

# Baptist and Reflector

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## THE ENERGIES OF GRACE.

Rev. John H. Jowett, D.D.

Text: "Thou, therefore, my child, be strengthened in the grace that is in Christ Jesus." 2 Tim. 2:1.

"Thou, therefore, my child." How graciously tender is the expression! But then surely we should expect the Lord's evangelist to be of gentle deportment. The herald of grace ought himself to be a gracious man. Of all woeful contradictions a graceless messenger of grace is perhaps the most forbidding. The lamp-post which proclaims the way to the laundry ought itself to be clean. The ambassador who is in the service of the Lord of Grace must himself be gracious. To exhibit harshness and inconsiderateness in the ministry of redemption is to take the surest way to nullify our work. How tender, therefore, is the apostle's approach to his youthful fellow-disciple! "My child!"

The phrase betokens kinship, interest, yearning affection. Timothy's zeal is losing some of its heat. Timidity and laxity are showing themselves in his religious life. But the aged apostle is not harsh nor indignant. Instead, is the tender expression, "My child!"

So much depends upon the manner in which we approach our fellows. We can do a great deal with bees when our hands are washed in sugar and water, and we can do a great deal with men when we approach them in a spirit of graciousness. And it is especially true that when we draw near to those whose spiritual devotion is wavering, and when our approach is just steeped in the sweetness of Christian affection and prompted by a soft and gentle solicitude, we employ a mighty power by which to constrain them back to the forsaken ways. "Thou, therefore, my child."

How redolent it is of the Master! Surely it is a flower from the Master's garden! I remember how in the Master's life he often used such terms when he wanted to hearten some timid and wavering soul. "Daughter, thy faith hath saved thee." "Son, thy sins are forgiven thee." I say that the apostle has got his Master's manner and speech. The apostle of grace was gracious.

"Be strengthened in the grace that is in Christ Jesus." "The grace." That is the word that staggers an expositor. One might attempt to describe a pebble, but who will dare to attempt the description of a continent? There are words which might be justly called continental words. Here is one, "love"; here is another, "peace"; and here is a third, "joy"; and here is a fourth, "grace." And what can one do with a continent except to make tours of exploration about it, each tour opening out new tracks, and unveiling vistas of unexpected glory? But who can be said to know a continent? Who knows Europe? We sometimes hear of a man knowing Switzerland, but the word is used in a very imperfect sense. Nay, who knows the wonders of a single furrow, and vast spaces of country lie yet undiscovered and unexplored. No wonder that the apostle speaks of "the unsearchable riches of Christ." Eternity alone will afford scope for adequate exploration.

What, then, shall we say of this grace? Grace is spiritual energy; it is the outgoing energy of the eternal Spirit of God. A secret counsellor said to me, "Go out of thy study for awhile, and ask the Earth to be thy commentary." So I put down my pen, and closed my book, and left my study behind, and went out to seek the help of Mother Earth.

"O Earth, teach me," I said. And the Earth replied, "How standest thou?" On this wealthy, rotating, roving globe, how standest thou? I hold

## THE MASTER BUILDER

BY DANIEL RUSSELL

The Temple will be builded. Whether we help or not, the temple will be builded. But our only hope of filling life with reality, of making it strong in dignity and worth, and vibrant with an eternal significance lies in putting shoulder to the work and building with the Master Builder. Will you put stones into that eternal temple, rising slowly as men count slowness, toward completion? Or will you still working with ephemeral materials—wood, hay, stubble—build in blindness, heedlessness, self-sufficiency and sin, those transient structures which must so swiftly fall before the flames of Judgment? Build with Christ, and you build a life which defies and outlasts the leagued eternities. Build without him, and you build a house of dreams, a fragile shell unwarmed by any hearth-fire of God's comradeship, unlit by any radiant compact of God's unforgetfulness.—Ex.

thee! By the energy of gravitation, I keep thee in thy place."

Then I hurled a stone; at a few paces distant the stone sought the earth again. "I drew it," cried the Earth; "by my own energy I allured it to my breast. Take this energy of gravitation and let it be to thee a helpmeet in the interpretation of the energy of grace."

Then I took up a pebble. I found that the pebble was compounded of masses of minute atoms and there they were, bound together in close and indissoluble fellowship. "I bind them," cried the Earth, "by the energy of affinity and cohesion I make them one. I take the oddments and weld them into unity. Take this energy of cohesion and let it be to thee a minister in expounding the energies of grace."

And then I looked about me and noted here a blade of grass, and there a fern, and yonder a flower and a tree. "And how are these brought into being?" I said to my Mother Earth.

"I raise them up by the energy of fraternity. In my breast they find the resources for their growth. By me they are fed and sustained. Take with thee the energy of fertility and let it be to thee a suggestion of the energy of grace."

"And what of this?" I said, pointing to a mass of putrid, decaying, stenchful matter in the corner of a field, "and what of that corruption?"

"Oh," said Mother Earth, "here the energies of dissolution are at work. My sister-energies of air and light are co-operating with me, and by dissolution we shall accomplish transformation. The corruptible shall be the minister of life. The stenchful shall be the nurse of the bluebell and the daisy and the wild rose. The putrid shall be creative of the beautiful."

I ceased my communion with Mother Earth and I returned to my study. In my mind I carried back the energy of gravity, the energy of affinity and cohesion, the energy of fertility and the energy of dissolution. I took them with me into my study that they might be to me suggestive of the Spirit-energies and of the ministry of grace. Grace is Spirit-energy, the mystic energy of God at work among the children of men. How does it work? What is its ministry? Let the Earth-suggestions be my help-meets in exposition. Grace works as the energy of gravitation. "I, if I be lifted up, will draw." That is the great magnetic power by which men are to be kept in their place. "By grace ye stand." It is only because the energy of grace is about and beneath

us that our feet are kept in the way of right. Nothing can come between us and the pervasive energy except our own sin. Grace works as the energy of cohesion. "In him all things consist." True union is our Lord's creation. Grace is the mystic cement in true family life. Wherever the units of a family are wedded into close and intimate communion the binding presence is the grace of Christ. It is so also in friendship. The links of deep friendship are found in the secret activities of grace.

It is even in society and the state. All other cements are but untempered mortar, and in the day of stress and strain they will miserably fail. It is even so in the church. The worth of our fellowship is just the measure of our possession of grace. Grace works as the energy of fertility. Again and again does the New Testament emphasize this truth. To be rooted in the energies of grace is to have the secret of a fruitful life. "Rooted in him." Rooted in him we abound. "He that abideth in me and I in him, the same bringeth forth much fruit."

Grace operates in human life and is creative of ferns and flowers and fruits; of ferns like humanity, of flowers like love; and fruits like hospitality and beneficence. And grace works as the energy of dissolution. Grace can deal with that stenchful, corrupting stuff in my life which I call guilt and sin. The energy of the Almighty can dissolve my guilt, can even transform it into a minister of good. God can make my yesterday's sin the minister of my penitence. He can make my guilt nurse the spirit of lowliness. He can make the revolt of the past intensify the fervor of my present service. "Where sin abounded grace did much more abound."

Grace, then, is spiritual energy; the energy of the Eternal operating as gravity, as cohesion, as fertility and dissolution. "The grace which is in Christ Jesus." It is therefore grace issuing from Personality. It is the energy directed by affection. And it is free! It is a welcome suggestion that "grace" and "gratis" are from the same root.

"Be strengthened in the grace." The preposition "in" is the preposition of investiture, suggesting that in which a man is arrayed. I am to clothe myself in this grace, to be enwrapped in it, to wear it like an all-defensive robe. I am to allow myself to be strengthened by it.

What, then, is needful? If this energy of grace is to become ours, and to work in us the ministry of salvation, two things are required. First, there must be the disposition of willingness. Our will can interpose between us and the ministry of grace. "Ye will not come unto me that ye might have life." "How often would I . . . but ye would not." Grace can do nothing against our will. Our willingness can so paralyze the Master that he can do "no mighty work." "Wilt thou be made whole?" But we need not only the disposition of willingness, we also require acts of appropriation.

Now there are two primary ways by which this grace-energy can accomplish its ministry in our life. One is prayer, and the other is obedience. Each of these methods is essential to the other. Together they open out the heart; they make life porous, and the energies of grace flow into the soul and accomplish the Savior's work. To pray is to open the spiritual pores; to obey is to open the spiritual pores; we become "strengthened in the grace that is in Christ Jesus."—The Expositor.

A new bridge over the Rhone River at Lyon, France, built since the beginning of the war and to be thrown into use within a short time, has been given the name of President Wilson; a prominent street in Paris has also been named for our chief executive. During this age the name of Wilson seems to be exceedingly popular.



### IMPORTANT ANNOUNCEMENTS FROM HOME MISSION HEADQUARTERS.

**B. D. Gray, Corresponding Sec'y.**

We have two announcements to make to the brotherhood, one of regret and the other of rejoicing.

**The Retirement of Treasurer P. H. Mell and Office Assistant, M. M. Welch.**

Most of last year our Treasurer, Dr. P. H. Mell, was in very poor health. He and the Board entertained the hope that he might at any time be able to return to his task. At our annual meeting in June, however, Dr. Mell did not feel that he was well enough to continue the heavy work, and declined re-election. The Board regretfully accepted his declination and expressed to him sincere appreciation for his faithful services while Treasurer of the Board.

He retires from a position that he filled with unwavering fidelity for a number of years, with the esteem and gratitude of the Board and, I know full well, of the denomination at large. He will have our prayers and best wishes for a complete restoration to health and for continued usefulness in the service of the Master for years to come.

Mr. M. M. Welch, our office assistant, was, on account of sickness and age, retired by the Board after a term of service extending over a part of Dr. Tichener's term as Corresponding Secretary and during the term of Drs. F. H. Kerfoot and F. C. McConnell and the present incumbent, Dr. B. D. Gray.

He carries into his retirement the Board's appreciation of his services and best wishes and prayers for the favor of God upon him in the future.

I join most heartily in these wishes and prayers of the Board for these two brethren whose services with us have closed.

Very soon announcements will be made as to their successors. In the meantime the Corresponding Secretary has been requested to act as Treasurer pending the securing of a successor to Dr. Mell. He is likewise discharging the duties of the office assistant.

**Dr. W. W. Hamilton Becomes Superintendent of Evangelism, and Dr. S. Y. Jameson, Superintendent of Enlistment, Beginning Sept. 1, 1918.**

The whole brotherhood will be happy to learn that Dr. W. W. Hamilton, pastor of the First Baptist Church at Lynchburg, Va., is to return to the service of the Home Mission Board and will be Superintendent of Evangelism, a position which he formerly held, and left at the call of his noble church that now releases him to return to us. We count ourselves happy at Dr. Hamilton's acceptance of the Board's call to this great work. He is peculiarly fitted for this task and the demands of the field will give him widest scope for his versatile gifts. The church in accepting his resignation made beautiful attestation of their love and confidence in Dr. Hamilton and their appreciation of his valuable services as their leader.

On the other hand, they were great and unselfish enough to yield him to the larger field of usefulness and expressed their acquiescence in the following strong and beautiful words: "So fully does this church recognize the accuracy of our denomination's fixed resolve to secure the pre-eminent gifts of our pastor for this larger service in the Kingdom of God that we

cannot hesitate, we may not dally with our desires, we must impart this spiritual gift to the multitudes as part of our service."

Dr. S. Y. Jameson comes to the Superintendency of our Enlistment Work in the full prime of his powers, with a large experience in denominational work, having for years been Corresponding Secretary of the Mission Board of the Georgia Baptist Convention, President of Mercer University and Ouachita College, and its at present leading in the movement to remove the indebtedness of \$500,000 on the Georgia Baptist institutions. He comes to his new task with a fine conception of its tremendous importance and far-reaching possibilities and with a real zest for its successful accomplishment.

With Evangelism and Enlistment given the stress that they deserve in these great and significant times, we expect to make this the greatest year of all the years in the remarkable work of the Home Mission Board.

### THE LAYMEN'S PROGRAM.

**Dr. J. T. Henderson, General Secretary**

Any Tennessee layman that would like to acquaint himself more thoroughly with the three-fold program suggested in the annual report of the Laymen's Missionary Movement, and endorsed by the Southern Baptist Convention, is invited to make application to this office for a copy of the address of Mr. J. H. Anderson, the chairman of the executive committee. This address in a very clear and forcible way, outlines the schedule for the year.

The first feature of this program is the extension of the Emergency Band which was able the past year to furnish \$6,125 for the relief of the academy in Japan and \$2,500 to help in the work among the soldiers. Of this amount, the Tennessee members contributed \$1,203.56 for the academy and \$367.44 to the camp work. This was an extra fund that did not detract from the regular offerings, but seems to have stimulated them.

The following is a list of the Tennessee members by churches: Central (Memphis) four, First Baptist (Memphis) seven, Burlington, four, Mountain View five, First (Chattanooga) six, Highland Park (Chattanooga) four, St. Elmo (Chattanooga) eight, Ridgedale 2 (Chattanooga) six, Cleveland seven, First (Nashville) five, Athens eight, LaFollette seven, Morristown fifteen, Grove City (Knoxville) four, Central (Bearden) five, Lonsdale eleven, Oakwood four, East Fifth Avenue (Knoxville) nine, Central (Fountain City) twenty-five, Beaver Dam (country church) six, French Broad (country church) six, Beech Spring (country church) eight, White Pine seven, Jefferson City nine, Newport nine, Humboldt eleven, Sweetwater eight, Maryville twelve, Bellevue (Memphis) five, Johnson City sixteen, South Knoxville eleven, Euclid Avenue (Knoxville) nine, Bell Avenue (Knoxville) nineteen, Island Home thirty-four, Broadway (Knoxville) twenty-five, Deaderick Avenue (Knoxville) twenty-eight, First Baptist (Knoxville) fifty-two, miscellaneous forty-eight.

The following churches have made a unanimous response to the first call for the annual payment: Central (Fountain City), Beaver Dam, French Broad, Maryville, Sweetwater, Beech Spring, White Pine, Humboldt, Bellevue (Memphis), Jefferson City, Newport, East Fifth Avenue. It is hoped that the bands in the other churches will not be content to have any slack-

ers; in some cases, circumstances render it impracticable for some to pay; such members must not be considered slackers, and they are allowed to retire without any criticism. The very genius of this movement, however, is promptness; an emergency man should try to be a minute man.

