papers are the cement which changes a desert of sand into a hard highway.

Every Man

needs to take and read the journal of his special interest, business or profession, in order to keep in touch with latest developments, to learn new plans and methods and get the latest reliable news from all parts of the field; to know who's who and what's what and the why and wherefore of things; to acquire the technique of his business and to draw fresh inspiration from constant contact with all like-minded persons. How much more, then, should the Christian keep in intimate touch with the world-wide program of the churches.

Our editors are the confidants of many thousands. They are fitted to advise because they see, hear and know all the larger denominational problems.

Give them your confidence. Accept their counsel. Do so by joining the ever-increasing army of enlightened Baptists who are subscribers to Missions and to a weekly Baptist paper.

NATIONAL COMMITTEE NORTHERN BAPTIST LAYMEN.

PRAYER FOR A NATION-WIDE REVIVAL.

W. W. Hamilton, Superintendent of Evangelism.

The evangelistic department of the Home Mission Board of the Southern Baptist Convention is sending out a call to prayer for a nation-wide revival. The times are such as to show the need of a great awakening, and the providential indications have led to this call to prayer.

Six o'clock each evening (Central Time) have been agreed upon, and every Christian is asked to sacredly set this time apart for prayer. If it is not possible to be alone, or to have the family gathering, or to leave some post of duty, then to join silently the many others who will be praying for a nation-wide revival.

The Home Board workers will make special prayer for each other, and it will be their joy to know that Southern Baptists are calling upon the Lord to bless them in their labors.

At great personal sacrifices these singers and evangelists are going everywhere singing and telling the gospel story. Pray for them that they may be men of God indeed, having the mind of Christ, and filled with the spirit. Pray that they may walk worthily, that they may speak the truth in love. Pray that sinners may be born again, that saints may be built up in the most holy faith. Pray that the churches may be revived, and that Christ's Kingdom may come in the earth.

Home Mission Rooms, Atlanta, Ga.

The Ten Best Books in My Library

A List to Guide in Buying

At the Ministers' Conference at the State Convention the suggestion was made that the Baptist and Reflector publish the opinions of various ministers upon the above subject. I have written a number of requests for such a list and this week publish a group of answers. It will readily be understood that there is great difficulty in choosing these books. The lists that are given, however, will be found suggestive and helpful in the choice of books because they have been serviceable to other ministers. I shall be glad to answer any questions concerning these or other books, and the Baptist and Reflector can furnish these or any other books on the market.—Editor.

Your request is simple, and yet very difficult. The "Ten best books"—how can a fellow select the ten? As well ask Solomon to name the ten best beloved wives, the whilst the whole lovely regiment thrust upon him their collective and individual loveliness!

But as I understood the request of the motion, it was for the "ten books that have been most helpful this year," and that simplifies the matter greatly.

It is said that corned beef hash should be judged as much by what is left out as by what is put in. The same might be said of this list of mine. I have made it a rule for some years to read one new book a month. I have never regretted for a single moment doing without other things that I might buy books. A really good book is the product of sacrifice—it may well profit us then to sacrifice in order to obtain it. But this year I have been going back among the old friends, and doing so the aging wine has meant more to me than it did when first it came bubbling eagerly into view. I am tempted to speak of each dear friend a bit at length—who would speak of his sweetheart and pause not to mention her virtues as well as her name?

But I am aware that your space will not permit of loitering along the way. I should but say that these books have been a blessing to me, have stimulated me to other study, have rebuked me for my lesser ideals, and have opened the door that I might enter and sup with the Great Hearts.

The Training of the Twelve. Bruce. \$1.50.

The Romance of Preaching. Horne. \$1.50.

The Rebuilding of Europe. Hill. \$1.35.

The United Netherlands, 4 vols. Motley.

The Message of the Masters. Bradford. \$1.00.

University Lectures on the Ten Commandments. Boardman. \$1.50.

The Great Poets and Their Theology. Strong. \$2.50.

The American Poets and Their Theology. Strong. \$2.50.

Les Miserables, 2 vols. Hugo. (Various prices.)

Penrod and Sam. Tarkington. \$1.35.

There, now, there are the ten. If I had it to do over again, I doubt if the list would be exactly the same. But, I say, who is able to bring to bear upon his library a selective draft that will satisfactorily draw from its shelves the "ten best books"? As well might the President try to satisfy the Grumbler of Oyster Bay!

A little fellow who had just felt the hard side of a slipper, when the tears had dried somewhat, turned to his mother.

"Mother," he said, "did grandpa spank father when he was a little boy?"

"Yes," answered his mother, impressively.

"And did his father whip him when he was little?"

"Yes."

"And did his father spank him?"

"Yes."

"Well, who started this thing, anyway?"

J. W. STORER.

Paris, Tenn.

I received your letter of November 26, making inquiry about books. I judge you want books of general merit for general reading rather than special reference books. You understand, of course, that a book that will appeal to one man will not make an appeal to another, and a book that is full of thrilling interest to one man will be dull and prosaic to another. I can only name such books as I have found to be especially interesting to me. Among these books I would name:

Positive Preaching. Forsyth. \$1.00 net.

Faith, Freedom and the Future. Forsyth. \$1.50 net.

Missions in State and Church. Forsyth. \$1.50 net.

The Principle of Authority. Forsyth. \$2.50 net.

The Bible or the Church. Sir Robert Anderson. \$1.50 net.

Problem of the Old Testament. Orr. 90 cents net.

The Teachings of Christ. Morgan. \$1.50 net.

The Baptist Principle. Wilkinson. \$1.00.

The Parables of Our Saviour. Wm. Taylor. 50 cents net.

The Atonement. James Stalker. \$1.00.

The Christology of Jesus. Stalker. \$1.25 net.

The Lord of Glory. Warfield. \$1.00.

The Christ of History. Young. 60 cents.

Ecce Homo. Seeley. \$1.00.

Ecce Deus. Smith. \$2.25.

I confess that most of these books will be found rather heavy for a man who is untrained and perhaps they will not meet the end aimed at by the brethren who made the request at the Convention. If so, you need not publish the list.

Yours sincerely and fraternally,

J. W. GILLON.

I am in receipt of your letter asking that I give the ten books in my library that have helped me most. That is a difficult question to decide. I, however, give below a list that has been exceedingly helpful:

Holy Bible.

Abstract of Systematic Theology. Boyce and Kerfoot. \$2.50.

Building the Church. Jefferson. \$1.00.

The Death of Christ. Denney. 60 cents.

New Era in Asia. Eddy. 60 cents.

How to Lead Men to Christ. Torrey. 75 cents.

Great Missionaries of the Church. Creegan. \$1.00.

Life and Letters of John A. Broadus. Robertson. 60 cents.

Revival Lectures. Finney. 60 cents.

Stewardship and Missions. Cook. 60 cents.

In addition to the above I have found

books on biography, history, essays, poetry, music, missions and theology very helpful.

Trusting that the above may be suggestive and expecting to get helpful suggestions from others, I am

Yours fraternally,

J. W. O'HARA.

Newport, Tenn.

Complying with your request to give a list of the ten most helpful books to me in my ministry is by no means an easy task. I hardly know where to begin to select ten books from among several hundred volumes, a large per cent of which have been read and re-read, and many of them marked from cover to cover.

In the first place, let me say that I am a Bible man. The Bible first, last and all the time. Some books I read for the general impression they make upon me, and others I study. Strange as it may seem, I must say that I have derived as much benefit from the study of authors who either opposed the teachings of the Bible outright, or perverted its teachings. They have served two purposes. 1. They have quickened my investigations and research and inspired study and thought. 2. The detection of their fallacies has served to greatly strengthen my faith in the "Old Book," and give me Baptist backbone. I would not recommend this course to all young ministers, for it has made shipwreck of the faith of many.

Among the books that I have used most, and that have been helpful to me in my ministry I mention:

Young's Analytical Concordance. \$5.00 net.

Englishman's Greek Concordance. \$9.00 net.

Emphatic Diaglott. Wilson. \$1.50.

Systematic Theology. Boyce. \$3.00.

Life and Epistles of Paul. Conybears and Howson. \$1.00 net.

Sharp Arrows. J. H. Moores. \$1.50.

Sermons and Lectures. Munsey. \$1.50.

Philosophy of the Plan of Salvation. Walker. 75 cents.

Old Theology Restated. Tucker.

Exposition of the Parables. J. R. Graves.

I am not able to say where and at what cost these works can be had. I suppose any dealer in religious books would be able to furnish them if they are not out of print.

I may state in conclusion that I have about one hundred volumes of church history in which I have taken much interest.

Allow me this word before closing: Religious papers have been to me one of the greatest sources of information and help. I have a number of scrapbooks which I have made from rare extracts and valuable articles clipped from religious papers. I prize these as great treasures.

Let me suggest to all young ministers that they begin now to keep a record of their work and preserve valuable articles by making scrapbooks,

J. H. GRIME.

Lebanon, Tenn.

In response to your request I furnish the following list of books which have helped me most:

A Quest for Souls. Geo. W. Truett. \$1.50.

We Would See Jesus. Geo. W. Truett. \$1.00.

The Work of the Ministry. W. H. Griffith Thomas. \$1.50.

Pilgrim's Progress. (Various prices.)

The Preacher, His Life and Work. J. H. Jowett. \$1.25.

Memoirs of Chas. G. Finney. By Himself.

The Secret of the Lord. W. M. Clow. \$1.50.

Why Is Christianity True? E. Y. Mullins. \$1.25.

The Price of Power. J. Stewart Holden. 50 cents.

Personal Power. Keith J. Thomas. \$1.75.

I heartily recommend every one of them.

C. D. CREASMAN.

Nashville, Tenn.

I comply with your request and send you the names of ten books which have been of great help to me. Some of these are new and some old:

Bunyan's Pilgrim's Progress. (Any price.)

Baxter's Saints Everlasting Rest. 50 cents.

Tupper's Proverbial Philosophy.

Holden's Commentary on Romans.

C. H. McIntosh on the Pentateuch.

Alexander Maclaren's Bible Class Expositions.

George S. Bishop's Doctrines of Grace.

Newell Dwight Hillis' A Man's Value to Society. \$1.25.

W. E. Blackstone's Jesus is Coming. 25 cents.

Strong's Systematic Theology. \$2.50 net.

Yours in faith and fellowship,

J. H. ANDERSON.

Martin, Tenn.

Recruits for World Conquest. Dr. L. R. Scarborough. 75 cents.

Preacher and Prayer. E. M. Bounds. 30 cents. (This one has helped me most.)

A Quest for Souls. Geo. W. Truett. \$1.25.

The Voice of God in the Present Hour. R. A. Torrey. \$1.25.

With Christ in the School of Prayer. Rev. Andrew Murray. 50 cents.

Jesus is Coming. W. E. Blackstone. 25 cents.

The Second Coming of Christ. Len G. Broughton. 50 cents.

The Union Movement. J. F. Love. 75 cents.

The Christ We Forget. P. W. Wilson. \$1.50.

The Manhood of the Master. Harry Emerson Fosdick. 50 cents.

L. S. EWTON.

Springfield, Tenn.

Complying with your request I am hereby handing you a list of the names, prices, etc., of ten of the most helpful books in my library:

Strong's Systematic Theology, 3 vols. \$2.50 per volume.

Lectures to My Students. Chas. H. Spurgeon. 2 vols. \$1.00 per volume.

Natural Laws in the Spiritual World. Drummond.

Commentary on Matthew. Broadus. \$2.00.

David, King of Israel. Wm. Taylor. 50 cents.

Parables of Our Saviour. Wm. Taylor. 75 cents.

How to Pray. R. A. Torrey. 30 cents.

Thinking Black. Dan Crawford. \$2.00.

Gleams From Paul's Prison Life. Wayland Hoyt. 50 cents.

Passion for Souls. J. H. Jowett. 60 cents.

These, together with the Bible and the Baptist and Reflector, will make a pretty good library for any preacher in Tennessee.

J. K. HAYNES.

Nashville, Tenn.

I send you a list of ten books, as per your request, etc.

It is fair to say that some of them would have to be put first with many others. I have also confined myself to theological books. Aside from the Bible, Broadus has decidedly been the author most helping me, though I have never been a student in the seminary at Louisville. I think your plan will do much good.

The Bible. (Any price or no price.) Preparation and Delivery of Sermons. John A. Broadus. \$1.50 net.

Jesus of Nazareth. John A. Broadus. 75 cents.

Men and Books. Austin Phelps. \$2.00.

English Style in Public Discourse. Austin Phelps. \$2.00.

Trial and Death of Christ. James Stalker. \$1.25 net.

Life of St. Paul. James Stalker. 60 cents.

Book of Sermons. F. W. Robertson. 35 cents net.

We Would See Jesus. G. W. Truett. \$1.00 net.

The Mission of Our Nation. J. F. Love. \$1.00 net.

The wording of the above may not in each case be accurate, as I am not in possession of all ten just now.

THEODORE N. COMPTON.
Lebanon, Tenn.

The Psychology of the Christian Soul. Stevens. \$1.50 net.

The Varieties of Religious Experiences. William James. \$3.20 net.

Border Lines in the Field of Doubtful Practices. Trumbull. 50 cents net.

The Church of the Open Country. Wilson. 50 cents; paper, 35 cents.

The Dawn of Character. Mumford. \$1.20 net.

The Pastor and the Sunday School. Hatcher. 50 cents.

Rural Christendom. Charles Roads. 90 cents net.

The Trial and Death of Jesus Christ. Stalker. 50 cents net.

Visions and Tasks (sermons). Phillips Brooks. \$1.50 net.

Pastoral and Personal Evangelism. Goodell. \$1.00 net.

P. E. BURROUGHS.
Nashville, Tenn.

I am very glad to submit to you the list of books that have helped me most in the study of the one Book. Of course, it is understood that the Bible is the book of books from which proceedeth all knowledge and inspiration of high value in the book world.

Two of the most helpful books I have were read during my boyhood on the farm. They are very old, but nevertheless they have played their part in my life, so I am going to give them in the list. If you think them too ancient to mention I will submit at the bottom of the page two others that are more modern to take their place. You have asked for the most helpful, not the most modern.

Walks With Jesus. Author unknown. \$1.25 net.

The Life of Chas. H. Spurgeon. Russell H. Conwell. \$1.25 net.

The Still Hour. Austin Phelps. 50 cents.

Christian Psychology. Prof. James Stalker.

Thirsting for the Springs. J. H. Jowett. 50 cents net.

Pilgrim's Progress. John Bunyan. (Any price.)

