

# Baptist and Reflector

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## What the Pew Asks of the Pulpit in a Time Like This

I want to express my appreciation of the honor you pay me in inviting me, a plain layman, to address you. This body is, in many respects, the Sanhedrin of Atlanta Baptists; what you decide upon here is very sure to obtain in the Atlanta Association. The Baptist pulpit of Atlanta ranks high, as the Atlanta pulpit should. And the names of more than one of Atlanta ministers are household words among Southern Baptists.

I have no right to assume to speak for the laity at large. I hold no commission from them. The only reason that I may expect to speak for them is upon the idea that I myself may be typical of the common run of them. And I hope that I am not peculiar; that is to say, not very peculiar. And I would not have you think from my discussion of the subject that my words carry an implication that our pulpit is not giving us the things that I shall ask for; I have no such thought. The fact is, that this subject is not of my own choosing. It was handed to me by one of your number in authority, handed to me worded, framed and ready for use.

And I have to confess that the subject has not "cracked open" for me as I could wish. Neither at the beginning of my study of it nor at the close has it opened up satisfactorily. The way it has treated me has reminded me per-contra-wise of the story of the man, the colonel and the mosquitoes. The man went to spend the night with his friend, the colonel. And it was during the time of the year when the mosquitoes were very bad. And they bit the man so bad that he hardly slept at all, all night; there was no mosquito bar. Next morning the negro boy came in to awaken the guest, and to bring water and towels. And the man complained bitterly about the mosquitoes, and about there being no mosquito bar. "Don't the colonel have a mosquito bar over his bed?" he asked. "No," answered the negro. "Well, how in the world does he stand it?" asked the man. "I don't know, boss," answered the negro, "unless it is dis, way. Durin' de fust part of the night de colonel is so intoxicated he doan pay no attention to the skeeters, and durin' de las' part ob de night de skeeters is so intoxicated day doan pay no attention to de colonel." And like that, during the first part of my study the subject did not grip me, and during the last part of my study I did not grip the subject as I could have wished.

And this other preliminary remark. I shall take a good deal of liberty with my subject. I have known preachers to do that same thing. I shall take liberty with it, both as to subject matter and terminology. I shall sometimes, perhaps, use the words laity or layman in the place of the word "pew," and the words pastor or minister or preacher in the place of the word "pulpit."

Now, first of all, the pew would ask the pulpit to bring it a certain message. We would not have you come questioning any part of the Scriptures. We would not have you come saying that that passage is an interpolation, that that passage is a mis-translation, that that passage is not inspired, that that Bible story is folk-lore, that that narrative is of things that never happened, but is a fable merely intended to teach a valuable truth. No, we would not have you come with any message calculated to shake our belief in the integrity of the Holy Scriptures. Come to us with a certain message and a positive one, and not with an uncertain or doubtful or apologetic one.

And we would have you come to us with the big truths and topics of the Bible and not with the smaller truths. I do not think it is sacrilege to say that

An address made by W. W. Gaines before the Atlanta Baptist Pastors' Conference.

all Bible truths are not of the same importance, that some Bible truths and doctrines are larger than others, that some are more important and some less important—especially in a time like this. The minister who preaches on a smaller topic when he might have preached on a greater one has by so much wasted his opportunity. I would not care at this time to hear a sermon on the creation, nor one on the location of the garden of Eden, nor on the location of heaven, nor on the location of hell, nor on demonology, nor on the relation between the divine and the human natures of Christ, nor on whether Jesus could be tempted, nor on the pre-resurrection state of the wicked dead, nor on distinctions between the kingdom of God and the kingdom of Heaven, and the church of God. And if you have any hobbies do not prepare to ride them now. And if you have any fine-spun distinctions you need not make them now. We do not care just now for purely critical discussions.

O, what a time this is for preaching on the big, open, outstanding facts and doctrines of the Scriptures—what a time for a sermon on God, for a sermon on God reigns and all will come out well with the world, for a sermon on faith, for a sermon on hope, for a sermon on God's protective care, for a sermon on peace, for a sermon on love, for a sermon on salvation, for a sermon on God's rulership of the nations, for a sermon on Christ the Messiah, for a sermon on obedience, for a sermon on Christ Jesus the only Savior, for a sermon on the need of all men for salvation, for a sermon on sin, for a sermon on judgment, for a sermon on hell, for a sermon on heaven, for a sermon on missions, missions at home and abroad, for a sermon on many another such great theme.



RUFUS W. WEAVER, D.D.,  
Accepts College Presidency.

Nor would we have you preach all of your sermons, or most of your sermons, on distinctly war topics. How much we hear of the war and read of the war and think of the war. We talk it on the street cars, on streets and around our firesides. The newspapers and magazines are full of it. We see article after article, news item after news item, editorial after editorial about the war. And I read them all, eagerly devour them all, I would not want to miss a one, for I am a patriot, and I want my country to win this justifiable and righteous war. But how much there is of it and how constantly it is before us. I take half a dozen or so magazines and half a dozen or so newspapers, and so much of it all is about the war. Only yesterday I picked up one of our magazines, and fingered through it and I found sixty-six pages of war articles. I picked up another magazine and I found in it one hundred and two pictures of war scenes. We have the war discussed from nearly every possible angle. How welcome, how very welcome on a Sunday morning, to a mind bewildered by disquieting black headlines, by pictures of marchings and drillings and warships and submarines and vessels going down and camps and explosions and smoking munitions plants and trenches and desolate ruins and gas bombs and cannon and tanks—how welcome on a Sunday morning and a Sunday evening the sweet influences of religion, the glorious promises of the Word, and the strengthening, steadying assurances of the Scriptures dispensed to us by that person best of all suited to do it, the minister of the everlasting gospel.

In a time like this we would ask that you give especial emphasis to what is commonly called pastoral work. I have often considered in my own mind which is the more important in the work of the preacher, the work he does in the pulpit or the work he does out of the pulpit. I do not know. But I have all but decided that if I had to choose between a pastor who was weak in the pulpit and great as a pastoral worker and one who was strong in the pulpit but weak in so-called pastoral work, I would choose the former. What a time this is for visiting among the people. Their minds are distraught, disturbed. In so many houses as you go along the streets do you see service flags, some with one star, some with two or three. The mothers and fathers are anxious about their boys, their boys somewhere in the United States, it may be somewhere in France. They wonder if sickness or mishap will come. They wonder if they will ever come back, and if so, the kind of boys they will be. They are wondering when the war will end. They are anxious. And then there is the usual amount of sickness, and sorrow, and death. The minds of the people are serious. What a time for going among the people and comforting them and cheering them and reading to them God's Word. And what a time for talking to people face to face and at short range about their own salvation. They were never so ready as now. Has there ever been such a time?

And this is a time when we Baptist laymen ask you preachers not to lose your heads as Baptists. O, you probably say, "You need not say this to us. There is no danger of us doing any such thing as that." But is there no such danger? Other Baptist preachers just as eminent as you, and heretofore just as strong pillars of orthodoxy as you, have lost their heads and lost them completely. They say that a time like this demands that we throw aside our denominational name and our terms of

(Continued on page 9.)



## REPORT ON BAPTIST MEMORIAL HOSPITAL.

M. D. Jeffries, D.D., Hospital Pastor.

The Shelby County Association may well rejoice that she has within her bounds the Baptist Memorial Hospital, carrying on the kind of work for suffering humanity which the Master loved to do.

The last year has been one of unusual interest. Beside the treatment of some 5,500 cases, with a current business of \$150,000.00 and the expenditure of about \$32,000.00 in charity for the worthy and needy poor, this associational year has been marked by the erection of an addition to the hospital building, which will double its capacity, the raising in February last of over \$273,000.00 to pay for this improvement and the outstanding debts on the property, and the appointment of a hospital pastor whose duty it is to look after the spiritual welfare of those who come within its gates. The improvements now being made on the property will amount to some \$350,000.00, and will bring the total investment to some \$700,000.00. Previous investments if made at present day prices would carry the valuation to almost a million.

The need for the early completion of the addition is most pressing. It is a constant embarrassment to the management to take care of the patients asking for room; at best a number must be refused from day to day. Renovation and improvement of the old building must of necessity be postponed until the new is occupied. It is expected that some rooms will be ready for use in the next thirty days and that in about sixty days patients will be accommodated in the new rooms. The building is fireproof and thus saves all anxiety on that score.

It is one thing to indulge a measure of justifiable pride that we as a people own and maintain this house of Christian healing and offer its ministrations to suffering humanity and the anxious loved ones; it is quite another to stop and ask how we may help to keep up and forward the work which the institution is doing. Several suggestions may be made:

1. If you have made a subscription to the building fund and it is due to be paid, send it in at once, for the building and equipment call for large sums of money.

2. This splendid benevolence is a fine place to make permanent investment for the relief of those who suffer and the comfort of the anxious loved ones. A thousand dollars will establish a memorial room, in which numbers will be healed as the years go by; a large sum will pay for a ward or a floor; \$100.00 will furnish a room, and \$40.00 will provide a rolling chair, which brings renewed joy to the convalescent getting out for the first time.

3. The work so well done in years past by our good women must not be forgotten in these days when so much of similar kind is being so worthily bestowed through the Red Cross. The Linen Band of Memphis and the Societies in other places have done a splendid work in keeping up the linens of all kinds, so absolutely necessary in a hospital. Now that we are on the eve of going into our enlarged quarters, there will be urgent need of an increased supply of these essentials. We trust that all the societies and bands in all our churches will keep this need in mind and help liberally in supplying it.

4. It is needless to suggest that

Baptists be loyal to their own splendid institution, in patronage, support and co-operation.

In order that the people might be kept informed about the affairs of the hospital, "The Baptist Memorial Hospital News" was established several years ago. It will be worth while for friends who are interested in the work to take and read this publication. It has become the pastor's pleasant task to edit the little paper, in which he will tell the things of interest about the institution from month to month. The price is thirty-five cents (in clubs 25 cents); some 4,000 or 5,000 are printed and distributed each month. The pastoral office for a hospital is something new under the sun. After two months' service the pastor can testify that it is a fine field for usefulness. To meet the loved ones who come with anxious hearts to bring a loved one to a strange place, among strange faces, is to minister comfort and strength; to speak to God's children of the hope and comfort that is in the heart already, in this trying hour, to point the unsaved to the Lord and to rejoice with those getting well is well worth while. Surely there is no more fruitful field in which to labor than among the 5,500 patients who come each year and the thousands of loved ones who suffer with them. Then there are the hundreds who make up the nursing and house force, the thousands reached through the news and through the churches visited.

This report was read at the Shelby County Association by Hospital Pastor Jeffries.

It is printed here that the brethren over the state may have the facts it contains. Let us make August a really great hospital month.

J. W. GILLON,

"FOR HE WAS A GOOD MAN."—  
Acts 11:24.

Victor I. Masters, Superintendent of  
Publicity.

In hunting for a heading under which to speak of the retirement on pension of Brother M. M. Welch from the service of the Home Mission Board, I have found the testimony of the Scriptures to Barnabas, who gave himself freely to making possible the successes and to increase the usefulness of others. This fits Brother Welch.

Barnabas was "a good man, full of the Holy Ghost and of faith." The record of twenty-five years of devoted service to Southern Baptists in an inconspicuous but important place, justifies a similar testimony to Brother Welch, the full powers of whose life have been given to the work of office assistant of the Home Mission Board.

The accumulating years began to weigh heavily on his shoulders. The exacting and endless details connected with the office position he held began to tax too severely his physical powers. At the annual meeting in June the Home Board, in the line of his own expressed desire, retired Brother Welch on a pension. It is modest in amount, but is adequate to provide for the needs of one of his simple and quiet manner of life. It was a worthy recognition of faithful service, and Southern Baptists will be glad to think that they are taking care of one who for a quarter of a century on a modest salary, which it was in the early years less than a living, cheerfully gave them in faithful service the powers of his life.

Brother Welch began his work with

the Home Board under the secretaryship of Dr. I. T. Tichenor, who was devoted to his associate. He has since served in the administration of Drs. McConnell, Keerfoot and Gray. He is a layman, and for years has been an honored deacon of the Second Church of Atlanta, of which his father-in-law, Dr. Henry McDonald, was once pastor. His uniform kindness and his thoughtful helpfulness to brethren throughout the South who have had occasion to write him in relation to the Board's work, or whose business or pleasure brought them to the office of the Home Board, have won him the warm esteem and appreciation of many of God's people, while his thoughtful consideration of his fellow-workers in Home Missions, both at home and away, have won from them an affectionate esteem, which is a tribute all may covet but which only unselfish service and tact can win.

To me, his fellow worker for nearly ten years, the evidences of this esteem of the brethren have been the more cheering when I have connected them with the innate modesty and lack of assumption of my friend. Official proprieties necessarily tag after and often restrain otherwise suitable expressions from any of us who may happen to serve in an official place. But I would be false to the better instincts of my heart and do unwarranted discredit to the generous spirit of Southern Baptists did I not use the occasion to set down here something of what I feel concerning the sterling worth of my comrade, a true and faithful layman who for so many years did an important though inconspicuous service for our Southern Baptist people.

More lucrative offers came to him, but had no weight. Ever ready to assist the Board's Corresponding Secretary in keeping fully and promptly in touch with the hundreds of administrative details, Brother Welch never failed to find time to aid, as he might, any Baptist from anywhere whose work called him to the Board's offices. It was his youthful desire to be a minister. Prevented from this by what he considered providential circumstances, with a devotion and happy-heartedness quite equal to that expected of his ministry, he gave all the best years of his life to looking after the affairs of the Kingdom.

May the Lord graciously bless with comfort and beauty the declining years of this truly good man. May the good which he has done to many give to his own life cheer and renewal of strength, and that faith that is strong to serve or to wait, which he has often inspired in others. And may these last years be the happiest, the fullest and the richest of all his years.

IS A MILLION AND A HALF TOO BIG?

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

Is a million and a half dollars a big undertaking for Southern Baptists for Foreign Missions this year? Let us look at that question a little, calmly.

1. Is a million and a half dollars a big sum to be raised to supply all religious necessities to a thousand million people?

2. Is a million and a half dollars a large amount for the three million white Baptists of the South, 25,000 churches, led by 12,000 Baptist preachers; to say nothing of 45,000 Sunday school teachers, whose qualifications for leadership are declared by 45,000

normal Sunday school diplomas; or 100,000 deacons who have been ordained with special reference to Kingdom finances; an almost innumerable company of women organized around the missionary principle and driven by missionary passion. Cannot the largest denomination in America do this?

3. Is a million and a half dollars a large amount compared with the ability of our people and their growing prosperity? It has been said that three-fourths of all the metal coin of the world is now owned by Americans. I do know that in per capita wealth our people are in a class all by themselves. Nobody on earth has as much money to spare as the average American.

4. Is a million and a half dollars too much for Foreign Missions compared with fifteen millions spent at home besides the millions we are giving to Red Cross, to Y. M. C. A. and other war relief measures? Southern Baptists have during the past three years raised three million dollars for a single home enterprise, that of Christian education, and this amount is so inadequate the Convention in May fixed the mark at fifteen millions two hundred and sixty thousand in five years, or more than three millions a year for this object. Even in this we are undertaking far less than some other denominations are doing for Christian education. Is, then, one million and a half too much for us to give to Christian education, preaching the gospel, healing the sick, and all else in all the heathen and papal world of darkness, ignorance and suffering?

5. Ought we to groan over a million and a half dollars for Foreign Missions in the face of what other denominations are doing for this enterprise? About seventy-five thousand Seventh Day Adventists raise about \$750,000 a year for Foreign Missions, 350,000 Southern Presbyterians are in a campaign for \$1,332,000 for Foreign Missions and \$640,000 for Home Missions this year, and the same amounts for each of the succeeding three years. Southern Methodists are in a campaign for \$35,000,000, a large per cent of which is for Foreign Missions. Northern Methodists are in a five-year campaign for \$80,000,000, and Northern Presbyterians for \$75,000,000 with Foreign Missions as the chief beneficiary in both cases. Southern Baptists have in truth set for themselves a very modest and a very easy task. They outnumber Southern Methodists and Southern Presbyterians combined, and certainly their principles and the truth of which they are God's stewards ought to impel them to as great sacrifice in its propagation. Moreover, Southern Baptist mission stations on the foreign fields are, in numerous instances, more inadequately manned and equipped than the missions of either our Presbyterian or Methodist friends. These other denominations are already far ahead of us in equipment.