The second item of the three-fold program is to stress the Bible doctrine of stewardship, seeking to induce at least one-tenth of the membership of the churches to adopt the tenth as the minimum standard of their giving. The slogan is: "One tenth committed to the tenth." It is hoped that some practical plan of campaign may be agreed upon and that all of the agencies of the denomination will unite in an effort to present the Bible teaching on stewardship in a practical and forcible way to every church in the state on a Sunday morning when the attendance of members is largest. To reach this end, the state should perhaps be organized thoroughly with the association as the unit.

The third feature is to hold a convention of Tennessee Baptist men some time next spring at some central place. If the laymen all over the state will come together in large numbers for this meeting, it should be made of great value to all of the denominational enterprises.

The high standard which the recent convention set for missions and education cannot be realized, unless the masses of our men can be given both vision and conviction and be led to adopt higher standards of giving.

Knoxville, Tenn.

### FRIENDSHIP INTERPRETTED IN TERMS OF GOD.

As fields are made beautiful by flowers and homes made happy by children, so life is made fragrant by friendship. The spirit of friendship, like the spirit of God, is always with us, and is ever seeking to make life richer, purer, happier and more complete.

Some friendships are born while the kindly breezes of spring sing of hope to the drowsy buds and flowers. Others awaken as the warmth of God's love expresses itself in the summer heat. Again others find their friends in the maturity of life when the glory of the autumn sunsets is reflected by the ripening grain and the ruddy fruit. There are friends who discover each other in the chilly days of winter, when hope and success are only thought of in terms of yesterday. No matter at what season friendship comes it always brings new meaning to life.

Friends always have a common interest in life, and generally this is the dominant interest in their minds. Most men find their friends among those who pursue the same vocations. Farmers form friendships with farmers, lawyers with lawyers, carpenters with carpenters. Some find their friends among those who enjoy like pleasures. The yachtman, the fisherman and the golfer understands this. Others find friends in those who have similar ambitions, and not a few in those who have experienced common sorrows. But the most royal friends are those who have found in each other a common spirit. They find themselves to be the complement of each other and interpret life in higher terms than of things which are seen and heard.

The story of the most exalted friendship of history is told in that brief phrase, "Abraham was the friend of God." The spirit of Jehovah found a home in the heart of Abraham and

this unique friendship resulted. The Shepherd of the stars and the herdsman of the plains were possessed of a common spirit which resulted in a sacred fellowship. And we too may become friends of God if we will but make room for his spirit in our hearts.

Happy is the man who can interpret friendship in terms of God.—Watchman-Examiner.

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### HOW TO HAVE A GREAT CHURCH.

**Rev. D. A. Webb.**

1. What constitutes the New Testament Church? An assembly or body of regenerated baptized believers in Jesus Christ, congregated together to practice the commandments in the New Testament.

2. This body or its constituents must be aggressive in its nature, they must carry into acts, the real significance of their faith, in order to be a strong church, a spiritual body. There are four fundamental things that add much to the spiritual welfare of a strong church.

1. The church ought to have an evergreen Sunday school, to have this, it takes an efficient superintendent, a man filled with faith, with a graceful nature, or a lovable disposition, also a corps of Christian teachers, who are consecrated to their part of the work which is a teaching service.

2. good prayer meeting on Wednesday night where the members go to the house of prayer, to pray for the things we need. God's house is the real place for this service. Jesus said, "My house shall be called a house of prayer." We should go to pray for the prosperity of the church and for the world of all mankind, and not to discuss other things of less importance, just to keep us from doing our most important duty which is to pray.

3. The next thing is a good choir, I think the choir should be composed of men and women, who have the experience of salvation who can sing with the grace of God in their heart, with the spirit and the understanding their aim to sing with power, and to know what is suitable to sing at the proper time, and to know how to sing it, not to sing polished solos or practice new hymns at the hour of preaching, but the choir should sing the Gospel, let the singing be seasoned with grace making music in the heart of the people and to the Lord, which is a reasonable service, and will be acceptable to our Lord.

4. Last but not least to have a great church, we must have deep Gospel preaching, the pastor must know the Lord, also he must know his Bible, and be able to interpret the teaching of Jesus, and to expand the doctrine of the New Testament, speaking out of his heart the things he has learned by age and experience, the things new and old, giving to all their portion in due season.

The preacher must have a vision of human needs. He must dream of eternal things. He must meditate in the good old book, through the daytime and dream about it at night. This kind of a preacher can be happy and then we can have happy churches. In my judgment these four things will make a great spiritual church, out of which will grow rivers of Christian influence that will save the lost nations of earth, and it will be no trouble to get this kind of a church to do her whole duty in missions.

Jacksboro, Tenn.



### THE PASTOR'S SEMINARY COURSE.

To the Editor:

Dear Brother:—Will you please allow me space to make a suggestion for busy pastors during the next session of the Seminary? I desire to mention it thus early in order that such pastors as are interested may be getting ready to carry out the suggestion in cases where they desire to do so.

The suggestion is that in some cases pastors and churches might arrange for the absence of the pastor during one quarter of the next session of the Seminary. The pastor could come to Louisville, take certain selected studies during the two months he might spend here. He could pursue the studies in regular course, stand the regular quarterly examination, receive grades and be credited with that quarter's work. Then, if it were not possible for him to remain longer, he could return to his field of work and could plan to come back to the Seminary the next year or at any future time for additional Seminary work. If he never succeeded in returning to the Seminary, the one quarter would give him at least a dip into the Seminary life which would be of incalculable value to him if he has never taken a Seminary course.

Many pastors who have already had some Seminary work in the past might be interested in refreshing themselves by two months or more of direct Seminary work. In many churches in the South the mid-winter season is not a time when a great deal can be accomplished, especially in the country churches and some of the village churches. It has occurred to me for a long time that many men might take the second and third, or at least the third quarter, in our Seminary course to very great advantage and without any serious injury to the church work. The quarters next session will run as follows:

First quarter begins October 2 and ends November 29, 1918.

Second quarter begins November 30, 1918, and ends January 29, 1919.

Third quarter begins January 30 and ends March 26, 1919.

Fourth quarter begins March 27 and ends May 30, 1919.

The cost for a student who boards in New York Hall for one session of eight months is about \$225, and for a quarter of the session it will be a little more than one-fourth of that amount. Aid might be had from the students' fund in cases where brethren require it. Married men could arrange possibly to leave their families at home if it were not convenient to bring them. I feel sure that many churches would greatly profit by this kind of a vacation for their pastor, and it would be worth an investment of money on the part of the church, either in providing a supply for the pastor or in financial assistance to him during his Seminary work. No doubt, the two months' study would react favorably upon his preaching.

Any quarter of the Seminary session would prove profitable. The English Bible courses, systematic theology, comparative religion and missions, biblical theology, church history, homiletics, sociology, Sunday school pedagogy, biblical introduction and pastoral theology would all be of great value and a selection could be made from these according to the tastes and desires of the student.

I shall be glad to correspond with any brethren who are interested in the above suggestion.

In closing, I wish to add a word of

urgency to the young man just out of college who is not in the pastorate but who ought to come to the Seminary and also to the man who ought to come for a full Seminary course and who has already entered the pastorate. There are many of these who are considering the matter. No stone should be left unturned by any of these men that will make it possible for them to take a Seminary course. It will be to me a privilege to co-operate with any who are interested.

Very sincerely,

E. Y. MULLINS,  
President.

### HOW THE THEOLOGICAL SEMINARIES MAY RELATE THEMSELVES TO THE WAR.

L. R. Scarbrough.

All institutions and individuals in this country must now relate themselves to the world war. All things are being judged now and tried in the crucible by their war attitude. The question is, how will our theological seminaries perform in view of the war? I have not shared the regret and embarrassment which some have seemed to feel because preachers were exempt in the war call. I think that we should feel no more embarrassment than should government employees. The minister can do today his part in the war in a great fashion without going to the trenches or training in any army camp. The theological seminaries are training camps for world leaders. The world must have leaders, war or no war; and the preacher, properly trained, is an important leader. I believe that every preacher and every religious instructor ought to do his full part and go his full length in this war. I stand foursquare for the government's program without criticism, until German military autocracy is beaten down and a glorious German democracy arises in its place, or until the German military powers shall change their attitude towards a selfish conquest of the world. I do not believe that any preacher or any institution with which preachers are connected should be slackers in any sense. Everyone of us should do our best until the world is made safe for democracy. I think theological seminaries should relate themselves to the world war in the following ways:

1. Through their faculties and student bodies in every way possible cultivate, create and propagate the highest principles of loyalty to the government and most enthusiastic patriotism toward the cause involved in this war. Through their influence they should grow a great morale back of our fighting men.

2. Through every possible force in these seminaries we should co-operate in all the war work—the purchase of Liberty Bonds, Thrift Stamps, gifts to Red Cross, Y. M. C. A. work, and the encouragement of others to give. I think we should co-operate with all the food conservation movements, and in every way possible aid the government in providing funds and food for our army and our allies.

3. I think theological seminaries through their preachers should in every way possible discourage slackers and encourage the spirit of volunteering and self-sacrifice on the part of the men and the people in general; and seek in every way possible to encourage the spirit of nobility and self-sacrifice among the parents who have given their sons to go to war, and put the spirit of heroics into the people behind the guns.

4. Theological seminaries should aid in every way in the supply of Red Cross workers and Y. M. C. A. workers by encouraging their students to volunteer, the students who are equipped to go for this service. I do not believe that they should encourage unprepared and unfit men to go. It is best only to send out our graduates or men who are near graduation. The more chaplains and Y. M. C. A. workers we can send the better for us and the work.

5. Theological seminaries can furnish great co-operation with our boards in the supplying of camp pastors and assistants to camp pastors and other religious workers; and they by their leadership can co-operate to a large extent in aiding the boards in raising funds for the support or the war work.

6. The theological seminaries ought to stand foursquare for the ministerial students in going into the various departments of the war service. If they feel impressed to go in any of the branches of service, encourage them to go. I believe that preachers can volunteer in any part of the service in this war in all good conscience and do their part in righteously bringing an end to the brutal military powers which seem to be set on dominating the world.

7. A great work ought to be done by the theological seminaries in this day in going on with their work, getting all the young men possible to attend these seminaries, preparing themselves for the war work, and peace work after the war is over. The seminaries are to be the great recruiting stations for the workers when this world war is over. We must get ready for peace, as well as help to fight until peace comes.

8. I think theological seminaries can be tremendous factors in prayer to God that peace may be speedily brought about and a peace based on righteousness, justice and universal democracy, wherein the gospel and Christ will have a chance to win the world to life everlasting. We should keep in touch with the Divine in prayer and faith until the war is over.

9. Theological seminaries should take the lead with all the ministers of the land in seeing to it that the motives of our nation in these tragic times are kept pure. We must discourage hate and bad feelings, and wrong motives from being adopted by our fighting force. We must keep the hearts of our people close to God, pure and true, if we expect his blessings in victory.—Baptist Standard.

### WHY COME TO THE SEMINARY NOW?

Many young preachers are now pondering their duty about a Seminary course. It is highly proper that they should face this important problem and settle it right. The world crisis has made us all look squarely at our life problem. Come to the Seminary now, if through college or beyond college age—

1. Because it is the patriotic thing to do. The government has exempted young physicians and young ministers from the draft because it takes so long to equip them for service. Soldiers in the ranks can be prepared in a few months.

2. Because the Y. M. C. A. cannot use you overseas or effectively at home if within the draft age. Plenty of men can be secured over thirty-one for the war work of the Y. M. C. A.

3. Because the chaplains in the army must be men of culture and experi-

ence and very young men are not desirable.

4. Because the churches are really behind this war. They furnish the backbone of the army and navy. They support the Y. M. C. A. and the Red Cross. The churches must be kept going at high pressure to win this war. The morale of the army depends at last on the morale of the churches. But it takes a qualified man to meet such a demand at such a time.

5. Because the war will soon be over, soon as history goes. Who will be ready for the open door of service all over the earth in the new world of freedom that will come?

6. Because it will be too late to get ready then. The race will be on. Business men are already laying their plans for trade after the war. Come to the Seminary now.

A. T. ROBERTSON.

S. B. T. Seminary, Louisville.

### DENOMINATIONAL LOYALTY VERSUS BIGOTRY.

Referring to the remarkable absence of sectarian feeling in France, William T. Ellis writes in the Philadelphia Ledger that "if the spirit that prevails in France gets back to America there will be a speedy merging of many denominations. The great realities are too close to the life in the army for anybody to care for petty and man-made denominationalism." We have always had a good deal of admiration for Mr. Ellis as a writer who can describe interestingly current events in the religious world, but we have never thought of him as an historian or even as an interpreter of religious phenomena. The prophecy in the above statement, even though it is conditional, is based upon a superficial view of history. Man-made denominations? That is precisely what the Roman Catholic believes and he would have us renounce our Protestantism and come into the only true church. Man-made denominations? That is the interpretation of the followers of Alexander Campbell, and they would have us all forsake the sinfulness of denominationalism and unite in the restoration of primitive Christianity. We are praying constantly for the day to come when sectarian bigotry shall be no more, but we do not wish even that day to come at the sacrifice of the truth. One of the inevitable results of the war will be a growing appreciation of each other's real religion on the part of widely-differing sects. Because a Jewish chaplain holds a cross before the eyes of a dying Catholic soldier, or because a Roman priest reads a chapter from the New Testament for a wounded Protestant, it does not follow, even if this becomes a general practice at the front, that Jews, Protestants and Catholics are going to get together even on Mr. Ellis's hypothesis that this prevailing spirit gets back to America. The most that can be inferred is that there will be a marked decrease in religious bigotry, for which we rejoice. It is a facile way of solving our differences to say that they are all man-made. So are the opposing ideas of human liberty which for four years have been in mortal combat. No, the fundamental differences which have blazed the trail for four hundred years out of bondage of conformity into the liberty of the Spirit are not to be crossed out with the stroke of a pen. Much as we want religious unity, we do not want it if truth is to be sacrificed.—The Standard.