Why is Christianity True? Dr. E. Y. Mullins. \$1.50 net.

Preparation and Delivery of Sermons. Broadus. \$1.50 net.

The Romance of Preaching. Chas. Sylvester Horne. \$1.25 net.

Choice Readings. Fulton and Trueblood. \$1.80 net.

The two books that I submit in place of the two first books in the preceding list, should you think that they are too ancient to mention, are Dr. John H. Jowett's Yale Lectures, \$1.25 net, and a book that I have not finished yet, but I find it to be interesting and helpful, The Unfolding Universe, by Edgar L. Heermance, \$1.50 net. If the mentioning of these books can be of any service to any one I am more than glad to pass it on.

M. BUNYAN SMITH.
Nashville, Tenn.

A MISSIONARY TOUR OF JAPAN.

No. 3.

J. F. Love, Corresponding Secretary.

Perhaps not every reader knows that our Southern Baptist work in Japan is largely confined to Kyushu Island. Continuing our itinerary among the stations after visiting Shimonoseki, we came to Kokura to meet again Brother Bouldin and to accept the hospitality of his home. His home is in the house formerly occupied by Brother Willingham, announcement of whose home-going came to us this morning by cable and shadows the day for us and the missionaries. About his work we will write later. The house was built by Brother Maynard during the years of his faithful service in Japan and is a plain but substantial and comfortable building. The Board owns other property here, but it is not adapted to its purposes. There is great need of a church building to meet the necessities of a successful work. The population of the city is 40,000. The house would not hold the people who wanted to hear us speak, and many stood in and about the house throughout the entire service. Adjoining the city of Kokura are Edamitsu, Yawata and Wakamatsu. These cities are connected by electric cars on the line of which is located the Meiji College, which was established by Mr. Yasukawa, the Carnegie of Japan. This gentleman and his sons have put into this enterprise 4,100,000 yen, or approximately \$2,000,000 gold. At the service in Kokura I had the pleasure of meeting the grandson of Mr. Yasukawa, who, notwithstanding the wealth of his family, is an earnest and unpretentious Christian and earnest worker. He is much interested in our Baptist work, but has not yet been baptized owing to certain family influences. We commend him to the prayers of our readers. He wants to be a minister of Jesus Christ.

The harbor which these cities border is one of the busiest of the world. It is here more than any other place that I have ever seen that one can witness a "forest of masts." The number of ships in the harbor is, we are told, never less than 3,000. Yawata has a population of 80,000, and this will reach 100,000 next year. The government is adding 5,000 new workers to the 20,000 who labor there in the great steel works. These with their families, will swell the population instantly. This is one of the greatly important industrial centers of Japan and affords peculiar opportunities for Christian service in kindergarten and other forms of work. A few thousand dollars spent at this point now would prove a most gratifying missionary investment.

From Kokura we went to Kagoshima, the southernmost station of Southern Baptist work in Japan, to visit this important city and to enjoy the hospitality of Brother and Sister Medling. It was here that Dr. Sone came to my relief as my interpreter, Dr. Chiba being compelled to return to Tokyo. Both of these Japanese gentlemen were educated in America and are doing a great work in Japan. We are under peculiar obligation to them for the excellent service they have rendered us. Kagoshima has a population of 87,000 and a Baptist membership of 69. By putting some of their own money into the enterprise the missionaries have secured a splendid corner property here with a modest but good church building and pastor's home. We do not own a missionaries' home, the missionaries having foregone this comfort in the interest of the work. We had here before Dr. Sone's arrival the unique experience of having a woman, Mrs. Kojima, interpret for us. She was educated in America, is a charming Christian woman, and interprets well. There are 2,600,000 people in the two provinces served by this one church of 69 members. While in Kagoshima we crossed the bay to see the famous Sakurajima volcano, whose frightful eruption in 1914 is still remembered by American readers. Lava cast out at this time is still smoking, so huge was its mass.

From Kagoshima we journeyed to Kumamoto, a distance of 100 miles. The city of Kumamoto has a population of 80,000, and the province a population of 1,250,000. Our good Brother and Sister Clarke have spent nearly all of their missionary life at this place and the work accomplished is a fine testimonial to their service. We have here one of the best churches and one of the best missionary residences. It was only by purchasing early that we could afford to own this property. The city of Kumamoto is an educational center and has historic interest. The modern Christian movement had its origin here in what is known as the Captain James Kumamoto Band. Some of the principal Christian leaders have gone out of this band. The Lutherans have a boys' school here with a compound of ten acres and they are planning the thorough equipment of the school. We examined sites for our girls' school and we are hoping to learn before we leave Japan that the Georgia women have completed the \$27,000 fund with which to make the purchase. There is here a great opportunity for this school, and its building and operation ought not to be delayed. The members of the Kumamoto church gave us a most enjoyable occasion in a native dinner and social hour at a Japanese hotel. We expect to give the American readers the speech made on this occasion by Mr. Fujen Matsuyama, a prominent lawyer and a distinguished public citizen. We had the privilege of meeting here Mrs. Yuya, one of the most remarkable Christians it has been my pleasure to know. She was baptized at the age of 68 and is now in her 81st year. During this period of her Christian life she has read the New Testament through twenty-three times. Her daughter is one of the most active Christians in the church; her granddaughter teaches a kindergarten and is an earnest Christian; her grandson is in his senior year at the Tokyo Seminary, and will shortly begin an active ministry.

From Kumamoto we went to Nagasaki, from which we came to Fukuoka

last night for the full mission conference. We were hospitably entertained in Nagasaki by Brother and Sister Mills and had a delightful meeting with the members of the church in their home. At this meeting, after the usual speech of welcome and response, dainty and delicious refreshments were served and a fine fellowship was enjoyed. We have here a lot in the very heart of the situation, but we need additional land and a building. Besides this, a missionary home is a necessity. The lease which we hold on the present missionary residence will expire shortly and houses for foreigners' residences are hard to get. Nagasaki has a population of 180,000, and the commerce of the East flows by its door. The Methodists have realized the strategic value of the place, as have the Presbyterians, and have projected work on a large scale. The Roman Catholics have erected the greatest Christian building in Japan on the hill, where three centuries ago the Christians were crucified in large numbers. It is a striking comment upon the futility of persecution to exterminate Christianity that the Roman Catholics, who at that time were murdered by thousands, have now a larger membership in this Ken than in all Japan besides.

LOADED EPIGRAMS.

By C. A. Owens, D.D.

It is easier to bust up than to build up.

Patch the holes in your mantle of charity.

Correct creeds are poor substitutes for good deeds.

Dont' use your "elbow grease" to oil the devil's chariot.

Your changed circumstances may be a call to consecration.

If you wish to go to Heaven at last seek the Kingdom of Heaven at first.

If you are praying for "Showers of Blessings," be sure to turn up the tubs.

Your religion is not properly seasoned if it changes with the passing seasons.

When the "bottom rail gets on top," it usually forgets that it was ever on the bottom.

Some people are so deformed that they talk "right from the shoulder" and strike from the mouth.

You show what you are, not by how you line up socially or politically, but how you stand up for right principles.

"Duties never conflict," but where duty is neglected, conflict is inevitable, and Disaster with a seasoned club waits around the corner.

Be careful to entertain strangers, for thereby some have entertained angels unawares. And again I say be careful, for some have entertained devils unawares.

The gossip and the graphophone have several common features: They go around and talk; their records are usually black, and they frequently get on one's nerves.

OUR BOOK CORNER

Books reviewed will be sent on receipt of price. We can supply any book published. Send us your orders.

The Superintendent's Helper, 1919. By Jesse Lyman Hurlbut. Edited by Henry H. Meyer. Methodist Book Concern. 25 cents net.

As the title indicates, this little book is intended to help the superintendent in his preparation of the Sunday school lesson. Each lesson has a brief exposition and a suggestive blackboard diagram. It is a splendid little vest pocket helper.

The Lesson Handbook, 1919. By Henry H. Meyer. Methodist Book Concern. 25 cents net.

A concise, well-written vest pocket exposition of the Sunday school lesson.

Style Book for Writers and Printers. By Hight C. Moore. Baptist Sunday School Board. Price, 10 cents.

In this pamphlet Dr. Moore has done a real service in condensing the most important rules and suggestions by which manuscripts should be prepared, and by which printers should be governed. If you have any ambition toward writing, get this little pamphlet.

Poems of Pep and Point for Public Speakers. By Will H. Brown. Standard Publishing Company. Price, \$1.50.

Preachers and other public speakers frequently desire some appropriate poem. The author has brought to-

gether in this book about 600 carefully selected poems, including some from present day poets. The alphabetical order of subjects make the poems easily serviceable. The book contains poems that have gotten the spirit of the present world outlook, and therefore will be peculiarly suggestive. It is one of the best collections of short poems on the market.

Boy Scouts in Glacier Park. By Walter Pritchard Eaton. W. A. Wilde Company. Price, \$1.25 net.

This is a splendid story of the adventures of two young Easterners in the heart of the Rocky Mountains. The boy's love of danger and excitement will be satisfied in this story, which is clean and helpful.

The Mystery Religions and the New Testament. By Henry C. Sheldon. The Abbingdon Press. Price, 50 cents net.

This book has been written for the general reader rather than for the expert. It designs to answer the charge that the New Testament has drawn largely upon the heathen religions of mystery as sources of its own teaching. The author does not believe that the New Testament writers are at all indebted to these heathen authors or heathen systems of worship. It was after Christianity had found its own place that it could have had a chance

to borrow in symbol and ritual from the Mystery Religions, and even here the amount would be negligible. The author well concludes his short but able discussion with these words, "It would not be venturesome to predict that the radical assumption as to the influence of the Mystery Religions on the form and content of primitive Christianity must recede from the field."

The Spy on the Submarine. By Commodore Thomas D. Parker. Illustrated. W. A. Wilde Company. Price, \$1.25 net.

The submarine has found a place in the present day fiction, and this story will interest young people because it deals with a German spy on a United States submarine. The story is well written, keen in interest and stirs the reader with its patriotic setting.

Peloubet's Select Notes on the International Sunday School Lessons, 1919. By F. N. Peloubet and Amos R. Wells. Forty-fifth annual volume. W. A. Wilde Company. Price, \$1.35.

"Peloubet's Notes" has become indispensable to the up-to-date Sunday school teacher. The features that have made it worth while in other years are continued. The best commendation will be a recommendation for its purchase and use.

Little Girl (timidly)—Please, Mr. Storekeeper, I want to get some shoe strings.

Storekeeper—How long do you want them?

Little Girl—I want them to keep, sir, if you please.—Journal of Education.

A MODERN HYMNAL

There has just come from the press a New Song Book, entitled "The Popular Hymnal," which the compiler says "is different." It is a modern, up-to-date "hymnal" which places the emphasis on the old Standard Church Hymns, producing them in large type with all of the words between the music lines; but it also embraces a large number of popular Gospel Songs. The purpose of the book is to supply the need of churches for an all-purpose book on a more comprehensive scale. The very interesting "Foreword" has been written by Brethren J. B. Gambrell and Geo. W. Truett. The name, "Popular," was purposely used, because of its significance. It is "The People's Book"; popular in size, popular in price, and popular in get-up. The prices are, \$45.00 per 100 for the full cloth board binding, and \$30.00 for the limp cloth; 60 cents and 40 cents per copy postpaid. The book is edited, published and distributed by Robert H. Coleman, of Dallas, Texas, the compiler of the "Evangels," "Herald" and "Treasury of Song," and Pastor's Assistant to Dr. Geo. W. Truett, who is just now overseas.

We can supply you.

BAPTIST AND REFLECTOR,
Nashville, Tenn.

PREACHERS' SONS AND DAUGHTERS—Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

THE ORPHANAGE ISOLATION HOSPITAL MUST HAVE FUNDS

We have not received sufficient funds to justify breaking ground for the Hospital. This building is greatly needed.

SPECIAL APPEAL CHRISTMAS SUNDAY—Make a special feature of this matter in your Christmas Sunday, December 29. Let there be a strong appeal for funds for our institution.

SAFETY FIRST AND LAST—The health of the children in the Home demands this Hospital. We can not afford to put them in danger from contagious disease. Safety must be had.

WE MUST BUILD—You could not do a nobler thing than to place money in the hands of the management so that at the beginning of the year the building could be erected.

Send money to
Dr. J. W. Gillon, Cor. Secretary, Nashville, Tenn.

For information and on business write to
Rev. W. J. Stewart, Superintendent, Nashville, Tenn.

**Old Poems
and New**

WHEN CHRIST WAS BORN.

Florence Earle Coates.

On that divine all-hallowed morn
When Christ in Bethelhem was born,
How lone did Mary seem to be,
The kindly beasts for company.

But when she saw her infant's face—
Fair with the soul's unfading grace,
Softly she wept for love's excess,
For painless ease and happiness.

She pressed her treasure to her heart,
A lowly mother, set apart
In the dear way that mothers are,
And heaven seemed high, and earth afar.

And when grave kings in sumptuous
guise
Adored her babe, she knew them wise;
For at his touch her sense grew dim—
So all her being worshipped him.

A nimbus seemed to crown the head
Low-nestled in that manger-bed,
And Mary's forehead, to our sight,
Wears ever something of its light.

And still the heart-poor pensioner!
In its affliction turns to her—
Best love of all, best understood,
The type of selfless motherhood!

THE STAR OF BETHLEHEM.

Katherine Lee Bates.

Softly I come into the dance of the
spheres

Into the choir of lights
New from my nest in God's heart.
O Night, the chosen of nights,
Longing and dream of the years,
Blessed thou art!

Golden the fruit hangs on the hyaline
tree;

Golden the glistening tide
Sweeps through the heavens; the cars
Of the great mooned planets glide
Golden; and yet to me
Bow down the stars;

Casting their crowns, bright with
aeonian reigns,

Under the flight of my feet
Eager for Bethlehem,
Thither with music-beat
Glent of innumerable strains
Marshalling them.

Sweetly their chant soars through un-
searchable space,

Quivering vespers that thrill
Into the deep nocturen,
Symphony I fulfill,
I who like Mary's face
Wonder and yearn.

Cherish, adore, keeping the watch
above

The Word made flesh tonight,
Wonderful Word imperaled
In childhood holy-white,
Word that is Godhood, Love,
Light of the World.

THE RED CROSS.

By Edwin Markham.

O League of Kindness, woven in all
lands,

You bring Love's tender mercies in
your hands;

Above all flags you lift the conquering
sign,

And hold invincible Love's battle line.