It ought to be easy for the leaders of our people to rally them to an enthusiastic and determined support of the million and a half dollar Foreign Mission program. Personally I like our conservative figures better if we understand that they are to be moved forward year by year as the money can be spent wisely, the needs demand, and the blessing of God on the work make necessary. We want steady advance, not dashes and retreats. We need the million and a half, and can use it economically and make it productive.



## THE MINUTES OF THE ASSOCIATIONS.

By J. W. Gillon.

By far the most important published records of Baptist church work are the minutes of the associations. The record about which we ought, therefore, to be most concerned is the record published in these minutes. The minutes ought, therefore, to be gotten up in the best form possible.

## Some Things Every Association Ought to Put Into Its Minutes.

1. Following the cover page, the first page of the minutes ought to contain a plain, full announcement of the time and place of the next meeting of the association. If possible this announcement ought to contain full instructions as to how to reach the place of meeting.

2. This minute ought to contain a list of the churches represented in the association, together with a list of the names and addresses of the messengers who attended the sessions of the association.

3. The minutes ought to contain a complete, correct record of the membership of the different churches of the association. This record ought to show gains and losses in membership, indicating the way the gains were made, whether by letter, profession of faith and baptism, also record of manner of losses.

4. These minutes ought to contain a perfect record of all the gifts of the churches for all the causes fostered by the churches and the denomination.

5. These minutes ought to contain a table showing the name and address of every pastor in the association, indicating what church or churches each pastor serves.

6. These minutes ought to contain a complete list of the names and addresses of all the officers of the churches and of the different organizations in the different churches.

7. These minutes ought to contain a perfect record of the Sunday schools conducted by the different churches in the association publishing the minutes. This record ought, of course, to show the number of pupils enrolled, the average attendance, the number of church members in attendance, the number of conversions among the members of the Sunday school, the gifts of the Sunday school for the causes fostered by the churches, a list of the names and addresses of all the teachers of the different classes in the school.

8. These minutes ought to contain a list of the names of all the church members who have died during the year, with a brief statement of the outstanding facts of their Christian life.

9. These minutes ought to contain a full list of the membership of each church in the association. The minutes of the association ought to be a complete church directory for all the churches of the association. This would make every church member want a copy of the minutes. This would make the minutes have a commercial value for advertisers, thus making it easy to get money for printing the minutes. This would make the minutes more helpful to the general denominational agencies.

10. These minutes ought to contain a map of the territory by counties embraced in the association. As far as possible the location of each church ought to be indicated on the map. This would make it easy to get out a map of the entire state showing the location of every church and exhibit-

ing the places of greatest destination.

11. These minutes ought to contain the names and addresses of all of the members of the Executive Board of the Association. These names and addresses ought to be printed on the second page of the front of the cover of the minutes.

## HOW MUCH OF CHRIST ARE YOU USING?

It is a striking remark of Mr. E. P. Whipple, in his essay on "Daniel Webster as a Master of the English Style," that the "best rule which a professor of rhetoric could adopt would be to insist that no student under his care should use an unusual word until he had earned the right to use it by making it the verbal sign of some new advance in his thinking, in his acquirements, or in his feelings."

I have been thinking of this rule in its application to our use and appropriation of Christ as he is revealed to us in the Word; in providence, and in our own hearts. How much of Christ are we actually using every day? To what extent are we consciously appropriating him, the Bread of life—him, our "Wisdom, Righteousness, Sanctification, and Redemption?" (1 Cor. 1:30).

We cannot, of course, "earn the right" to anything Christ has, because his blessings are gifts, and only when received as such can they be enjoyed by the soul, and only when that soul is penitent and believing; but if we may, for a moment, use that expression as Mr. Whipple uses it, let us ask ourselves this question: To what extent have we earned the right to use Christ by making the words which express the blessings in our thinking, our acquirements, or in our feelings?

For example: Have we earned the right to use the word "pardon" by so heartily appropriating Christ's pardon offered freely to us, that the strength and sweetness of his forgiving love have become part and parcel of our everyday thought and life and, as Wordsworth says, is

"The fountain light of all our day,  
A master light of all our seeing?"

Have we so earned the right to use the word "peace" by so widely opening the gates of our hearts to him who bade the waves and winds be still on Galilee's lake in the long ago that he dominates us gently, but absolutely, so that "peace, like a river, attendeth our way?"

And so on, through all the gamut of the treasures of Christ's grace with which he is able to make musical the soul that trusts him.

Dr. Webb-Peploe has said that "you will never possess any more of Christ than you claim as your own." You may have the theory about possessing all of Christ as your very own, but in many cases your theory is that you own a beautiful mansion which you have never seen and no room of which you have yet entered. You have not yet actually entered into the riches of the glory of your inheritance. You have not yet been so crushed with the weight of your guilt as a sinner that you have tasted and, therefore, have tested the infinite resources of your divine Redeemer's pardon purchased by the agonies of Gethsemane and the tortures of Calvary. Like Simon, the Pharisee, your religion has been formal, not vital. You have not seen yet the depth of your guilt as measured by the depths of Christ's suffering; and, as was the case with Simon, there has been no response on your part in fervent, outgushing, intense

affection and obedient, self-denying service.

Are not many of us like these blind men in a village in India? They were all curious to know something about that remarkable animal, the elephant. One day an elephant passed through this village, and the blind people, hearing of it, sought to touch him and learn for themselves what sort of creature he was. One of the men got hold of his ear and concluded that he must be like a fan; another felt of his tail and said he must resemble a snake. A third put his arms around one of his legs and made up his mind that an elephant stood up high, like a pillar. A fourth felt only his trunk, and was led to believe that he was like a plantain tree.

How much we need the clear vision—first, to see our own need and then to see Christ's ability and willingness to supply all our need according to his riches in glory!

Are we like the cold, critical, discourteous Simon? He got nothing from Christ because he asked nothing from Christ. He brought Christ into his home by invitation, but his own heart was closed against the Saviour by unbelief and criticism.

But how different the woman! A load of guilt had been removed from her conscience, which caused her heart to overflow in grateful love, which expressed itself in tears of penitence and acts of affection. She had sought much, had claimed much from the Saviour, and was richly rewarded. (Luke 7:37-50.)

What is Christ to you, dear friend? As much or as little as you want him to be. "According to your faith be it unto you," said Jesus. (Matt. 9:29.) "Ask what I shall give thee," give thee," said the Lord to Solomon in the night watches. (2 Chron. 1:7.)

"Lord, what can you do for one who is slow and lethargic, for one who is always behind his conception, for a fiery nature, for me that am proud and hard, for dispositions that are cold and selfish?"

Christ meets every need. He is the Alpha and Omega. He is universal in sympathy. He is able to do exceeding abundantly above all we ask or think.

Use Christ, my friend, try him, lean upon his almighty arm, test his promises, claim the spiritual riches he offers you, and your experience will be like that of Miss Frances Ridley Havergal:

"From glory unto glory! Our faith hath seen the King;

We own his matchless beauty, as adoringly we sing.

But he hath more to show us—O thought of untold bliss!—

And we press on exultingly in certain hope of this:

"To marvelous outpourings of his treasures new and old,

To largess of his bounty, paid in the King's own gold,

To glorious expansion of his mysteries of grace,

To radiant unveilings of the brightness of his face."

—John Y. Ewart, D.D., in Exchange.

## ENLIST—AND GO TO COLLEGE.

P. P. Claxton, U. S. Commissioner of Education.

Many a 1918 high school graduate is debating with himself this year: Shall I go to college? or shall I enlist at once for military service?

The War Department has just made

it possible to do both. It says, in effect, to the ambitious young American: "You serve your country by going to college. To make sure that you do not lose thereby the opportunity of serving your country in a direct military capacity, you will be asked to join the special United States Army college training units that are to be formed. You will be liable for service at a moment's notice, but because you are worth more to the nation with your college training than without it, you will be expected to stay in college until called by the government."

The War Department's announcement provides that beginning with September, 1918, military instruction, under officers and non-commissioned officers of the army, will be provided in every institution of college grade enrolling for instruction one hundred or more able-bodied students over the age of eighteen. The necessary military equipment will, so far as possible, be provided by the government. There will be created a military training unit in each institution. Enlistment will be purely voluntary, but all students over the age of eighteen will be encouraged to enlist. The enlistment will constitute the student a member of the army of the United States, liable to active duty at the call of the President. It will, however, be the policy of the government not to call the members of the training units to active duty until they have reached the age of twenty-one, unless urgent military necessity compels an earlier call. Students under eighteen, and therefore not legally eligible for enlistment, will be encouraged to enroll in the training units. Provision will be made for co-ordinating the Reserve Officers' Training Corps system, which exists in about one-third of the collegiate institutions, with this broader plan.

"This new policy aims to accomplish a twofold object," the War Department announces: "First, to develop as a great military asset the large body of young men in the colleges; and second, to prevent unnecessary and wasteful depletion of the colleges through indiscriminate volunteering, by offering to the students a definite and immediate military status."

No nation has made such generous provision for combined military and college education as has the United States in this new plan. The youth who avail themselves of this privilege will be serving their country's immediate as well as future needs.—American Youth.

## FOR THE YEAR 1918-19.

I asked the new year for some message sweet,

Some rule of life with which to guide your feet;

I asked and prayed; he answered soft and low—

"God's will to know."

Will knowledge then suffice, new year? I cried,

And ere the question into silence died, The answer came, "Nay but remember, too,

"God's will to do."

Once more I asked, "Is there no more to tell?"

And once again the answer sweetly fell,

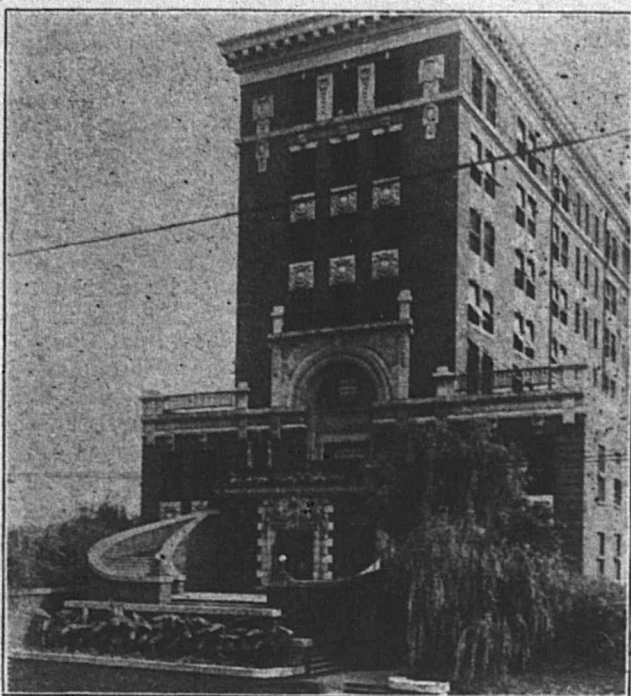
Yes, this one thing, all other things above;

"God's will to love."

—Exchange.

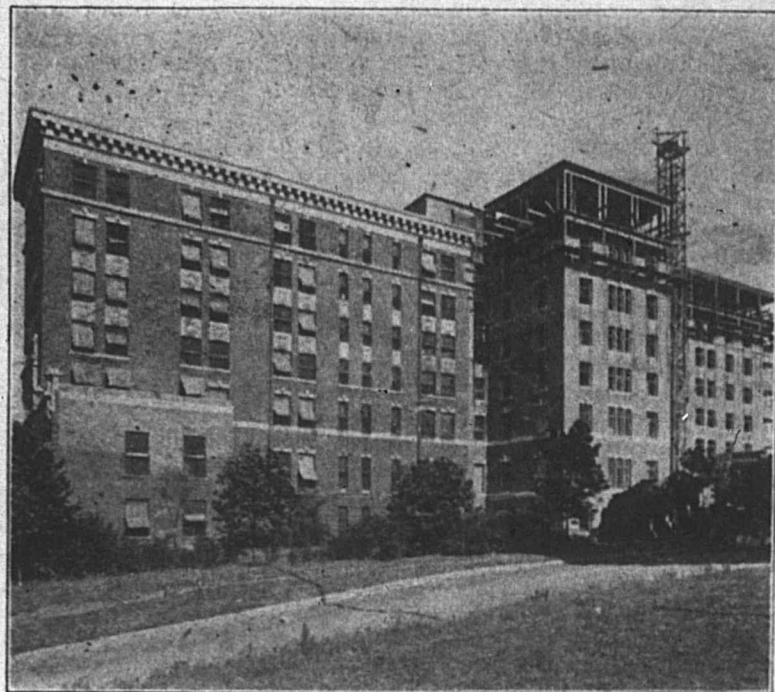


# August, Baptist Memorial Hospital Month



THE HOSPITAL BUILDING AS IT HAS BEEN

In this building in May we treated 475 patients. We have an annual patronage of 5,500 patients and many more want to come



THE HOSPITAL BUILDING AS IT IS NOW

This large addition which is shown in a state of incompleteness will increase our capacity by 140 beds. We hope in 60 days to be able to use at least a part of this new building



THIS IS THE BUILDING AS IT WILL BE

When this is completed we ought to be able to take care of 10,000 patients each year. This is Baptist property. Here Baptists are trying to treat the sick as our Lord would have us do

Send a contribution for the Hospital in August. All in a united pull for the completion of the Hospital. Send money to J. W. GILLON, Treasurer, 161 Eighth Avenue, North, Nashville. Tenn.



## THE TASK OF THE NEW BOARD.

Dr. Wm. Lunsford, Corresponding Secretary.

In taking up the new work laid on me by the Convention Board of Ministerial Relief and Annuities, located at Dallas, Texas, there is nothing I crave more than the patience and co-operation of my brethren. In the great new task outlined before us, we are all beginners. We must not expect too much of one another. Time, patience, and prayer must become the great factors in working out our new undertaking. I believe, with all my heart, that the time has come and the hour has struck, for a great movement with regard to ministerial benefits of one kind and another. Let's think of it in this way.

## I. Our Task? It is Two-Fold.

1. General Relief. A fund for the relief and support of disabled ministers and missionaries of accredited mission boards, of all ages, within the bounds of Southern Baptist Convention.

2. Annuities. An eventual annual income of five hundred dollars to begin at the age of sixty-eight, for those who become members of the "Annuity Fund," according to the provisions of the convention plan; three-fifths of which shall descend to the widow and the children of the annuitant.

## II. Our Aim?

The hearty co-operation of all the states in the bounds of the convention. To realize here is to make success glorious, and failure impossible.

## III. Our Goal?

1. Immediate. The raising of \$150,000.00 among the states for the first year's work, for "General Relief," this being the amount fixed by the convention. The apportionment of this fund among the states has just been made by the new board in Dallas.

2. Nearby. An endowment of three millions.  
Nashville, Tenn.

## WORTH NOTING.

By Richmond P. Bond.

The unknown disease which appeared in Spain a few weeks ago and spread rapidly throughout the country and into Morocco, causing several hundred deaths, attacks the respiratory organs and affects men more frequently than women; children have rarely suffered from it. Persons in normal health recover in a few days, but those who have any weakness, particularly of the throat or chest, have a harder time. Most of the deaths have occurred in such cases. A Spanish medical writer expresses the opinion that the germs responsible for the disease, which came from the war zone, became specially virulent this spring by reason of the great concentration of men at the western front.

The Katanga Railroad in the Belgian Congo has been completed. Thus through rail communication from Cape Town to Bukama, on the Kongo, and by rail and waterways to Boma and the mouth of the Kongo has been established. This road may be considered a part of the Cape-to-Cairo line. Work was interrupted for a time at the outbreak of the war, and all activities since have been attended by considerable difficulties.

The population of Tokyo, Japan, at the end of last year was nearly 2,350,000, having increased 68,000 in the

year. The average annual increase in the past decade has been about 74,000.

Dispatches from China say that the government plans to buy a large quantity of Indian opium, paying for it \$15,000,000 in government bonds, and then resell part of it to a syndicate. It is figured that this will bring into the government coffers about \$5,000,000, which will be used in carrying on the civil war. The syndicate will be permitted to dispose of the drug to the public at a reasonable advance over the price it had to pay. Enormous profits will be made and many officials will share in them.

Here is a royal tangle. King George V. of England and Kaiser William II. of Germany are cousins, both being grandsons of Queen Victoria of England. The former czarina of Russia is a cousin of the Kaiser as well as of King George of England, and Sophia, deposed queen of Greece, is the Kaiser's sister.

The greatest known depth of the sea is 32,088 feet, off Mindanao, Philippine Islands.