## WORTH NOTING.

By Richmond P. Bond.

The Indiana prohibition law which went into effect last April has been upheld by the state Supreme Court after it had been declared unconstitutional by one of the county courts. Although drinking places were closed, many saloon men filed applications for licenses to sell drink, which they intended to demand should the Supreme Court decide that the law was unconstitutional.

A Red Cross bull sale occurred a few days ago at Birmingham, at which 50 bulls were sold, among them one of the Shorthorn breed which President Wilson had donated. The bull was bid in for \$10,000.

Henry Ford, the Detroit auto manufacturer, is now directing his efforts toward fitting the nation better to carry on the war. A \$3,000,000 hospital, one of the most complete in the world, is being built in Detroit for the care of the soldiers who are wounded overseas. It is planned to have the building four stories high and provided with some 1,300 windows. A floor space of 100,000 square feet has been arranged for, and a roof garden will extend over the entire structure. Another Ford building this one to be used for the manufacture of submarine chasers, is going up at Kearney, N. J. It is planned to have the plant one of the largest of its kind in the world.

Eleven shipbuilding plants are operating on the Delaware River between Trenton and Delaware City. A total of 272 ships has been contracted for, and a force of about 85,000 men will be required to complete the vessels. The great shipyard at Hog Island, near Philadelphia, was finished recently, and contracts have been awarded for the building of 120 cargo carriers. It was lately announced that the seventh keel of the 150 steel ships to be built at the Port Newark shipyard has been laid. The speed with which steel ships are constructed depends largely on the deliveries of steel.

The government of Germany has announced that when the war is over German soldiers will be billeted in the homes of private families until arrangements can be made for their return to civilian life. This proposal is far from agreeable to the population, and numerous protests have been made against it.

Figures of the federal reserve board show the number of millionaires in the United States to be 120.

Members of the British House of Commons receive about 3,000 annually; of French Chamber of Deputies, about \$2,900; of German Reichstag, about \$750.

It is said that wireless messages from Berlin are regularly received at Perth and Sydney, Australia. The distance between the German capital and the former city is about 7,000 miles, while the wireless waves reaching the latter, presumably by way of America, must cover a distance of 12,000 miles. It is believed that in no other instance have wireless impulses been intercepted so far away from the point of emanation.

The quartermaster corps' reclama-

tion division announces that during the month of April nearly 170,000 pairs of soldiers' wornout shoes were repaired and made fit—to wear again. At Fort Sam Houston, Texas, a base repair shop is maintained where wives and mothers of men in the service are employed. Here an average of 3,000 old garments per day are made fit for further use. So profitable are the results of this reclamation program that new shops for similar work are being established in various parts of the country.

The legislatures of the Virgin Islands a short time ago adopted the government's proposals for prohibition. The law, which will become effective July 1, next year, will be subject to revision after the war.

Early in 1913 the London Daily Mail offered a prize of \$50,000 for a successful airplane flight across the Atlantic, but the offer was suspended because of the outbreak of the war. Recently it has been renewed in the hope that the production of more powerful engines and better flying machines may be stimulated. The money is to be awarded to the first aviator who flies from any point in the United States, Canada or New Foundland to Great Britain or Ireland, or vice versa, in 72 consecutive hours.

## A GREAT COUNTRY CHURCH.

Rev. S. P. DeVault.

Barren Plains (Robertson County) is really a great church. The Lord has wonderfully blessed the 291 members with houses and lands, good pikes and up-to-date means of traveling. The building is extra large, well kept and comfortable, but needs modern improvements for the best work and service. This church, like most country churches, is just now beginning to realize that the Lord gave her all this power for a purpose. The greatness of this church is not in her membership nor in her wealth, but in her desire and effort to find out God's purpose concerning her. The pastor, Rev. C. M. Crossway, in the past three years has so transformed the thinking, vision and methods that one is impressed with the active, consecrated and up-to-date spirit of the church. The pastor's wife has had a remarkable influence upon the women and their splendid missionary work.

The Lord blessed me with the privilege of being in a meeting for ten days with this church and pastor. The 72 on the first Monday morning opened my eyes. The remarkable promptness in attendance and opening of the services surpassed anything I had ever seen, and the way the congregations grew until the house was packed revealed the opportunity and responsibility before all of us. I felt the greatness of this church as I saw her respond to the prompting of the Holy Spirit. Some men and women prayed publicly for the first time. Others made up and shook hands. A few saw God's tithing law. Seven decided to join the forty in reading the Baptist and Reflector, and many gave evidence of a return to God's Book, prayer and personal work. A large number professed faith in Christ, and sixteen of these were baptized at the close of the meeting. At the closing service the church treated the singer, pianist and visiting minister handsomely, and in response the visiting minister proposed the buying of the borrowed piano and

then raised the money before pronouncing the benediction. Eagleville.

## THE THREE.

By Bertha Gerneaux Woods.

So soon to take his way across the sea!  
I knew it from the olive-drab that he was wearing. I could read it in her face.  
My purchase made, I lingered near the place  
Where they were standing with their little child.  
It gripped the heart to see the way they smiled,  
And drank his sweetness in from feet to head.  
"This is the coat you wanted, son?" he said.

"The buttons shine enough? We'll take it, then,  
It's not too large, when winter comes again  
You will have grown so big and broad and tall—  
I'll scarcely know my little son at all  
If I—when I come back!"—he changed the word  
With anxious boyish swiftness. Had she heard?

But she was smiling bravely on the twain.  
"How dear he looks! When you come home again  
He'll not have changed so very much!" she said.  
But though her voice was clear, she turned her head  
With birdlike quickness, so he might not note  
The flush upon her cheek, the swelling throat.

Out to the streets they passed, beyond my glance,  
The one so soon to be "somewhere in France."  
The wife that he must leave, the little son!  
They never dreamed that, in the shadow one  
Was sending up to heaven this little prayer:  
"Dear Father, keep them in Thy loving care!"  
—Youth's Companion.

## ALL THINGS UNDER HIS FEET.

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:22, 23). Why did God say that Christ was the head of the church, which was his body? In the first place, the head is the seat of government so far as the body is concerned. It is an indication of a diseased spiritual condition when the church is not through and through governed by Christ. What a mighty work the church might accomplish through the power of God if it should awaken to the glorious truth that the Lord Christ is head over all!

Christ, as the head of the church, is the seat of wisdom. What a glorious thought that all the wisdom locked up in the eternal being of Jehovah is ours!

Suppose it were possible for the various members of the body to act independently of the headship. Suppose my right foot were to walk, my left foot to dance, my right hand to write a sermon, and my left hand to

play the banjo; I should at least make a very suspicious-looking figure. Many a church in the sight of God's angels is just as ridiculous as that. In how many churches you find that instead of every organization being guided by Christ's wisdom and working in harmony, every member is pulling his own way.

Again, the head is the seat of consciousness of joy and pain! What a comfort to feel that, however small the position we hold, Christ feels our joy and pain! In the physical body sometimes the brain gets out of order, needs sleep, so that it does not warn us of danger. But Christ never sleeps.—A. S. Gumbart.

## CHURCH AND PERSONAL.

Rev. C. P. Holland, pastor of Siam, Watauga, Pine Grove and Sugar Grove Baptist Churches, of the Watauga Association, desires to have us announce that he will leave Wednesday, July 31st, for North Carolina, where he will be engaged in meetings with Rev. Mr. Beaver, of Maiden, N. C., for the next month or so. He has selected Rev. L. R. Tate, of Harris, N. C., a student of Wake Forest College, to supply during his absence, and he hopes that all of his members and friends will be as loyal to Mr. Tate, during his absence, as they would be to him, if he were here.

## FIELD NOTES.

Jones Chapel calls Rev. J. F. Williams as pastor. The writer had the privilege of supplying for this splendid church eight months. Blessings upon church and pastor.

Rev. L. H. Saylor is called to the pastorate at Chickamauga, Ga., for half time, and has the mater under consideration.

Alton Park Church is pastorless, and G. W. Helms, chairman of pulpit committee. Rev. L. A. Hurst, of Knoxville, supplied on a recent Sunday.

Dr. W. C. Golden, of Tampa, Fla., supplied for Central Church, of Chattanooga, recently.

Still with Providence Church and Pastor Saylor in a meeting.

Remember, I represent the Baptist and Reflector and Home and Foreign Missions and Books.

R. D. CECIL, Evangelist.  
Cleveland, Tenn., Aug. 5, 1918.

## ORDINATION SERVICE.

On Sunday afternoon, July 21, the following ministers, G. A. Chunn, W. S. Wafford and W. T. Tallant met with Westview Baptist Church (Ocoee Association) and ordained to the gospel ministry our Bro. Leonard Moriety. The sermon was preached by Brother G. A. Chunn, from the third chapter of First Timothy, regarding the qualifications of a minister, and was very forceful. Brother Chunn conducted the examination and the answers were quickly and aptly given.

The prayer was offered by Brother W. S. Wafford, and was a moment of great reverence.

The charge and presentation of the Bible was given by W. C. Tallant, after which conference closed, with a congregational handshaking.

Brother Moriety is a bright and promising young minister and should be supported by the prayers and personal recognition of every Baptist in the Ocoee Association. Bro. Moriety takes charge of the Westview Baptist Church at once.



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

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

## NOTES.

The Preacher School held at Giste Creek last week was a decided success. No so many preachers attended as the years previous, but this was largely because many of the younger men had been called to the colors. The people in the community attended very well, and, altogether, we had a fine time. Those that were present enjoyed the week and received great benefit from it. Dr. A. F. Mahan and Dr. J. H. Snow both did excellent work. The brethren all enjoyed Brother Mahan unusually well. He has been invited back for next year. The school will be more largely attended next year than this.

The Interment Chatauqua is on this week at Bristol, with a fine enrollment. Tennessee is co-operating with Virginia in this meeting, and many of our East Tennessee people are here taking the work. Dr. Sams, of Johnson City, and Dr. Lloyd T. Wilson, of Knoxville, are taking part in the program. Several others of our best preachers are here with their families. We hope to make this a great educational center for our people of East Tennessee as it is so convenient for them.

The Camp classes are growing each week. We now have more than 2,500 enrolled and others coming almost every day. The classes are being added to by new calls and other classes not yet registered are coming in. We are glad to welcome some from adjoining states.

If you have soldiers in the camps or in France, why not organize a regular Camp Class and elect a teacher to look after them and order the literature in the regular way? We shall be glad to furnish the pamphlets, "On the March With the Master," which is being published especially for the soldier boys, and also a card for their reports back to the main school. We have a leaflet setting forth the work of the teacher, which will be suggestive and helpful to the teacher in the local church who has charge of the Camp Class. Send us a card and we will gladly furnish any information along this line.

Now let every superintendent and teacher make it their definite duty to co-operate in a mighty drive for State Missions this fall in order that we may help to put Tennessee over the top for State Missions. If you have not already received the literature from the Sunday School Board you will soon, and be sure to begin early with your preparations. Do not forget to plan also for Promotion Day in this same program. Let's make this day the greatest ever had in our schools. Begin now, and by September 29th we will have our people educated to give more liberally to this great cause.

We are beginning a great drive for Training Classes this fall. Our purpose is to get going in Tennessee alone, at least, 500 Teacher Training Classes. If you have one in your church will you not report same to this office? If you do not have one will you not see to it that one is organized at once and then send us the enrollment?

The Mulberry Gap Workers' School

begins next Monday at War Creek Church. It is hoped that every preacher, every superintendent, every B. Y. P. U. president and other workers will attend this meeting who live within a hundred miles of this church. Let every minister of the surrounding associations get busy and get their workers there for this splendid training.

Miss Sadie Perkins, Collierville, writes: "Have received all eighteen of the Camp Quarterlies and the same have been mailed out to the boys in the camps and on the other side. Ten of my class have reported and all say they enjoy the little quarterly very much. I am sure they will do good."

We are still receiving papers from the school held at Milan several weeks ago. This class has turned in a good lot of work. We appreciate the faithful work done by this class.

Quite a number of papers have been sent in from the work at Blue Mountain Encampment. We are proud to add this to Mr. Boyd's record in Mississippi.

I am glad to quote the following from the local church bulletin of the First Church, Nashville, Tenn.: "Mr. V. B. Filson, who has been with us for the past six months, will resume his work as Field Secretary of the State Mission Sunday School work. Mr. Filson has rendered faithful service while with us. He has been of great assistance to our Sunday school and our church. During the three months' absence of the pastor much of the labor of the church work was upon him. Then in the making of the every-member canvass he did fine work. We are grateful to the State Board for letting us have Mr. Filson during these months, and we are grateful to Mr. Filson for his work among us. Blessings on him as he goes out into the state to serve the denomination. We are glad to know that he will make Nashville his home, and that Mrs. Filson will move to Nashville at a later date."

Institutes have been planned for the following associations: Watauga, Holston, Holston Valley, East Tennessee, Sevier, Salem, Big Emory, Beech River, Unity, New Salem and Duck River. Others are in the process of arrangement. He hope to hold, at least, 100 this summer and fall. If your association has not made arrangements will you not do so at once and get in line with the onward movement for better Sunday schools?

I hope that in every Sunday school and B. Y. P. U. in the state there will be some one appointed to press the claims for the Baptist and Reflector and the Home and Foreign papers. We owe it to our papers to support them with our own subscriptions. If our people are not able to subscribe the church should help to place these papers in their hands.

Officers of the State B. Y. P. U. Convention for 1919 are as follows:

President, Mr. Judson Stamps, Memphis, Tenn.

Vice-President (East Tennessee), Mr. C. L. Hammond, Knoxville, Tenn.

Vice-President (Middle Tennessee), Mr. N. B. Fetzer, Nashville, Tenn.

Vice-President (West Tennessee), J. M. Adams, Martin, Tenn.

Recording Secretary, Mrs. J. W. Cole, Memphis, Tenn.

Corresponding Secretary, Mr. M. H. Harris, Jackson, Tenn.