O League of Kindness, in your far-
fung bands,

You weave a chain that reaches to
God's hands;

And where blind guns are plotting for
the grave,

Yours are the lips that cheer, the arms
that save.

O League of Kindness, in your flag we
see

A foregleam of the brotherhood to be
In ages when the agonies are done,
When all will love and all will lift as
one.

—New York Sun.

CHURCH AND PERSONAL

TENNESSEE COLLEGE.

Ben Cox.

It was my very great pleasure to at-
tend chapel services at the Tennessee
College at Murfreesboro on Friday.
This was my first visit to that won-
derful institution, and I think the Bap-
tists of Tennessee are to be congratu-
lated upon the wonderful record made
by Bro. Burnett and his associates. I
was very much impressed with the
fine surroundings of the institution.

It is remarkable that out of the
ninety cases of flu in the college, not
a life was lost. Less than one per
cent are down sick with it now.

This institution should have a very
warm place in the prayers and prac-
tical support of the Baptists of Ten-
nessee.

FIVE DAY ENGAGEMENTS.

Ben Cox.

Finding increasing difficulty in be-
ing away from Memphis on Sundays, I
am accepting some five-day engage-
ments running from Monday to Friday
night, and preaching three times a
day. At the night service I follow
the same course that I do in Memphis,
viz., opening with a stereopticon ser-
vice and closing with a gospel meeting.
The stereopticon is used to great ad-
vantage in making Gospel applications
also, and is a wonderful help in en-
couraging the folks to sing.

DR. FORT IN RICHMOND.

It has been my privilege in the last
few weeks to spend some time in
Richmond, Virginia, laboring with Dr.
W. A. Ball in the Tabernacle Baptist
Church. I was with Dr. Ball for ten
days in a series of evangelistic meet-
ings. Our meetings were to start in
October, but on account of the "flu"
epidemic, they were postponed until
November 19. The Tabernacle Church
is one of the younger churches in
Richmond, but under the splendid
leadership of Dr. Ball it has won a
place in the forefront rank of the
great Baptist host of Richmond. The
church has one of the best Sunday
school plants I have seen. Every de-
partment is well cared for and the
Sunday school is organized according
to the latest standards. The member-
ship of the church and Sunday school
is over 1,000, the membership of the
Sunday school being slightly larger
than that of the church. The rela-
tion between Pastor Ball and his peo-
ple is ideal. For more than thirteen
years they have labored together and
they have gone from victory unto vic-
tory.

Mr. Frank McCravy, of Laurens, S.
C., conducted our singing and did it in
a most effective manner. In addition
to his splendid work as a soloist, he is
gifted as a leader of the congregation
and is a master in leading children in
song. In connection with the chorus
of the church, there was a junior-
chorus of more than fifty voices at
every evening service.

One of the most interesting services
held was the sunrise prayer meeting

Deliciously and irresistibly funny!

That's the verdict of all who have read—

Billy and the Major

A sequel to "Miss Minerva and
William Green Hill"

By EMMA SPEED SAMPSON

Do you enjoy whole-hearted humor? The sportive
gayety and high spirits of youth? You'll find it a-plenty
in this sparkling story. The half million readers of "Miss
Minerva" will hail this new book with delight.



Your heart will go out to
Billy. Reviewers have
called him "the most lov-
able small boy ever set
down in a book." Twenty
clever illustrations. \$1.10
postpaid. If you have
read "Miss Minerva"
you'll just have to read
"Billy and the Major." If
you haven't read "Miss
Minerva," well, you have
missed half your life.
Send for a copy today,
and while you are sending,
be sure to get a copy of
"Billy and the Major."

Those who have read
"Miss Minerva" will re-
member that in the clos-
ing chapter Miss Minerva
and the Major are mar-

ried, much to the delight of William
Green Hill, the little adopted nephew of
Miss Minerva. "Billy and the Major" be-
gins just where "Miss Minerva" leaves
off. Miss Minerva and the Major spend
their honeymoon in Louisville, leaving
Billy in the care of Miss Cecelia, his Sun-
day School teacher, of whom he is quite
fond. The reformation which has taken
place in Miss Minerva, which has changed
her from a prim and exacting old maid to
a sweet and lovable bride, is quickly
noted by William, and his remarks upon
the subject will make you split your
sides. Then there are other many inter-
esting experiences, such as the acqui-
sition of his long-desired Billy Goats,



the coming of Wilkes Booth Lincoln
to make his home near William, and
then in the closing chapters—the best
thing of all happens. But we will
wait and let you read that for your-
self.
Like "Miss Minerva," "Billy and the
Major" is dressed in a beautifully il-
lustrated gift edition, which makes it
especially attractive for a Christmas
gift.

MAKE SOME FRIEND HAPPY THIS CHRISTMAS.

The happiest soul in the world is the one who makes
other people happy; after all, that is the only real hap-
piness. Make some friend, or shut-in, happy, for grown
people love to read these delightful stories, by sending
them one or both of these books. Price \$1.10 each.

Order today. We take this occasion to say that we can
furnish you any book that is published, and to thank you
for your orders.

The BAPTIST AND REFLECTOR
161 Eighth Avenue, North, - Nashville, Tennessee

on the morning of November 24. Near-
ly a hundred people assembled before
sunrise and spent the early part of the
day in prayer to God for the meet-
ings. Our congregations were good
from the first and continued so
throughout the meeting.

There were more than fifty profes-
sions of faith and over forty people
had united with the church when I
left. Most of these came for baptism.
There was every reason to believe that
many others would follow. It was a
great privilege to have fellowship not
only with Dr. Ball and his people, but
with the splendid Baptist host of Rich-
mond. The pastors and members of
the other churches were very helpful
to us in our campaign. The great
Baptist host in Richmond stands in

**SHORT BUSINESS COURSE FOR
SOLDIERS**—For those who cannot go
through college. Special rates for sol-
diers. Meridian College, Meridian, Miss.

the forefront in all of the great tasks
for the Master. Southern Baptists are
justly proud of the loyal bands in the
classic city of Richmond.

ALLEN FORT,
Pastor First Baptist Church, Nash-
ville, Tenn.

FINDING AN OPPORTUNITY.

"I see that old Bill Gilmore has got
a job. He's working now in Hicks's
livery stable."

"What doing?"
"Hicks has some horses that won.
take the bit, so Bill talks to them till
they yawn."—Exchange.

SUNDAY SCHOOL and B. Y. P. U.

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

NOTES.

The following names have been sent in, having finished the Normal Manual and have been awarded the Diploma. All are from East Lake, Chattanooga: Mr. C. P. Morphew, Miss Edith Mae Newport and Miss Martha Jones.

We are very grateful for the consideration given this department by the new Executive Board. We anticipate a great year's work and trust that nothing may happen to interfere with the program mapped out for our work. Mr. Filson will remain with us and is scheduled for a large part in this year's program. He will have the direction of several of the associational organizations and will help in all the general work. Miss Tiller marries the 18th of this month and therefore closes her work with us except when she may graciously give her time to us from another state. The Board voted help for the Elementary Department and also a fund for the Country Drive. We hope to make this drive the biggest thing we have ever yet had. Now the new responsibilities make our work more important and we shall give ourselves anew to the work.

A unified program for 1919 is the schedule and we promise from our department the most effective and hearty co-operation that is possible for us to give. We plan to help in every department of the work and shall teach through every program all the things we stand for and stress.

Mr. Filson is conducting an Institute at Ardmore this week, but has been hampered by the "flu," which is still raging in that county.

Rev. C. H. Warren, Jackson, writes that they want their Training School in the spring, and so we are planning to give them one in April or May. This will give them both a B. Y. P. U. school and a Sunday school Training School.

Brother Wells, Knoxville, asks for their school to be given them in the spring, as they were also crowded out by the epidemic of "flu." This will also be cared for.

Several have written for Christmas programs and we have been unable to furnish same because Brother Stewart has not gotten out one this time on account of the change in boards. We are trying now to supply one at this late date for those who care to observe it.

The First Church, Chattanooga, has adopted the Six-point Record System and today orders five secretary's books and fifty teacher's class books. We are glad to see the old First Church setting a pace for the other churches in this advanced move. Following is a clipping from Brother P. L. Johnson's letter:

"January 1, we are starting in on the six-point system. We have arranged our own envelope for the pupils and as soon as they are off the press will mail you one of them. Kind-

ly see that we get the above order at once, as I want to begin to drill both teacher and officer upon the detail.

"I think that the one thing that will mean much to the school will be the ideal blackboard outline we have had placed in our school. You might want to copy it and since you are to be this way soon I shall just wait and let you see for yourself.

"We have gone over the system thoroughly and after careful inspection of the records of some half-dozen concerns, we are rather inclined to adopt your book proposition with, perhaps, one or two additions to the cards that you offer with it."

Brother J. Winfield Darby, Covington, writes:

"Mr. W. D. Hudgins,
Estill Springs, Tenn.

"Dear Brother Hudgins:

"At the meeting of our Sunday school workers council the other night, I was asked to write you about holding a Training School for us in the late winter or early spring. Please put us on your slate and let's have a big week of Sunday school and B. Y. P. U. doings. We will try to get all the churches hereabouts to come in and we will do the thing right. Maybe we can chunk up a big inspirational speaker or two for some of the night services and have the whole town out to give the thing a boost. When we Baptists tell them that we are going to pull off a big stunt they usually look for something special. Our school is not as A-1, as it used to be, and we want you to get some of the kinks out for us. Put us on the list and write me about it."

B. Y. P. U. Notes.

Brother F. T. Evans, Jackson, Tenn., writes: "We have voted unanimously to request the B. Y. P. U. Training School for some time in the spring. We need it and are anxious to have it. We will arrange to have ours while you are at Union University." We are glad to plan for this school, as we feel that nothing brings such definite returns as the work done in the denominational colleges.

Following is a complete list of subscriptions sent in to defray the expenses of the last convention as per letter sent out to Unions some time ago:

Central, Memphis, \$1; Boulevard, Memphis, \$1; Covington, \$1; West Jackson, \$1; Mt. View, Knoxville, \$1; Harriman, \$1; South Knoxville, \$1; Lincoln Park, Knoxville, \$2; Deadrick Avenue \$1; Brownsville, \$1; Lascasas, \$1; Valley Grove, Knoxville, \$1; Prendergast, \$1; Lenoir City, \$1; Mascot, \$1; Humboldt, \$1; First Chattanooga, \$1; Bellvue, Memphis, \$1; Centennial, Nashville, \$1; Estill Springs, \$1. Total, \$21.

This leaves a balance of something near \$30.

We are sorry to have to report Mr. Flake still unable to work and is at home. We feel sure that all miss him on the field and shall pray earnestly for his recovery. No one is missed more than Mr. Flake for no one is better known in Tennessee

among our young people and no one better loved. We all miss him and shall hope to see him entirely well before many weeks shall pass.

Mr. E. E. Lee is to be on the Chattanooga program in February. He writes in answer to our last letter confirming the engagement as follows: "Your letter is here this morning on my return from Kansas City and I note with pleasure that the change has been made in the Chattanooga dates. I have scratched this on my book subject to your orders and am looking forward with pleasure to this week with you and the Chattanooga young people. I remember kindly the visit there last year and anticipate a great week with these fine young people. Hope nothing was inconvenienced along the line in making the change."

Mr. Filson has reported his class in the Memphis school which took "Training in the Baptist Spirit," and the names who received the awards follow: C. T. Rutherford, Boulevard; A. L. Mayfield, Union Avenue; Fannie George, Mrs. M. E. Carter, Central.

Since the school last week at Memphis, Pastor Norris has taken an examination on the Manual and receives his diploma with one seal. He writes:

"Dear Brother Hudgins: Kindly send my Diploma for this book and seal attached for Dr. Master's book, 'Missions in the South,' and oblige, as I am going to teach a large class in the Manual at once. The interest is high in my church and I am pleased to see permanent, as all the other work in my church is. Yours for greater efficiency, W. L. NORRIS."

GIVE GOD A CHANCE.

God no doubt has other plans as wonderful and blessings as glorious

The inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.

to bestow upon our race as any of the past, but he must wait for some Moses who will turn aside to see and hear and know and do. Take time to talk with God. Give God a chance to speak to you.—Alabama Christian Advocate.

He was a typical gamin, so diminutive in stature that I had to stoop to interrogate him, which I did in this way:

"Where do you get your papers, my little man?"

"Oh, I buy 'em in the Times alley."

"What do you pay for them?"

"Fi cents."

"What do you sell them for?"

"Fi cents."

"You don't make anything at that."

"Nope."

"Then what do you sell them for?"

"Oh, just to get a chance to holler.—Denver Times.

The man stood before the judge. "How many times have you been arrested before?" asked the judge.

"Never before, sir," answered the prisoner.

"But your face looks familiar," replied the judge.

"I'm the bartender from across the way, sir," said the prisoner.

Correct!

The Kaiser gazed with awe at the millions of strapping, stern-faced Yanks who were marching into Berlin.

"Himmel!" he exclaimed; "what ship brought all those men over here?"

"The Lusitania," replied the American officer by his side.—Cincinnati Enquirer.

Appropriate Christmas Presents will be Appreciated by Thoughtful People

Good books are always appreciated and appropriate both for the learned and unlearned. Let us send a book direct to your friend with your card or name in it.

The Changeless Christ, by E. C. Dargan, D.D., LL.D. Post-paid, \$1.00.

A book of eleven choice sermons which will be good for anybody who loves a good sermon. "There is a swing in the author's style that bears one on and he gets a blessing in the great torrent of great impulses that are stirred by the book."

All the World in All the Word, by Prof. W. O. Carver. Paper 25 cents. Cloth 40 cents.

"This book proceeds upon the conviction that God's plan of grace contemplates the whole of humanity and that the Bible is, therefore, God's message to all the world."

Cradle Roll Stories, by Anna M. Boyle. 75 cents.

A series of story studies covering fifty-two Sundays. The stories are especially designed for the Cradle Roll class in the Sunday school, but they are also suited for the use of parents in the home.

The Intermediate Department, by L. P. Leavell. Cloth, 60 cents.

For teachers or parents who have children in the intermediate age—13 to 16, inclusive.

We carry a large assortment of Bibles and Testaments. Circulars and catalogues sent upon request. Our circular of Christmas cards and programs is very attractive. Write us your book wants.

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Avenue, North Nashville, Tenn.



WOMAN'S MISSIONARY UNION

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Mission Study, Mrs. R. K. Kimmons, 319 33rd Ave., N., Nashville.

GREETINGS FROM MRS. CARTER.