Seven cotton corporations, five of them owned by one of the largest cotton houses in the world, have been seized as alien enemy property. Most of the factories are located in Massachusetts. Owned and controlled by German interests, the concerns were plotting to supply cotton to the German government. Millions of dollars' worth of cotton was found stored away awaiting shipment to Germany as soon as the war is over.

Gas masks for horses and mules are being constructed at the rate of 5,000 a day and are being rapidly sent to France. Every animal belonging to the American expeditionary force will be provided with one, it is said, thus rendering them impervious to gas attacks.

To create prejudice unfavorable to American products, German traders in South America have got together there some of the poorest, cheapest and shoddiest goods that can be found, marked them prominently "made in U. S. A.," and distributed them widely in the markets of South American countries at extremely low prices.

A large copy of the first Shakspeare folio of 1623 was sold the other day in England for \$10,500. Several other folios were sold at prices ranging from \$625 to \$2,350. An unrecorded copy of "Romeo and Juliet," 1597, first edition, brought \$4,150, a "King Lear" of 1608 \$2,000, and a "Merry Wives of Windsor" of 1690 \$2,200.

George II., native king of the Tonga, or Friendly Islands, died a short time ago. Princess Salome, wife of the governor of Haabai, succeeded to the throne, having been proclaimed queen. The islands which are in the South Pacific are under a British protectorate. There are about 150 of them, but only 30 are inhabited. The people, who are fair Polynesians, are Christianized.

The longest railroad in the United States is the Chicago, Milwaukee and St. Paul; it operates over 10,200 miles of line.

The law provides for naturalization of white persons of African nativity

or descent. Thus, Chinese, Afghans, Fiji Islanders, Hindus, natives of India, Japanese and others of Asiatic races, are barred from becoming citizens of the United States.

A 400-acre farm, situated near Camp Dix, N. J., is to be turned over to convalescents and men who are physically unfit for military service. Officials are also planning to utilize on this farm the labor of prisoners of war brought from the fighting zone.

## THE LETTER TO THE ASSOCIATION.

By J. W. Gillon, D.D.

The most important general gathering of our Baptist people is the annual meeting of our different associations.

The most important general record of Baptist work is the record sent by the churches to the association. Baptists, as a rule, are poor keepers of history. They have seemed to despise their own history and have not taken the care they ought in making exactly accurate and full enough their reports of their work.

Every association letter ought to contain the following facts:

First: A correct record of the messengers sent to the association. This record ought to contain correct initials, name and address of each messenger. If the messenger is from the country his postoffice and rural route ought to be given. If the messenger is from the city, his street address ought to be given.

Second: There ought to be, in each letter, a correct record of the additions to the church during the association year closing. This record ought to tell how additions have been had. This record ought also to show how many have been lost from the church roll. These figures ought to be followed by a statement of net gain or net loss, with the present total membership. This record ought to be as follows:

## Church Membership.

Total membership reported last year.. ..

## Additions.

By baptism .....

By letter .....

By restoration .....

Total increase .....

## Subtractions.

By letter .....

By exclusion .....

By death .....

By erasure .....

Total decrease .....

Total membership .....

Net gain .....

Net loss .....

Third: This letter ought to furnish a perfect record of the gifts of the church for all causes. This record ought to show absolute facts and not guesses, as follows:

Pastor's salary .....

Incidentals .....

Building and repairs .....

Help in meeting .....

City Missions .....

Associational Missions .....

State Missions .....

S. S. & Colportage .....

Home Missions .....

Foreign Missions .....

Orphans' Home .....

Christian Education .....

Ministerial Education .....

Ministerial Relief .....

Memorial Hospital .....

Total gifts for church support..

Total gifts to general causes..

Fourth: This letter ought to show

the record of the Sunday school of the church. This record is not of necessity to be read at the association but to be printed in the minutes as matter of information and history. This record ought to have the name and correct address of every official of the Sunday school. This record ought to be as follows:

## Officers of the Sunday School.

Superintendent .....

Secretary .....

Postoffice .....

Postoffice .....

## Sunday School Exhibit.

Number in Sunday school .....

Number officers and teachers .....

Number pupils enrolled .....

Number in Home Department .....

Number on Cradle Roll .....

Total number pupils .....

Number Teacher Training Classes .....

Is total enrollment equal to church membership? .....

Number baptisms from school .....

Number mission schools .....

Amount contributed by school for all purposes .....

Fifth: The letter to the association ought to give the names of every official in the church with their correct addresses. This record ought to be as follows:

## Officers of the Church.

Pastor .....

Clerk .....

Treasurer .....

Postoffice .....

Postoffice .....

Postoffice .....

Sixth: This letter ought to give the names of all of the church members who have died since the last meeting of the association. If they have been prominent in the work of the church, a brief statement of facts ought to be made.

Seventh: This letter ought to bear with it the church's full share of the expense of printing minutes. The church ought always to increase its contribution for this cause in proportion to the increased expense of printing the minutes. This year it will cost at least 25 per cent more to print the minutes than it did last year. Every church ought to add this year to what it has been accustomed to send up to the association for printing the minutes.

Eighth: This letter ought to furnish the name and address of every one who holds an office in any organization of the church. This ought all to be printed in the minutes of the association for the benefit of all who need to keep in touch with the churches and for the sake of keeping correct record of history being made.

## A Suggestion for the Improvement of the Association Letter and Minutes.

Baptists are all too slow about taking to suggestions for improvement, but it is evident that some improvement can be made.

Since our association minutes are the best history of the Baptists printed from year to year, they ought to contain the names and addresses of every church member in the churches of the association. If this were done, it would be easy for future writers of history to write a good history of the Baptists of each association. The printing of this list of names would make the minutes valuable as church directories. These names would also make valuable the advertising space in the minutes and would make it easy to finance the printing of the minutes.

It would greatly add to the value of these letters if they contained a brief statement of how any special difficulty was met and overcome by the different churches of the association. If any church has had remarkable success in some definite way, the letter ought to give brief statement of this.



## SUNDAY SCHOOL and B.Y.P.U.

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

### NOTES.

Many new camp classes have been sent in during the last week. Some of them coming from different states. We are glad to enroll all these and hope that every Sunday school in the state will elect a camp teacher and enroll a camp class. There is nothing that we can do that will bring larger results than to look after our boys gone to the war. This camp class keeps them tied on to the local church, a thing very much needed. The tendency of all the influences brought to bear on the boys in the army is to lead them away from the local church. If this is done we will have a lot of perplexing problems to solve when they get back that we have not dreamed of as yet. The local churches must be kept intact or the religious world will go to pieces.

September 29 is set apart for a great rally day in our Sunday schools. Let every superintendent plan for this day and begin now. We want to make it the greatest day in the history of the Tennessee Sunday schools. First we desire to teach missions in this program and emphasize especially the part that state missions has to do in the great plan of world-wide missions. Second we want to make it a great rallying time for our schools when we make a definite effort to get every one in Sunday school. Third we want to make this the beginning of a great drive for teacher training when we hope to organize and start 10,000 teacher training classes in the Southern states alone. Tennessee must have her share of these. If every one will pull together we can make this a reality. Let every pastor undertake to organize in his church a teacher training class to study, at least the one book, the Normal Manual, this fall.

The preacher school is on this week in Sevier County at Gists Creek church. The first session we had twelve preachers and about fifty others. It bids fair to be a great week with us. Dr. A. F. Mahan and Dr. Stevens, of Knoxville are helping us. Besides these brethren Brother McDaniel, the new pastor of the Sevierville church is with us and is helping in the school. His talks are inspiring and very helpful. Brother Mahan is teaching Winning to Christ with effect. The other classes to be taught is the Manual Training in Christian Service and Baptist Home Missions. We hope to have as many as thirty-five ministers by today's session (Tuesday). This church is a remarkable church in many respects. There are less than twenty-five unsaved people in the community above the Primary Depot. They had last year an average attendance in the Sunday school of more than 150. There has never been a revival meeting lasting more than one week. The people are in a constant state of revival. I wish that all our country churches would follow this example. Brother Bailey is the pastor and a grand good man he is. We hear lots about the backwardness of the country church, but when we get closer to them we find that they are doing the real job better than many of the churches in the towns and cities.

They, at least, get the people saved and that is what our preachers claim is the test of the Sunday school. We are planning to organize a B. Y. P. U. the thing they need more than anything else. They have a lot of fine young people and they are religious, but not trained. If these fine country young people had the chance at training that our city people have they would be the greatest people on earth.

Next week the encampment at Bristol. I hope that many of our people will attend this meeting at Bristol as it is to be a joint meeting for Tennessee and Virginia.

Mr. M. L. Hollman, Humboldt, reports his Junior Union as A-1 and asks for the award. Nothing short of the A-1 standard will satisfy Brother Hollman and his fine bunch of young people.

Miss Frances Patrick, Calvary church, Memphis, reports a study course for her union this quarter.

Tabernacle Union sends in report for third quarter and has received their letter for third quarter award. This union has been A-1 all the year and seems determined to keep up this standard.

Mr. Filson reports a fine week at Avondale church, Chattanooga. They did the thing up in good shape. He also ordered the new records sent to the superintendent. I am expecting great things from this school now.

Mrs. Frank Moore, Obion, reports a new B. Y. P. U. recently organized and doing good work. We welcome this new union into our fellowship and pray for them a great experience.

Institutes are planned for several of the associations and Mr. Filson and others will begin this campaign first of August. As soon as the encampment and preacher schools are over we will all be in this campaign for about three months every day. We are desirous of reaching every county in the state with, at least one institute. Let us arrange one in your county somewhere right away. Nearly all the East Tennessee associations have responded and many of those in Middle Tennessee, but few in West Tennessee. We hope right away to get every association lined up with, at least three institutes. These institutes are worth while. We expect to teach one division of the manual and give certificates for same and leave a class to finish the manual after we have gone.

### CAMP PASTORS AND THEIR ADDRESSES.

Camp Meade, Annapolis Jct., Md., C. A. Fulton, 10 E. Fayette, Baltimore, Mr.  
Sanders Range, Annapolis, Md., J. S. Sowers, Annapolis, Md.  
Washington Barracks, Washington, D. C., D. H. Sledge, 623 F. St. S. W., Washington, D. C.  
Camp Lee, Petersburg, Va., J. J. Gentry, 127 Jefferson, Petersburg, Va.  
Camp Lee, Petersburg, Va., J. E. Welch.

Caswell Southport, N. C., C. A. Moore, Southport, N. C.

Camp Greene, Charlotte, N. C., J. A. Hainer, Y. M. C. A. Headquarters, Charlotte, N. C.

Camp Greene, Charlotte, N. C., J. P. Bennett, Chadwick, B. C., Charlotte, N. C.

Camp Wadsworth, Spartanburg, S. C., W. M. Kennedy, 215 Parks, Spartanburg, S. C.

Camp Sevier, Greenville, S. C., J. D. Cain, Greer, S. C.

Camp Sevier, Greenville, S. C., J. H. Machen, 532 Rhett St., Greenville, S. C.

Camp Sevier, Greenville, S. C., T. E. Seago, Greer, S. C.

Camp Sevier, Greenville, S. C., Mark R. Osborne, Greenville, S. C.

Camp Jackson, Columbia, S. C., A. B. Kennedy, 928 Maple St., Columbia, S. C.

Camp Jackson, Columbia, S. C., J. R. Fizer, Columbia, S. C.

Southeastern Headquarters, Charleston, S. C., C. C. Coleman, Citadel Sq., B. C., Charleston, S. C.

Southeastern Headquarters, Charleston, S. C., L. H. Miller, Citadel Sq., B. C., Charleston, S. C.

Camp Taylor, Louisville, Ky., H. L. Winburn, 3rd and St. Catherine, Louisville, Ky.

Camp Taylor, Louisville, Ky., Nine Helpers.

Camp Oglethorpe, Chattanooga, Tenn., R. A. Smith, Old Mountain Rd., Chattanooga, Tenn.

Camp Gordon, Atlanta, Ga., B. D. Porter, 435 Peachtree St., Atlanta, Ga.

Camp Gordon, Atlanta, Ga., W. H. Moody, Atlanta, Ga.

Camp Wheeler, Macon, Ga., O. L. Jones, Box 541, Macon, Ga.

Camp Hancock, Augusta, Ga., E. C. Kunkle, Augusta, Ga.

Camp Johnson, Jacksonville, Fla., W. A. Hobson, Jacksonville, Fla., First Baptist Church.

Camp Johnson, Jacksonville, Fla., W. A. J. Moore, First Baptist Church, Jacksonville, Fla.

Camp Johnson, Jacksonville, Fla., Julian Rogers, First Baptist Church, Jacksonville, Fla.

Curtis Field, Miami, Fla., J. L. White, Miami, Fla.

Curtis Field, Miami, Fla., H. A. Day, 609 Avenue B, Miami, Fla.

Camp Carlstorn & Dorr, Arcadia, Fla., J. Dean Adcock, Arcadia, Fla.

Ft. Barrancas, Pensacola, Fla., J. A. Ansley, 901 N. Polkfox, Pensacola, Fla.

Ft. Barrancas, Pensacola, Fla., W. L. Brock, 1224 E. Strong, Pensacola, Fla.

Camp McClellan, Anniston, Ala., C. Davidson, Box 476, Anniston, Ala.

Camp McClellan, Anniston, Ala., S. H. Bennett, Jacksonville, Ala.

Camp McClellan, Anniston, Ala., J. R. Stuckey, Box 476, Anniston, Ala.

Camp Tuscaloosa, Tuscaloosa, Ala., L. O. Dawson, First Baptist Church, Tuscaloosa, Ala.

Camp Sheridan, Montgomery, Ala., D. I. Purser, 1226 S. Perry, Montgomery, Ala.

Camp Sheridan, Montgomery, Ala., J. M. Ballantyne, 14 Mildred, Montgomery, Ala.

Camp Sheridan, Montgomery, Ala., W. R. Seymore, 904 Highland, Montgomery, Ala.

Camp Shelby, Hattiesburg, Miss., A. D. Solomon, Hattiesburg, Miss.

Camp Shelby, Hattiesburg, Miss., Charles Butler, Hattiesburg, Miss.

Camp Shelby, Hattiesburg, Miss., B. C. Land, McLaurin, Miss.

Camp Shelby, Hattiesburg, Miss., A. K. Hardy, Hattiesburg, Miss.

New Orleans, New Orleans, La., B. F. Wallace, New Orleans, La., 4 Helpers, St. Charles St.

## HOOD'S SARSAPARILLA AND PEPTIRON

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

Camp Beauregard, Alexandria, La., Zeno Wall, Pineville, La.

Gerstner Field, Lake Charles, La., R. L. Powell, Lake Charles, La.

Camp Pike, Little Rock, Ark., J. O. Johnson, 4112 W. 13th, Little Rock, Ark.

Camp Pike, Little Rock, Ark., L. E. Kirby, Little Rock, Ark.

Camp Doniphan, Lawton, Okla., J. M. Wiley, 1st Nat. Bank Bldg., Lawton, Okla.

Camp Doniphan, Lawton, Okla., Hale V. Davis, Lawton, Okla.

Camp Doniphan, Lawton, Okla., W. W. Chancellor, Lawton, Okla.

Wichita Falls, Wichita Falls, Tex., R. W. McCann, Wichita Falls, Tex.

Camp Bowie, Fort Worth, Texas, J. R. Day, Box 995, Fort Worth, Texas.

Camp Bowie, Fort Worth, Texas, Wayne Allison, Box 995, Fort Worth, Texas.

Camp Bowie, Fort Worth, Texas, D. R. Robinson, Box 995, Fort Worth, Texas.

Camp McArthur, Waco, Texas, G. W. McCall, 2203 Barnard St., Waco, Texas.

Camp McArthur, Waco, Texas, A. Foltz, 948 S. 7th St., Waco, Texas.

Ellington Field, Houston, Texas, Tom Beaton, Ellington Field.

Camp Logan, Houston, Texas, A. E. Peltroff, Houston, Texas.

Camp Logan, Houston, Texas, D. S. Griffith, Houston, Texas.

Camp Travis, San Antonio, Tex., B. K. Holloway, San Antonio, Texas.

Camp Travis, San Antonio, Texas, Geo. Shaefer, San Antonio, Texas.

Camp Travis, San Antonio, Texas, T. S. Potts, San Antonio, Texas.

Kelly Field, San Antonio, Tex., D. M. Gardner, San Antonio, Texas.

Camp Brookfield, San Antonio, Tex., W. A. Gardiner, San Antonio, Texas.