Treasurer, Miss Mildred Stephenson, Chattanooga.

General Secretary, W. D. Hudgins, Estill Springs, Tenn.

Group Leader (Memphis Group), Miss Rebecca Fortner, Covington, Tennessee.

Group Leader (Nashville Group), John K. Lancaster, Nashville, Tenn.

Group Leader (Chattanooga Group), Miss Wallace, Chattanooga, Tenn.

Group Leader (Knoxville Group), Miss Constance Bonham, Knoxville, Tenn.

## CONSERVATION AND FIGHTING THE DEVIL.

Do you consider it a waste of perfectly good paper to use such a large sheet as this in saying so few words? Possibly it is.

Will you help me to see that there is no waste of Valuable Seating Space in our Bible School next Sunday?

Sometimes a sheet of paper can be FULL of printed words, but be a waste of paper just the same.

Not so with the Bible school—every seat occupied is just that much space saved.

Another thought—American and French lines as thin as those in Chattanooga Sunday schools yesterday could never have turned a German drive into a German defeat.

Are you interested in driving Prussianism from the face of the earth?

Are you interested in the fight of the Church against the Devil?

Then, fill up the lines!

Announcement for Next Sunday.

Dr. J. W. Gillon will preach at 11 o'clock. He is said to be the ablest Baptist preacher in Tennessee.

Come early to Sunday school next Sunday, if you can. Come late if you have to.

Cordially,

D. A. LANDRESS, Supt.

July 22, 1918.

## CHURCH AND PERSONAL

### DR. DODD TO FRANCE.

Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., and Camp Religious Secretary of Camp Beauregard, with the Y. M. C. A. since April 1, is now on his way to France for a period of six months. He will labor under the sign of the Red Triangle with the American expeditionary forces. He left Camp Beauregard on July 31.

Before leaving his work at Camp Beauregard, Dr. Dodd achieved a notable record in getting more than one hundred soldiers pledged to do special Christian work as ministers or missionaries after the war. He did this in a week's time. As far as is known, Dr. Dodd is the first in the field in this form of camp religious work.

Dr. Dodd is one of the most noted ministers of the Southern Baptist Convention. He will be its convention preacher next May at Atlanta, Ga. He is 39 years old, a native of Trenton, Tenn. He received the degree of Bachelor of Arts in 1904 from Union University, Jackson, Tenn. Four years later, in 1908, his alma mater gave him the honorary degree of Doctor of Divinity, as did also Baylor University at Waco, Texas, a few months ago.

Since 1904 Dr. Dodd has held four

pastorates, beginning at Fulton, Ky., where he built a new church. He followed this pastorate with charges at Paducah and Louisville, before he accepted a call to the First Baptist Church at Shreveport in 1912. When Dr. Dodd became pastor of the Shreveport Church, the congregation had 500 members and gave about \$8,000 for all purposes. In 1917 the same congregation had 1,700 members and under his ministrations gave \$52,000 for all purposes. His church refused to give him up, but voted him an indefinite leave of absence and to keep him on the pay roll as its pastor until he returns from France.

Rev. T. M. Byrom, of Dayton, is assisting Rev. S. N. Fitzpatrick in a good meeting at Richmond, Tenn. There have been ten professions and twelve additions to date.

Dr. Allen Fort, of the First Baptist Church, Nashville, will preach two weeks in the Jersey City, N. J., tent evangel with Rev. H. L. Walton. He will then go to Winona Lake, Ind., Assembly and will supply two Sundays at the First Baptist Church, Fort Wayne, Ind., Dr. John R. Green, pastor.

Fountain City, Tenn., Aug. 2, 1918.

I closed a very successful ten days' meeting with my Alder Branch Church, Sevier Association, Wednesday night last. Sixteen baptized, with four others approved. Crowds were large and attention good. I have been pastor for this church more than two years, and this was the third meeting in which I did my own preaching. The church showed their appreciation of the pastor's work in a contribution of more than \$75,000. A great church and happy pastor. Fraternally,

W. A. MASTERSON.

I have just returned from Cowan's Branch Church, Yuma, Virginia where I assisted the much-loved pastor, Rev. John H. Anderson, in a meeting of ten days. Twelve were received for baptism, among the number the principal of the school, and another man 75 years of age. It was a good meeting.

J. R. CHILES.

Rogersville, Tenn.

We have just closed a glorious revival here; just so good I think it would be selfish not to tell you about it. This being my first pastorate, I feel that the Lord has graciously blessed my feeble efforts. Our meeting lasted eleven days and resulted in twenty-nine conversions and thirty-one additions to the church, twenty-seven by baptism and four by letter. Rev. W. W. Ne Smith was with us for one week and rendered valuable assistance. I had the privilege of baptizing one Methodist (former Methodist) and four Campbellites (former Campbellites). I am so thankful that the Lord gave me so many to baptize, and especially that he permitted me to really baptize five that have neglected his command so long. I came here three months ago from Union University. The church had been without a pastor for six months. I accepted the work for the remainder of the year, but on account of having to conduct a two weeks' meeting the church has released me so that I may conduct the revival, and then I expect to return to school, either to Fort Worth or Union University, Jackson, Tenn.

R. M. JENNINGS.

Blair, Okla.



## SAMMY AND RELIGION.

"Tom, have you got a little time to talk?" A fine young Sammy reached over the counter, seeming half ashamed that he should ask for a moment of what he knew to be precious time. "Sure, old man; come in, always time to talk." Gambling was his weakness, and he had come to get a line on some power that would pull him through pay day. Before he went we were definitely tied up to a program for his assistance. First, I was to hold his money for him, doing it out as he needed it. Second, we were united in a simple prayer that God should make of him a man big enough for his particular job. For days afterwards every time our eyes met or our hands clasped there was that united prayer; and when I saw him last he was well on the way toward breaking the bondage which his habit had formed. And I felt that a man was saved.

A splendid fellow gripped my hand a few evenings ago as I came down from the platform after our evening prayer and said: "There was a time when I was doing the same work which you are now doing. I would give both my arms to be right with God again." What a chance! With my arms around his neck and a crowd of men on every side, we straightened out some of the kinks in his life, and in a real man's way he put himself back in his old place. The grip of his hand, the tears on his cheeks told the story of a man born again.

Passing out stationery at the window, Charlie P— asked if he might talk with me in the office. Inside, with the door closed, he looked straight into my eyes and said: "I am leaving for the trenches in the morning. I don't want to leave this place until I know that I am a Christian." When sometime later that dear fellow in the most trustful way gave himself in a penitent but thankful prayer to the Christian life, there was no question as to whether or not he knew that he was a Christian.

These are not isolated cases, but samples of what are coming daily to secretaries in every hut where men are willing to stand out as guideposts to Jesus Christ. We have no need of studying the means of recognizing points of contact. If you place your finger on an insignificant electric wire that carries only enough amperage to tickle your skin, you may question whether or not there was a point of contact; but if you step on a third rail, you know something has hit you.

Meeting these men daily who have come to a realization of their need of God as they never before have realized it is like stepping on the third rail; there is no question regarding contact. Men in this great new army are anxious to talk religion. They want no chalk and water diet, but the genuine life experience of men who have found and tried out something which they themselves do not possess.

In more than seven months among United States troops of almost every class I think I have found but one man who was really afraid he was going to be killed. They realize, however, that they are coming face to face with a possibility that before has been only most remote. They are talking not of a religion to save them from hell, but one that will fit them to face the biggest job ever put up to men and make them ready for the great adventure if it comes to them. I think the average American soldier would be perfectly willing to adopt the fol-

## 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.

lowing reconstruction of his childhood prayer:

"Now I stand me up to fight;  
I pray thee, Lord, I do it right.  
If I must die while in the trench,  
I pray thee, Lord, I may not flinch."

I have been twenty years among men in the railroad shops, mines, and various places. I have known many times the necessity of carefully planning my approach as a shrewd salesman would plan his approach to a prospect; but here I spend no time planning approach. I find my time taken up meeting the rush that is coming to every man who stands up among our splendid soldier boys and lets it be known that he is willing to help them to Christ. The soldier knows when he comes to a live Young Men's Christian Association secretary that he is going to get a man's dose of religion; and he enjoys swallowing it; therefore he comes. Do not ask me if men in the army will let you talk religion to them. They will make you talk if they find out you are the talking kind and have any religion to talk about.—An American Y. M. C. A. Secretary in England.

## THE WORK OF CONGRESS.

Congress has adjourned until August 19. The work of the session may be briefly summarized: Declaration of war on Austria-Hungary; placing railroads under government operation during the war; authorizing the President to control telegraph, telephone, cable, and radio lines until peace is declared; creating a war finance corporation with funds to aid the government and private business during the war; extending espionage and sedition laws; the Overman bill, giving the President authority to reorganize and coordinate government departments; extending the draft law to youths attaining their majority and also to subjects of the Allies and certain neutrals; authorizing an additional \$8,000,000,000 in liberty bonds. In addition

to these measures, Congress adopted the resolution submitting to the States a proposed national prohibition amendment to the Federal Constitution, while the House adopted and the Senate is expected to act soon after the holiday on that for a similar woman suffrage amendment.—Ex.

## GOD'S STAR.

For thirty-five years Harry Lauder, the Scottish singer and entertainer, had used his talents only to amuse. Great audiences the world over hailed him with delight. Five thousand dollars a week was paid to him for a few minutes of song and laughter. When his only son—a young captain in the British army—was killed by the Germans, a great change came over him. From that moment he decided to devote the rest of his life to good works. He ~~traced~~ this country from Maine to California recently, helping the Red Cross, the Y. M. C. A. and other national organizations. He addressed big meetings in behalf of the Liberty Loan.

During his entire career Lauder has respected the Sabbath and has frequently refused tempting offers to fill Sunday engagements. His Sundays at the present time are usually devoted to singing and speaking at religious gatherings. Lauder's talents in this direction were effectively employed when he visited the western front and lived with the soldiers in the trenches, hospitals and camps, singing to them, cheering them and inspiring them. The history of these experiences, he has told in his remarkable book, "A Minstrel in France," which has just appeared. It is a story told in his own simple words, lighted by inimitable flashes of pathos and kindly humor.

Lauder's success as a singer and writer has been fully equaled by his success as a public speaker. In recent months he has addressed vast audiences at the military camps which he visited during his tour. He also spoke

at a number of Y. M. C. A. meetings. At one of these gatherings he referred to the great impression that had been made upon him by the service flags which he had noticed everywhere on his travels through the country. In this connection he told a story of a little boy who was walking down a residential street in a small western town, where a service flag in the window of a house attracted the youngster's attention.

"What's the star on that flag for, daddy?" he asked. "That means," said the father, "that Mrs. Smith has a son in the war."

They walked on a little farther. Then the lad saw a service flag with two stars. "What does that mean, daddy?" he asked. "That means," replied the father, "that there are two sons from that house in the war."

It was just twilight. As the father and the boy walked along, the evening star gleamed in the sky over the roofs of the town. The little boy pointed to it. "Whose star is that, daddy?" he asked. "That's God's star, my boy," said the father. The lad paused a moment, and then said gravely, "Papa, don't you think that God has a son who is watching over the American boys in the war tonight?"

## LOOK AT YOURSELF AS YOU PASS ALONG.

Bishop Charles Bayard Mitchel of St. Paul, who returned to give his first address in Chicago since he resigned his pastorate of St. James' Methodist Church, advised members of the Sunday Evening Club in Orchestra Hall how to "See Yourself Go By."

If you want to get a good look at yourself here are ten things to avoid:

"1. Don't think you see yourself in a mirror. You will see only the outside, and your own right ear will be on the left side of your head.

"2. Don't imitate. It's awful to hear that there are scores of young men trying to walk like Charlie Chaplin. Be yourself.

"3. Don't expect somebody else will do your job. God never made anybody like you. One of you is enough.

"4. Don't worry about your health. I have a friend given up to die at 22, with one lung. He will be 93 on his next birthday.

"5. Don't wait for dead men's shoes.

"6. Don't lost your nerve. When God has a tremendous task to perform he usually takes some man and overloads him with egotism so he will tackle the job.

"7. Don't think yourself a failure too soon. Lincoln was a mediocre lawyer who won distinction because he was honest.

"8. Don't be a misfit. It's a tragedy to see a blacksmith trying to be a statesman, as we have witnessed in our country's recent political life.

"9. Don't stop till you find your place. It was a great day when you struck this planet, and it will be a great day when you leave it. But it's a much greater one when you find out why you're here.

"10. Don't try to make duplicates of yourself. Parents make a mistake when they try to bring up their children to be like themselves."—Chicago Tribune.

War is honorable  
In those who do their native rights maintain;  
In those whose swords an iron barrier are  
Between the lawless spoiler and the weak.  
—Joanna Baillie.



## WOMAN'S MISSIONARY UNION

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

President, Mrs. Hight C. Moore.  
Corresponding Secretary and Editor, Miss Margaret Buchanan.  
Treasurer, Mrs. J. T. Altman.  
Young People's Secretary and College Correspondent, Miss Agnes Whipple.

### Vice-Presidents:

Mrs. A. F. Burnley, Columbia.  
Mrs. T. L. Martin, Stanton.  
Mrs. W. F. Robinson, 407 Rossville Bldg., Chattanooga.

### Personal Service:

Mrs. R. S. Brown, 356 Preston St., Jackson.

### WHERE PUT THE EMPHASIS?

This month of August ushers in our last quarter's work for state year. Two large aims must be met in these three months.

Our state aim for Christian education of \$3,000 is a worthy one. We have had the apportionment for this and our state mission aim of \$10,000 before us since November; very few of our societies give regularly to these two causes through the year.

We did nobly for home and foreign missions, training school and Margaret fund, better than usual for Sunday school board Bible fund. Our C. B. L. F. campaign was a success, and now in these three remaining months let every woman's missionary society, young women's auxiliary, and each junior organization, lend every energy to meet our obligations for our state interests. We must not forget our Baptist Memorial Hospital either; we have an obligation there also. With a strong pull and a pull all together we can meet all these obligations. Use your W. S. Stamps and Liberty Bonds. Make them do double duty. You can be patriotic and religious at the same time, and with the same money if you will. Anyhow we must push state missions, with all our might.—Ed.