A Merry Christmas and a Happy New Year to the Tennessee W. M. U. family. Also congratulations on the fine work done during the past year. The report of the Shelbyville meeting made good reading, as I conned the columns of the Baptist and Reflector sitting by my cozy fire. Dr. Bond's gallant "surrender" to "the ladies" of his paper evoked a smile. He knows on which side his bread is buttered, I ween.

The years spent in the Volunteer State will ever be a bright spot in my garden of memories. To leave caused many pangs. But, after all, it matters not so much where we live as how we live. To "be useful where thou livest" should be our highest thought, and surely in these days of reconstruction no hand need be idle, no heart be empty. To be back home among my own people brings much gladness, and when I go to the meeting of the W. M. S. I feel as did Brer Rabbit, about the briar patch, "That's my home!"

May I say to each one of my Tennessee friends, "Thine own wish, wish I thee, in every place."

Affectionately yours,

MRS. AVERY CARTER.

1502 Blanding St., Columbia, S. C.
Dec. 10, 1918.

BIG PROGRAMS.

Have we learned the great lesson our Father has designed that we should learn from the great world war, now, thank God, a matter of history?

With what amazing unanimity of purpose and action did our country respond to the war's gigantic programs. The bigness of the undertakings challenged every one to attempt that which hitherto was counted the impossible. Shall we not duplicate this war program in our program for the Lord's work. We are in a greater and worthier warfare. Why hold a Christian less responsible for kingdom work than a citizen, morally obligated to contribute life, time, and substance to winning the war?

Why not have big programs of study, of planning, of giving? Will Tennessee Baptist women be unwilling to bring our great Captain unworthy or grudging response as He calls us to carry the real message of liberty and freedom to all the world? We face the greatest opportunity now that Christians ever faced in all the world's history. The very bigness of it thrills us and the responsibility of it makes us tremble. But for the assurance of our Captain as he gives the command that "all power is given unto him," we could not go forward. Giving the assurance of his omnipotence, he says, "Go ye."

The first item that we see in this Big Program is our January campaign

for Christian Education. A worthy task have we set ourselves in our aim of \$75,000 for our Tennessee W. M. U. and other Baptist women who will help us to reach our goal, and reach it we can and we will.

Our plans for this campaign will be announced soon. We want to reach every Baptist woman. This is a challenge to us to show whether we be worthy of the inheritance vouchsafed to us by our fathers in the establishment of these schools that are a priceless heritage. Our obligation to these schools is to place them on a sure, safe basis, free from all incumbrances that they may make an appeal to our young people that a successful institution makes.

The instruments used of God for the bringing in of his kingdom are men and women. Christian schools help make the men and women; hence, our obligation to make the schools such as God can use for his glory. We urge you, dear reader, to think this through; above all, pray it through; and be ready to own yourself one of the "willing hearted" who brought of that which they had for the work of the Lord. Ed.

CHRISTMAS GIFT.

Don't you hear the little children of China calling to us, "Christmas gift! Christmas gift!"? How joyfully and wholeheartedly we ought to give to Jesus at this Christmas time! And by giving a Christmas gift to spread the gospel in China we are as surely giving to Him as the wise men did of old.

Thankfulness for peace, beside the ever-present love in our hearts for him, should lead us to do more than ever before. Our young people, even to the smallest child, know that the war is over, and they were in the front ranks celebrating on Peace Day. Oh, that we might lead them to express their joy and thankfulness in service and offerings to God! What fine character-building we'd be doing if this should become a habit in the lives of our children! That is what we must work for.

Then, too, the need in China is so great that we want our Christmas offering to be very large. Let us lead our Juniors to give just as much as they can, but to earn it themselves, not to beg it. Don't say that you don't believe in talking money to children. That is a very important part of their training and they should be taught that it is a part of worship. I hope that all of our junior organizations will make a special effort to have large offerings for every cause this year. Each leader should have an apportionment card from the associational superintendent asking for certain amounts for the different causes, and if the amounts are not high enough to represent a worthy effort, let the leaders put the aim

higher. The junior organizations are asked to give \$1,168 for Foreign Missions this year and \$772 for Home Missions. I hope the superintendents will give large enough apportionments to cover this amount. The amounts for other objects are not stated.

May we not begin by having a big Christmas gift, and then keep up the spirit throughout the year?

AGNES WHIPPLE.

HOW THE WOMAN'S MISSIONARY MAY BE MOST HELPFUL TO OUR CHURCHES.

A few suggestions on How the Woman's Missionary Union May Be Most Helpful to Our Churches are:

1. By fostering the proper atmosphere in our churches. Without the proper atmosphere in and around our churches the messages and work of the pastors will be counteracted and they become more and more powerless.

2. Co-operating with the pastor. The pastors need the hearty support and co-operation of the sisters and the W. M. U. seeks to enlist every sister and to encourage them to study needs.

4. Missionary study. The W. M. U. has a monthly missionary study lesson which seeks to emphasize the supreme mission of the church by a consecutive study of missionary work at home and abroad—adding more and more fuel to the missionary fire in the churches, helping the local church to remain true to its purpose in the world, for if it loses sight of its main purpose it begins to dwindle and becomes powerless to reach the unsaved in its own immediate bounds.

5. Knowledge. The monthly study of the W. M. U. program enables one to gain a better knowledge of the mission and work of the church, of fields, missionaries, needs, methods, and what we are doing as Missionary Baptists.

6. Systematic Giving. Systematic study, prayer and work naturally result in systematic giving.

7. Stirring and encouraging the men of the local church. The information and inspiration which the women receive reacts upon the men and they are led to do more.

This paper was read at the fifth Saturday meeting of Midland Association, on November 27, by Mrs. G. W. Demarcus, superintendent of W. M. U. work of Midland Association.

Powell's Station, Tenn., R. 3.

OUR TREASURER'S RECORD.

We are having frequent calls for the 1918-19 Record Book. The copy is now in the hands of the printers and we expect to get them to the treasurers by the first of January. The first quarterly reports are due January 31, so please keep your records ready to be transferred to the new book. Because of the Christmas rush and congested mails we think best not to try to send them before the holidays. Small packages are apt to be lost. From experience in the past

we have found it unwise to send them so near the Christmas holidays. It is not possible to have these printed before the convention and it is a job that requires time. So please be patient a little longer. M. B.

ITALY.

Looking back on the past year there arises in my mind the picture of grey-green uniforms, the tramp, tramp of soldiers leaving for the front and the feeling that Italy is giving her sons but is gaining ground. Then came the news of the Italian retreat—people fleeing to Rome before the invaders, leaving their homes—everything—arriving here often having lost some of their children in their escape. Our Baptists at Perdenone, near Udine, had to fly. The minister stayed by the chapel to protect the mission property as long as possible. His daughter reached Rome after days of traveling in a cattle car, with only dry bread to eat. Fifteen days before the invasion her child died from an intestinal infection caught from the cattle; her husband lying wounded at some unknown hospital at the front. She had lost all her belongings but was calm in spite of everything. Through the generous giving of one of the Roman dailies and friends we were able to help her and now she is working in a military hospital here. The refugees suffered much, many families getting separated and some members landing in Sicily and in remote towns en route. A friend of ours whose father lived at Udine asked us to try to find out some news of him. On asking at the enquiry office, I was told that if the gentleman was old we had better not try to know too much, because if he had not gotten away before the enemy came his fate would have been bad! The Baptists have all through Italy voluntarily given for our suffering brethren. For a time we had some Venetian refugees in the theological school. There have been many occasions for work and prayer. We have given away our clothes and, when people ask for old garments, we have only those on our backs to offer! Five of our ministers' wives are actively carrying on their husbands' work, superintending the Sunday and day schools and leading the services while the pastor is off in the army. Our twelve Soldiers' Halls are caring for nearly 50,000 soldiers and officers per month. The wife of the local minister usually gives a part of her time daily to this work, distributing tracts, talking to and teaching the soldiers and in many cases writing for those who are unable to do so themselves. I cannot do better than send you as a message the words chosen by a band of Italian women working for their country: "May Rome see us women, from the highest on the social scale to the humblest and holiest, for the honor of the country and the dignity of our duty, keeping each their own individuality but united in the warm spirit of common work—WITH LOVE: VICTORY." SUSY WHITTINGHILL.

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EDITORIAL

Be a joy-maker.

Merry Christmas to you!

Duties well done make crowns well won.

It is easier to run a job by proxy than to do one's own.

The Cross is the most widely known object in the world.

No road is so bad that it might not be bettered if mended.

When the boys come home, give them a real part in the church life.

Men speak various national languages, but the dialect of the Kingdom is universal.

The brotherhood of man has come to recognition through the universal shadows of war.

Merry bells this year will replace the roar of cannon and the funeral toll of last Christmas.

Good character and strong determination make assets that encourage every youth with hopes for success.

Underneath the furor and noise of the festivities of Christmas remember that all the gladness of the season would be gone were it not for the fact of Christ's birth into the world.

The word mercy has an interesting history. It means kindness, benevolence, favor. In French the form is merci, and means thanks. May there not be here the suggestion that kindness should have its corresponding gratitude?

President Wilson has arrived in France and his welcome accords with the importance of his visit. He goes, not only as a great man and thinker, but as the representative of the United States. May his service be commensurate with the opportunity and need.

Drs. J. B. Gambrell, Ben Cox and O. L. Hailey were welcome visitors this week. They came to consult with the colored brethren regarding the differences that exist among the colored brethren. We do not know the results of their conference, but this wise committee could accomplish the thing if any committee could.

We have received programs for several fifth Sunday meetings, which space will not allow us to publish. The meeting of Friendship Association will be held with Barkers Chapel church, at Maury Junction, on the B. & N. W. R. R., beginning Friday night, December 27; the Eastanallee with the North Athens Baptist Church, beginning 10:30 a.m., Friday, December 27.

On December 12 the Immanuel Baptist Church, Nashville, celebrated with a church banquet the thirty-first anniversary of its history. The various toasts recited the history and achievements of the church. Under the leadership of Dr. Ryland Knight, this church has one of the greatest opportunities of any church in the South. May every good wish of pastor and people be fully realized.

The Baptist Record of Mississippi has been purchased by the State Convention and will be operated by the State Board of Missions. We are sorry to lose Editor P. I. Lipsey from our ranks—that is, if he does not continue in charge under the new management. He has done great things for his State in bringing things worth while to the attention of the brotherhood. His paper has always stood for clear-cut opinions and loyalty to Baptist doctrines. It is yet to be seen what shall be the best relationship the denominational paper must have with the denomination in order that the paper may live and do its work.

A DEFINITION—THINK IT THROUGH.

"I call, therefore, a complete and general education that which fits a man to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and war." John Milton thus expresses himself. It deserves close study. It was written by a man that has made the world his debtor in literature. The utilitarian and cultural value of learning should be recognized.

PROFITEERS AND PROPHETEERS.

"We are suffering not only from profiteers but from propheteers. The government will undertake to put the brakes on the former, but no one but the Almighty can bring the latter to a halt. It is in the religious realm that these self-appointed prophets seem most active. They tell us that after the war we are to have a new type of religion; that the returned soldiers will not stand for established forms of worship and work; that denominations will disappear; et cetera, et cetera."

These strong words of the Standard of Chicago will find cordial endorsement. The man with a pessimistic outlook should not be tolerated. The Gospel has withstood the cross currents of history and is more a vital part of life now than ever. We have no fear that the foundations of faith will be weakened. Men will still be in need of touch with God. Jesus Christ will continue the competent Saviour.

TEACHING BAPTIST DOCTRINES

The duty of a Baptist church is to propagate itself through the truth. Its very existence demands that it shall teach others its beliefs. No church has a right to live unless it has a distinctive mission and message for the world. And, if it has such a mission and message, it is thereby called upon to see to it that others accept these.

How shall Baptist doctrines be taught?

With conviction—that they are worth while and needed.

With earnestness—because they need no apologies.

With proportions—for Baptists hold many important truths that need to be systematically taught.

With judgment—because people will not be convinced of the truth, as held by Baptists, unless it is presented in persuasiveness and force.

With zeal—for lack of zeal will often weaken the force of the truth.

PAPER FOR THE PREACHER.

At the State Convention mention was made of the fact that a number of ministers in the State do not receive the Baptist and Reflector. The Folk Memorial Fund is sending the paper to the old ministers and many pastors who could not otherwise have it because of their small incomes. Several laymen proposed to group together with five-dollar contributions to send the paper to these brethren, who would appreciate the help and inspiration of the paper. The following have sent five dollars each. To them we express our thanks.

Dr. J. T. Henderson, Knoxville.

Harry L. Strickland, Nashville.

J. L. Laton, Fayetteville.

James May, Sweetwater.

W. D. Powell, Chattanooga.

Dr. J. D. Sasser, Middleton.

We shall be very glad to enlarge this list. The laymen could be specially helpful just here.

RED CROSS ROLL CALL.

The annual roll call for the American Red Cross in the Christmas appeal for members will be made from December 16 to 23. Enrollment is to be voluntary upon the payment of \$1.00. Opportunity will be given for every person to enroll. We trust that Tennessee Baptists will do their part in this call.

Secretary Baker made this statement in connection with the Christmas roll call:

"Prior to the signing of the armistice the work of the American Red Cross was confined within home and neutral areas, or within areas under Entente control. Now its scope is obviously enlarged to embrace virtually the entire continent of Europe, together with great portions of Asia. The task which confronts this great service of mercy is thus vastly increased by the cessation of hostilities and seems

likely to continue for a considerable period. I am sure that all Americans will wish to put their hands to the work of healing and reconstruction, and of the channels open none is worthier of support than this."

HAVE YOU MADE YOUR PLANS?

The week of January 5-11 will be devoted to special services for prayer for Foreign Missions. Have you sent to the Foreign Mission Board for literature? If not, then write at once. Tracts and other literature will be furnished free. Let pastors see to it they get these helps for the churches. This season of prayer should be observed not only by the women, as has been their custom for years, but by the entire church. This suggestion has been made by the Foreign Mission Board. We have the following telegram from Secretary Ray and Chairman Pitt:

"Please feature following in your next issue: Pastors responding most encouragingly to our suggestions about observing week of prayer in January. With all earnestness we would emphasize this call to prayer in behalf of Foreign Missions. It is vital. Pastors should order literature for free distribution."

We can not too strongly urge the brethren to respond to this appeal.

THE EDUCATIONAL CAMPAIGN.