Camp Del Rio, Del Rio, Texas, Judd Holt, Del Rio, Texas.

Fort Clarke, Brackettsville, Texas, R. W. Leavar, Brackettsville, Texas.

Rio Grande Valley, Hinder, Texas, Sid Williams, Hinder, Texas.

Camp Cody, Deming, New Mexico, J. L. Barton, Zink Street, Deming, N. M.

Camp Cody, Deming, New Mexico, M. A. Jenkins, Deming, N. M.

Camp Cody, Deming, New Mexico, John A. Held, Deming, N. M.

Jefferson Barracks, St. Louis, Mo., S. E. Ewing, 206 Metropolitan Bldg., St. Louis, Mo.

—Woman's World.

A certain clergyman was much much grieved to find his "special services for men only" were so badly attended. He expressed his regret to the verger one evening when, as usual, they were the only two at the meeting. "I really think they ought to come," he said, sadly.

"That's jest what I've said to 'em over and over again," said the verger, consolingly. "I sez to 'em, 'Look at me,' I sez; 'look at me. I goes to all them services, I sez, 'an' wot 'arm does they do me?'"—Ex.



## WOMAN'S MISSIONARY UNION

Headquarters, 161 Eighth Avenue, North, Nashville, Tenn.  
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Mrs. R. S. Brown, 356 Preston St., Jackson.

### FIELD NOTES.

My last notes were sent from Butler, where we held an institute of two days, that perhaps came nearer touching the organizations in the association than any held. There were representatives from seven societies, including the two at Butler the hostess church. At least fifty women attended the meetings. The entertainment was most cordial and abundant. Mrs. Moore and I were guests in the homes of Mesdames Goodwin and Reece, Miss Whipple was with Mrs. Curtis, other visitors were gladly entertained. Our next meeting was at Rogersville, here I was in the home of Mrs. Ferguson, while Mrs. Moore and Miss Whipple were with Mrs. Koble Southern. The attendance was not so good here, but the women were appreciative and cordial. We had one rainy day in the two weeks' work, that at Rogersville this in part accounted for the small attendance.

Saturday we reached Newport, just before noon and after a good dinner and pleasant visit with Mrs. J. M. Susong, we held an afternoon meeting. The night was spent in the hospitable home of Mrs. Kate Stokely, where Miss Nannie Murry, our superintendent makes her home.

A drive with Mrs. Fisher was one of the pleasures of our stay in Newport, where we are always sure of a welcome and ready response from these good people. The pastor was away on his vacation, so we had the morning hour as a patriotic address at the school building was scheduled for the afternoon.

Our "Flying Squadron" of three separated here, Mrs. Moore going on to North Carolina, we two returning to headquarters to catch up the threads of office work before taking the field again in quarterly and other associational meetings. In all these meetings stewardship was emphasized. In the three weeks' work more than one hundred teachers have signed the stewardship cards presented and thirty "emergency women" were found. Thirty-three copies of our W. M. U. manual were sold. A brief review of the manual was given in each meeting and many got a taste of the good things in it and purchased a copy. We are grateful for the cordial co-operation of our workers, their generous hospitality and expressions of appreciation.

Other institutes will be held as we may be able to plan.

This touch with the president of our W. M. U. has been mutually helpful and will mean much to the work and workers in the places touched.

M. B.

### GREAT MISSIONARY SAYINGS.

The world has many religions; it has but one gospel.—George Owen.

The world is my parish.—John Wesley.

I see no business in life but the work of Christ.—Henry Martyn.

Fear God and work hard.—David Livingstone.

We can do it if we will.—The Men of the Haystack.

We can do it and we will.—Samuel B. Capen.

The bigger the work the greater the joy in doing it.—Henry M. Stanley.

The lesson of the missionary is the enchanter's wand.—Charles Darwin.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

The work of winning the world to Christ is the most honorable of blessed service in which any human being can be employed.—C. F. Schwartz.

I am in the best of service for the best of Masters and upon the best of terms.—John Williams.

Nothing earthly can make me give up my work in despair.—David Livingstone.

The greatest hindrances to the evangelization of the world are those within the church.—John R. Mott.

Prayers and pains, through faith in Jesus Christ, will do anything.—John Eliot on the last page of his Indian grammar).

What are Christians put into the world for except to do the impossible in the strength of God?—General S. C. Armstrong.

Christianity is a religion which expects you to do things.—Japanese Saying.—Selected.

### ADVANCE IN MUSICAL EDUCATION.

In view of the fact that we Americans spend over six hundred millions dollars annually on music; approximately seventeen million dollars a year more for music education than for all the other branches of education above the Graded Schools; it does seem strange that the American system of musical education has not been more standardized. A boy or girl can begin his or her education either along classical or special lines in our public schools today in almost any part of the country and carry it systematically through until he or she has become highly specialized in that particular branch at the country's foremost universities. Throughout the education, regardless of the location and almost regardless of the branch of study the system of study of the various subjects is so closely correlated and so carefully compiled that the student loses no time and each separate branch of study is given full credit in the study of another.

It is not so in a musical education, however. The average boy or girl beginning the study of piano under a private teacher is tutored under that particular teacher's own method. When the pupil enters the musical department of the high school the method is again entirely different and no credit is given for the work that has already been completed. When the pupil enters college, the same difficulty arises. As there are thousands of private teachers, there are also thousands of systems of teaching and as there has been no standard text book there is no basis on which proper credit for the musical work already done can be given.

Standardization of music teaching and school credits for music study are subjects receiving serious atten-

tion by educational authorities throughout the country. From the present indication musical education is taking a decided step toward this accomplishment and it seems that it will soon be the rule in High School rather than the exception, to give credits toward graduation for outside study of music.

The difficulty in the past has been the lack of a general text book and standard course of study that could be universally used. There are such text books in almost every other branch of study in the public schools but not in music.

At last the proper series of study and the proper text has evidently been perfected. A number of world renowned artists including, Leopold Godowsky, Emil Sauer, Josef Hoffman, Edgar Stillman-Kelly and others have prepared from the vast source of the world's best musical literature in a thoroughly practical way what is known as the Progressive Series of Piano Lessons and they are being adopted all over America.

The scope of this series of piano lessons takes in the entire field of piano study closely correlating every individual topic or branch and taking them up in their proper place in the education of the pupil in progressive form. The adoption of this method of piano teaching by the leading colleges and conservatories and by thousands of high schools and private teachers throughout America seems to solve the problem, and it is hoped that the time is not far off when a boy or girl in any section of our nation may begin a musical education that may be successfully carried through to its completion in every respect in line with the education of others, and receive full credit for every hour's study.

### CALLING THE CABINET TO PRAYER.

"Gentlemen, I wish that those of you who believe in prayer would pray that we may be guided in this matter." This very remarkable and very significant remark was made recently by no less a personage than President Woodrow Wilson, and the men to whom he spoke were the members of the cabinet.

It had been a critical day in the life of the nation. Matters of utmost importance had been considered by the President and his official advisers. At the close of the session the President arose and addressed the cabinet in these words that give the key to the mental attitude of the man during these trying days.

Hon. Josephus Daniels—who, by the way, is a member of the Methodist Episcopal Church, South—was speaking from the pulpit of Grace Methodist Episcopal Church, New York City, of which Dr. C. F. Reiser is pastor, when he told of this stirring incident. But that is not all.

"Some time ago," continued Mr. Daniels, "A Presbyterian elder, who has access to the White House, called there and in a certain room found two other Presbyterian elders engaged in prayer. One of them was Robert Lansing, Secretary of State, the other was Woodrow Wilson, President of the United States."

Christian people everywhere will rejoice in this additional revelation of the devotion and virile religious life of the President and some of those who are near him in the control of state affairs in these days of crisis.—Zion's Herald.

## Service Flags and Honor Rolls

Each star represents a member from the home, church, Sunday school or any other organization that is in the service of our country. These Service Flags and Honor Rolls will be of great historical interest when the war is over and the boys come home.

These **Service Flags** are made of **National Bunting**, mothproof, good substitute for wool bunting, which is prohibited just now, canvass heads and grommets. One star furnished free with each flag. Extra stars 5c each, or 50c per dozen.

Size 2x3—\$2.00—will hold 14 stars

Size 3x5—3.75—will hold 30 stars

Size 5x8—5.50—will hold 45 stars

Size 4x6—4.50—will hold 40 stars

(The 4x6 comes in cotton bunting only.)

### WINDOW CARD SERVICE FLAG

Size 9x12, fifty cents; three stars furnished free

### HONOR ROLLS

Printed on heavy white cardboard in red, blue and black, size 20x28 inches. Beneath the design are twenty-seven lines for names, together with space for date of enlistment, rank, division and remarks. Every Bible school or Young Men's Class should place one in its auditorium. Only 80c postpaid.

These flags and rolls help to keep the boys tied on to the Sunday school and church.

BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.



## EDITORIAL

### CHRISTIAN HELPFULNESS.

Luke 10:25-37; Gal. 6:1-10. August 11.

The Christian has a definite mission to accomplish. He is not to be content with his own particular needs. He must be concerned for the other fellow. The lesson presents three aspects of Christian helpfulness.

#### A New Term in Neighborliness.

A certain critic proposed to Jesus a test question: "What shall I do that I may inherit eternal life?" Back of this question was probably the thought that eternal life might be secured by some kind of work or conduct. Jesus refers him to the law of love for God and men, since this would exhibit the right attitude toward God and men. The scribe, more to justify himself and to appear captious, asked, "And who is my neighbor?"

Jesus gave the remarkably beautiful story of the Good Samaritan. Very often the point of the illustration is lost by an effort to spiritualize each part, finding some meaning in the priest and the Levite other than persons from whom help should have been expected but who failed to render it. They do not stand for any definite classes of people today.

Jesus teaches in this story the essential lesson of helpfulness. Regardless of social hindrances and barriers, such as separated the Jew and the Samaritan, the Christian is bound by the obligation of service. The man in need brings to light the true neighbor. Selfishness should be far removed from us. The unfortunate man of the story made his silent appeal by his very need for help. One cannot afford to wait until all conditions are made favorable for our help. It will often be inconvenient to step aside from our plans to aid the unfortunate, but such will be our duty, in the doing of which we shall find great joy. Jesus keenly turns the question of the scribe and makes the point of the neighbor's personnel to inhere in the scribe rather than the unfortunate man. The Samaritan was the neighbor; the scribe had asked about his neighbor. Thus Jesus would transfer the question from social relations to his conscience.

#### A New Term in Burden-bearing.

Ordinarily one expects to bear his own burden. Mistakes are to be remedied by one's own altered judgment or borne in their dire results. But the apostle gives a new term in burden-bearing. He goes so far as to advise care, good sense, and charity toward an offender even though discovered in the act of wrongdoing. One should remember that some time he too might need the gentle forbearance of the brotherhood. Mutual burden-bearing is a law of Christian helpfulness. This is a glorious paradox, but one which every Christian may confirm. The burdened heart will often feel relieved in the effort to share the burden of another. We are not to be cold and indifferent to the loads that are borne by our brethren. One may not always know how heavy these burdens are. Often a kind word or small kindness will go far to strengthen the weary heart to persevere.

#### A New Term in Well-doing.

The apostle exhorts to continued effort to do right. The harvest in the future should encourage the work so that he should not faint in his toil. Looking forward to the results of labor, we should lend a helping hand toward all men. Every opportunity to do good should be used. Christianity is set to the task of good works, not as helps to salvation, but as its fruits. While Christians are to have a broad and sympathetic helpfulness toward all men, they are peculiarly bound to each other. The household of faith brings its obligations just as does the household of blood kinship. The churches should look after the members who might need special help. Benevolent orders and societies would have their scope lessened if the churches were to do their full duty in this regard. The poor and distressed, the unemployed and struggling man, the sick and sorrowing should be cared for by the churches to which they belong. The ministry to the temporal welfare of the members is being more and more realized and met.

Spiritual dynamics in the church life will go far to win the war.

### HOUSE OF CHRISTIAN HEALING.

Christian healing has too long been limited to methods of healing without the use of remedies. Sometimes these methods have been palpable frauds; sometimes they have been exhibits of real Christian faith. But we desire to make a plea for the recognition of the Christian's part in hospitals that are operated by the denominations. The history of civilization demonstrates that outside of Christian countries or countries influenced by Christian life benevolent institutions do not exist. Especially can it be shown that the hospital is the growth of a spirit of benevolence that has been associated with Christianity.

In the ministry of Jesus healing formed an important point of contact with his hearers. Of the 34 recorded miracles, all but eight have to do with diseases and death. There are no class of hearers that appeal more strongly to Jesus than that which was formed by the leprosy, deaf, the blind, the maimed and the demoniac. The cry of distress was never turned aside by the Lord. In his message to John, confirming the fact of his messiahship, Jesus cited his ministry of healing as one of the evidences.

The Baptists of Tennessee have a thoroughly equipped and modern House of Christian Healing in the Baptist Memorial Hospital at Memphis. The new wing to the Hospital is rapidly being completed. It will afford room for a large number of patients. The hospital has been taxed to its utmost capacity to care for those who have sought its benefits. When completed the hospital will be perhaps the finest hospital this side of John Hopkins in Baltimore.

The value of religious influence in the hospital work is thoroughly recognized. Dr. M. D. Jeffries has recently come to the hospital as the resident pastor. He comes into close contact with patients and their friends under conditions that make possible a ministry of comfort and good cheer. The Catholics have long recognized that in their hospital work they have an extraordinary accessory. We rejoice that Dr. Jeffries has charge of this department.

To Mr. A. E. Jennings the Baptists owe an imperishable debt of gratitude. To him more than any other man is due the success of this enterprise. He has given largely of his own money and has been untiring in his personal supervision of the work.

We call upon the Baptists of Tennessee to do their part in the financial support of the institution. Every year the hospital does thousands of dollars' worth of charity treatments. Thousands of patients secure benefits of the institution. Baptists should consider that they have an inestimable asset in their hospital. The new wing of the building has not yet been paid for. The month of August has been set apart in our church calendar for contributions for this cause. The hospital forms as vital a part of our program as the other causes. Let every church see to it that a contribution is forwarded to Dr. J. W. Gillon, 161 Eighth Avenue, North, Nashville, for our Baptist Memorial Hospital, the House of Christian Healing.

### EDGAR E. FOLK MEMORIAL FUND.

A number of suggestions have been made from time to time concerning a suitable memorial for Dr. Edgar E. Folk. Through all of this has run the thought that the best memorial would be an enlargement of the usefulness of the Baptist and Reflector, to which he had given so many years of his valuable service and talent. Not in marble shaft, nor in perishable works of wood and stone, but in the broadening of spiritual vision, the setting forth of constructive denominational programs and the quickening of denominational zeal for worldwide service; in the deepening of piety, will be found the memorial of Edgar E. Folk.

To our mind Brother E. A. Headden, of Hermitage, has suggested the most appropriate memorial for Dr. Folk. Brother Headden suggests that a fund of one thousand dollars be raised with which to send the Baptist and Reflector to all old Baptist preachers in the state who may not be able to pay for it, and also to such pastors who do not now receive the paper. This will be known as the Edgar E. Folk Memorial Fund. Brother Headden starts the fund with a personal contribution of one hundred dollars. We hope there will be many others who will follow his noble and generous example. At any rate, we are sure that hundreds of Baptists over the state will want to have a part in this memorial.

For many, many years Brother Headden has been a loyal friend of the Baptist and Reflector, often sending the paper to people unable to pay for it. We are using his name in this connection over his protest, as he desired to start the fund without being known as acting in the matter, but we are delighted to honor him with the fact. It was his suggestion that the fund be used as a memorial to Dr. Folk and that it be spent in this way.

Contributions for any amount to this fund will be gladly received and acknowledgment made through the paper. This will be a splendid opportunity to honor the memory of Dr. Folk and to show appreciation for our old ministers and to stimulate and help many pastors in their hard fields. Any one so desiring may designate the minister to whom the paper shall be sent. Who will be the first to join with Brother Headden in contributing to this fund?