### OUR LOVE OFFERING FOR THE WARD CHILDREN.

Knox County Associational Union has sent in the first offering for this special fund, \$17.00. Tennessee delegates pledged our State Union for \$100.00 at Hot Springs for these children of our deceased missionaries to Africa. The Margaret Fund supplied twenty-two scholarships for this year, but there was no place for these four young people. So when their case was brought before the women in annual session, quickly an amount sufficient to keep them in school was given in cash and pledges. It is termed our "Love Offering." Each of these children purpose to give their lives to foreign mission work. Mrs. Harris, superintendent of Knox County, was one of our delegates, and when she put it before her women they responded quickly and gladly, as they do to every call. This is in a sense a supplement to the Margaret Fund and is used for the same purpose. As our part of that fund is so small we can easily add

this \$100.00. Who will be next to send in an offering?

We hope to have a full report of the Knox County quarterly meeting, which was of unusual interest. M. B.

### FIELD NOTES.

Wednesday, July 24, your secretary found her way to Lebanon, where the women workers of Concord Association were scheduled to meet just preceding the associational meeting. The representation was not general. Murfreesboro and Eagleville sent representatives. Mrs. Luck, of Round Lick Church, New Salem Association, was a visitor, with a number of visitors from other denominations in Lebanon and a good local attendance, an unusually large attendance of young women, girls and children, all taking a great interest in the meeting. The superintended, Mrs. Dillard, had wisely given each organization a part on the program. Their numbers were especially enjoyed by all. These numbers consisted of songs by Sunbeam and G. A. girls, and readings by G. A. and Y. W. A. members. I failed to get the names of those taking part, so I can only mention them by organizations. The reports given were creditable. The addresses of Mrs. Geo. Burnett, of Murfreesboro, on "Christian Education"; Mrs. Casey, of Lebanon, on "The Call of the Master to Young Women," and of Mrs. Dryden, of Eagleville, on "What it Means to be an Active Member of a Missionary Society," were each of them splendid. The organization and work of some new societies was reported by Mrs. Smith, one of the assistant superintendents. Our work in Concord is growing in interest. The hospitality of Lebanon is always cordial and abundant. The Young Women's Bible Class, under the direction of Mrs. Orgain, provided a dainty "Hoover" lunch, as they called it; but we had no occasion to complain of Mr. Hoover.

The next meeting will be with Eagleville Church in October. Some of the delegates went on to the association at Laguardo, others will go later. We regretted missing Big Hatchie annual meeting at Harmony Church, but could only be at one place. We expect to hear good reports from that day. M. B.

Remember, August is our hospital month. Our hospital pastor, Dr. Jeffries is rendering a great service, as he ministers in spiritual things to those on sick beds, their attendants and loved ones, who wait anxiously by their bedsides. Let's meet our aim for the hospital. M. B.

July 25, 1918.

Never in the history of Clarksville has there been such an assembly of talent, wit and ingenuity as was gathered in the house of Mrs. Sterling Northington Monday afternoon, July 22, the occasion being the bringing in

of the proceeds from the "rummage sales."

The First Baptist Church of Clarksville had pledged for the Baptist Memorial Hospital, \$200.00 a year for five years; the Woman's Missionary Society asked the privilege of giving \$100.00, half the amount, for this year. The president of this society, who has so many fine ideas, realizing the calls had been many and the generous way in which every request had been responded to, cast about in her fertile brain for some plan whereby this sum could be raised without hardship to anyone; so she suggested individual "rummage sales." Every woman was requested to raise as much as one dollar by the sale of cast-off garments or furniture that had long found its way to the attic, etc.

When these amounts were given in, the manner in which they were obtained was given in rhyme. A good sample, by the pastor's mother, is here given:

"My pillows I sold to the feather man.  
And now my head lies low.  
One would think it a worthy sacrifice,  
But it isn't one little bit so.  
I was glad to be rid of the antique things;

There will be less freight to pay.  
Sure it's better to have a level head  
At night, as well as all day."

After all had responded in this humorous manner, the president closed with the following:

"You ladies have all done well your part,

And my plan is a grand success;  
But I'm sorry the brother has lost his pants,  
And the sister her winter dress.

"For every sacrifice we make  
There is promised a rich reward.  
A cup of cold water in His name  
Meets the approval of our Lord.

"Now here's my gift. Must I, too, tell  
How it came into my possession?  
To itemize each dollar and dime  
Would consume this entire session.

"But you will be content to know  
That mine was a rummage sale, too.  
This will show to us all that with labor small  
There are great things we can do."

The success of the "rummage sales" being assured, the program was ended with beautiful vocal selections from different members of the Y. W. A. and one of the little Sunbeams gave a most unique and appropriate recitation.

A social half hour was enjoyed in the dining-room, where light refreshments were served.

MRS. JNO. WILSON,  
Secretary.

### THE WEEK'S TRIPS.

The way of the Young People's Secretary for July 23 lay toward McMinnville, where, on the 24th and 25th the annual W. M. U. and S. S. Convention of Duck River Association was held. A jolly crowd went up on Tuesday evening to be ready for the opening of the meeting next morning. Although McMinnville is in the extreme corner of the association, nine societies were represented. Warm words of welcome by Mrs. Bass were responded to by Miss Mabel Shelley, of Decherd. A splendid paper on "Tithes of All I Possess" was read by Mrs. Jennings of El Bethel. Little Miss Elizabeth Lansden, one of the Sunbeams, and a reader of exceptional ability, delighted us with a clever reading. A reading by Mrs. C. A. Ladd, "Where the Missionary Offering Talked," was effec-

## NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron is the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

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tively given. I'm sure none missed the moral of the tale. The Training School was presented in a playlet, "What the Training School Has Meant to Me," given by the Tullahoma Y. W. A. An allegory, "A Rose of the Highway," given by Miss Violet Ward, stirred our hearts, bringing anew the thought, "Inasmuch as ye did it unto one of the least of these—" "The Importance of Mission Study Classes," by Mrs. Eustace Williams, was very helpful, and "Ask Somebody Else," by Mrs. Banks, made some of us hang our heads, and there were many resolutions not to say those words again. A talk on "Special Social Service for the W. M. S.," by Mrs. Westall, and an earnest prayer of thanksgiving for what has been accomplished and of petition for future growth of the work in Duck River Association by Mrs. T. L. Thompson closed the program. I was privileged to speak several times during the day, presenting the objects for which we are working.

The S. S. and B. Y. P. U. section began Wednesday night with devotions by Rev. T. R. Skinner, McMinnville's supply pastor, and a great message on B. Y. P. U. work by Mr. V. B. Filson. Through the next day different phases of Sunday school work were presented and the meeting was voted to be quite a success.

On Friday I attended the Junior Missionary Conference of Cumberland Association, which was held at Little West Fork. I wish we might have these conferences in every association. The young people elected officers and took full charge of the program, which was well carried out.

AGNES WHIPPLE.

10:30—Praise Service, Miss Ruth Nichols.

Why We Invited You—Miss Carrie McDaniel.

Why We Came—Mrs. W. H. Vaughn. Solo—Miss Nannie Rosson.

A Social Touch—Miss Edna McMurry.

Associational Engineering Demonstration.

Song—By three little girls.

Debate: Resolved, That under present world conditions Foreign Missions are more important than Home Missions. Affirmative—Lewis Swift Pauline Vaughn. Negative—Nannie Rosson, Ashford Slate.

Address—Miss Agnes Whipple.

Lunch.

Devotional—Miss Daisy McNatt.

Tennessee College—Devotional Life, Miss Mary F. Clardy; Y. W. A., Miss Jessie Sutherland; B. Y. P. U., Miss Margaret Sory.

Nellie's Gift—Miss Linnie Flowers. Address—Brother McNatt.

Doctor—You are slightly morbid, my dear woman. You should look about you and marry again.

Widow—Oh, doctor, is—is this a proposal?

Doctor—Allow me to remind you, madam, that a doctor prescribes medicine—but he doesn't take it.—Ex.

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## EDITORIAL

### A CHURCH AT WORK.

Acts 2:41-47; 4:32-35. August 18.

The New Testament presents the body of doctrine and the examples of work for a church. The present lesson exhibits the church in the vigor and freshness of wonderful and new work in the early apostolic days. It is suggestive of what might really become the practice of churches today.

#### Fellowship in Numbers.

On the day of Pentecost Peter preached a great sermon. The vast congregation was stirred by his message. Three thousand people received his word and were baptized. Thus was the small company of believers largely increased in one day. Christianity was intended to become a world-conquering message. In its early days it celebrated its efficiency as a soul-saving message by the conversion of this large number in one day. Then from day to day new converts joined the company. It is not known just how many Christians there were in these early days, but the growth in numbers must have been remarkable.

Success is not always to be measured in numbers, but they do set forth the growth of a church. Other things being equal, the fact of numbers greatly enlarges the usefulness of an organization. In this example we do not see any special effort to secure numbers; they came as the natural result of preaching the truth. A further fact should be noted—those who accepted the truth came into the company of the disciples. They did not delay in their duties and privileges in the church life. One may now easily recall people who have been professing Christians for years, but who have never affiliated with any church organization. Such a thing was unknown in New Testament days.

#### Fellowship in Worship.

One of the immediate results of the day of Pentecost was the quickening of interest in worship. This zeal expressed itself in various forms, such as the breaking of bread and the prayers, attendance upon the temple services, private and public praise to God. The people were eager to show their fellowship with God and knew no better way than through devout and earnest worship. The public services of the church must not be neglected. It is true that often people may have good reasons for failure to attend the church services, but more often assigned reasons are no more than faulty excuses. Piety shows itself in regard for the institutions of religion, and certainly the public preaching and worship could not be surrendered without bringing failure to the church as an organization. These early Christians were glad to meet together and mingle their praises of God.

#### Fellowship in Giving.

With one accord, and prompted by the same desire to help, these early Christians brought their goods and placed them in a common fund, from which the necessities of the membership might be supplied. This has sometimes been called communism and has been used as an argument for socialism. But, one should recall the fact that this was an exceptional incident that did not prevail even in New Testament days. It seemed that the occasion demanded heroic help for the distressed and also showed the spontaneous spirit of helpfulness that actuated the Christians. They felt that they could not enjoy their private property so long as others of their company might be in want. There is no indication in the record of this incident or even in other parts of the New Testament toward a condition of society in which private ownership of property should be denied or disregarded. This special occasion seems to have been a spontaneous outburst of enthusiasm in giving.

The churches now need to recognize their need to give according to the demands of this hour. These early Christians measured up to the requirements of the special need for them. We should accept the obligation of giving toward the on-going of the kingdom of God according to the present requirements of that kingdom.

#### Fellowship in Responsibility.

The work of preaching grew so large that the twelve apostles became too busy to administer the temporal affairs of the community of believers. Con-

sequently, they recommended the selection of men who might have the oversight of the distribution of food and other details that had accumulated. There was here the recognition of the fellowship in responsibility. The preacher can not look after all the affairs of the church. These early brethren were duly selected and the church set them apart to their task through prayer and the laying on of hands. The temporal affairs of the church must have proper attention, but the preacher should not neglect his spiritual ministry for this side of the work. Let the laymen look after such details and thus be made to feel that they are having a real and vital part in the mission of the church.

### SALVATION BY KHAKI.

The soldier lad is worthy of all honor. He goes forth to battle for world democracy and in defense of his country. He has no selfish aims to be realized. His mission is sacred and sincere. Every resource of the government is brought into action to win the war. Rightly do we class the slacker as a traitor. He who would profit by his country's crisis in order to bring gain to himself is unworthy its protection. Patriotism demands the best that each one can give. The sacrifice will be counted as a glad offering.

But there is need of much clear thinking. There is danger that we may confuse terms to our personal and national harm. Certain men have sought to interpret for the rest of the world the religious life of the soldier. They have spent more or less time among the boys and profess to speak with authority. Their words, however, must be examined, for they often leave their office as interpreter for the boys and essay the role of prophet of a new religious message for the world.

Two pernicious heresies have been advocated by those who have claimed the right to speak for the soldiers. They have put forth the doctrine that death on the battle field gives the dead soldier immediate entrance to heaven. It matters not what may have been the previous life of the soldier, he wins his eternal joy through his great sacrifice. The other error declares that the soldier, who dies in battle, will enter a modified purgatory in order to be prepared, though not through suffering, for heaven finally.

This latter view is the basis for a new book, "God and the Soldier," by Norman Maclean D.D. and J. R. P. Schlater D.D., published by George H. Doran. Price, \$1.25 net.

The authors of this book carefully repudiate the former ideas of winning heaven in a moment of final and heroic sacrifice, but are quite eager to hold out the other hope beyond death. A few quotations will set forth their views. The Church "must propound not only a doctrine of heaven and of hell but also a doctrine of an intermediate state" (page 180). "Just as boys who pass from one school to another take up their tasks where they left off, some lower down and some higher up according to their development, so will it be in the great school of life beyond. There the life, suddenly ended on earth, will take up the interrupted task of its discipline and development" (181).

The authors further teach that prayers for the dead should be offered in order to hasten the passage of the souls through this modified purgatory. They go so far as to declare that no one will be finally lost, for hell itself will be finally won to God.

We have thus given attention to this book to sound the note of warning against loose thinking in these strenuous days. Such theories are absolutely contrary to Biblical teaching. It is not allowed to raise a standard of truth from our own woes and misfortunes. The New Testament revelation of the method of salvation must forever remain the guide for men. There is no sort of human heroic that can take the place of a personal faith in Jesus Christ. Such teaching as the above is not only non-biblical but is violently and flagrantly anti-biblical. More than ever do we need at present to keep close to the Book. Patriotism and love for the soldiers may not supplant the divine method for teaching. Just how far the suffering mother and father will allow themselves to be misled by such sophistry we can not tell. The ministry of the churches will need to emphasize without ceasing the great fundamentals of religion. By the measure of the days of distress and turmoil should we put more dependence upon the divine plan of redemption.

There is no salvation by khaki!

There is no salvation without Jesus Christ!