Tennessee Baptists have set for themselves a worthy educational campaign. They expect to raise \$300,000 in January to free our Baptist schools of debt. A wise committee has been appointed for each section of the State. These committees have already had their initial meeting, at which plans have been projected for the campaign. Efforts will be made to secure as many Liberty Bonds as possible. In this way the giver may benefit two-fold. He helps the government in its war program and makes the same money help to pay the debt of the colleges. It is expected that the brethren throughout the State shall respond nobly to this appeal. Our colleges cannot do their expected service to the denomination while encumbered with debt. We cannot afford to miss this opportunity to give our schools a chance to live. Those of us who do not have any Liberty Bonds can give their equivalent in money. We expect later to give more definite reports of the plans of the various committees. And in the meantime, let there be serious prayer and consideration on the part of the brotherhood so that when the canvas is actually put on it may go over the top with a rush.

THE LARGER CHRISTMAS

We have come to the larger Christmas.

Never before have men celebrated this festal season with such fervor and reason for rejoicing.

The black pall of war has been lifted. The strife of nations is over. The suffering and woe of battle have passed. A world peace is about to be established without prospect of its ever being broken again.

Shall we not make this Christmas season the most momentous of history? There enters into it more of hope, joy and confidence for the future than into any previous one.

We rejoice that our boys are beginning to return home. The night of weeping has given place to the joy of the morning. The hearts of millions of loved ones will sing a glad song because of this expectation.

We thank God that our nation has had some real part in bringing conditions to exist in which men may discuss the right for all men to have freedom of thought and action. To make democracy safe for the world and to make the world safe for democracy has been the task of our nation. How worthily we have discharged this task is being partly recognized, though the full import awaits further developments in the reconstruction of the civilization of a large part of the world. This festal season will see men gathering in conferences to discuss the future welfare of the nations.

But back of all national and economic questions and benefits, the most significant feature of this Christmas is the fact that men are more than ever recognizing the religion of Jesus as a vital factor in the world's history. Men have sought to discredit Christianity, assigning to it the fault of the inception of the war; but, the fault could not be attributed to the failure of Christianity, but to the failure of men to follow the spiritual message of Christianity.

The Star of Bethlehem will cast its radiance farther this Christmas than ever before. Through the light that comes from Jesus and his mission to men will the larger meaning of history be read and in it can men see the way to God.

This will be the Larger Christmas.

SPIRITUAL LESSONS AS BY-PRODUCTS OF THE WAR.

Many are the lessons that are suggested by the World War. We would not undertake to indicate them all. The following are offered because they are fundamental to our religious life.

Nations Inter-related.—The United States can no longer remain in isolation. We have come to have a world position. In former years advice was freely given against America entering into any relationship with other nations that might seem to give her a real voice in world affairs. But the day has forever past when we can sit aside and see the world pass by. We are now an indissoluble part of the whole world.

For religion this means a graver responsibility. Christianity will thus be brought into contact with heathen religions in a closer way than ever. Pagan and papal forms of worship will be brought into light more prominently. They will try to prove their right of conquest over Christianity.

The Value of Foreign Missions.—Never before has there been such a signal tribute to the power of Foreign Missions as in the failure of German kultur to win a right to world acceptance. Back of the war stood the defiant spirit of Teutonic domination, that arose out of a lack of appreciation for the principles of Christianity. Then, too, the fact has been wonderfully shown that men everywhere need the saving grace of Jesus Christ. The gospel will have a better chance to win its way, unfettered by royal decree or popular ban, to the hearts of all men. Doors of prejudice have been broken down. The American will be welcomed all over the world, not only for economic reasons, but also for the higher messages that he may have for civilization. The call of the opportunity is imperative.

Development of Home Base.—Out of the stress of war comes the lesson of the home base. To feed four million American soldiers at home and abroad, to equip and train for efficiency men who had never been accustomed to arms, to care for the health of these men and through it all to maintain a morale that would hearten the men for their unselfish task. This meant that America was forced to look after the home base as the source of adequate supplies.

Baptists must see to it that the home base must be safely kept. The cultivation of the individual member and church life must be the constant care of pastor and other leaders. Just so far as high spiritual life is conserved will we be able to minister to all the world in the matters of religion for which we stand.

Christian Preparedness.—The advocates of universal military training in America prior to the war were strong in their criticism of America's lack of preparedness to meet the war. Whatever may be thought of the military preparedness for war, there can be no doubt that the Christian should be ready for the immense task of bringing the whole world to recognize the need for Jesus Christ.

THE PREACHER AND HIS BOOKS.

We follow the suggestion made at the State Convention. We give this week the first part of the answers received to our recent request. We should be glad if the brethren who received this request would send in their lists immediately. It will help others to know your favorites. This request and the list of books invites one's thought to the caption of this article, "The Preacher and His Books." And who could adequately discuss it? The very largeness of the subject inhibits the effort to cover it. Several things ought to be noted.

Have Them.—The preacher should have books. In a large measure they are his stock in trade. They are to him what the seed is to the farmer, and the merchandise to the merchant. In this day when education is so current, there is a righteous demand that the preacher shall be competent to take his place as the leader in the thought in his community. Few men are so brilliant that they can afford to do without the contact with other minds, such as is furnished in books.

Choose Them.—The average preacher cannot afford to waste money in the purchase of books. His library must be his workshop, and his tools must be well selected. The needs of one man would not be met by those of another. Each must select for himself those that will best help him. And yet the advice of those of a larger and different experience will be helpful to the preacher in making out his list of purchases. The number of books now published is so large that one must select those that will be in best keeping with one's own purpose. Then, too, there are many books that are either negligible in benefit, or positively harmful. In the matter of selecting books, the preacher should depend largely upon the counsel of those whose business it is to know books. Not every book is worth reading, even though written by what is called a standard author.

In choosing books the preacher must, of course, be governed by his pocket-book. But even here wise counsel and unalterable determination may do great things. My own plan has been to keep fairly well of value and at the same time to keep fairly well abreast with the tide of new books. The old book brings the flavor and stability, while the new puts ginger and pep into one's thought. A new book will often mean new life even to the tired preacher.

Read Them.—I have a growing conviction that as a rule preachers do not read enough. The busy life, the hurried engagements, the insistent demand upon a preacher are apt to press out of sight his reading unless he persistently sets himself to keep up. During my pastorate, I made it a rule to read at least one book a week, often going beyond this in the average. Have a book handy and reach for it in the spare moments. You will be astonished at the results.

Study Them.—The preacher should not be simply a reader. There are some books that he needs to study. He will not care to go through them hurriedly, but will prefer to take his time and dig for the truth.

The preacher and his books—I am wondering if this editorial and the list of books on another page may not stir the Baptist ministry of Tennessee to brush up upon this line, and in the coming days create for themselves conditions that will give them a better opportunity to get acquainted with their books.

THE RURAL LIBERTY CHURCH.

The spirit of Imperialism is not confined to Germany. It is easy for a group of men selected for a definite purpose to go beyond their entrusted powers and project programs of their own choice. A signal example of this is found in the Federal Council of the Churches of Christ in America. The original intention of the creation of this Council was co-operation on the part of the various denominations in America. But the spirit of Imperialism has so far swept away the plans of this Council as to allow them to project a program that would utterly destroy their several constituencies that gave this Council existence. The Council has projected a scheme for a Liberty Rural Church and has secured the endorsement of President Wilson and Secretary of Agriculture Houston. It seems, however, from the letters of endorsement by these two that they did not fully concur in the details of the plan by which the Rural Church should operate, but rather commended the general attitude of the Liberty Church toward co-operation to advance the local and national welfare.

The Federal Council has put forth a set of twelve rules which are called "Points in the Standard," by which the Liberty Church is described, its purpose outlined and its value indicated. The subject is of so vital importance to Baptist life that we call attention to this system of valuation of church life point by point:

1. "A church in a community in the open country or in a village of less than 2,500 population which has one-half its membership from families actively engaged in farming."

This point in the standard means, of course, Christian union, and the elimination of denominational distinctions. No indication is made as to the denominational tenets that shall govern the congregation or church. Baptists do not believe in this sort of thing. They claim the right to organize churches in any community. Of course, it will be easily recognized that good judgment must be used to prevent overcrowding.

2. "The pastor, rector or priest is resident; that is, he lives within access to the church building in which he ministers."

Whether the minister shall be pastor, rector or priest would, we suppose, be left to the will of the majority of residents in any community, though the Federal Council does not give its judgment on this point. It is true that the minister should have easy access to the church to which he ministers. Our own churches have suffered by the lack of attention to this part of our denominational life.

3. "The pastor, with the co-operation of his church, is active in the support of the government in all measures growing out of the war and looking toward reconstruction. Particularly he and his church co-operate with the government in its financial projects, with the Red Cross, with the organizations engaged in the seven-fold drive, in food and fuel conservation and with the national agencies for reconstruction."

The Federal Council writes this point as if naming a Rural Liberty Church carries with it activity toward the government program of war and reconstruction. It must be recalled that Baptist churches, as well as other churches, have been loyal and cordial and earnest in their support of the government.

4. "The Liberty Church and its pastor are active in all concerns of the community; that is, of the region within easy access by drive to the church and in promoting the common interests of all the people; especially the problems of education, of social and economic welfare, of health and of home conditions."

It will certainly be recognized that every church should be interested in the community life, but there is no guarantee that a Liberty Church will accomplish this any better than present churches.

5. "The Liberty Church displays service and national flags and an honor roll of its men in the service."

6. "It maintains regular correspondence with the soldiers and sailors of its membership until complete demobilization is accomplished."

7. "Its pastor preaches at least one sermon a month upon patriotic subjects, such as food production and conservation, the moral aims of the war and the necessity for lasting peace."

8. "The church and its organizations co-operate with the county agents, the State and Federal Departments of Agriculture, the Boys' Working Reserve, the Red Cross and similar agencies."

9. "The Liberty Church will realize the definite needs which it must meet by a survey of its area."

10. "The Liberty Church is keen in its service of sympathy for wounded soldiers and broken families."

11. "The Liberty Church is active in the Americanization of aliens and of immature and disaffected citizens."

12. "The Liberty Church will show the same vision and ability in meeting the tasks of reconstruction that it has displayed in the war work."

Concerning these points in the Standard from 5 to 12, it is worth while to say that the aims indicated here do not differ from those already advanced by the churches of all denominations. The Rural Liberty Church would have no advantage over these in this respect.

Three general observations ought to be made. 1. This program for the Rural Liberty Churches does away with denominationalism. Baptists will not stand for this even though it should have the endorsement of the highest authorities of the government. They believe in teaching their own distinctive doctrines, and in giving every one else the same privilege. Consequently, there could be no such thing for them as a Liberty Union Church. 2. These Points of Standard do not say anything at all in regard to the spiritual requirements for membership or the spiritual service to be rendered. Baptists believe in a vital experience of grace as prerequisite to church fellowship and that the distinctive service that the church is to render to the community is spiritual rather than economical. They could not stand for any system of church life that did not place the spiritual as of primary importance. They would, therefore, refuse to enter into any such co-operation as the Rural Liberty Church would require. 3. Baptists are as earnest in their devotion to the betterment of the community life as any organization that might be created by such a Federal Council. Baptists seek to develop the social and educational condition of a community, but they still insist that these are secondary results of church life.

UNITY OR UNION—WHICH?

Victor I. Masters, Superintendent of Publicity.

(Concluded from last week.)

According to the Union theory, Savonarola in Italy and Wycliffe in England were miserable sectaries. Wycliffe should not have sought to preach a pure religion, nor to oppose the piling up of wealth and pomp at the vatican. He should not have fought the growing paganism of Catholicism and have given the people the Bible in their own tongue. Savonarola should have winked at the licentiousness of Roman priests. Instead of denouncing them for their gross immortality, he should have kept quiet. Thus he would have not disturbed the "Union of Christendom."

Modern Christendom does well to honor these and other early Reformers. They reformed Christianity by preaching the truth; by disturbing the peace of a worldly, unchristian ecclesiasticism; by coming out from it; by dying for the truth. If they had not been men of a very different mould from the complacent modern Church Unionist, the world today would lie in the welter of universal spiritual bondage and ignorance.

But our Church Unionist stands, or alleges that he stands, outside of bias for any particular religious creed and trounces them all impartially. He alleges that they differ only in peccadillos. Therefore they must each give up all that each of all the others does not accept in order to be united.

As between this pose and the autocratic and intolerent attitude of the Roman hierarchy there is much to be said in favor of the hierarchy. The hierarchy made itself a demon in the Inquisition in order to force men into sainthood. But it at least proposed to them a definite creed to which it alleged all men must come, and not a lot of inchoate sentimentalism. Not so the Unionist. He makes himself an angel of light in order not to bring men to a more reverential belief in the teachings of the New Testament and its Christ, but to make the very content of their faith seem contemptible, unless it is something which shall be left after everybody has given up what others may object to, pleasing men rather than God. For, be it remembered, the Church Unionist is the only man without little "peccadillos."

The Unionist will not accept my diagnosis. But it is logical and essentially true, and there is no way by which he can get out from under the burden of it.

Unitarians favor Unionism. To them it savors of placid intellectuality, and in it they correctly sense a giv-

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ing up of Christ as the atonement for the sins of men by his suffering on the cross.

Evolutionists favor Unionism. To them comes the dream of a great ecclesiastical syndicate which shall adopt their barren formulas for making a heaven on earth, and for "giving the divine in man a chance to express itself."

Rationalism favors Unionism. The child of evolution, rationalism has rejected mysticism in religion and hopes to see "the church" become an eminence club for saving men by environment.

It is easy to see why such cults as the above advocate Church Union. They reject Christ, and this is the shrewdest of all anti-Christ schemes to wean people away from home. In the Christian denominations themselves the elements which favor Unionism will be found almost entirely among men who have lost faith in the supernatural and mystical in religion and who have accepted as the truth that master falsehood of Satan that you must save your age by pandering to the world-spirit of your age.

Other popular and influential mouthpieces of world opinion have accepted the theories of Unionism. The newspaper and book press is almost screaming with its plausible sophistries. The world-war is being used as the occasion for pressing forward the interests of Unionism. Men of all classes, they say, are fighting side by side. Therefore men of all faith and no faith must be moulded into one ecclesiastical mass!

Caught in the vortex of the great wave of sentimentalism, even an official in the War Department wrote a letter in which he said the desire of the War Department was to break down denominational differences. Shades of Thomas Jefferson! That staunch friend of religious liberty wrote:

"Difference of opinion is advantageous in religion. The several sects perform the office of a censor morum over each other. Is uniformity unattainable? Millions of innocent men, women and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned, yet we have not advanced one inch toward uniformity. What has been the effect of coercion? To support roguery and error all over the earth."