#### Contributions.

The following contributions have been made to this fund:

E. A. Headden, Hermitage.....	\$100.00
Miss Mattie Straughan, Nashville.....	25.00
C. L. Harris, Stanton .....	3.00
Dr. D. A. Hudson, Malesus .....	5.00
Judge James May, Sweetwater .....	5.00
Dr. J. D. Sasser, Middleton .....	5.00
W. P. Barton, Mt. Juliet .....	2.00
Miss Mary Lucas Prewitt, Grand Junction....	.50
Mrs. Ella E. Brown, Grand Junction .....	1.00
Mrs. J. P. Richardson, Grand Junction.....	1.00

Total .....\$147.50

### DR. WEAVER RESIGNS.

Dr. Rufus W. Weaver, secretary of Christian Education for Tennessee, has resigned in order to accept the Presidency of Mercer University, Macon, Ga. This announcement will be read with sincere regret by the brotherhood throughout the state. Dr. Weaver came to the position of Secretary of Christian Education at the earnest request of the Education Board and the unanimous vote of the State Convention held at Morristown in 1916. He had been eminently successful as pastor of the Immanuel Church of this city, having led the church into a wonderful enlargement of its membership and in the erection and payment of one of the most splendid church buildings in the country. Dr. Weaver has been for a long time a prominent denominational leader and has held important pastorates both in the North and South. His work with the Education Board of Tennessee will continue as a splendid tribute to him and a constructive contribution to the denominational life. In the issue of the Baptist and Reflector for July 4th we gave a summary of the work done under his leadership for Christian Education in Tennessee.

Dr. Weaver is eminently equipped for his new task as president of one of our most important Baptist colleges. He was graduated from Wake Forest College, with M. A. degree. Some years ago Wake Forest honored him with the degree of D.D. Perhaps few men among Southern Baptists have a more constructive program for Christian Education than Dr. Weaver. Versatile in gifts, scholarly in attainments, affable in disposition, he will bring to his new position a commanding vision of what a denominational college ought to be in its ideals and service for the denomination.

Mercer University is the only Baptist college for men supported by Georgia Baptists. It has property and endowment amounting to about one million dollars. It has furnished to the state and to the nation many of the foremost men in the ministry, in the professions and in public life. For a period of twenty years there has been more or less dissatisfaction with the successive administrations. Sometimes there were differences within the faculty, sometimes questions were raised as to the orthodoxy of individual members of the faculty, sometimes the Board of Trustees were divided upon financial and educational questions.

At the recent commencement it was decided to make a sweep and begin again with a new president and a new faculty. The wisdom of this decision may be questioned, yet the men who chose to follow this course were best informed as to existing conditions, while their love for the institution and their faith in the future no man can question.

The Board of Trustees undertook to select a President, and, after surveying the whole country, unanimously decided to invite Dr. Rufus W. Weaver to be-



come the executive head, empowering him to select his own faculty. Dr. Weaver was not in any sense a candidate for this position and was acquainted only indirectly with the fact that his name was under consideration along with a number of others. His selection came to him as a great surprise. He was compelled to consider the proposition not from the viewpoint of personal inclination or interest, but from the viewpoint of the work in which he is engaged in Tennessee and the conditions which exist in Georgia. To have declined meant almost disaster for Mercer University. The trustees would have been without a president, the college without a faculty, and in all probability, due to war conditions, plus the college situation, practically no student body for the opening in September.

Two years ago, when Dr. Weaver was drafted for the education work in Tennessee, he accepted it because it seemed that for him to decline would be seriously injurious to the cause of Christian Education in this state. During this period the work of the Education Board has been well organized, the churches have become committed to the program of the Board, and throughout the state there is a growing interest in Christian Education. It is possible now for another hand to guide, and another mind to direct.

Dr. Weaver goes to Georgia not because he considers this an advancement, but because he feels under personal obligations to help Mercer University in every way he can. The responsibility for meeting the demands of the situation at Mercer University has been thrust upon him and he will measure up to the best of his ability to the demands.

### BIG HATCHIE ASSOCIATION.

In the absence of former officers through war service the Big Hatchie Association was called to order by Rev. T. Riley Davis, when convened with the Harmony Baptist Church, Haywood County, July 23. Officers elected: Rev. T. Riley Davis, moderator; Rev. M. C. Vick, clerk; T. L. Powell, treasurer. The introductory sermon was preached by Rev. M. C. Vick, pastor of the Brownsville church. He brought a stirring call to loyalty to Christ upon the subject of "God's Command to Stand." Just as the good soldier must obey the commands of superior officers and prove able to do their aims, just so should Baptists measure up to the command to take a stand for the right and maintain it. The great audience was greatly moved by the message.

After a Hoover lunch (called so by way of contrast), the report on Publications was read by Rev. J. E. Miller, and was discussed by him, Drs. W. S. Roney, I. N. Penick and myself. The report on State Missions was read and discussed by Dr. J. W. Gillon, Dr. I. N. Penick, Rev. R. E. Guy, Rev. T. Riley Davis. The report on Woman's Work, as prepared by Mrs. Gillian Jones, was read by Mrs. T. L. Martin and was discussed by Rev. T. Riley Davis and myself. Bro. E. G. Fortner read and discussed the report on Home Missions. Dr. I. N. Penick preached upon "Distinctive Bible Doctrines." The report on Christian Education was read by Rev. M. C. Vick and was discussed by Dr. H. E. Watters of Union University. It was impossible for me to remain to the close of the association as two other associations were to meet this week. I shared the hospitality of Mr. and Mrs. G. W. Powell. The speeches and interest were all that might be desired.

### EDITORIAL BREVITIES

Modesty becometh piety.

Poverty merits no special reward.

Contentment with present conditions may only be contempt for future opportunities.

That is the best education that looks to the development of the spiritual powers as well as the intellectual.

As I go through various sections of the state I am impressed with the growing sense of religious responsibility toward war conditions.

We congratulate our young friend, Edgar E. Folk, in securing an appointment to the Officers' Training Camp at Plattsburg, N. Y. We are sure that he will make good and develop into an efficient officer.

The number of criminals in the United States to the whole population is about as one to 757.

Work or Fight—how one wishes that such an order might be given in spiritual matters for many church members.

The schoolmaster at the White House knows how to keep his congressional pupil beyond the ordinary school term.

Many people delight to take a moral holiday, when they can be free from the ordinary restraint of their usual way of living.

A flashlight is of great service on a dark night; it is useless at noonday. The light of God's word far outshines human reason.

Most of the world's business is conducted in the morning hours. A good breakfast doubtless plays a large part in preparing for this toil.

Paul uses the short word sin where some men of today would use "environment" and "heredity," in order to explain the failures in character.

A library is only a curious place to a man unable to read; to the educated man it bears messages that shall never die. The difference does not lie in the books.

Dr. W. S. Roney has taken vigorous hold on the affections of the church at Henning, to which he has recently come as pastor. We hope to have something soon from his facile pen.

Some one has written a song entitled "Keep the Church Fires Burning." If these fires be dimmed, all others will flicker and die. Religion is the basis for true patriotism and heroism.

Big Hatchie Association has the honor of having both its moderator and clerk of last year now in war service. Rev. Chas. E. Wauford is now in the training camp at Louisville, getting ready for overseas work as chaplain, and Rev. Chesly Bowden is a private in France but is doing religious work every day. Baptist preachers are doing their part in the national crisis.

We very greatly sympathize with Dr. J. W. Gillon in his profound sorrow in the death of his only sister, Mrs. Alice Penn, of Grenada, Miss. At the conclusion of a great speech on Missions at the Little Hatchie Association, last Saturday at Grand Junction, he received the message of his sorrow. May he be comforted with the comfort wherewith he has been able to comfort others as he leans hard upon the God of all comfort. We pray God's blessing upon him, the other members of the family, and especially upon the aged father.

We congratulate Dr. and Mrs. I. J. Van Ness upon their distinction in giving three sons for military service. Nobel Van Ness left this week for Fort Thomas, Cincinnati, and from there will be transferred to Camp Cody, Gettysburg, Pa., where he has been assigned as a topographer in the tank corps. Lieut. Allen Van Ness is in the medical reserve corps, stationed at Camp Shelby, Miss., and Austin Van Ness is at Camp Gordon, Ga. All three are graduates of Vanderbilt University and are splendid young men. We wish for them high success in service and a safe return from the war.

The United States calls her women into service. Thus far the first time in its history does the nation make a draft upon its women for military service. The call comes for enlistment for special training in nursing. The great drive is on to secure 25,000 student nurses to take the places in civilian and military hospitals of the Red Cross nurses who will be sent overseas in January. The purpose is to secure young women from 19 to 35 years, who will hold themselves in readiness to enter training in the hospital between August 11, 1918 and April, 1919. This will relieve many trained nurses for military service. The quota for Tennessee is 500, and the women of the Volunteer State will do their part. The women are doing and will continue to do their part to win the war. Inquire for details from your local League of the Council of National Defense.

### WHAT THE PEW ASKS OF THE PULPIT IN A TIME LIKE THIS.

(Continued from page 1.)

membership and call ourselves "Christians," and unite with all other Christian people for Christian work and conquest. They say that the present awful world situation shows that our ways and practices as Christians to this hour have been a failure. They say that we must change our principles and our methods. They say civilization is breaking down, that all our social fabrics are in solution, that a new world with new processes is upon us, and that the days and the civilizations of five years ago are gone forever. And they say that this frightful world war is a terrific indictment of our Christianity. And much that they say is true. The world will not be again what it was just a few years ago. The war is a severe indictment of our Christianity. It is not, however, an indictment of our Christian religion. It is simply an indictment of our religion as we have lived and had it. The trouble has been that we have not had enough of it. And it is true that the times are disconcerting. It is easy to lose one's way in a storm like this. But let us hold fast. We Baptists already know how to co-operate with other Christians in war work and in other proper movements, and we are doing it; but without obligation, amalgamation or surrender. The world now needs our Baptist message as never before. In reality the war has not changed anything fundamental in our religion. Truth is still truth. Error is still error. Sin is still sin. And the blood of Jesus Christ is still the only thing that can save from sin. And the soldiers need to know that just the same as other people. And the soldiers' fathers and mothers need to know it, and the soldiers' brothers and sisters and friends. The Japanese have a belief that if a soldier dies in battle he is at once transported to the heavenly mansions. But we have no such doctrine in our Christian religion. Such a gospel would mean a Christless gospel. No, patriotism is glorious. For a soldier to place his life on the altar of freedom for his country's and the world's sake is grand, heroic, glorious. But it is not discounting patriotism to say that a soldier must have a saving faith in the Lord Jesus Christ in order to be saved. Wearing the khaki does not save a man's soul. The soldier must be saved just like other people. There is not one plan of salvation for the soldier and another plan for all other kinds of people.

The layman would ask that the preacher assume and bear all of the obligations and burdens of citizenship just as he, the layman, assumes and bears them. The time was a few hundred years ago when the preacher did not own any allegiance to the country in which he lived. He considered himself a citizen of a higher realm. And so he hid himself away in caves and in monasteries, apart from other people. And the problems of society and the movements of civilization might roll past his door, but he paid no attention to them, for they were no concern of his. He was in the state, but not of the state. Tracings of that same idea have come down to our day. But they are all wrong. They are contrary to our Baptist ideas, to our ideas of religious democracy. I do not want my pastor to live in another realm. I want him to live down in my world, down with me. I want him to walk with me and to talk with me. And so I would have him buy Liberty Bonds, pay income taxes and other taxes, make patriotic addresses, and assume all of the other obligations of citizenship, just like I do.

By and large, I should say there has never been a time like the present world hour for the work of the minister of the gospel, whether you consider his work of proclaiming the gospel from the pulpit-throne or whether you think of his pastoral and other ministries among the people. I am sure there have been other times in history when the people have said that there was never a day like this before. They probably said it at the time of the Graeco-Persian war. They probably said it at the time of the Punic wars, those great determining wars between Rome and Carthage. They surely said it at the time of the Napoleonic wars about one hundred years ago, when all Europe was rocking from center to circumference. But I do not hesitate to say that there has been no such hour as the present hour. In the numbers engaged in the conflict, in bloodiness, in devastation, in deadliness of the implements of warfare, in cost, in losses, in issues involved, there has never been a war like this one. What the whole world needs in this trying, awful hour, and needs most of all, is religion. There never was such an hour for the preacher.—Christian Index.



## WOMAN'S WORLD

### KEEP THE HOME FIRES BURNING.

#### I.

They were summoned from the hill-side,  
They were called in from the glen,  
And the country found them ready  
At the stirring call for men.  
Let no tears and to their hardship,  
As the soldiers pass along,  
And although your heart is breaking,  
Make it sing this cheery song.

#### Refrain.

Keep the home fires burning,  
While your hearts are yearning,  
Though your lads are far away  
They dream of home;  
There's a silver lining,  
Through the dark cloud shining,  
Turn the dark cloud inside out,  
Till the boys come home.

#### II.

Over seas there came a pleading,  
"Help a Nation in distress!"  
And we gave our glorious laddies;  
Honor made us do no less,  
For no gallant Son of Freedom  
To a tyrant's yoke should bend,  
And a noble heart must answer  
To the sacred call of Friend.

—Woman's World.

#### A NOBLE ACT.

It is not an unusual thing for a man or woman to give a hundred dollars for the Red Cross, Y. M. C. A., or even to some benevolent cause in the church. But for a person to give a hundred dollars to the Baptist and Reflector? Such a thing is preposterous and unheard of in all the history of the paper, not that the paper does not need or could not use a hundred dollars. People just don't think in those terms in giving to the Baptist and Reflector.

So you can imagine our amazement and joy a few days ago when a dear good brother and a devoted friend of the paper came in the office and said that he wanted to give a hundred dollars to the Baptist and Reflector. A hundred dollars! Few times since I have been connected with the paper have I known it to possess that much money at one time, and it was hard for me to realize that one person could have so big a heart.

The nicest thing about this gift is the way in which it is to be used. Most of you know that we have a fund known as the Old Minister's Fund, on account of which we send the Baptist and Reflector to preachers who may not be able to pay for it. In the past this fund has been kept up by contributions from friends and the paper. That is, for every dollar contributed by a friend, the paper would give a dollar. The fund, however, has never been sufficient to cover the expense. The idea of our brother is to have a permanent fund for this cause, and one only to send the paper to old ministers, but also to young pastors who may not feel able to pay for it. At the suggestion of our friend, we have set our aim one thousand dollars for this fund, he starting it with one hundred dollars. We hope there will be many others who will want to give this amount.

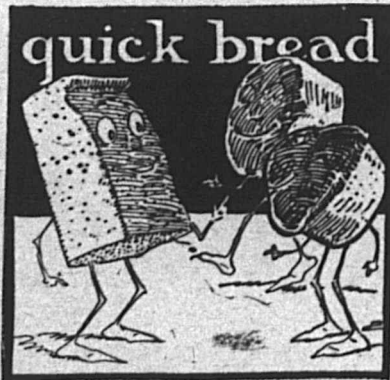
**Go to College:** Work given to help young men pay expenses. Special inducements to young preachers and preachers' children. Meridian College, Meridian, Miss.

Of course my women will want to have a part in this work. In fact, you have already had a part in it. A large number of contributors to the Old Ministers' Fund have been ladies. You may not feel able to give as much as our good brother, but whatever you do feel able to contribute will help, and will be appreciated, and I'm sure you will receive a blessing because of your giving. Who will be first?

I want to copy from a letter received from an old preacher to whom we have been giving the paper: "My father began taking the paper in 1850, and it has been in my home every week for twenty-five years. I have had to give up all of my work. I am now 74 years old and after thirty years of constant service as a pastor and evangelist am now thrown on the scrap heap, penniless and almost an invalid. So I most reluctantly ask you to discontinue the dear old paper. Much as I love it and shall miss it, I am not able to pay for it." Of course we did not stop his paper. This is only one example among many that we receive from these old preachers. In many of these homes the Baptist and Reflector is the only paper that goes into the home, and is practically the only source of information these dear old soldiers of the Cross have. The same is often true of the young struggling pastor, who makes barely enough to keep soul and body together.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

—MATTIE STRAUGHAN.



U. S. Food Administration.  
Baking powder biscuits, co'n bread, muffins, brown bread, griddle cakes en waffles is wot dey call "quick breads."

You all makes 'em wid one cup er wheat flour ter two cups er substitute flour to save all de wheat dat kin be saved fer de sojers. Some folks kin git er'long widout any wheat at all and are glad to do it ter help win de war. Dat ain't bad med'ine to take, fo' who's gwine tu'n up his nose at good co'n bread er biscuits er flapjacks?

#### FOR THE LITTLE WAR ORPHANS.

In the August Woman's Home Companion Anna Steese Richardson gives this interesting report of the Stage Women's War Relief bins for baby clothes for the war orphans of France and Belgium:

"But the most fascinating parcels were those which contained garments already worn by American babies.