### THE ANGELUS.

Men are thinking more about God than ever. The war is making for serious and religious thoughts. We are beginning to realize that prayer must enter as a great factor in the war. As a nation we need to depend upon God and not entirely upon men and munitions.

But we need to preserve sanity and good judgment in our plans. Recently the United States Senate unanimously passed a resolution calling upon President Wilson to ask the people to set apart a minute each day at noon for prayer. Regardless of creed and forms of worship, the entire nation will be in accord with this idea. There is need for stopping the rush of business in order to pray, and it is a magnificent idea to have the great volume of prayer ascend at the same time.

However—and this however cannot be taken as in opposition to the purpose of the idea—the resolution was so framed as to be intolerable for the great body of people who are not Catholics. The resolution begins thus: "Whereas, what is called the Angelus, the practice of prayer for one minute at noon each day for the success of our country in the existing war, is being observed in the District of Columbia and some other parts of the United States." The fact is that the Angelus is a Roman Catholic stereotyped form of prayer that has nothing at all to do with war, and is addressed not to God but to the Virgin Mary. We object to being committed to the term Angelus as descriptive of this noonday prayer. We do not know who wrote this preamble, but it looks wonderfully like some Catholic has "put one over" on the Protestants. It is to be hoped that when finally settled and the President issues his proclamation, the objectionable preamble will be eliminated.

### EDGAR E. FOLK MEMORIAL FUND.

This fund is to send the Baptist and Reflector to the old ministers and such pastors as do not now receive the paper. Will you be one of its contributors?

Previously reported .....	\$147.50
J. E. Gold, Gordonsville.....	5.00
Lewis H. Platt, Waynesville, N. C.....	5.00
Y. J. McMahan, Newport.....	5.00
John W. Key, Monoville.....	2.50
P. F. Burnley, Hartsville.....	5.00
Mrs. A. J. Lane, Farmington.....	2.00
Mrs. A. J. Carver, Murfreesboro.....	2.00

Total .....

### CONCORD ASSOCIATION.

The sessions of Concord Association are peculiarly interesting to me. My grandfather, Rev. John Bond, served as clerk of this Association 25 years. At the request of the Association he prepared and published a history of the Association for the first fifty years. For this work he received one hundred dollars, which he donated to Union University at Murfreesboro.

The present session was held with the Laguardo Church, being called to order at 2 p. m. July 24th by the moderator, R. E. Jarman. After the reading of the letters the following officers were elected: R. E. Jarman, moderator; W. M. Freeman, assistant moderator; R. H. Henderson, clerk; J. M. Williams, treasurer. Coming from the Big Hatchie Association, I did not reach Concord until the second day, but learned of the excellent report on temperance as presented by W. H. Freeman and discussed by Brethren Scott, Crouch, Carver and Betts. In the absence of the chairman of the committee on denominational literature, I prepared and read the report on the subject and also spoke on it. Dr. Austin Crouch read and discussed the report on Christian Education, his speech bringing a vital message on this important subject. The introductory sermon was preached by Dr. Crouch at eleven o'clock on the subject, "Salvation as Related to Rewards and Chastisement." After the bountiful dinner the report on State Missions was presented by J. B. Phillips and discussed by Dr. J. W. Gillon. The report on Orphans' Home was presented by and discussed by Dr. W. J. Stewart. He took up a splendid offering for the Home. The following visitors were noted: J. T. Betts, Louisville; R. P. Lucardo, Memphis; C. W. Knight, Nashville; J. W. Gillon, W. J. Stewart and the editor. We could remain but the one day. Concord Association covers a great territory, and the reports from the church letters show a good year's work.



## LITTLE HATCHIE ASSOCIATION.

The Little Hatchie Association convened July 26 with the Grand Junction Baptist Church. I did not reach the association until Saturday, when I found that the body had organized by the election of D. J. Campbell, Moderator; B. P. Gates, Clerk and Treasurer. Dr. G. M. Savage preached on Friday night. Saturday was a busy day, and a number of excellent speeches were made, among which may be recalled those of Dr. J. W. Gillon on Missions; Dr. W. J. Stewart, on the Orphans' Home; Dr. I. N. Penick and Dr. G. M. Savage on Christian Education. It was my privilege to speak on Religious Literature, Dr. Penick also speaking to the report. The hospitality of the people of Grand Junction was delightful and cordial. I was entertained in the beautiful home of Mr. and Mrs. L. M. Lee.

## HONOR ROLL.

Our friends have been specially kind during the past week. The following have sent in new subscriptions. If we could enlarge the number, it would be a great help: Dr. H. T. Stevens, 3; Mrs. Nettie Woods, 1; William Askew, 1; Rev. J. B. McAllister, 3; Dr. Bond, 7; Rev. R. D. Cecil, 1; H. W. Tucker, 3; Rev. S. P. Naylor, 5; W. P. Barton, 3; J. W. Jarnigan, 5; C. L. Harris, 1; A. S. Harmon, 1; Mrs. Jas. Patterson, 1; Mrs. J. Q. Black, 3; A Friend, 5; Nat. R. Jones, 3; S. R. Witt, 5; L. T. Wright, 3; A Friend, 5; A. A. Deakins, 5; G. C. Hale, 1; Miss Lillie Wagner, 1; Rev. T. G. Davis, 2; Rev. I. N. Strother, 1; Mrs. A. J. Lane, 1.

## EDITORIAL BREVITIES

Pain is a wonderful teacher.

The country is bigger than any private or corporate interest.

The ultimate triumph of righteousness will be certain and absolute.

The Memorial Hospital has the right of way for offerings during August.

God bless the boys in khaki and give them every material and spiritual blessing.

Prayer and piety will prove as effective as the long-range and the rapid-firing machine guns.

The supreme duty of the Christian concerns the present. God will take care of the conditions after the war.

The government has come to recognize the importance of ministerial leadership in helping to advance the military aims of the war, both in the economic and spiritual phases.

Renan, the great French critic and skeptic, called the Bible "the great book of the consolation for humanity." Though he himself did not draw consolation from its message, he recognized its value for others.

General Pershing continues to call for ministers for army work. He recognizes their value not only as spiritual advisers to the soldiers, but as powerful conservers of the morale of the soldiers. The minister may serve better in his special calling than as a private soldier. Only our best men should be sent. Men with a commanding personal experience and conviction should go.

On July 27 the Grand Junction Baptist Church had an unusual service. They have recently made improvements in their building, including its enlargement, and the church was dedicated with appropriate services, Dr. I. N. Penick preaching the sermon and Rev. K. L. Chapman offering the prayer. Although the church has been built a good many years, it had never been dedicated. The many improvements gave the church opportunity to set apart the building in this formal way. There was no debt to be raised. Brother Chapman, the pastor, continued the delightful services of the Association by having special revival services. He has accepted the pastorate at Whiteville and his going will be greatly regretted by the people of Grand Junction.

## WORDS OF WISDOM.

Selected by Richmond P. Bond.

"What ardently we wish we soon believe."—Young.

"All philosophy lies in two words, 'sustain' and 'abstain.'"—Epictetus.

"Nature always gives better laws than we ourselves make."—Montagne.

"Wisdom is the abstract of the past, but beauty is the promise of the future."—Holmes.

"Does anyone do wrong? It is to himself that he does the wrong."—Marcus Aurelius.

"We are not to be anxious about living, but to be living well; and to live well is to live honorably and justly."—Socrates.

"Before philosophy can teach by experience, the philosophy has to be in readiness, the experience must be gathered and intelligently recorded."—Carlyle.

"Genuine greatness is marked by simplicity, unostentatiousness, self-forgetfulness, a hearty interest in others, a feeling of brotherhood with the human family."—Channing.

Sympathy is a splendid gift that blesses both receiver and giver.

Many people do not wait until hot weather to take their vacation in religion.

The kingdom work must be maintained as the basis of all patriotic and civic success.

Love gives a larger understanding, and therefore can afford to wait upon the expression of the will of God.

Many a delayed answer to a call to the ministry could be made if our churches were more careful to train our young men.

The Germans describe their retreat from the Marne pocket as "according to order." Yes, truly, but the order of Gen. Foch with the support of French and American troops.

We extend our deepest sympathy to Rev. J. M. Nowlin, of Martin, whose wife recently went to her heavenly reward. May the God of comfort minister his grace to our brother and his loved ones.

"Stand in the place where the Lord has put you, and there do your best. Stop whining and go to work. God gives us trial tests. He puts life up before us as an antagonist, face to face. Out of the buffeting of a serious conflict we are expected to grow strong."

I had a delightful visit Sunday at Murfreesboro. Dr. Crouch was away in a meeting. Two extra-large congregations were an inspiration to me as I preached. The First Baptist Church has let its contract for its new building, the foundation for which has been built for some time. When finished it will be one of the most convenient and attractive churches to be found anywhere. It was my privilege to be the guest of President and Mrs. George J. Burnett.

"Some Illustrated Phases of Church and Denominational Life," by J. W. Gillon, D.D., Corresponding Secretary and Treasurer of Baptist Mission Board of Tennessee. Such is the title of a booklet of 33 pages. It contains eight original illustrations which deal with the church life. The material was run as articles in the Baptist and Reflector, but has been partly re-written for this form. Their publication will do good, since they put in a graphic way certain abuses in our denominational system. They are for free distribution in Tennessee. Write for the number that you can use.

Outside of religion there is no haven for the storm-tossed soul.

The boy in the backwoods is as much entitled to an education as the town boy.

The German have found that Gen. Foch hesed and them in a go his whole "religious system" shown hole for escape to be a tissue of misconstructions and misinterpretations of the scriptures.

The preacher resign his charge forward the Yet, despite all, he had gained quite a following, usually from other churches, when death put a period to his activities. Many had breathed a sigh of relief, hoping that his death would put Rutherford, a lawyer, was chosen to be his successor, and he developed quite a belligerent spirit and threatened to become a more famous debater than his predecessor. But unfortunately for him, his contention took the form of an opposition to the selective draft, and he claimed that it was according to prophecy that this draft should be opposed. This involved him in the meshes of the law, as it was in time of war, and was therefore treasonable. His trial was had, his guilt was established, together with eight of his fellow "Russellites," and they were sentenced to twenty years in the penitentiary, and the entire edition of "Pastor Russell's" book containing the "prophecy" was suppressed. But, mark my words, they will set up a cry week. He has a of persecution, just as the "Mormons" and throughout Tennessee, where he gave so many years of service as pastor and Secretary of Missions. We wish that it might be possible to induce him to return to our state. He is doing a magnificent work in Tampa.

Tennessee enrollment should be in formation. boro, Tenn., about the m

Rev. W. C. phis, goes S church at Ma Owensboro, R is a Tennessee worthy son o

Dr. W. C. t mark my words, they will set up a cry week. He has a of persecution, just as the "Mormons" and throughout Tennessee, where he gave so many years of service as pastor and Secretary of Missions. We wish that it might be possible to induce him to return to our state. He is doing a magnificent work in Tampa.

It was a delight recently to meet my former Seminary friend, Rev. A. F. Gordon, who has taken charge of the Ripley Baptist Church. Already good reports come of his work. He is a splendid man and preacher. The Big Hatchie Association had the pleasure at its recent session of hearing a sermon by him. When so many of our preachers are entering war service, it gives us great joy to have such reinforcement as Brother Gordon.

The skip-stop plan for city street cars has become operative. The cars do not stop at the former places but make longer distances between stops. The purpose is to save power, and thus fuel, because it requires more power to stop and start the cars than continuous running. One wonders that people do not resort to the skip-stop plan in religion. It would be much better if Christians would preserve their onward way without the repeated stops in duties. Why not conserve spiritual power by keeping on?

The testimony of Hall Caine, the great English novelist is interesting. He says: "I think that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. 'The Dreamer' is the story of the prodigal son. 'The Bondman' is the story of Esau and Jacob. 'The Scapegoat' is the story of Eli and his sons, but with Samuel as a little girl; and 'The Hanxman' is the story of David and Uriah."

A new draft bill has been introduced into congressfix the age limits at 18 and 45 inclusive. The bill has the support of the President and Secretary of War and will probably be passed without much opposition. It has been the plan of the war department to advise young men to continue their college course and the college men will probably be placed in a deferred class, especially as the government purposes to have military training in colleges with one hundred or more students. The more mature men can be used in the industrial departments of the army, while the men around 21 can enlarge the fighting classes. Readjustment of classifications may have to be made. One and all we must throw our energies into the great struggle and win the war and win it for the right and for God.



## WOMAN'S WORLD

Acts 2:41-47; 4:32-35. August 18

The New Testament presents the body of and the examples of work for a church. The lesson exhibits the church in the vigor and of wonderful and new work in the early days. It is suggestive of what might really the practice of churches today.

### Fellowship in Numbers.

On the day of Pentecost Peter preached sermon. The vast congregation was stirred message. Three thousand people received and were baptized. Thus was the small con believers largely increased in one day. Chr was intended to become a world-conquering In its early days it celebrated its efficiency a saving message by the conversion of this lar ber in one day. Then from day to day new joined the company. It is not known just ho Christians there were in these early days, b growth in numbers must have been remarkab

Success is not always to be measured in n but they do set forth the growth of a church. things being equal, the fact of numbers gre larges the usefulness of an organization. In ample we do not see any special effort to sec bers; they came as the natural result of pr the truth. A further fact should be noted who accepted the truth came into the compar

August is Hospital month and I hope my women are going to do big things for this very important cause.

"You will forgive me, I know, for my seeming carelessness and neglect in not answering your sweet letters in regard to renewals and new subscribers for the Baptist and Reflector. I have not been well enough to canvass for the paper until recently, but as soon as I was able I tried by phone to do my best. I am sending one seed to sow in your garden, hoping great things may be accomplished through small beginnings. I do not really believe any work for Christ small. Some of our greatest achievements have been the results of seemingly very small things. Am sorry I could not get more new subscribers, but there are so many calls upon us now that makes it difficult to get them. I think God's work ought to be first in everything, then do all we can to help in material things."

MRS. R. F. CRABTREE.

Clarksville, Tenn.