Jefferson was a great statesman. Government officials today had better learn of him rather than of those impatient dreamers and propagandists whose determination to discount the worth of denominational Christianity in America has grown almost into a frenzy.

These men are now telling us that if a soldier dies in France, going over the top, he will go to heaven, regardless of his faith in Christ. Every truly devout father or mother of a son fighting in France revolts at the impious anti-Christ shriek of men who must catch the popular ear even if they turn their backs on Jesus Christ, and who impertinently assume to make their unbelief popular by prophesying smooth things concerning our dear lads, whose only hope is in Christ.

They are telling us how a dying Catholic boy, when a priest could not be found, had a Jewish rabbi hold up the cross before his eyes, and press it to his lips. In the present sentimental frame of the public mind that gets applause almost everywhere, and it is being told and published everywhere, over and over again. As a matter of fact, it is not a story of real religion at all, but only of human kindness,

which thousands are showing every day to their comrades. Apparently it is used purposely to obscure or even discredit the spirit of vital Christianity, and to exalt human kindness. Dr. R. P. Shepherd, speaking for war welfare work, said in Dallas that many of the soldiers had come to him in France, asking, "with disgust on their faces," if after the war they must return to their homes to many churches, instead of to the one God, one faith and one Christ.

Thus it goes. It would almost seem that by some strange legerdemain this army of American boys in France has become a theological school. It would seem that our boys, who never did so before, are now settling after-the-war theology for the churches back home!

We may be pardoned if we are skeptical. We have far more confidence in the sound-mindedness of our boys than we have in the spiritual helpfulness to them and the straightforward honesty of any such religious union fanatics as Dr. Shepherd seems to be.

Over against this perceptible effort to blot out denominational distinctions and cast aside the Christian bodies with all their sacred traditions and principles, may be placed the quiet but invincible convictions of practically all the men whom responsible American Christendom has deemed worthy to put forward to express its ideals. Dr. Homer McMillan, Associate Secretary of the Southern Presbyterian Home Mission Board, declares that he is ready in any proper place to defend denominational Christianity, binding himself to use only the argument of efficiency, in which the Unionist insistently declares the denominations are weakest.

A Roman Catholic writer, in the Constructive Quarterly, declares:

"In point of fact, the very beliefs which the denominations hold in common have their edge and force in individual believers as parts of the different living systems in which they are found. Thus the refusal to make co-operation depend on amalgamation in organization and in worship, or on the dismissal of what is distinctive of the several denominations and the retention only of what is common to all, may be grounded solely on the interests of vitality in religion. To obliterate what is distinctive in the various denominations means that even the doctrines which they do hold in common lose three-quarters of their influence and effectiveness. It is a choice between an inspired and alive agreement amid difference, and an agreement pure and simple which is comparatively dead and inoperative. An effort to bring down the existing sects to a dead level of positive belief would put out the flame of religious zeal."

Unfortunately for the Church Unionist, his creed of combination by sentiment and elimination has gathered to its support such a variegated following of rationalists, Unitarians, evolutionists, known enemies of vital Christianity, and popular man-of-the-street world-religionists, that quiet men and women who fear God and still belong to one of the condemned denominations, are not slow to sense the truth that his enforced combination would destroy that very passion for Christ and his service, which the Unionist alleges his scheme would secure.

Says Bishop Warren A. Candler, one of the greatest Christian statesmen in America:

"With all the shallow abuse of the denominations to which certain men

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are addicted who are ambitious to organize and conduct some kind of over-lording body to domineer all the churches, it remains conspicuously manifest that in our country, where are the most denominations, and where therefore faith is most free, faith is also most forceful and pure. This fact must never be forgotten, and it will not be forgotten by most people."

The Unionist might well pause and ponder these words of Bishop Candler. The rest of us will do so. We fear for the Unionist that he has not time for proper meditation. He has too many weighty problems he must settle for Christendom! A writer of long ago said: "Truth is established by investigation and delay; falsehood prospers by precipitancy." Unionism is nothing if not precipitant.

"After the war is over," says Dr. Gambell, anent a lot of the hasty and boastful claims of Unionists concerning how soon they will kill the denominations—"after the war is over we will still have the Bible, and I think there will be a few Baptists."

After the war is over the Christian denominations, honored, used by, and never once failing the national government in the darkest hours of its need; maligned, misrepresented and discredited by men who have outraged every instinct of modesty and of propriety and Christian courtesy, but who find themselves bouyed up by the world-religion mass, these denominations will take up the task of comforting and strengthening men and women and of holding up before them as Saviour and Lord the crucified Christ.

Let God's people be faithful and strong, patient and determined. The need will be great for our utmost and best. May we have that unity of the inner man which is in Christ, but which does not and cannot parade itself in newspaper columns, rather than the eye-filling sentimental uniformity of a great ecclesiastical syndicate, which would be even more devoid of power than the autocratic uniformity which Rome has to their great injury enforced in the nations of the earth, wherever it had the strength to do so.

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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 backward).

Indian Mound, Tenn.

Dear Miss Annie White: Enclosed you will find \$3.00, our Thanksgiving offering for the Orphans' Home—50 cents for Ross, 25 cents for little Lois, and 25 cents for our baby brother, and mamma sends the rest. We all feel that we have so much to be thankful for. We are thankful we are all living to see another Thanksgiving Day, and we are thankful we are all well, and we are thankful we have something to give. Hope it will be more next time. May the Lord bless you in your work and bless the dear little orphans that have no parents like we have.

ARTHUR and ROSS FERRELL and MAMMA.

Such a sweet little letter this is from a "thankful" family. Everybody adds something, even baby brother, and he doesn't even know why he's thankful. But I can see that family a happy, contented one, realizing their blessings and grateful for them.

Thank you, dear little Ross and Arthur, for your letter, and for your thank offering. Please write to us again. We shall be so glad to hear from you.

Trzevant, Tenn.

Dear Miss Annie White: Here is my birthday offering that I always send you for our Young South missionary. I am later than usual, but you see I have not forgotten you. I still love your work and am going to try to send you another offering soon. I am not as small now as when I first wrote you. Goodbye.

With love,
 DEWEES GHEE.

A whole year is a mighty long time for us to wait to hear from you, Dewees. I think it is a beautiful custom you have of sending a birthday offering to our missionary each year, but we should be so glad to hear more often. Is it too late to offer birthday greetings?

We gratefully acknowledge a gift from the Young Ladies' class of the Woodbury Sunday school.

Etowah, Tenn.

Dear Miss Annie White: Find enclosed check for \$1, regular monthly offering for the Orphanage from Coghill Sunday school. Couldn't come last month on account of influenza, with some sick. Got a part of our Sunday school together yesterday and didn't forget the orphans. Hope to send a better contribution before Christmas. Our pastor, Brother F. M. Waugh, talked so good to us on the text, "They stood every man in his place." We miss our boys that are now in France. Pray that the Lord be the guide of all and may send them back to us.

Lovingly,
 IVA RAY BROWN,
 Secretary.

We have missed the usual monthly letters from Coghill Sunday school and wondered if they were ill. I am afraid that Miss Iva Ray Brown is ill, because although this letter is signed with her

name, it is not in the familiar handwriting of Miss Iva Ray's. It was under difficulties that you sent this contribution, was it not? But we assure you we appreciate it.

THE REAL PRINCESS.

Irene S. Woodcock.

Once on an certain time, in the kingdom of Far Away, there lived a king and a queen who were very sad because they had no child. At last, however, they decided that, if they could find a little maid who could prove that she would make a real princess, they would adopt her as their daughter.

So word was published throughout the kingdom that at three o'clock on every Monday throughout the year their majesties would receive before them any child who believed that she could be a real princess.

And what lovely children came! Some were short, some were tall; some dark, others fair. Week after week they appeared at the palace gate and were admitted by the gatekeeper to the presence of the king and the queen; and week after week, as they went away, their majesties sadly shook their heads, for they were learning that it is a difficult matter to find a real princess.

But one Monday there appeared at the usual time a little girl of wondrous beauty. When the queen saw her her heart was glad. "For here," she thought, "must be a real princess. Such a face must indicate a lovely heart."

"Do you think, my child, that you could become a real princess?" asked the queen.

The little maid curtsied and replied: "Yes, Your Majesty."

"And why do you think so?" again asked the queen.

The child smiled until she showed her dimples and snowy teeth. Then she answered:

"Because, Your Majesty, I like only the best of everything. I must wear silk hose and dainty gowns or I am most unhappy."

The queen's face was now quite sober, as she inquired:

"And how does your father furnish you with such fineries?"

"I have no father," replied the child, with a toss of golden curls and a rustle of silken skirts, "but my mother is the washerwoman for the duchess and so earns much gold."

Then the queen shook her head sadly and the king signed for the child to be led away; for again they were deeply disappointed.

So it went, until the year was nearly gone. Just as their majesties thought they had found one who would be a real princess, it was discovered that she would not do at all. On the last Monday of the year, greatly discouraged, the king and queen sat as usual in the great reception hall. Although it was long past the hour, no child had come, and they were about to retire when a page rushed forward.

"Your Majesties," he said, "there stands without a child named Wanda

who seeks audience with you. But she is ragged and unkempt, and I dare not let her enter."

But the king and queen, unwilling to pass by a single child, bade him admit her. So before them presently appeared the little girl. Her dress was torn and her hands and face were scratched and soiled. Moreover, of all who had come, she seemed most lacking in beauty. But she curtsied low as she entered the great hall and knelt before their majesties.

"I ask pardon," she said, sweetly; and they marveled at her voice, which was like the sound of running water. "I should not have been late. But I heard only yesterday of the audience that you have been holding; and my home is far beyond the great forest. But as I hurried through the great woods I found a rabbit caught in the bushes and stopped to free him; and a little farther on I passed the cottage of one who was old and ill, and I could not leave her without help; and then I stopped to help an old man who was gathering fagots for his fire. So at last, after many delays, I reached the palace gates."

She paused an instant, and the queen asked the usual question:

"And why, my child, do you believe that you could become a real princess?"

At this the little maid smiled and the queen caught her breath. Nowhere, she thought, had she seen such beauty. And yet this was the same child, ragged, dirty, plain.

"I do not think so, Your Majesties," she responded. "But I come to tell you of one who would. She is poor, but very beautiful, and all that a princess should be. To see her is to love her. And though 'twill break my heart to part from her, I would that she might be your choice."

"But who is she?" asked the queen. "And why came she not here to plead her own cause?"

"She is my sister," replied the little maid, "and as she is very lame she could not walk so far. She would not have me come; but I slipped away unnoticed. Oh, Your Majesties, she would indeed make a real princess!"

Then the king and queen bade her rise and approach them. And the queen took her hand and drew her to herself.

"My dear," she said, "we have already found the real princess. She is sweet of voice, and so kind of heart that the love shines through and lights her eyes. She has thought for all in need, which is as it should be with a princess; and she is of a rare unselfishness. But she may have a sister—a little lame girl, who has perhaps some of the princess' lovely qualities.

"So come you to the palace, little princess, and we will send for your sister, for there is room in our hearts for two."

So to the palace and to the hearts of the king and the queen came Wanda and her sister and filled their lives with sunshine and happiness. For their majesties had made no mistake. They had indeed found the real princess.—Youth's Companion.

An American visiting Dublin told some startling stories of the height of New York skyscrapers. "You haven't seen our newest hotel, have you?" asked an Irishman. "No," replied the Yankee. "Well," said the Irishman, "it's so tall that we have to put the two top stories on hinges." "What for?" asked the American. "So that we can let 'em down while the moon goes by!" said the Dubliner.

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PASTORS' CONFERENCE

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

NASHVILLE.

Eastland.—Pastor R. E. Corum preached at both hours. Morning, "Prayer, Our Strength." Evening, "The Voice of the Blood Speaking Better Things." Sunday school attendance, 145.

First Church.—Preaching by the pastor, Allen Fort. Themes, "The Blind See" and "The Second Commandment." One by letter, one baptized. There were 309 in Bible school. Splendid unions.

Third Church.—Pastor Creasman spoke on "A Greater Than Solomon" and "Jesus." There were 226 in Sunday school. There were three additions, and one was baptized. Two fine audiences. Good day.

Grace Church.—W. Rufus Beckett, pastor, preached both morning and evening. Morning, "The Two Debtors." Evening, "Healing the Paralytic." There were 222 in Sunday school. Three were baptized. Good B. Y. P. U.

South Side.—Preaching at 11 a.m. by T. C. Singleton, of Dayton, Ohio. Subject, "The Suffering Saviour."

Seventh.—Brother B. H. Duncan preached at both hours. Good day all around. The outlook for the future is brightening.

Shelby Avenue.—C. A. McIlroy, pastor, preached at both hours. Subject at 11 a.m., "The Barren Fig Tree." At 7:30 p.m., "The Man and His Rib." Sunday school attendance, 51. Collection, \$2.10. Collection from church for Orphans' Home, \$2.20.

Park Avenue.—M. Bunyan Smith, pastor. Morning subject, "Measured Greatness." Evening subject, "Faith Reproved." Sunday school attendance, 135.

Immanuel.—Ryland Knight, pastor. Preaching at the morning hour by the pastor. Subject, "The Victory of the Allies." Echoes from the Every-Member Canvas at the evening hour. A number of brief and interesting reports were made. Junior and Senior B. Y. P. U. were organized.

Grandview.—Pastor A. F. Haynes preached in the morning on "Attaining the Highest Type of Christian Service." Evening subject, "The Law of Sowing and Reaping." The largest attendance at night we have yet had. A good day.

Centennial.—Pastor J. Henry Delaney preached at both hours. Morning subject, "The State of Mankind Before Jesus Came." Evening subject, "The Peacemakers." Good Sunday school. Splendid B. Y. P. U.

Lockland.—W. R. Hill, pastor. Attendance at Sunday school, 186. The pastor preached on themes, "Thinking on These Things" and "The Sufficiency of the Scriptures." One addition by letter. Fine young people's meetings. Full congregations.

North Edgfield.—Pastor Duncan spoke on "A New Commandment" and "The Last Judgment." One by letter. Attendance at Sunday school, 186.

Judson Memorial.—Pastor C. F. Clark spoke on "Do with Thy Might" and "Loved, Loosed, Lifted." Attendance at Sunday school, 122. Good Junior B. Y. P. U. Two additions by letter.

MEMPHIS.