"A box which was on exhibition for many days and with which the workers parted reluctantly came from the wife of an American soldier now in France. He enlisted on the day that his baby was three months old. His

wife was changing their baby to short clothes when she read the appeal for war orphans in the April Companion. Into a great box went every stitch of her baby's layette; daintily embroidered slips, 'Gertrudes' of soft, silky flannel, little binders and shirts so carefully laundered that they were soft as new, albatross jackets, crocheted booties, a Baby Bunting of white elderdown, and even a cunning hot-water bottle popped into a pink silk case. But, most beautiful of all, as the workers turned back the white tissue covering, was a wee silk American flag, and the mother's card, to which was added the name of the soldier father and his regiment. Is it not a beautiful thought—the American man fighting for his baby, and the French orphan wearing his baby's clothes?

"Many parcels contained baby garments which had lain in lavender or camphor for many, many years. They were worn by sons now fighting in our foreign service. One of these mothers wrote: 'They were yellow with age, but I have done my best with bluing. I like to think of their being worn by some baby for whom my boy is now fighting.'"

#### INTERESTING NOTES ABOUT WOMEN.

Many leading men's clubs of the country are now employing waitresses instead of the men formerly used in this capacity.

The American Baptist Home Missionary Society has appointed two experienced women to work in army camps.

Mount Holyoke College is offering this summer a training course for health officers. This is a new field of opportunity for women, and the work of these trained health officers is expected to greatly improve the efficiency of factory workers.

Having engaged in active service during the civil war, a woman now eighty-eight years old is instructing a class in knitting. Mrs. Elizabeth Hughes, of Takoma Park, Washington, D. C., accompanied her husband to army camps wherever he was assigned for duty during the war between the states. Still interested in war service, she teaches knitting to children in the Takoma Park Church school.

The only congresswoman in the United States, Miss Jeanette Rankin, member of the house of representatives from Montana, who has announced that she would run for the Republican nomination for the Senate, believes that she will win in the primary and the general election. In Butte it is said that her chances are regarded as excellent and that she has the support of the laboring element.

More than 1,400 women have been employed by the Eastern lines of the Pennsylvania railroad during June to do many kinds of work, from cleaning locomotives to leading track gangs. Before the war women were seldom taken into the railroad's service, but since it began 9,354 have been employed. This is an increase of 1,945 over last year, according to official reports.—Nashville Banner.

#### ARE YOU READY FOR THE JUDGMENT DAY?

By Mrs. M. L. Carswell, Jr.

God has intrusted to your care a great treasure. To every human being, whether rich or poor, white or

black, he has given this wonderful treasure. It is your soul. God has given you that soul, and he is going to let you do as you wish with it. You may send it to heaven, back to the one who gave it, or you may send it to hell. Where are you going to send it? Where are you sending it now?

To save that soul you simply have to accept the Lord Jesus Christ as your savior, follow him in baptism, and live for him.

You may lose your soul by carelessness and neglect; just going along through life in an easy sort of a way, never giving serious thought to your soul's salvation.

You may lose your soul by putting off being saved. You may think you have plenty of time to first enjoy the pleasures of this world, and then be saved. You do not know what real pleasures are until you have been saved, and have begun to live for Christ. Why delay accepting the Lord as your savior? You do not know what moment your life may be taken, neither do you know what day or hour "the son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:41-42. "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only." Matt. 24:36. "Therefore be ye also ready; for in such an hour as ye think not the son of man cometh." Matt. 24:44.

You may lose your soul by thinking you will be saved. No sane person thinks he will be lost. Life would not be worth while to a person who thought their soul would be sent to torment. But you will never get to heaven by merely thinking you will be saved. Billy Sunday says: "I tell you a lot of people are going to be fooled on the day of judgment." If you have been converted, and have become a child of God, then there is no doubt in your mind as to whether your soul will be saved. Do you sometimes doubt your soul's salvation? If you do get rid of that doubt before it is too late. When God shall send his angels to "sever the wicked from among the just," there will be no time for religion, or time to get saved. You have time now. Don't delay, or you may delay too long.

Stop and think. If your life should be taken, or if God should call you to be judged, would you be ready? Don't treat such an important matter lightly. Don't keep putting it off.

Christ died for us, yet he only asks us to live for him. Surely we can do that much for one who suffered so much for our sins. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." II Cor. 5:15.

There's a great day coming, a great day coming,  
There's a great day coming by and by;  
When the saints and the sinners shall be parted right and left,  
Are you ready for that day to come?  
Atlanta, Ga.

#### KITCHEN KINDNESS.

"Boiled potatoes," says an expert on such matters, "are ever so much better if they are gently boiled." The gentle way of boiling spuds To us is no surprise;  
We sometimes hum a lullaby,  
It helps them close their eyes.

—Exchange.



## 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):

### THE RHYMING NINES.

"O dear me, mamma, my remember is so poor when I come to nine times eight, I say it over fifty times pretty near, then the next time I have to say it, I can't tell how much it is. I think the nines are 'most as bad as the tooth-ache," said Mildred coming to the kitchen table where her mother was peeling apples for sauce.

"As sure as apples are good to stew, nine times eight are seventy-two," said mamma, playfully.

"O-o-o that makes it easy. I'll never forget nine times eight again," cried Mildred. "Please mamma, rhyme all the nines for me."

"Very well, dear, if it will help you to remember. I will have them ready for you when you come home from school."

Mildred went skipping to school, swinging her arithmetic by the straps, singing the rhyme and feeling she had conquered a very troublesome enemy. When she returned home her mother read the following which she readily committed to memory:

It takes no time or thinking fine,  
When 9 times 1 are only 9.  
Neither are we long in stating,  
9 times 2 are only 18.  
Nice, light bread is made with leaven,  
9 times 3 are 27.  
Are you fond of candy sticks?  
9 times 4 are 36.  
Bees make honey in the hive,  
9 times 5 are 45.  
Please come in and close the door,  
9 times 6 are 54.  
Wash your hands and come to tea,  
9 times 7 are 63.  
As sure as apples are good to stew,  
9 times 8 are 72.  
The nines this way are real good fun,  
9 times 9 are 81.  
9 times 10 are 90.  
9 times 11 are 99.  
The nines are done, let's go and skate,  
9 times 12 are 108.

—Vivian Bachelor.

July 20, 1918.

Dear Miss Annie White: Enclosed herewith please find my check for eleven dollars, ten dollars from Little West Fork Church for our Orphans' Home, and one dollar from me personally to buy a doll for one of the little girls at the home. Please buy the doll and give to one of the little girls, and tell her to write me and I will send her something nice from time to time, as long as I live, if she will be my little girl. I read your article in the Reflector and went immediately to the church and succeeded in getting up the ten dollars this afternoon.

Yours with a big heart for the orphans.

MRS. H. S. HAMMON.

Of course I was especially glad to have this letter and gift from Mrs. Hammond and Little West Fork Church, because it is in answer to the letter which I wrote you week before last, telling about my visit to the Orphans' Home. Mrs. Hammond certainly caught the spirit and enthusiasm which I derived from that visit with those dear little tots. And the

dollar which she sends for a doll! Why, there will be the wildest excitement and joy when that doll makes her debut at the Baby Building—and I'm afraid a little jealousy toward the lucky girl whom Mrs. Hammond will figuratively adopt. I wonder if there aren't some more kind friends who could furnish more dolls? That one poor little doll wouldn't last long I'm afraid out there—all by herself.

Mrs. Hammond, I shall try to go today and secure this other member of the Baby Building, and that will give me a good excuse to go back to the orphanage and present her to one of the little girls. To save my life I can't decide which one to select for "your" little girl. They are all so sweet and appreciative. Do you remember "Maggie," the one who had her tooth pulled? She is just the dearest, most lady-like little girl, and I believe you would love her, so I want you to adopt each other.

I shall tell Maggie all about you and she will write to you and become acquainted. I can't remember her last name, because, you see, I met so many, but I'll let you know. It is quite useless to say thank you, Mrs. Hammond, because you know that we appreciate everything you do, but will you thank the kind members of your church who send a gift to the orphans?

\*\*\*

Dear Miss Annie White: Within is a wee offering, half of which is for the orphans and half for Christian Education. I feel so thankful that I can help a little and with an humble heart say to God be all the glory. I enjoy reading the Young South letters and feel a sense of disappointment when I turn the pages of the Baptist and Reflector and there is no Young South.

Yours in love,  
A FRIEND.

I'm sorry to dispute any lady's word, but ten dollars isn't any "wee offering." Now, do you think so? I know it comes from one who gives bountifully and often, and to her it may not seem so big as to us who realize what good it will do. She is just one of the best friends the Young South has and a noble woman. I'm mighty sorry if sometimes we disappoint her by not having a Young South page. We'll try to do better in the future, won't we?

\*\*\*

Rutledge, Tenn.

Dear Miss Annie White: You will find enclosed one dollar for my birthday. I have sent one dollar every year since I was a tiny baby. I will be thirteen years old the 24th of this month. I want it to be used in the Religious Work for the American Soldiers in France. I have three second cousins in France but they are all Christians. Yours with love,

JESSIE SHEPERD.

I want to send this young lady birthday greetings, even if they are much delayed, because you see we have a birthday on the same day, and I feel like we're most twins. We both began writing to the Young South when we were tiny babies, just one day old, but I got a long start on Jessie, and I'm afraid she never will

catch up with me in birthdays. I wonder how you spent yours, little partner, and if it was as happy as mine? Of course, and I want to wish you many happy returns of the day. Thank you for your birthday gift to the Young South and through it to a splendid cause.

\*\*\*

Rutledge, Tenn.

My Dear Miss Annie White: My daughter is sending you her birthday dollar. I will send you \$2.00. Use 25 cents for Mrs. Medling, 25 cents for the orphans, 25 cents for the old ministers, and 25 cents for the Laura Dayton Eakin Library, and the other dollar for Home Missions. The Home Board needs so much now. The soldiers must have the gospel preached to them. Oh, how I wish they all could be led to Christ before they have to give up their lives on the battlefield. May God bless and direct you in your work is the prayer of one who lives you for Christ's sake.

(MRS.) LAVENIA SHEPERD.

Thank you, Mrs. Sheperd, for your gift. I am turning part of it right over to the Home Mission Board to be used for work among the soldiers. The other we shall take charge of and distribute it properly. I am so glad to hear from you Jessie both, and I've only one request to make, that you write again very soon.

Blaineville, Tennessee.

Dear Miss Annie White: Find enclosed seven dollars, for which give \$3.00 to the old ministers. My husband gave one of this \$2 for Christian Education, and two dollars for the little orphans. I like to read the Young South page. I pray the Lord will help you in this great work.

As ever, your Friend.

I feel like saying, "Bless your heart, my friend," for your dear letter and the gift you and your husband send. I know you must grow tired of hearing me say each week and in answer to each letter, "Thank you," but what else am I to say. You know that I am grateful from the bottom of my heart for every bit you send, and especially does this gift go to causes most worthy and dear to our heart. I am so glad you like to read the Young South page, dear friend, I sometimes wonder if you don't weary of my feeble efforts to carry on this big work, and a word of encouragement means a great deal.

Now let me tell you a little bit more about the hospital. I have learned that it costs \$100 to equip one room. Do you think that too big an undertaking for us? If we don't aim at big things, what is our gain? I should like very much to do this, but you must give me your opinions. We must have loyal support or else we cannot undertake it.

Lovingly,  
ANN WHITE FOLK.

### TEDDY'S FIRST POCKETS.

"I want pockets in my new pants," said Teddy.

"You are too little," said mamma.

"Please, mamma!" Teddy pleaded. "Pockets go with pants. All the big boys have them."

"Well," mamma replied, "I suppose you must have them. Yes, I will put some in."

"Nonsense!" exclaimed Aunt Emily. "Clara, you don't mean to let that baby have pockets? He will have them full of rubbish and in a dreadful condition all the time. He's too little for trousers, to say nothing of pockets."

But mamma put the pockets in, and

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destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

Ted was happy. He went around with his hands in those little snuggeries, feeling very proud and grown-up, and trying to whistle; and by and by he began to put things into them.

"If I had the darnin' cotton I would mend the stockings," said grandma, "but it isn't in the basket."

"Here it is," said Teddy, taking a little black ball out of his right pocket. "I found it behind the door, grandma. I didn't know it was darn cotton! I thought it was just string."

"You didn't happen to find my pencil, did you?" asked Sister Susie. "I lost it yesterday, and I can't find it anywhere."

"Yes," said Teddy. "It was in the wastebasket. I picked it out and put it in my pocket. I didn't know it was yours, Susie," he said, as he passed it to her.

Pretty soon mamma could not find her thimble. "I had it this morning," she said, "and all at once I missed it. I am sorry, for it was the one you gave me, Emily."

"Here it is," said Teddy. "I found it down in the pansy bed. I meant to give it to you, but I forgot."

"It must have fallen off the window sill," said mamma. "I remember now; I was sitting by the garden window."

That afternoon Sister Mary asked if anybody had seen a button, for she had lost one off her blue dress; Tom inquired if anybody had run across his jack-knife, which he was using at noon and mislaid; Johnny needed a piece of string in a hurry, and grandpa could not find a little nail. All these things Teddy produced as they were wanted.

"I take it all back, Teddy," said Aunt Emily, laughing. "Your pockets certainly are the most useful ones in the family. You don't happen to have a box of chocolates, do you?"

"No," said Teddy, soberly, "but I have some candy that isn't chocolate. Mr. Smith gave it to me. It's taffy." Aunt Emily laughed again. "There, Clara," she said, "I told you so."—Ex. Just for fun:

"I want to be procrastinated at de nex' corner," said Mr. Erastus Pinkly to the street car conductor.

"You want to be what?"

"Don't lose your temper. I had to look in de dictionary myse'f befo' I foun' out dat 'procrastinate' means 'put off.'"—Ex.



## 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.

Edgefield—No pastor. Preaching in the morning by Dr. Lunsford, who preached his farewell sermon. In the evening Evangelist J. T. Betts, of Louisville, gave his illustrated story of the Life of Christ and way of life by faith. There were 22 professions of faith in Christ.

North Edgefield—Pastor Duncan spoke on "Unanswered Prayer, Why?" and "The Prophet's Challenge." One by letter; 184 in S. S.

First—Allen Fort, pastor. Preaching in the morning by the pastor, subject, "Christian Education." Preaching in the evening by the pastor, subject, "Opening Closed Wells." In S. S., 259; baptized, 2; received by letter, 8. Approved for baptism, 1 since last report.

Immanuel—Preaching in the morning by H. C. McGill, supply pastor, subject, "Growth in Grace." In Sunday school, 200.

Third—C. D. Creasman, pastor. Preaching in the evening by H. C. McGill, subject, "The Secret of Contentment."

Bowling Green, Ky.—Preaching in the morning and evening by W. J. McGlothlin. Morning subject, "Watch"; evening subject, "Growth of the Kingdom." One received by letter.

Green Hill—Alfred D. Robinson, pastor. Preaching in the morning and evening by pastor. Morning subject, "Faith"; evening subject, "Man and Sin."

Franklin—J. T. Tippit, supply. Preaching in the morning and evening by J. T. Tippit. Morning subject, "Incredulity of Thomas"; evening subject, "Different Tasks of a Christian." In S. S., 65.

Calvary—H. B. Colter, pastor. Preaching in the morning and evening by the pastor. Morning subject, "Faith that Conquers"; evening subject, "As Thy Days, So Shall Thy Strength Be." In S. S., 101. Fifty-two at preaching service in morning, good congregation in evening.

Grandview—A. F. Haynes, pastor. Preaching in the morning and evening by the pastor. Morning subject, "Missions"; evening subject, "Lessons for Religion Learned from the War." In S. S., 101. A good increase both at Sunday school and goth preaching services.

Park Avenue—M. B. Smith, pastor. Preaching in the morning and evening by the pastor. Morning subject, "Christian Education"; evening subject, "The Regeneration of Life." In S. S., 134; received by letter, 6.

Shelby Avenue—C. A. McIlroy, pastor. Preaching in the morning and evening by the pastor. Morning subject, "Christian Obedience"; evening subject, "What Thomas Missed by Being Absent from Meeting." In S. S., 45; Sunday school collection 87 cents.

Grace—W. Rufus Beckett, pastor. Preaching in the morning and evening by the pastor. Morning subject, "The End of the World"; evening subject, "The Heavenly City." In S. S., 192.

Union Hill—C. G. Hurst, pastor. Preaching in the morning and evening by the pastor. Morning subject, "At the Feet of Jesus for Instructions"; evening subject, "Taking Care of the Stuff at Home." In S. S., 80.