I assure you, Mrs. Crabtree, that you are entirely forgiven, and I hope you will write me another sweet letter soon. Such letters as yours cannot fail to encourage us. As you say, we must learn to "put first things first," and God does not discount our service because it is small, if we do our best.

Mrs. J. Q. Black of Nashville comes again this week with three new subscribers. Thank you, Mrs. Black, I wish we had a thousand like you.

Mrs. J. M. Oglesby of Hartsville is visiting her daughter in Nashville this week, and I want to tell you about some good news she brought. Her missionary society is going to give two dozen dolls to the little girls at the Orphanage. What a beautiful thing to do and how many happy hearts there will be when these new dolls reach the children! I can see them discarding their armless and legless dolls for these new ones. I only wish each of you could visit the Orphanage and know these children, for

they are precious little ones, and to know them is to love them.

I have come to look forward to letters from Mrs. Patterson of Blainesville, for they are always interesting and most always bring a new subscriber. One from her this week brings a new subscriber. We thank you, Mrs. Patterson, and have complied with your request with regard to the tracts. I shall be glad to have you write me any time I can be of service to you. It is always a pleasure for me to serve in any way I can the Baptist women of Tennessee.

I wonder how many of you send your paper after reading it to some friend, as does Mrs. M. L. Allison. In a letter recently she says: "I can't do without the Baptist and Reflector. I read it and send it to a neighbor boy who is 'Somewhere in France.' Even if I could do without it myself, I must not disappoint him." You don't know how much pleasure you may give some soldier boy who is away from home and lonely by sending him your copy of the paper after you have read it.

### MIRANDY ON POST MORTEM.

I bet dat de biggest surprise dat de souls of de departed gits is not when dey beholds de wonders of de new Jerusalem wid hit's golden streets, but de knock-out blow dey gits when dey looks on at deir own funeral an' finds out whut folks really thought of 'em.

Yassum. Dere was ole Aunt Sukey dat lived alone in one little measly room dat warn't big enough to swing a cat in, an' Aunt Sukey was dat crip-

pled up wid de rheumatiz dat she couldn't hobble mo' han a few feet from her doorway, an' she was dat fond of flowers dat she'd pick up a broken rose dat somebody done drapped in de street, an' cuddle hit lak hit was a new-born baby.

Wellum, I don't call to mind dat whilst Sis Sukey was alive an' could have enjoyed a little pot of posies, ary one of us ever give her so much as a geranium leaf, but when Sis Sukey died all of us remembered how she loved flowers, and we des smothered her coffin in roses.

Dat's why I wants folks to give me whut's comin' to me right now, whilst I can enjoy hit. Ef anybody is got any flowers to give me, I wants 'em whilst I can smell 'em, an' see 'em, an' hold 'em instid of deir bein' laid on my coffin. Ef anybody's got any kind words to say of me, I wants 'em to say 'em to me now whilst dey will hearten my heart an' give me de courage to go on. I don't want 'em to wait ontel my ears is deaf in death. An' ef anybody loves me, I wants 'em to show hit to me right now an' heah whilst I can enjoy hit, instid of waitin' to carve deir sentiments on my tombstone. Hit won't make no difference to me den, but hit would change de worl' for me now.—Dorothy Dix, in July Good Housekeeping.

### WHAT WOMEN ARE DOING.

**Girl Messengers Wear Uniforms.**—Fifty girls are employed in Washington by the Western Union Telegraph Company as messenger carriers. The uniforms they wear consist of forester green garbadine, made Norfolk style, with a tam o' shanter cap of the same material on the front of which is fastened their badge.

Sister Susie appears to have dropped the knitting for the sewing needle, but in Great Britain there is still a big demand for homemade hosiery. A Canadian lady who claimed the empire record for 523 pairs of socks has

been far outclicked by a native of South Australia, whose score to date is 200 pairs ahead of the Canadian lady's.—London Chronicle.

New York is to have a great police reserve of 10,000 women, on the same footing as the male police reserve, which numbers about 7,000 and which is to be increased. Many prominent women war and welfare workers are expected to volunteer. Evil-doers in New York might as well make up their minds to reform.—Boston Globe.

Princess Mary, the only daughter of King George, has begun a course of regular training as a nurse at the children's hospital in Great Ormond Street in London. She will work in the Alexandra ward. The princess will attend the hospital two days each week, and will undertake the usual work of a probationer.

Many women's clubs of the country have adopted war orphans overseas, but a patriotic Missouri organization has gone further. A whole village in France has been supported since the first year of the war by the Washington University Women's Club of St. Louis. Miss Julia C. Stimson of the university is head nurse of base hospital unit 12 in France and has been mentioned by Gen. Haig for distinguished service.

The National Defense Rifle and Gun Club is an organization made up of American women learning to shoot. Miss June Houghton, champion rifle shot of the world, as president.

In the women's division of the "Win the War" parade in New York, the place of honor was given to two women, Mrs. William Quinn and Mrs. Louis Rosenberg, who each have six sons in the service.

One of America's leading women writers, Margaret Deland, who has been ever since last fall in France, where she has been serving in a Y. M. C. A. canteen, has returned to this country.

### TO MAKE JAM.

Large and small fruits alike should be carefully washed before using. Then weigh the fruits on standard scales, or if scales are not at hand, measure the fruit by cupfuls. Place the fruit in the kettle. If large fruits are used, cut them into small pieces. If small fruits such as berries or grapes are used, mash them slightly in the kettle. Measure the sugar, using three-fourths to one part of sugar, to one part of the fruit. That is, if there are seven pounds of berries, use three-quarters or equal amount of sugar. The proportion varies with the acidity of the fruit. After the berries have been placed in the kettle, add one-fourth of the whole amount of the sugar to the fruit and allow it to cook for five minutes. Repeat this process until the sugar is used up. Then allow the jam to simmer gently. During the cooking process it is necessary to skim the jam frequently. Cook the mixture until it is thick, stirring constantly to prevent burning. When a little of the jam falls in heavy drops from a spoon, it is ready to be poured into the glasses. Then hot, wet, sterilized glasses are filled to within one-half inch of the top with the jam.—Good Housekeeping for June.

Do not ask if a man has been through college, but ask if a college has been through him.—Chapin.



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THE WHITE HOUSE, Washington, June 29, 1918

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(Signed) WOODROW WILSON.

By order of the SEC. of WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps. Address Col. R. Bingham, Sup't, Route 4, Asheville, N. C. Or Capt. John A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.



## 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).

My Dear Young South Friends:

Yesterday was almost like Christmas at my house. When I came home from town there was a great big package addressed to Miss Annie White Folk waiting to be untied. Believe me, I lost no time, and you should have seen what was in that box. But as you were not there suppose I tell you. Right on top lay a big rag doll, all dressed and with a string of beads around her neck. To me she seemed like a long lost friend, because when I was a little girl I had one almost like her that I loved better than anything. Her name was Betsy Baker, and her title "Take-her-up-and-shake-her." I'm sure this doll must be very close kin to my Betsy, although I haven't ascertained her name yet. Next I found in the box some envelopes with handkerchiefs inside which are to go to some little girls. Then came fourteen of the sweetest little pink and blue gingham aprons you ever saw, and hidden in the pocket of almost every one there was a little doll. I can hardly wait to give them to the children, because I know how delighted they will be. Next Wednesday afternoon Mr. Stewart has promised to take me out to the home and we're going to have a regular party. I wouldn't dare go out there without the popcorn, mixed candy and chewing gum that was so urgently requested. Besides this box from the Girls' Auxiliary of the Gallatin church, there is another from Mrs. Crabtree and her two nieces of New Providence. It contained two of the loveliest hand embroidered pillow cases, and about eight or ten crocheted wash rags. Yesterday Miss Mattie and I went up town and bought the cutest little dolls made of soap of all colors, and a wagon, a ship and some little toy animals for the boys.

And I must tell you another awfully nice thing. Mrs. Oglesby, of Hartsville, came up to see us this morning and said that they were going to send us about two dozen dolls. Isn't that the grandest thing? Those children will have two Christmases this year.

It is absolutely useless for me to try to express my appreciation and thanks to all these kind friends for their interest in the orphans and for their liberal response to all the appeals I make in their behalf. The best way I know of to prove that everything is greatly appreciated is to invite you to visit the Orphans' Home.

New Providence, Tenn., July 19.  
Dear Miss Annie White:

The package contains a pair of pillow cases and face cloths from Aylene and Maria Poole, for the babies at the Orphans' Home. I enjoy the Young South page very much in "our" Baptist and Reflector.

Very respectfully,  
MRS. R. F. CRABTREE.  
Clarksville, R. 5.

Gallatin, Tenn.  
Dear Miss Annie White:  
Our Girls' Auxiliary of the Gallatin Baptist Church are sending you a box by parcel post, consisting of (14) fourteen little gingham aprons and dress-

es, a big doll and several smaller ones for our dear little girls at the Orphans' Home. Also some of the Sunbeam Band are sending some little handkerchiefs for them.

We are deeply interested in the work of providing for our little folks. We are grateful to our dear leader, Mrs. Eva Shrum, and other ladies of the Missionary Society and our Sunday school for helping us in this work.

We trust that our offering will prove a source of comfort and much joy to their little hearts and that our Heavenly Father, who has promised to be a Father to the fatherless, will protect and supply their every need. Wishing you success in the work of the Young South. We are yours for service.

### THE GIRLS' AUXILIARY.

Petersburg, Tenn., July 30.

Dear Miss Annie White:  
Enclosed is money order for five dollars (\$5) as our last month's offering for orphans. Wishing you much success in your good work, I am,

Respectfully,  
JOHNYE FREEMAN,  
Sec'y Hannah's Gap S. S.

It is never too late to send offerings to the orphans and gifts are always acceptable. Thank you very much, Miss Freeman, for this gift from the Hannah's Gap Sunday school.

Lebanon, Tenn., July 30.

Dear Miss Annie White:  
Am sending you money order for \$11.00 from the Saulsbury Baptist

Church taken in a collection for the Orphans' Home. With best wishes for success in your work.

MRS. O. B. MIDGETT.

I believe this is the largest gift we have this week for the orphans, and we are so glad to receive it. They know that we are very grateful to them for it.

Rhea Springs, Tenn.

Dear Miss Annie White:

Enclosed you will find \$3.00 to be divided equally between State Missions and the Orphans' Home.

Mr. and Mrs. John Atkinson.

The Young South has no better friends anywhere than Mr. and Mrs. Atkinson, and I was very much pleased to have this letter from them. I shall see that the offering is appropriately divided and indeed we appreciate it.

Now how about the room at the hospital? I haven't had a word about it yet. Won't you write to me?

Loyally,  
ANNIE WHITE FOLK.

### RUSSELLISM.

By A. J. Holt.

It is greatly to be hoped that the arrest, conviction and imprisonment of Mr. Rutherford and several of his co-laborers in Russellite propaganda, will put a period to this fraudulent system of religion. Mr. Rutherford, it will be recalled, is the successor of "Pastor Russell."

Mr. Russell himself had been abundantly proven to be a fraud. Before the courts of the country his true character was proven to have been anything but correct. His wife entered proceedings for a divorce on sensational grounds, and proved to the satisfaction of the courts that her contention was justifiable, and the decree was allowed and alimony was decreed.

But, true to his nature, "Pastor Russell" endeavored to sequester his property so as to defraud his wife of the alimony. His transactions in "Miracle Wheat" were also established to have been fraudulent. His pretensions to scholarship were exposed and his whole "religious system" shown to be a tissue of misconstructions and misinterpretations of the scriptures, an end to his propaganda. But a Mr. Yet, despite all, he had gained quite a following, usually from other churches, when death put a period to his activities. Many had breathed a sigh of relief, hoping that his death would put Rutherford, a lawyer, was chosen to be his successor, and he developed quite a belligerent spirit and threatened to become a more famous debater than his predecessor. But unfortunately for him, his contention took the form of an opposition to the selective draft, and he claimed that it was according to prophecy that this draft should be opposed. This involved him in the meshes of the law, as it was in time of war, and was therefore treasonable. His trial was had, his guilt was established, together with eight of his fellow "Russellites," and they were sentenced to twenty years in the penitentiary, and the entire edition of "Pastor Russell's" book containing the "prophecy" was suppressed. But, mark my words, they will set-up a cry of persecution, just as the Mormons did when Joseph Smith was slain, and unless we are watchful they will gain sympathy and following, especially by those unpatriotic people who may be opposed to the selective draft. Russellism has been answered before an intelligent world, and the verdict has been issued that the entire system is false. Now that the leaders are imprisoned, we sincerely trust that the adherents of this dangerous propaganda will cease their contentions. We would be glad to extend to them a cordial invitation to return to the fold, but we would demand their complete conversion before receiving them. One who does not believe in the atoning blood of our Redeemer, nor in his ing blood of our Redeemer, nor in his ture rewards and punishments, has no business in an orthodox church.

Arcadia, Fla.


### THE PROCESS OF REDEMPTION.

Our emphasis must be on the spiritual. We must seek first the kingdom of God and His righteousness and all other things shall be added to us. We bear the torch of Truth forward, and in its light men see clearly their social, industrial, racial, national and international duties and relationships.

The regenerated life reveals the faith, the hope, and the love that transform and transfigure all units of human society. Individual salvation is the fountain that issues in social regeneration. The plan of redemption is not built on the categories, but on Christ. It has its genesis in life, not in logic or law. It is first, last and always a biological process.—Charles L. White.

The rural pastorate needs fit men—men fit physically and intellectually, as well as spiritually. Our denomination needs almost above all things else, to busy itself with getting into promising rural fields men fitted for efficient leadership. And our colleges and seminaries need to develop large energies to inspiring and equipping men for rural pastorates.—Oscar C. Payne in Baptist Standard.

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## PASTORS' CONFERENCE

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

### NASHVILLE.

Gallatin—Preaching in the morning by J. T. Betts of Louisville; subject, "The Power and Glory of the Second Coming of Christ." Evening subject, "Story of the Life of Christ."

North Edgefield—Pastor Duncan spoke on "The Last Supper," and "The Place and Power of Prayer."