Calvary.—Pastor Norris preached at both hours. Subjects: "Wednesday with Jesus," "And There Was a Division among Them Because of Him." Good crowds at both hours. There were 115 in Sunday school. Fine B. Y. P. U. The work is encouraging.

Central.—Pastor Cox preached both morning and night. Two were received by letter.

GO TO COLLEGE.—Educated men and women needed greatly. Fine positions awaiting the educated. Special offers to ambitious young people. For particulars, write Meridian College, Meridian, Miss.

Boulevard Church.—The pastor filled his pulpit at both services. Unusually good congregations. Baptismal service at night. Good Sunday school and B. Y. P. U.

First Church.—Pastor Boone and church observed the twentieth anniversary. A wonderfully gracious day. Ten were received by letter and one by baptism. The church and Pastor's conference gave the pastor a reception Tuesday evening, December 17.

Temple.—Pastor J. Carl McCoy spoke at the morning hour on "Jesus Reaching Men." Brother O. T. Finch spoke at night. There were 166 in Sunday school. The congregations were small on account of influenza. There was one profession.

La Belle Place.—Pastor D. A. Ellis spoke at both hours to extra good congregations. One was received by letter. There were 232 in Sunday school. Two weddings and one funeral.

Seventh Street.—Pastor I. N. Strother preached on "The Old Paths and Comparisons and Contrasts in Conversion." B. Y. P. U. reorganized and starts off well.

Bellevue.—Pastor R. M. Inlow preached to two fine congregations. There were 334 in Sunday school. Good B. Y. P. U. meetings.

McLemore Avenue.—G. B. Smalley, pastor. Preaching morning and evening by the pastor. Good day. There were 107 in Sunday school.

Speedway Terrace.—Pastor S. A. Wilkinson spoke at both hours. There were 63 in Sunday school.

South Memphis.—The pastor spoke at both hours. Average attendance in the morning. Unusually large attendance at evening. Seventy-two in Sunday school. Our debt-raising campaign is still on. We expect to dedicate our house on December 29. Dr. Inlow will preach the sermon.

Baptist Hospital.—Pastor Jeffries attended the Arkansas Baptist State Convention at Little Rock. Wednesday and Thursday of last week.

Union Avenue.—Pastor Hurt preached at both hours to large congregations. There were 217 in Sunday school.

Eudora.—We had good services both morning and evening. Appointed a Sunday School Committee to take the census of the community for the Sunday school.—J. H. Thomas.

JACKSON PASTOR'S CONFERENCE.

Second Church.—Pastor J. E. Skinner preached at 11 a.m. on "The Divine Presence—How Realized." Dr. J. W. Gillon preached at 7:30 p.m. on "Christian Education." Fine audiences at both hours. One was received by

letter. There were 284 in Sunday school, and fine B. Y. P. U.

Walnut Avenue.—Pastor J. A. Carmack preached both morning and evening. Subjects: "The Way Marks of Regeneration," and "The Law of Spiritual Development." A needy field taking on marked interest. Moved up to half time preaching. Two additions by letter.

West Jackson Church.—C. H. Warren, pastor. All the services were well attended. Dr. O. L. Halley spoke at the morning hour on "He That Made Me Whole Said Unto Me, 'Do It.'" The pastor spoke at night on "The Darkness Where Jesus Is Not." There were 142 in Sunday school. Excellent B. Y. P. U.

First Church.—Sunday morning Dr. J. W. Gillon preached on "Education" to a large audience. The people were enthusiastic over the sermon. Pastor Farrington preached at night on "Seeing God." Three were baptized. There were 356 in Sunday school. Brother Bartlett, of Arkansas, was with us for the day and lead our service of song.

KNOXVILLE.

Broadway.—L. T. Wilson, pastor. Morning subject, "The Dispensation of the Spirit." Evening subject, "Seeking a Wife." Large congregations.

Deaderick Avenue.—H. T. Stevens, pastor. Morning subject, "God's Financial Plan." Evening subject, "The Signs of the Times." Number in Sunday school, 445. Received by letter, 1. Every-member canvass. Great crowds.

Bell Avenue.—J. B. Hyde, pastor. Morning subject, "Sheep and Goats—A Question of Ownership." Evening subject, "The Crowded Condition of a Small Town." Number in Sunday school, 389. Received by letter, 2. Large attendance and fine interest in spite of the flu.

Third Creek.—Geo. M. Reeves, pastor. Morning subject, "The Great Shepherd." Evening subject, "Simon Sifted."

Fifth Avenue.—Morning subject, "The Teacher and His Class." Preaching in the evening by President W. L. Gentry. Subject, "Christian Education." Received by letter, 1.

Oakwood.—S. M. McCarter, pastor. Morning subject, "Weekly Offering." (1 Cor. 16:2.) Evening subject, "Enlargement." (Isa. 54:2.) Number in Sunday school, 188.

Grove City.—D. W. Lindsay, pastor. Morning subject, "Abiding." Evening subject, "Believer and Unbeliever Contrasted." Received by letter, 1. Collection for Orphans' Home, \$13.77.

Gillespie Avenue.—J. N. Poe, pastor. Morning text, Romans 14:12. Evening text, John 5:40. Number in Sunday school, 147.

Mountain View.—W. C. McNeely, pastor. Morning subject, "True Service." Evening subject, "The Heavenly City."

Smithwood.—Charles P. Jones, pastor. Morning subject, "Divine and Human Copartnership." Evening subject, "The Wise Men and the First Christmas Gifts." Received by letter, two.

First.—Len G. Broughton, pastor.

Morning subject, "Partakers of Christ." Evening subject, "A Memorial for Our Soldier Boys—Shall It Be a Shaft for Glory or Auditorium for Service." We have secured Professor Carnell to direct our music. Packed house at night.

Central.—A. F. Mahon, pastor. Morning text, Hebrews 10:12-13. Evening text, Luke 8:39-41. Number in Sunday school, 169.

Gallagher's View.—O. M. Drinnen, pastor. Morning subject, "The Doing of Little Things." Evening subject, "The Christian Character."

South Knoxville.—M. E. Miller, pastor. Morning text, Heb. 1:3. Evening text, Acts 1:9. Number in Sunday school, 280.

Island Home.—Wm. H. Fitzgerald, pastor. Morning subject, "Our Debt to Grace." Evening subject, "Why I Am a Christian." Number in Sunday school, 251. The outlook is very hopeful.

Immanuel.—A. R. Pedigo, pastor. Morning text, Revelation 3:7, 13. Evening text, Genesis 11:1-9. Number in Sunday school, 131.

Lonsdale.—J. C. Shipe, pastor. Morning subject, "What Shall the End Be?" Evening subject, "Having a Good Time." Number in Sunday school, 200. Good congregations.

Madisonville.—W. M. Griffith, pastor. Morning subject, "World Conformity vs. Christian Transformity." Evening subject, "Christ Healing the Gadara Demoniac." Number in Sunday school, 107.

Mt. Olive.—No pastor. Preaching in the morning by Rev. J. H. Sharp. Subject, "Christian Education."

Lincoln Park.—T. E. Edgin, pastor. Morning subject, "Elisha's Prayer for Power." Evening subject, "Enoch's Walk with God."

Euclid Avenue.—J. W. Wood, pastor. Morning subject, "Eternity." Evening text, Exodus 10:26. Number in Sunday school, 206; baptized, 8; received by letter, 4. The revival is still in progress.

CHATTANOOGA.

Chamberlain Avenue.—C. T. King, pastor. Preaching by the pastor on "The Divine Law of Forgiving" and "A Despised Doctrine." Two fine services.

Baptist Tabernacle.—J. B. Philips, pastor. Subjects, "The Home and Children" and "Wrecked by a Woman." Number in Sunday school, 289. There were two additions.

Georgetown.—Paul Hodge, pastor. Subjects, "The Christian's Mission" and "Paradise Lost and Regained." Large congregations.

Woodland Park.—Pastor McClure spoke on "The Sealing of the Holy Spirit" and "The Value of Christ in Our Lives." Good Sunday school and B. Y. P. U.

Ridgedale.—Jesse Jeter Johnson, minister. Subjects, "Is Permanent World Peace Possible?" and "A Sorrowful Young Man." Five additions. Fine day.

First.—Pastor Harold Major spoke on "Fools" at night. Large congregation. Three additions. Number in Sunday school, 385.

Central.—Rev. Claude Sprague, of Cleveland, spoke at the night service.

Macedonia, New Middleton, Tenn.—C. C. Ramsey, pastor. We had a fine service Sunday. Subject, "My Father's Business." The people seem to have a new zeal for the coming year.

Monoville.—We had a good day at Monoville Sunday. A freewill offering of \$175.50 cash was laid on the table for the Orphans' Home. I have accepted unanimous calls for 1919 at Hartsville, Goddlettsville, Monoville and Cottontown, and my salary next year will be \$500 better than 1918, and this is as it should be. Don't you know I am happy? Funeral Monday of Sister A. C. Smith at Friendship. Funeral of little Dorothy Littleton last week. Broke all reports.—J. T. Oakly.

Gallatin.—Clyde H. Bailey, pastor. Morning subject: "The Efficient Church." Evening theme: "A Sure Harvest." Received two by letter and one by baptism since last report.

Kingston.—J. H. O. Clevenger, pastor. The pastor spoke on "Twin Sisters" and "Angels' Food." Splendid congregations. There were

Your December Offering for the Orphanage

Have you taken your collection for the Orphanage?

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For information and on business write to

Rev. W. J. Stewart, Superintendent, Nashville, Tenn.

Sunday school. Great B. Y. P. U. Our young people are growing in this great training school. We are preparing for Christmas—entertainment for the children.

(Next week there will not be any Conference Notes.)

Among the Brethren

Fleetwood Ball
Lexington, Tenn.

Rev. L. R. Riley, of Trezevant, Tenn., writes: "We want a four-days' Bible Institute at our church beginning March 26. Up to this time have not missed a single service on account of the flu, but have lots of it now."

Mrs. L. E. Barton, wife of Rev. L. E. Barton, of the First Church, Fayetteville, Ark., and head of the school of Latin in Blue Mountain Female College, Blue Mountain, Miss., has made a donation to the college consisting of the complete publications of the Mississippi Historical Society which she won as a prize for the most excellent pen-picture of the Southern woman of ante-bellum days, the prize being offered by Dr. Dunbar Roland, of Jackson, Miss., for the best production on this theme to be presented by one of the Federated Woman's clubs of the State.

The Fifth Sunday meeting of Beech River Association will be held with the Second church, Lexington, Tenn., beginning Friday night, December 27. Rev. W. F. Boren, of Darden, will preach the introductory sermon. The pastor, Rev. C. E. Azbill, anticipates a large attendance.

Recently Dr. H. M. King, of Jackson, Miss., was chosen President of the Board of Trustees of the Mississippi Baptist Hospital, vice Dr. P. I.

"MORE EGGS" PAID THE PASTOR.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and I have 1 1-2 dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar today to E. J. Reefer, 3259 Reefer Bldg., Kansas City, Mo., for a package of "More Eggs." Or better yet, send him \$2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or \$2.25 today for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has made a fortune out of the poultry business.

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RETURNED SOLDIERS

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Lipsey who has had that responsibility since the institution was begun, but declined re-election.

The church at El Dorado, Ark., has called Rev. Tom D. Brown, of Hope, Ark., who lately resigned the care of the First Church, Little Rock, Ark. He has not disclosed his plans.

Dr. B. J. W. Graham, of the Christian Index, has declined the call to the care of Stone Mountain church near Atlanta, Ga., which he has been serving for half time in connection with the church at Hogansville, Ga. He continues with the latter church, but reserves the other Sundays to do supply work.

Rev. J. W. Ham, of Tabernacle church, Atlanta, Ga., preached a startling sermon recently in which he set forth the evidence that the Roman Catholics are avowed enemies of the public school system of America. The fight is being made against the installing of Catholic principals and teachers in the public schools of Atlanta. The whole city was stirred by the facts presented in Brother Ham's sermon.

The First Church, Norfolk, Va., has called Rev. W. M. Vines, D.D., of the First Church, Augusta, Ga., and he has accepted. His hosts of friends in Tennessee note with pride the success of this son of the old Volunteer State.

Rev. Ernest L. Courson, who resigned the care of the church at Adel, Ga., in order to engage in Y. M. C. A. work at Camp Zachary Taylor, Louisville, Ky., lately died at that place of influenza, resulting in pneumonia. He was a brilliant and promising young preacher.

The coming of Dr. W. L. Pickard from Macon, Ga., to the care of Central church, Chattanooga, Tenn., portends great things for the Baptists of our goodly State. He is one of the strongest men in the Southern Baptist ministry. Since retiring from the presidency of Mercer University, Macon, Ga., he has supplied a number of the most prominent pulpits North and South. We welcome him to Tennessee.

The church at Williamston, S. C., is fortunate in securing as pastor Dr. T. M. Galphin, of Hartwell, Ga., although the Georgians give him up with much reluctance.

Rev. Sam A. Cowan, of the First Church, Orange, Texas, was sought for eagerly by the Inman Park church, Atlanta, Ga., and he accepted the call to the latter church. The Orange church sends a committee to the Atlanta church urging that Brother Cowan be released to continue with them. The Atlanta church refuses to release him, so he will begin work on the new field December 22. Sam Cowan is one of the Lord's best.

Dr. F. C. McConnell, of Druid Hill Church, Atlanta, Ga., will supply for Dr. Geo. W. Truett the pulpit of the First Church, Dallas Texas, from December 15 to January 15, and he will assuredly fill that pulpit.

The magnificent new house of worship of the First Church, Jonesboro, Ark., Dr. J. R. Hobbs, pastor, was dedicated last Sunday in appropriate fashion. The building is a marvel of beauty, completeness and convenience. We acknowledge gratefully an invitation to be present. It was in this church that we found the Saviour.

Tabernacle Church, Atlanta, Ga., Rev. J. W. Ham, pastor, is to have a Bible Conference between the dates of March 20 and 30, 1919. This is a



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BAPTIST AND REFLECTOR
Nashville, Tenn.



continuation of the historic conferences held by Dr. Len G. Broughton while he was pastor of the church.

Our good friend, Rev. Alonzo Nunnery, of Granite, Okla., editor of the Baptist Worker, was recently denied a seat in the Oklahoma Baptist Convention at Enid. This seems funny to his Tennessee friends who know his real worth.

To Rev. Ed G. Butler, of Durant, Okla., who lately lost his beloved companion because of influenza, followed by pneumonia, we extend our very deepest sympathy. We know experimentally how to sympathize with him. Our Father cares.