Lockeland—W. R. Hill, pastor. Preaching in the morning and evening by the pastor. Morning subject, "Repentance"; evening subject, "The Resurrection of Jesus." In S. S., 176. Very good congregations.

Bradford—O. C. Huckaby, pastor. Preaching in the morning by the pastor; in the evening by Rufus W. Weaver, subject, "The World War and Our Christian Schools."

Milan—J. H. Wright, pastor. Preaching in the morning by Rufus W. Weaver, subject, "Christian Education."

### MEMPHIS.

Boulevard—Dr. Gilbert Dobbs preached at both services. Good day. Two additions by letter, and several came forward for prayer. Sunday school, 113. Fine B. Y. P. U.

Calvary—Pastor Norris preached at both hours. Subjects, "Sharing Alike in Glorious Reward"; "In Honor Preferring One Another." Good crowds. Fine B. Y. P. U. In S. S., 121. Five senior B. Y. P. U.'s will take examination in "What Baptists Believe." City Sunday School Union met with Calvary.

First—Pastor Boone preached. Five added by letter. A good day.

Baptist Hospital—Pastor M. D. Jeffries supplied Highland Heights, preaching on "The Unworldly Ways of the Kingdom," and "The Value of Human Life."

Temple—Pastor J. Carl McCoy spoke at both hours on "I Can Do All Things Through Christ Who Strengtheneth Me," and "The Still Small Voice." In S. S., 161. Two by letter. Splendid day.

A great meeting has just closed at Trinity Church, near Hernando, Miss., in which the pastor, J. Y. Brooks, was assisted by J. Carl McCoy, pastor of Temple Church, Memphis. The crowds were immense. The meeting resulted in about fifty professions and restorations. Brother Brooks lives at White Station, Tenn. He is much loved by Trinity Church.

Raleigh—Pastor L. E. Brown spoke at morning hour on "The Profitableness and Unprofitableness of Obedience." Excellent service. Splendid Sunday school. No evening service.

Bellevue—Pastor R. M. Inlow preached at both hours to good houses. One baptized; 233 in Sunday school.

New South Memphis—Pastor, Jasper R. Burk. Very good audiences.

La Belle Place—Pastor D. A. Ellis spoke at both hours to good summertime congregations. Two hundred and fifteen in S. S. Two weddings.

Speedway Terrace—Pastor S. A. Wilkinson spoke at both hours. Seventy in Sunday school. We have bought a house to use as a temporary home for our church.

Rowan—Pastor J. E. Eoff spoke at both hours. One hundred and three in Sunday school. Good B. Y. P. U.

### KNOXVILLE.

First—Len G. Broughton, pastor. Preaching morning and evening by the pastor. Morning subject, "The Potter and the Clay"; evening subject, "The Great Musical Program." In S. S., 345. Associational campaign great success. Every country church visited. All causes represented. Many subscriptions to Baptist and Reflector and Home Field.

Fifth Avenue—J. L. Dance, pastor. Preaching in morning and evening by the pastor. Morning subject, "Compelling Kingdom Forces"; evening subject, "Some Requisites to Success." In Sunday school 170.

Broadway—Lloyd T. Wilson, pastor. Preaching morning and evening by the pastor. Morning subject, "The Greatest Creed in the World"; evening subject, "How I Became a Christian." In Sunday school 416; received by letter 4. Great day.

Gillespie Avenue—David N. Livingstone, pastor. Preaching morning and evening by the pastor. Morning subject, "Dealing with Life's Burdens"; evening subject, "The Drawing Power of Christ." In Sunday school 169; received by letter, three.

Lonsdale—J. C. Shipe, pastor. Preaching morning and evening by the pastor. Morning subject, "Salvation and Works"; evening subject, "A Voice from Hell." In Sunday school, 172. Good congregations.

Central—A. F. Mahan, pastor. Preaching in morning and evening by the pastor. Morning subject, "Our Marching Orders"; evening subject, "Confusion of Tongues." In Sunday school, 166.

Euclid Avenue—J. W. Wood, pastor. Preaching morning and evening by the pastor. Morning subject, "The Field, the Need—How to Meet them"; evening subject, "Power to Success." In Sunday school, 185. Large congregation. First services as pastor.

Mt. Carmel—J. H. Bowman, pastor. Preaching morning and evening by the pastor. Morning subject, "Salvation"; evening subject, "A Good Soldier of the Cross." In Sunday school, 64; baptized, 1.

Deaderick—H. T. Stevens, pastor. Preaching morning and evening by the pastor. Morning subject, "Zaccheus"; evening subject, "Esau and Jacob." In Sunday school, 418; received by letter, 4. Good day.

Beaver Dam—U. A. Ransom, pastor. Preaching morning and evening by the pastor. Morning subject, "Enlistment"; evening subject, "The Touches of Jesus." In Sunday school, 63.

Oakwood—S. M. McCarter, pastor. Preaching morning and evening by the pastor. Morning subject, "Good Soldiers of Jesus Christ"; evening subject, "No Cloak for Sin." In Sunday school, 173.

Grove City—D. W. Lindsay, pastor. Preaching morning and evening by the pastor. Morning subject, "Everyday Religion"; evening subject, "The New Birth." In Sunday school, 130; received by letter, one. Good day.

Englewood—A. D. Langston, pastor. Preaching in the morning by the pastor, subject, "Will the Church Miss You When You Are Gone?" In Sunday school, 147.

Beaumont—No pastor. Preaching in the morning by Rev. J. Pike Powers, D.D., subject, "John 20:22." Preaching in the evening by A. D. Langston. In Sunday school, 127. Sunday School Association met with us in afternoon.

Loudon—J. H. O. Clevenger, missionary pastor. Preaching morning and evening by the pastor. Morning subject, "Christianity and Manhood." Evening subject, "Christianity and Womanhood." Good congregations. Five additions by letter. Preached in afternoon to large congregation at Corinth Church, four miles southwest of Loudon.

### CHURCH AND PERSONAL

#### NOLACHUCKY ASSOCIATION

This Association will meet with the French Broad Baptist Church on Wednesday, August 14th. All secretaries will be met at White Pine. Please write Dr. J. I. Huggins, chairman of the entertainment committee, as to when you will arrive.

R. M. DeVAULT,  
French Broad Baptist Church.

Dr. Austin Crouch passed through the city the first of the week on his way to Watertown, where he began a meeting Monday night with the Round Lick Church at Watertown. We hope to hear of gracious results.

Dr. A. E. Booth asks for his address to be changed from Harrisburg, Ill., to McKinney, Texas, where he goes as pastor of the First Baptist Church. His many friends in Tennessee will join us in wishing for him great success in his new field of labor.

Here is the kind of letter that does our heart good: "Will you please change the address of my paper from Belleville, Ill., to my new address, 2123 East Jackson Avenue, Knoxville, Tenn., and oblige one who has enjoyed your paper very much and found it also of much profit? May the Lord bless the work of such papers as the Baptist and Reflector. I shall be glad to have you send me a complete list of the subscribers of the Baptist and Reflector who are members of the Bell Avenue Baptist Church of Knoxville, as I am to become their pastor and those who do not subscribe will certainly have the opportunity and be urged to do so. I wish that I might see the paper in every home in the church, for we can never become the intelligent working folks without it." Knoxville, Tenn. J. B. HYDE.

We give Brother Hyde a cordial welcome to Tennessee and pray God's blessings upon him.

## Only A Million And A Half Dollars

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1. To Evangelize a Thousand Million People from whom we have withheld the Gospel which we enjoy.
2. For Hospitals and Doctors to heal millions who are sick and suffer and are without physicians.
3. To Educate the most ignorant and most superstitious of all the people on earth, and especially to Train Preachers, Teachers, and other Christian workers for these.
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**ALL OF THIS WORK!**

Thirty scholarships for free tuition: To worthy students. References required. Meridian College, Meridian, Miss.

Some weeks ago I resigned my position at Shurtleff College, Alton, Ill., to take up Y. M. C. A. work. Shall be in the overseas work this year and am sailing very soon. Can be reached while away at No. 12 Rue d'Aguesseau, Paris, France. O. E. BAKER, Alton, Ill.

### CUBAN ENCAMPMENT.

For the benefit of our Cuban pastors, ministerial students and other Christian workers, we are to hold a ten-day Bible school in Havana, August 6 to 16. Will not the readers of the Baptist and Reflector unite with us in special prayer that, as a result of said school, our Cuban work and workers may receive a great spiritual uplift? I wish to be able to say to the Cuban brethren that many good people in Tennessee are interested in them and are praying for them daily.

J. G. CHASTIAN.

### NOTES FROM BOLIVAR, TENN.

Yesterday (29th) was my first day as pastor of the Bolivar Baptist Church. Splendid congregation, good interest, and three additions by letter characterized the day. Am much pleased with the outlook here.

Mrs. Taylor and I can scarcely express our appreciation of the cordiality that has been shown us. This has been exhibited in social courtesies and in a repainted and otherwise prepared parsonage ready for our coming, the pantry of which we found well stocked with an abundance of almost all kinds of good things to eat, cereals, canned goods, meal, flour, lard, ham, potatoes, etc. The mouth waters in anticipation.

We shall not forget the Franklin saints and the kindnesses they showed us. Our prayers shall remember them. In one way it seemed unfair to leave the church so soon. But the purpose was that I might finish my course in Union University this coming school year. I consider that the importance of ministerial equipment is such that almost any move is justifiable to serve that purpose.

God bless my new field, the field at Franklin, the Nashville Baptist Pastors' Conference of blessed memory, and the brotherhood everywhere.

O. W. TAYLOR.



## Among the Brethren

Fleetwood Ball  
Lexington, Tenn.

Rev. J. H. Oakley, of Lineville, Ala., writes: "Am enjoying my pastorate very much. We have 500 members, and Baptists leading in everything here. Am busy making ready our revival plans. We are to have from forty to fifty prayer meetings next week. Our meeting will begin the first Sunday in August, with my father assisting me. We had one conversion last Sunday and four additions. I am to assist Rev. J. D. Pickens at Cragford, Ala., beginning the third Sunday in August."

Judge Robt. B. Williams, of Lawrenceburg, Tenn., writes: "Dr. J. H. Snow left this week and now we are without even a supply pastor. We need a new church, say a \$30,000 plant. As there are so many departments now to a modern church structure, 'plant' is not a wrong word, I guess. The man that can build is landing at the right port here."

Rev. L. D. Summers, of Blytheville, Ark., writes: "I expect to be in a meeting at Rock Hill Church, near Lexington, Tenn., the second Sunday in August. Am to have a big tent meeting at Round Lake, near the Mississippi River, to begin Monday after the first Sunday in September."

Dr. Ryland Knight, of Clarksville, Tenn., writes: "I am on a train with a hundred representative citizens of Clarksville, who are making a trip in the interest of Austin Peay's candidacy for Governor. The trip by the Clarksville citizens is at their own suggestion and at their own charges. Mr. Peay is a member of my church and I hold him in high esteem. I can vouch for his integrity, and assure you that he will be on the side of righteousness and law enforcement."

Rev. W. L. King, of Parsons, Tenn., writes: "Had a good crowd at Friendship Saturday night. One addition. The meeting at Parsons started off fine. Good interest. I preached for Brother T. M. Boyd Monday. Large crowd greeted me at Judson that night, where I am assisting Rev. R. L. Rogers."

Rev. W. E. Dear, of Trenton, Tenn., writes: "My church here will give me a vacation next Sunday for one month. I congratulate myself that I have been able to accomplish something here. Held my own meeting last November with reasonably good results. Occasionally I baptize one. Baptized one last Wednesday night and have one to be baptized soon."

Rev. Clifford A. Owens, of Thomson, Ga., writes: "Have just closed a good meeting at Blythe, Ga., in which there were about twenty additions to the church. The pastor is Rev. W. A. Kitchens, a most useful minister in this section of the state. I go next to Hatley, Ga., for a meeting with Brother Augustus Walters. Have accepted the call extended by First Church, Salisbury, N. C., and begin pastorate August 1."

The revival in the Second Church, Lexington, Tenn., in which the pastor, Rev. C. E. Azbill, was assisted by Rev. W. A. Gaugh, resulted in nine additions by baptism. They are now at Enville, Tenn.


Rev. A. U. Nunnery, of Parsons, Tenn., is this week engaged in a revival at Wildersville, Tenn., doing his own preaching. Practically all of Brother Nunnery's churches request this of the pastor.

Rev. B. V. Ferguson, of the First Church, Fort Smith, Ark., lately assisted Rev. W. J. Hinsley in a revival at Booneville, Ark., resulted in 75 additions, 54 by baptism and 21 by letter and statement.

The Christian Index carries the announcement with evident elation that Dr. Rufus W. Weaver, of Nashville, Tenn., has accepted the presidency of Mercer University, Macon, Ga., thus robbing Tennessee of its Secretary of Christian Education. Don't rub it in so hard.

The oldest Baptist church in the United States is the First Church, Newport, Rhode Island, having been founded in 1638 by Dr. John Clark, who remained as its pastor until his death in 1676. Rev. T. S. Hubert, of Douglas, Ga., will supply this church during the month of August.

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**FOR YOUNG LADIES**

**Great History**

Evangelist M. F. Ham, of Anchor-age, Ky., is to hold a revival in Hickman, Ky., at an early date. The Christian people in the town of all churches are looking forward eagerly to the meeting.

Rev. C. H. Warren, of West Jackson Church, Jackson, Tenn., is in a meeting this week with Rev. C. W. Baldrige, at Alamo, Tenn. Brother Warren is held in great favor there, having assisted in the revival a year ago.

Rev. W. W. Jones, of Bolivar, Tenn., is conducting a revival this week at Parran's Chapel Church, near that place, and it is the writer's privilege to assist, a delightful service which was rendered a year ago.

Immanuel Church, Alexandria, La., has called Dr. A. J. Barton, of Waco, Texas, and he has accepted to begin work October 1st. He will have the task of pushing to completion a new house of worship. He resigns as superintendent of the Anti-Saloon League of Texas.

Prof. W. E. Farrar has been elected president of Bethel College, Russellville, Ky., succeeding Rev. R. H. Tandy, who lately resigned. The new president has been a member of the faculty for many years.

The Baptist Bible Institute of New Orleans, La., Dr. B. H. De Ment, president, will open its doors September 23. The first week will be a Bible Conference. The classroom work will begin in October.

Chapel Hill Church, near Lexington, Tenn., unveiled a service flag bearing twelve stars last Sunday in the presence of a crowd large enough to more than twice fill the house. Prof. J. M. Hart delivered an address, and the writer, who is pastor, made a few feeble, stammering remarks. It was an inspiring occasion.

The recent revival at Haleyville, Ala., in which the pastor, Rev. S. N. James, was assisted by Evangelist E. V. Lamb and Singer Carl M. Cambron, resulted in nineteen additions.

Rev. R. B. Butler, of Martin, Tenn., has been elected Secretary of the Baptist Builder Company, succeeding Mr. A. B. Adams, who has left to enter the Army Y. M. C. A. work. He is already office editor of the paper.

Rev. J. H. Pennock, of Portageville, Mo., accepts the call to the care of the New South Memphis Church, Memphis, Tenn., having reconsidered and decided not to accept a call to the church at Metropolis, Ill. His welcome to Tennessee will be hearty.

Rev. C. M. Simmons has returned to Martin, Tenn., from Oklahoma, and is available for pastoral work. He has accepted the church at McConnell, Tenn., for the second Sunday in each month. He is a good minister of Jesus Christ.


It is pitiful to note the effect of the tightening up because of the war. The Baptist Chronicle of Louisiana, the Baptist Worker of Oklahoma and several other good papers have been forced to cut their number of pages in half. Maybe a brighter day will dawn when we get the Kaiser whipped.

### CHURCH AND PERSONAL

We are glad to learn that Dr. M. C. Atchley, pastor of the First Baptist Church, Harriman, is much improved and that he expects to take up his work about the middle of August.

Please send the Baptist and Reflector to me here, care Chaplain Training School, Louisville, Ky., Camp Taylor, instead of Covington, Tenn. Like the work here fine, but it's work all

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The fall session of the Resident School opens September 16th.

## BAPTIST DRIVE FOR \$15,000

**AUGUST 4th TO 10th**

The First Baptist Church of Cleveland, Tennessee, will put on a campaign for raising \$15,000 on their new church building the week ending August 10th.

Let every Baptist in the State pray earnestly every day that week for the success of the campaign and, where possible, let them help answer their prayer by sending in their contributions.

right. Be sure to get to me this week's paper. There are over 200 in this school, and quite a crowd of Baptists in the bunch.

CHAS. E. WAUFORD.

A revival meeting held with Cold Water Baptist Church, in Mississippi, about five miles east of Collierville, Tenn., has just closed.

Result of the meeting was twenty conversions, thirteen additions to the church and the community was revived.

Rev. J. E. McPeake, of Jackson, Tenn., did the preaching.

VERNON WEBB, Pastor.

## Martin College

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## CHURCH AND PERSONAL

Stony Creek Church recently elected me as their pastor, and, having had charge of Cobb's Creek Church for five years and nine months I tendered to them my resignation, to take charge of Stony Creek, but they unanimously rejected it, so I meekly surrender and continue as pastor of Cobb's Creek. Brother J. M. Riley died a few days ago of pneumonia fever. He was one of Chinquepin Grove's best members.

I go tonight to Doe Valley Church to begin a meeting. Brother T. F. Roberts will assist in the meeting.

W. H. HICKS.

Doeville, Tenn., July 2, 1918.

Have just closed a great meeting at Pierce's Cross Roads, Miss. Had 39 conversions. Great meeting. This week with Pastor Miller near Greenwood, Miss. Having great time.

J. H. FULLER.

## REV. O. W. TAYLOR RESIGNS.

Again we, the members of the Nashville Baptist Pastors' Conference, are to chronicle the leaving our intimate fellowship of another of our esteemed pastors, Rev. O. W. Taylor, of Franklin Church. This life is full of changes, and fellowships are formed and friends and fellow laborers soon go ways not parallel. We have learned during these months of fellowship to esteem Brother Taylor very highly on account of his fine spirit of humility and lawful zeal, as well as his marked success in the pastorate. His labors of love have been abundant. Compassionate without compromise, a lover of the truth, a teacher of good things. Fortunate the field of his labors.

Knowing him as we do, and something of his work at Franklin Church, we heartily commend him to his new field at Bolivar and pray the continuing favors of the Divine Master upon Brother Taylor's home and ministerial labors.

We further request our secretary to have these resolutions published in the Baptist and Reflector and send copy to the Bolivar Church.

W. R. HILL,  
C. G. HURST,  
M. B. SMITH,  
Committee.

## A LETTER FROM A FORMER TENNESSEE PASTOR WHO IS NOW PASTOR OF THE FIRST CHURCH, BEAUMONT, TEXAS.

After three years being out of my native state and community, West Tennessee, I feel that a word to my friends and acquaintances back at home will not be amiss, especially when it is the first to appear in the Baptist and Reflector from my pen since I left Tennessee. Let me say to begin with that my paths have fallen in pleasant places, and that our God has set the stamp of his approval on the work of his servant's hands. After a very profitable and pleasant stay in Arkansas, as pastor of First Church, Little Rock, I accepted a call to the pastorate of the First Baptist Church here thirteen and a half months ago. These have been the most pleasant and profitable months of all my ministry. Without any set

Go to College: Work given to help young men pay expenses. Special inducements to young preachers and preachers' children. Meridian College,

revival, there have been two hundred and fifty-eight additions during this time, and ninety of them for baptism. The church for the twelve months past gave to all causes, including local expenses, eighteen thousand dollars. Of this amount eight thousand dollars were for local expenses.

The First Baptist Church of Beaumont has a membership of sixteen hundred in and out of the city, and the resident membership is about 1,200. There are two other strong Baptist churches here of three or four hundred members each, and one mission church. The city has a population of forty thousand, and is regarded as one of the best business cities in all Texas. Allow me to say ere I close this brief note that I read the Baptist and Reflector each week and greatly enjoy it as a letter from home. I rejoice with all my home people in Tennessee in the great work you are doing under the leadership of Dr. J. W. Gillon, State Secretary.

J. T. EARLY.

Beaumont, Texas.

On yesterday I accepted the unanimous call of Central Avenue Church, where I was the happy pastor for three years once before. I will begin my work with them at once and will at an early date move into their spacious parsonage.

C. L. OWEN.

Memphis, Tenn.

## RESOLUTIONS.

In this hour of world crisis, when so many things are being shaken, it seems opportune that we, as Baptists assembled in the Pacific Coast Baptist Conference at Berkeley, California, should reaffirm and declare:

Our continued faith in the historic Baptist position upon the great fundamentals of civil and spiritual democracy, the full inspiration and authority of the Holy Scriptures, the deity and Lordship of Jesus Christ, the Sacrificial Atonement of Calvary and the necessity of a regenerated church membership.

These great principles which we gladly enumerate bring us under the more solemn obligation to set them forth before the world in our ministry, and to the abandonment of ourselves in sacrificial service, for the people who say they believe such holy things should live in accordance with their power and not belie their words by stunted and self-centered lives.

T. W. RIDER, Secretary.

Berkeley, Cal., June 27, 1918.

## FIELD NOTES.

On Monday, July 15, I attended the Pastors' Conference at Knoxville and enjoyed talks and suggestions as to the campaign among the churches of Knox County Association by the pastors and workers.

Monday, with Moderator J. C. Shipe and D. N. Livingston we visited Thorn Grove Church, pastor, J. F. Hale. Rev. Shipe preached a splendid sermon, "The Matchless Name." Rev. Livingston made a fine address on "Christian Education," and the writer spoke for the Baptist and Reflector and Home and Foreign Missions and books in the morning and preached at the evening hour to fine congregation.

Tuesday, March 16, reached Straw Plains, and the campaign was on with Pastor L. A. Hurst and his church. Speakers for the day were Revs. Broughton, Jones and McCarter and Brother McSpadden, and the sermons

and addresses were all up to the high-water mark. There was plenty of dinner at the church.

Tuesday evening I began preaching for Pastor Hurst in a meeting, and up to Sunday, July 21, there had been additions as follows: By baptism, 3; by letter, 3; approved for baptism, 3. Meeting continues with splendid interest. Eighty-five in Sunday school and fine congregations. Pastor Hurst and his people are doing good work and will soon erect a new church building. As you know, this is the baby church in Knox County Association, and it is growing.

R. D. CECIL, Evangelist.

Cleveland, Tenn., July 2, 1918.

## BROWSING AMONG THE BRETHREN.

W. C. Golden, D.D.

A number of letters have come to me from Tennessee of late that I may not be able to answer for some time. I am taking this way of saying that my church has given me a month off and I am planning to spend it in dear old Tennessee, and may answer some letters in person.

This writer is greatly pleased with Dr. Weaver's fine presentation of the educational interests of Tennessee. If we do not give more attention to the cause of education that touches the life of our common people we shall be losers. Dr. Gillon struck the keynote also as it relates to the country church problem.

I remember the State Secretary of Tennessee dared to speak out a few years ago in the Southern Baptist Convention on the "Union Movement" on the foreign field as well as at home. Now Dr. Love has written a timely book on Dr. Gillon's warning. The speech and the book are not to the liking of some Baptists, but all the sadder to Baptists.

Brother Fleetwood Ball has dared to fire a gun or two into the den of interrogation points also. It may be counted on that Ball never fires a blank cartridge at anything. He always has salt and pepper at least, which makes the culprit jump. Brother J. E. Skinner also flushed a covey of reformers lately and gave them a reminder as they fled. It is enjoyable to stand off at long range and see this going on.

I hope to see many of the brethren during August. Mrs. Golden and W. C., Jr., will leave for Nashville shortly, and I hope to come on later. I want to see that new town also.

Tampa, Fla.

## TWO VOICES.

When wisdom is about to speak, it is folly for ignorance to interrupt. When God is about to speak, it is folly for man to interrupt. Does not Peter seem to have done that as he stood on the Holy Mount and proposed to Jesus that the little party at the Transfiguration should camp upon the spot? The account in the Gospels intimates that God was about to speak out of the overshadowing Shekinah cloud, and had to wait until Peter got out of breath. Let us make sure that we are not in the same condemnation. In our fear, or ignorance, or audacity, or pride of intellect, do we not sometimes interrupt God as he is about to speak some wondrous word into our ears out of the present test, or temptation, or discipline, or experience? Oh, the contrast in those two voices on the top of Hermon!

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## FACE TO FACE WITH REALITY.

John Oxenham.

Whaet did you see out there, my lad,  
That has set that look in your eyes?  
You went out a boy, you have come  
back a man,  
With strange new depths underneath  
your tan;  
What was it you saw out there, my lad,  
That has set such deeps in your  
eyes?

"Strange things, and sad, and wonder-  
ful—

Things that I scarce can tell;  
I have been in the sweep of the Reap-  
er's scythe,

With God, and Christ, and hell.

"I have seen Christ doing Christly  
deeds;

I have seen the devil at play;  
I have gripped to the sod in the hand  
of God.

I have seen the godless pray.

"I have seen Death blast out suddenly  
From a clear blue summer sky;  
I have slain like Cain with a blazing  
brain,

I have heard the wounded cry.

"I have lain alone among the dead,  
With no hope but to die;  
I have seen them killing the wounded  
ones,

I have seen them crucify.

"I have seen the devil in petticoats  
Wiling the souls of men;  
I have seen great sinners do great  
deeds,  
And turn to their sins again.

"I have sped through hells of fiery  
hall,  
With fell red-fury shod;  
I have heard the whisper of a voice,  
I have looked in the face of God."

You've a right to your deep, high look,  
my lad,

You have met God in the ways,  
And no man looks into his face  
But he feels it all his days.

You've right to your deep, high look,  
my lad,  
And we thank him for his grace.  
—From "The Fiery Cross."

"A CORRECTION WITH THE DOC-  
TRINE."

A number of times the title D.D. has  
been added to my name. No college  
or university has ever conferred that  
degree on me. I have been asked by  
officials if I would receive it, and re-  
spect has been quietly shown my re-  
fusal. I have a conviction that the  
Lord does not approve it, but emphat-  
ically protests against such distinction  
in the ministry and among the  
brethren.

Christ's discourse, as recorded in the  
23d chapter of Matthew, bears directly  
on the matter of seeking and bestow-  
ing distinctions. Both Baptists and  
Catholics ought to read it honestly.

Jesus said to the multitudes and to  
his disciples, "Be not ye called rabbi,  
for one is your Master even Christ;  
and all ye are brethren; and call no  
man your father upon the earth, for  
one is your Father which is in heaven.

Master means teacher, doctor,  
leader. These terms have their cor-  
relatives, and truthfully can have very  
limited application to men. The prin-  
ciple of truth, as well as that of democ-  
racy, prohibits the general use of these  
titles, but the authority of Christ is  
the last appeal, whether we see or not

the harmony of his command with  
truth and democracy.

The endearing relation of Paul and  
Timothy may with propriety be spoken  
of as father and son. But for people  
old and young to be calling a man who  
has had nothing to do with their con-  
version father, father, is speaking both  
an impropriety and a falsehood.

I have the feeling that a man would  
not want to be called doctor if he did  
not enjoy pre-eminence among his  
brethren. I wish we would quit it.

I do not wish to be a disturber of  
the peace, but to express my honest  
conviction. G. M. SAVAGE.

## WHEAT.

In 1879 a big wheat crop, sold at  
high prices, put the United States  
round the corner in its struggle to re-  
sume specie payments—when it was  
in a fair way to fall, before the farms  
of Indiana and Iowa were heard from.  
A big wheat crop, sold at high prices,  
put the country round the corner again  
in 1896, when it was trying to get out  
of the slough into which the panic of  
1893 had cast it.

And in this year of stress, American  
crops—barring some extraordinary ca-  
lamity between now and fall—assure  
the forces of liberty sufficient food in  
the next twelve months.—Saturday  
Evening Post.

A Massachusetts boy told the teach-  
er that his sister had the measles.  
The teacher sent him home and told  
him to stay there until his sister got  
well. After he had skipped joyfully  
away another boy held up his hand  
and said, "Teacher, Jimmy Dolan's sis-  
ter what's got the measles lives in Cal-  
ifornia."—Exchange.

## ASSOCIATIONS.

August.

- 6 Robertson County, Oak Grove Church.
- 8 Sequatchie Valley, Little Hope Church.
- 13 Holston, Limestone Church, seven miles northwest of Jonesboro.
- 14 Nolachucky, French Broad Church, Oak Grove, Tenn.
- 20 Duck River, Union Ridge Church, near Rover.
- 21 Chilhowie, Kagle's Chapel.
- 21 Cumberland Gap, Oak Grove Church, Claiborne County.
- 22 East Tennessee, Big Creek Church, Del Rio.
- 27 Mulberry Gap, Ida's Chapel, Hancock County.
- 28 Sweetwater, Niota.
- 30 Unity, Cooper's Chapel.

September.

- 3 Northern, Maynardsville.
- 4 Ebenezer, Friendship Church, Maury County.
- 5 Watauga, Caldwell Springs, Winner, Carter County.
- 10 Central, Medina Church.
- 11 Midland, Salem Church, Knox County.
- 11 Salem, Greenvale Church.
- 13 William Carey, Kelly's Creek Church, Lincoln County.
- 14 Stockton Valley, Oak Grove Church, six miles south of Byrdstown.
- 17 Ocoee, Candles Creek Church.
- 18 Friendship, Maury City Church.
- 20 Beech River, New Fellowship Church, four miles W. of Sardis.
- 20 Indian Creek, Iron City Church.
- 24 Campbell County, Jacksboro Church.
- 26 Clinton, Zion Church, one mile from Edgemore, on L. & N. R. R.

October.

- 1 Beulah, Cypress Creek, five miles west of Martin.

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MISS ANN WHITE FOLK ..... Editor Young South

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- 2 New Salem, Alexandria Church.
- 2 Providence, New Providence Church.
- 2 Sevier, Evans' Chapel No. 1, Sevierville, Route 15.
- 3 Riverside, Falling Springs Church.
- 5 Judson, Missionary Ridge Church, three miles west of Bon Aqua.
- 8 Cumberland, Mt. Herman, Shelton's Station, T. C. R. R.
- 9 Knox County District, Deaderick Avenue Church, Knoxville.
- 9 Weakley County, Enon Church, two miles south of McKenzie.
- 10 Nashville, Green Hill Church.
- 11 Southwestern District, Mt. Pisgah Church, three miles east of Wildersville.
- 15 Bledsoe, Hopewell Church.
- 16 Stewart County, Walnut Grove Church.

No minutes have been received from the following associations: Harmony, Hiwassee, Holston Valley, Tennessee Valley, Union, Walnut Grove, Western District, West Union, Wiseman, New River.



# To the Baptist of Tennessee

*Nearly two years have passed since the Tennessee Baptist Convention demanded that I should give up the pastorate and devote myself to the cause of Christian Education. For nineteen months I have been employed by the Education Board as its Secretary. These have been among the happiest months of my life. The support and the co-operation of the pastors, the leading laymen, the friends of our schools, and especially the godly Baptist women of the State, have cheered me and strengthened me in carrying on this comparatively new enterprise. A record of these months was given to the readers of the Baptist and Reflector in the issue of July 4th. I am deeply thankful to God that we are able to present such a record.*

*The Trustees of Mercer University, located at Macon, Ga., two weeks ago, without my knowledge, elected me as the President of that institution. I had no aspirations to be a college executive, just as I had no aspirations to be a denominational secretary. My deep desire is to serve the people of God called Baptists, and through them to serve all the interests of God's kingdom. This election compelled me to give careful consideration to the situation in Mercer University. I came to the conclusion that if I declined, the institution would be greatly embarrassed, not having a president or a faculty, and the opening of the school near at hand. Being unwilling to permit by any failure of mine this embarrassment, and believing that the call of the Board of Trustees was therefore the call of duty, I have accepted the presidency. I hope to retain the affection, the good-will, the sympathy, and the prayerful interest of my brethren in Tennessee. For ten years I have been with you and I have grown to love you.*

*The Education Board has been considering for some time a great state-wide debt-raising campaign. Much of the preliminary work has been done. It is my earnest hope that the Baptists of the State shall prosecute this endeavor to complete success. Our beloved institutions must be relieved of existing debts.*

*It gives me pleasure to announce that Dr. J. W. Gillon, Secretary of our State Mission Board, a man whose interest in Christian education is surpassed by no other leader in the state, a man whose co-operation has always been enthusiastic and whose brotherliness I can speak of only with the deepest appreciation, has consented to take the position. He will be given adequate office and field assistance, and I commit to him with confidence the direction of the work which I have tried to carry forward as the servant of the Baptists of Tennessee.*

RUFUS W. WEAVER,  
Secretary Christian Education.