Rev. W. H. Preston, of Lineville, Ala., lately passed to his heavenly reward at the age of seventy-six. He was a faithful minister of Jesus Christ. Dr. A. J. Preston, of Andalusia, Ala., is his brother.

Rev. J. H. Oakley, of Lineville, Ala., who is succeeding so signally in that pastorate, is causing a rattling among the dry bones by a series of sermons on "The Modern Prodigal, or The Young Men of Today." The sermons are being delivered each Sunday night.

Rev. Horace Lee Janes, of Cottage Grove, Tenn., has moved to Jackson, Tenn., to enter Union University. He is a young preacher of much virility.

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CHURCH AND PERSONAL

Brother A. E. Heck, of Clarksburg, West Virginia, desires that his pastor, Rev. J. D. Stalnaker, shall read the Baptist and Reflector. He therefore pays his subscription. This is a splendid idea. We welcome our new subscriber.

Friends of Mrs. Avery Carter, formerly the president of the Women's Missionary Union of Tennessee, will be glad to know that she desires to keep in touch with them through the Baptist and Reflector. She is now at Columbia, S. C. We are sure that our women would appreciate a message from her.

We have a letter too long to publish from Rev. and Mrs. H. E. Parsons, of Aripeka, Florida, in which they express their delight at the summer vacation in Tennessee and their thanks for the kindness so generally and generously extended them by friends.

Rev. E. C. Ramsey, Dixon Springs, Tenn., gives an amusing but instructive incident which recently occurred: "Prospects fine. One remarkable incident happened Sunday morning. The old family horse of Brother Morgan Scott, a regular attendant at church, was hitched at the gate awaiting the preparations of the family for church, and all at once he broke loose and made his way fast down the road until he arrived at the church, and he went in through the gate and made his way to the usual hitching place, without hurting or damaging anything. I trust that the many Baptist members who read this may catch the incentive of the occasion and try to imitate Old King. Get out, go to church, and be in a hurry to get there. Go to your proper place and be there when the work begins, like Old King." "C. C. RAMSEY, Pastor."

GOLDEN WEDDING

Rev. D. B. Vance and wife, Mrs. Elizabeth Vance, on November 23, at their home, one mile from Bellbuckle, Tennessee, celebrated their fiftieth wedding anniversary.

Each of their eight children and thirteen grandchildren were present. A bountiful turkey dinner was served and a musical program rendered. During the afternoon many of the friends of Brother and Sister Vance called to offer their congratulations. Numerous appropriate and beautiful presents were given and altogether the occasion was a very happy one.

Brother Vance has been a Baptist minister since 1874, and until his retirement in 1915 has been one of the denomination's most active and useful ministers.

The greater part of his service was rendered in Cannon County, Tennessee, and adjoining counties. In 1901 he removed to Chattanooga, Tennessee, where he was pastor of the High-

land Park Baptist Church. In 1907 he purchased a farm one mile from Bellbuckle, Tennessee. Since his removal to Bellbuckle, Brother Vance has served the churches as pastor at Bellbuckle, Eagleville, Fairfield, Rover and El Bethel.

In 1915 his health became so impaired as to render it impossible to continue the work, and he retired, and since then has been at home on his beautiful farm, enjoying the rest merited by a long and useful career.

Many Middle Tennessee Baptists will learn with pleasure that Brother Vance is now enjoying as good health as could well be expected in a man of his years, and that he and his faithful companion are pleasantly situated and are enjoying to the fullest the fruits of busy and useful lives.

D. E. BLALOCK.

Chattanooga, Tenn.

Dear Editor: Rev. Burel Brooks has resigned his work in Blount County. His soul is all aflame with the revival spirit. He is good salt; in him is light. Our churches and pastors are safe in his hands.

Any pastor or church desiring his services may address him at Newport, Tenn. He is a good worker and should not be idle a day. Pastors or churches that use Brother Brooks will not have occasion to regret having called him. I am now located with the saints of Shady Grove and hope to get busy at our church work.

I am sorry to find our good church paper is reaching so few Baptist homes in this county. This does not speak well for us pastors. If we have not succeeded in getting the Baptist and Reflector in the homes of our people let's try again.

G. P. PRICE.

Newport, Tenn., R. 2.

FIELD NOTES.

During the great Convention at Shelbyville I was entertained in the home of Brother C. L. Nichols. Sunday November 17. Supplied East Chattanooga Church and received \$5.85 and entertainment with the superintendent of the Sunday school, W. J. Casey. The Sunday school was good and both services very good. December 4, prayer-meeting at Big Springs Church (Cleveland), and learned Pastor L. A. Hurst preached the dedication sermon December 1. People greatly disappointed because Dr. J. W. Gillon did not come as expected. Pastor S. N. Fitzpatrick, of Birchwood, reports living high, as Brother F. A. B. Roark of Salem Church passed through the yard in a wagon. Possibly he stopped.

Friday afternoon, December 6, by invitations from Professor Cooper and Miss McIntosh, I had the privilege of addressing the Big Springs School at Cleveland.

Mt. Zion Church (Loudon County). By invitation of years' standing spent Saturday and Sunday with Pastor D. D. Hensley and his people, preaching three times and representing the Baptist and Reflector and Home and Foreign Fields and books, and \$1.00 was handed me for expense money and conveyance by Pastor Hensley and entertainment by Deacon W. M. Kirland and Sunday School Superintendent N. D. Hooker, who had 66, in Sunday school, and Rev. H. B. Coffman, Loudon, Tenn., R. F. D. No. 6, who would be glad to pastor some churches. Pastor Hensley was called for another year for one-quarter time at a salary of \$60 a year.

Good days with some results.

Ready to make engagements for 1919 to supply and help in meetings Reflector and Home and Foreign Fields and to represent the Baptist and Reflector books.

R. D. CECIL, Evangelist.
Cleveland, Tenn.

SOME COMPENSATIONS OF WAR.

In the Missionary Review of the World for November, Rev. Alfred Williams Anthony, Executive Secretary of the Home Missions Council, calls attention to some very real benefits that may come to mankind from the great devastating war in Europe. Here are some of them:

In the domain of hygiene and health are reported especially gratifying instances of the conquest by medical and surgical skill of human disease and suffering. Never in all the history of the world have the epidemics, the distempers and the disorders which usually accompany camp life and follow an army upon the march been kept at so low a number. One can almost say that disease is no more formidable in time of war than in time of peace. Indeed, in not a few directions, the soldier's health has been vastly benefited through his change from civil to military life; and the nations of the world, our own included, have successfully coped with disease, and thereby learned how to lift the whole level of physical well-being in the national life. Sanitation, hygiene and dietetics have been brought to new standards and prepared for a wide sway among the people by this modern war, awful as it has been in taking its toll of life.

Love of country has learned to disclose itself, not in noisy shoutings of the Fourth of July variety, with the firecrackers, the antiques and horrors, the bands and the oratory, but in terms of sacrifice. We have endured pain, and have shed tears for the sake of our country. We have given our sons; we have enlisted ourselves; we have changed the entire course of our lives, sacrificially, for the sake of the land we love. The flag is more than an emblem now. Some of us who are beyond the age, or are of the sex which are not wanted under arms in either the navy or the army, have entered into a service of mercy and philanthropy just as loyally as though we donned the khaki and the blue; and others of us with no less ardor in our patriotism bend beneath the old task, on the farm, and in the factory, and in the shop, and at the desk—eagerly, earnestly keeping the wheels of industry moving that those who fight may be fed and clothed and equipped and furnished with all things needful. We, who with our hands work at peace, are no less ardently at war than those who are in camps and overseas. Our hearts are fired with the same purposes.

The greatest gain which has already come in part, and is issuing from the war, is this recognition that Christianity has not failed. The church and her institutions have responded to these great crises with a testimony and a ministry which have been convincing and satisfying to the moral judgments of men and nations. The barracks and the battlefields, as never before, have been kept in touch with religious influences, under the guidance and the ministry of the church, linking them and the firesides and the altars of the land in holy fellowship. The governments of the earth have been speaking in the terms of Christian obligation and fellowship. The standards of all mankind have been moved further

forward toward the recognition of a common brotherhood within the all-embracing purposes of a common Father; and the Christian method of dealing with men has been vindicated over against the method of might and force, which has spent itself in all its fury, and has received the condemnation of well-nigh all the earth.

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Salesman: "Sorry, sir, but we don't give change any more."—Judge.

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Mrs. M. H. 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 amazed and delighted 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, 6259 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.

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(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.

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OBITUARIES

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

ATCHLEY.

Rev. M. C. Atchley, who passed away at Knoxville November 27, will be sadly missed in the Big Emory Association. As pastor of Trenton Street Baptist Church at Harriman, he did a great work and his people loved him dearly, but he did not confine his labors alone to his local field, but by his matchless sermons, strong addresses and lovable disposition he won all hearts and was an inspiration and help to all our work in the association and in the state. "A prince in Israel has fallen." We extend sympathy to his consecrated wife and little daughter.

W. N. ROSE.

Rockwood, Tenn.

BLAYLOCK.

Whereas, It has pleased our Heavenly Father to take from us by death, November 5, 1918, a beloved member and deacon of our church, Bro. F. Stanton Blaylock.

Be it resolved, that we, Bethel Baptist Church and Sunday school at Middleburg, Tenn., feel deeply our loss in the death of Bro. Blaylock; but that we have reason to thank God for the rich inheritance left us in the memory of his obedient and willing services in the cause of our Master, whom he loved, and his "unfaltering trust" and bright hope of eternal life unto the end.

Resolved, that we extend sympathy to the bereaved family, forgetting not the injunction to remember the fatherless and the widow.

Resolved, that a copy of these resolutions be placed upon the minutes of our church and copies sent to Bolivar Bulletin and the Baptist and Reflector for publication.

Respectfully submitted,

W. F. PREWITT,
N. C. TROUTT,
J. F. WILKINSON.

Baker—Whereas, It has pleased our Master to take from our community on September 20, 1918, a loyal and faithful worker, our beloved friend and co-worker, Mrs. W. P. Baker, who, we feel, was a factor in building up our Sunday school class, of which she was a member, whose friendship was invaluable, never forgetting a kindness and never hesitating when a friend was in need; therefore be it resolved,

1. That we, the T. E. L. Class of Calvary Baptist Church, of Memphis, Tenn., express our love and appreciation of the valuable services Mrs. Baker has rendered our class, feeling that we have been uplifted and greatly benefited by her influence, enjoyed her acquaintance and loved her for her goodness of heart and faith in humanity.

2. That this class extend to her bereaved loved ones our heartfelt sympathy and our sincere condolence, praying that the Comforter may be with them and sustain them in their deep sorrow.

3. That a copy of these resolutions be furnished the bereaved family and a copy sent to the Baptist and Reflector.

Respectfully,

MRS. E. G. HUTCHISON.
MRS. G. H. BOULWARE.
MRS. D. RENFROW.

Kilpatrick—Sister Mollie, wife of Brother T. R. Kilpatrick, was born January 10, 1881; died August 8, 1918; professed faith in Christ at the age of 15; united with the Flintville Baptist Church in September, 1912; lived a consistent member until the Lord in his infinite wisdom saw fit to call her home.

Sister Kilpatrick was a dear companion, a loving mother, a consecrated Christian character. She was taken from her family and church very suddenly, but he who rules the universe doeth all things well, and we bow in humble submission to him, from whom all blessings flow. For we know that if the earthly house of this tabernacle were dissolved we have a house not made with hands, eternal in the heavens. We as a church most earnestly commend our Heavenly Father's mercy and love to her husband and sorrowing children, for we have the assurance that some sweet day we will meet dear wife and mother on the banks of sweet deliverance.

Resolved, That these tributes of respect be spread on our church minute book and a copy be given the family, also a copy be sent to the Baptist and Reflector for publication.

Done by order of the church.

GEO. M. STEWART,
J. D. COUNTS,
H. P. PRINCE,

Committee.

Cambron—Whereas, Brother James M. Cambron, one of our most loyal and devoted members, has departed this life; be it

Resolved, That the Flintville Baptist Church has lost one of its most worthy and loyal members. He was one of our strongest upbuilders and always stood ready and willing to lend a helping hand or give a cheering word to any brother or sister. It is with regret that we know he will not be with us any more in the flesh, but always his spirit will prompt us to better efforts and nobler deeds in Christian life, as we will ever be mindful that Christian duty with him had its fullest expression in his conduct and fellowship among our congregation, which was clearly shown by this Scripture, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

Be it resolved, That the Flintville Baptist Church extend to his family and relatives heartfelt sympathy in their bereavement and shall always extend to them a place of welcome in our midst.

Be it further resolved, That a copy of these resolutions be printed in our minutes, a copy sent to the family and also a copy be sent to the Baptist and Reflector.

GEO. M. STEWART,
J. D. COUNTS,
H. P. PRINCE,

Committee.

Rice—A gloom was cast over the entire community last Friday, November 15, 1918, when word came bearing the news of the sad death of our friend and loved one, Paul Lytle Rice, who died from wounds received in action October 25, 1918.

He entered the service of his coun-

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F. P. PROVOST..... Vice-President
C. A. FOLK..... Secretary
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ALBERT R. BOND, D.D. Editor and Manager
MISS MATTIE STRAUGHAN..... Assistant Manager
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try September 21, 1917, and was in training at Camp Sevier until early in May, when he sailed for France to fight and die, if need be, for the country and home he loved so well. Acquaintance with him was not merely as a flower that fadeth, but as a star that shineth forever. To know him was to love him. We had longed for his return; for his welcoming smile; for his hearty, cheery greeting; but since the Heavenly Father hath seen fit to take him from our midst, his memory shall long be cherished in our hearts and minds. The gold star, symbolical of his gallant death, will be an inspiration to us all, and we that loved him in life and revere his memory in death know that he is awaiting us on that blissful shore.

Therefore be it resolved, That our church at Liberty and our neighborhood has lost one of its most faithful and consistent members:

That the sympathy of the entire community be extended to the bereaved family; that a copy of these resolutions be sent to his parents, Mr. and Mrs. J. W. Rice, to the Baptist and Reflector, and one copy be preserved for the church record.

Respectfully submitted and signed, this the 26th day of November, 1918.

H. E. SMITH, Chairman;
EARLE CAGE,
ANNIE SMITH.
Covington, Tenn., Route 5.

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It must be united action.

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If we fail we jeopardize the future of our schools.

If we fail we endanger the future of our denomination.

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J. W. Gillon, Cor. Sec.

—•—

Nashville, Tennessee