Calvary—H. B. Cotter, pastor. The pastor's morning subject was "Drifting." Evening subject, "Ministry of Suffering." Good congregations at both services.

Park Avenue—M. Bunyan Smith, pastor. Morning subject, "World Relations With God." Evening subject, "Conversion of Zaccheus."

Third—C. D. Creasman, pastor. The morning subject was, "The Proper Christian Spirit." Evening subject, "The Benefit of Tribulations." In the Sunday school, 151. Good day.

Belmont—No pastor. J. R. Haynes preached in the morning on the subject of "Prayer." In the evening, by invitation, the church attended the young people's meeting at Centennial. Began a meeting in a tent at Edenwold, just across the river from the powder plant.

Shelby Avenue—C. A. McIlroy, pastor. Preaching in the morning by the pastor, subject, "Christian Growth." Evening subject "The Indescribable Love of God Bestowed on His Sons." Number in Sunday school, 27. Sunday school collection, 99c.

Lockeland—W. R. Hill, pastor. The morning subject was, "Helps." Evening subject, "The Resurrection of the Dead." In Sunday school, 154. Very good day.

Grandview—A. F. Haynes, pastor. Morning subject, "The Lord's Prayer." (First of a series). Union services in the evening, preaching by pastor of Woodbine Methodist Church. In Sunday school, 81. Church received gratifying results from every-member canvass for finances.

Judson Memorial—Pastor's morning subject, "Hidden With Christ." Evening subject, "The Only Safe Refuge." In Sunday school, 100. One baptized; received by letter, seven.

### KNOXVILLE.

Third Creek—Rev. Reeves, pastor. Morning sermon by Rev. R. E. George, text John 5:39. Preaching in the evening by Dr. C. P. Jones. Splendid services and good congregations.

Marble City—R. E. George, pastor. Preaching in the morning by Brother Gilley Hinton. Pastor preached at the evening service, text 1 Kings 10:10. In Sunday school, 65.

Stock Creek—No pastor. Preaching in the morning by S. G. Wells, subject "The Teaching Service." Evening subject, "Looking for Fruit." In Sunday school, 98.

Ball Camp—J. A. Phillips, pastor. Morning subject, "How to Pray Pre- vailingly." Evening subject, "Secret Sins." In Sunday school, 143. Received by letter, 4. Great day.

First—Len G. Broughton, pastor. Morning subject, "The Children of Abraham and Daring Words Concerning a Daring Pioneer." No night service. In Sunday school, 368. Mrs. Broughton is in Johns Hopkins Hospital for treatment.

Euclid Avenue—J. W. Wood, pastor. Morning subject, "Jesus As a Teller," Luke 24th. Evening subject, "God's Call to Noah," Gen. 7:1. Number in Sunday school, 192. Large congregations, and spiritual.

Broadway—Lloyd T. Willson pastor. Morning sermon by J. H. Snow, also in the evening. In Sunday school, 407. Three received by letter. One hundred soldiers were guests of the church for dinner, attending morning service.

Bell Avenue—J. B. Hyde, pastor. Morning subject, "A Labor of Love." Evening subject, "The Song of the

Sword." In Sunday school 454. Two received by letter. Two received for baptism.

Lonsdale—J. C. Shipe, pastor. The morning subject was, "The Passing of the Wicked." Evening subject, "Joy in the Presence of Angels." Fine congregations.

Central—A. F. Mahan, pastor. The pastor preached in the morning on the subject, "Justification." Evening subject, "The Freeness of Salvation." In Sunday school, 152.

Fountain City—E. A. Cates, pastor. Morning subject, "The Lord's People." Evening subject, "What Do You Think of Jesus?" In Sunday school, 136.

South Knoxville—M. E. Miller, pastor. Morning subject, Eph. 5:1. Evening text, Luke 18:18. In Sunday school, 204. Pastor has been in a meeting at Marion, Ky.

Calvary—S. C. Grigsby, pastor. The morning subject was, "Good King Josiah." Evening sermon by Rev. J. Pike Powers, D.D., subject, "Sir, We Would See Jesus." In Sunday school, 80. Fine day.

Grove City—D. W. Lindsay, pastor. Morning subject, "The Prayer That Won the Prize." Evening subject, "The Awakening Hour of Conscience." In Sunday school, 113. Good day.

### CHATTANOOGO.

First—Our work for the summer is holding up remarkably well for the summer. Even 300 in Sunday school August 4th. Over fifty at B. Y. P. U. Our young people are going to Fort Oglethorpe each week and giving programs at the Y. M. C. A. buildings. Each Saturday night large numbers of soldiers are entertained in the Sunday school rooms. The ladies are doing splendid work at the hospitals for

the enlisted men. A book shower for the Laura D. Eakin Memorial Library at the Franklin Orphanage was held Monday afternoon by the ladies of the church. The Sunbeams furnished an interesting program for the occasion. Rev. Harold Major, the pastor, is still being greeted each Sunday morning by large congregations. Next Sunday Dr. Luther Little, pastor of the First Church at Charlotte, N. C., will fill our pulpit in absence of the pastor, who will be away on his vacation.

Chamberlain Avenue—G. T. King, pastor. Preaching by the pastor on "Some Undebatable Facts." Dr. W. C. Golden preached at night on "Peddlers for the Devil." Good Sunday school an B. Y. P. U.

Kingston—J. H. O. Clevenger, pastor. Pastor spoke on "Consecration" and "Christian Healing." Large congregations; 101 in Sunday school. Good offering for our Memorial Hospital. We have divided the town of Kingston into four sections, appointed a team leader for each section, with their helpers in each home, preparatory for our revival in September. Pray for us. These teams were a success for Red Cross and Liberty Loans, why not for the salvation of the people?

### CHURCH AND PERSONAL

On July 28 we closed a good meeting in the First Baptist Church, Mayfield, Ky. Dr. Sam P. Martin, of the Third Baptist Church, Owensboro, Ky., did the preaching, and it was done to the glory of God. There were twenty-seven additions to the church.

Brother Martin has splendid evangelistic gifts and we feel fortunate in having his services. Our church has raised in cash more than \$4,100.00 in the last two months, besides pledging the Baptist Memorial Hospital at Louisville \$2,860.00.

I am now in Kosciusko, Miss., with Brother A. T. Cinnamon in a meeting. Meeting starting off well. Good crowds and splendid interest.

I go August 12 to Glendale, Ky., the home of the "Kentucky Baptist Chil-

## Only A Million And A Half Dollars by Southern Baptists

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.
4. To Build Houses of Worship for more than half the churches which are without places of worship.
5. To Print and Distribute the Scriptures, Religious Tracts, and other Christian literature.
6. To Erect Residences for Missionaries, many of whom are enduring great hardship.

Only A Million And A Half Dollars  
by  
Three Million Southern Baptists  
for  
ALL OF THIS WORK!

dren's Home," to aid Brother J. T. Dougherty in a two weeks' meeting.

W. M. WOOD.

Mayfield, Ky.

I want to use a paragraph in your paper to tell of a gracious meeting I held with Bro. Oscar L. Nolen at Hurricane Grove, near Shelbyville. We had a splendid spiritual meeting. We were rained out and had to close on the second Tuesday morning. We had six conversions and eight additions. Others doubtless would have come if we could have continued. I never worked with a more spiritual man than Brother Nolen. It would do any preacher good to labor with him. He knows the Bible and the people and how to get them together. Hurricane Grove is one of the most spiritual country churches I ever worked with, and it was a joy to be there with the brethren and sisters and visit in their homes. They have a bright future before them, and Brother Nolen will lead them to the highest possible development and the greatest spiritual blessings.

Cordially yours,

C. D. CREASMAN.

Nashville, Tenn.

In sending his renewal Rev. E. L. Edens reports splendid progress in his work at the First Baptist Church, Athens, Ala. He will hold a number of meetings this summer with neighboring churches.

Bolivar, Tenn., Aug. 5, 1918.

Baptist and Reflector, Nashville, Tenn.

Dear Bro. Bond: Please announce that Unity Association will meet on Friday, August 30, 1918, at Piney Grove Church ten miles east of Toone, Tenn., instead of Cooper's Chapel Church.


Brother Bond, we are looking for you to be with us. Delegates and visitors will be met at Toone, Tenn. on the I. C. railroad.

Fraternally,

JAMES R. SWEETON, Clerk.

Just closed a meeting at Clear Spring Baptist Church near Knoxville. The result of the meeting was very encouraging, the church being very much revived for better service. There were several conversions, eight baptized, with five others approved. The pastor did the preaching, believing that he has every reason to hope much of this church in the future, both in service at home and in support of our mission work.

C. A. JOHNSON.  
Sweetwater, Tenn.



If you are a student of music.—  
If you intend to become a teacher of music.—  
Nothing is more essential than the knowledge that your method of instruction is:

**I Standardized  
II Accredited**

The aim today of earnest teachers and leading schools of music is to,—  
Standardize the teaching and harmonize the work  
of private teachers with that of the schools.  
In line with this aim,—

**The Cincinnati Conservatory of Music**  
is offering in its Department of Piano Playing

**The Progressive Series of Piano Lessons**  
which constitutes a thorough and progressive course in piano instruction  
covering High School, Normal and College Courses.  
All courses are laid out and conducted by specialists of  
National Reputation. The Cincinnati Conservatory of Music

**Gives Full Credit**  
to students presenting Certificates from teachers authorized to teach  
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**Cincinnati  
Conservatory of Music**  
Miss Bertha Baur Directress, Cincinnati, Ohio  
OAK ST. AND HIGHLAND AVE.



## Among the Brethren

Fleetwood Ball  
Lexington, Tenn.

Rev. C. D. Creasman, of Nashville, writes: "Have just held a meeting with Bro. Oscar L. Nolen, at Hurricane Grove, near Shelbyville. It was one of the most spiritual meetings I was ever in. Brother Nolen is a man of God and of power. There were six conversions and eight additions. My work here is booming. We have averaged two additions every Sunday for four months. We are putting in a handsome new baptistry and expect to have frequent use for it this fall."

Rev. R. L. Bell, of Newbern, Tenn., writes: "Am to assist Elder L. D. Agee, of Shelbyville, Tenn., in a meeting at Longview, beginning September 1st. Would be glad to hold another one while in Middle Tennessee. I supplied for the Lawrenceburg Church last Sunday."

Rev. C. E. Azbill, of Lexington Tennessee, writes: "Am in a meeting at Enville, Tenn., Bro. W. A. Gaugh assisting. Feel like we are going to have a good meeting. Splendid crowds at both services yesterday. Pray for us."

Rev. J. A. Carmack of Jackson, Tenn., writes: "Have been sick for a long time. Have not preached a sermon for ten months this very day, but I have preached today at Walnut Avenue Church, Jackson, Tenn. Am to supply for Dr. F. H. Farrington, of the First Church, during August. Have nothing before me beyond that. Am alive to preach the gospel wherever the Lord will open the way, for by the grace of God I am what I am. Am feeling practically myself again. Am open to a call for work."



R. K. MORGAN, Principal  
Morgan School, Fayetteville, Tenn.


### YOUR GREATEST PROBLEM— THAT BOY OF YOURS.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs, and he wants to train him for that end. His school has been built and equipped and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded inspirations to ambition, which the world expects.

Robert K. Morgan is a Christian gentleman with strong, wholesome, inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., today, and let him send you a catalogue and tell you what this school can do for your boy.

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A Non-sectarian but Christian Institution. Now under NEW MANAGEMENT directed by a successful educator and business manager of large experience. Standard Junior College, offering best advantages in all branches of Music, Art, Expression, Home Economics, Physical Education and Business. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. For literature, address DR. J. W. MALONE, A. M., President, CLEVELAND, TENNESSEE.

**FOR YOUNG LADIES**

**Great History**

Dr. R. A. Kimbrough, of Blue Mountain, Miss., writes: "Am on my way to Brazil, near Trenton, Tenn., to help Bro. J. A. Bell at Poplar Grove Church in a meeting. Was pastor there years ago. Had fine meeting last week at Belden Miss., with J. R. Guilett. Big crowds and ten additions. Next meeting after Poplar Grove will be at Olive Branch, Miss., Aug. 11. Then at Middleburg Tenn., Aug. 18th."

Rev. G. L. Ellis, of Martin, Tenn., writes: "Am writing this on my 75th birthday. The church at Camden on last Sunday announced that their protracted meeting would begin the third Sunday in September."

Rev. E. E. McPeake, of Jackson, Tenn., writes: "Have been called to the care of Spring Creek Church for half time, the second and fourth Sundays. Also to hold their meeting the fourth Sunday in August. Have not accepted the pastorate. Our meeting at Toones begins Sept. 1st."

Rev. and Mrs. J. A. Bell, of Trenton, Tenn., announce the arrival of their son, Graves, on July 30, at 3:30 p. m. Weight seven pounds. Congratulations. May he be as good a man as his father and as great a Baptist as J. R. Graves.

Dr. Hardy L. Winburn of Walnut Street Church, Louisville, Ky., has been called to the care of First Church at Arkadelphia Ark., where he spent a delightful pastorate of nearly ten years. His decision has not been announced.

Rev. O. J. Wade, of El Paso, Texas, has been called to the care of Beech Street Church, Texarkana, Ark., and has accepted, beginning September 1. He is no stranger in Arkansas.

Rev. Andrew Potter, of the First Church, Enid, Okla., has offered himself for overseas service under direction of the Y. M. C. A., and if accepted will sail soon. He is one of the most virile young preachers in the Southern Baptist Convention.

Rev. J. H. Bennett, of DeQueen, Arkansas, lately held his own meeting, resulting in 65 conversions and 43 additions to the church. It was one of the greatest revivals in the history of the town.

Dr. Judah Feldman a Jew, who lately resigned the care of the First Church, Gulfport, Miss., has accepted a call from the church at Norwood, La. He is commended as an earnest, efficient minister of the cross.

Deacon D. J. Campbell, of Whiteville, Tenn., moderator of Little Hatchie Association, was in the organization of Parran's Chapel Church near Bolivar, Tenn., Aug. 7, 1887, thirty-one years ago. He is on the building committee to which last week was intrusted the responsibility of building a new house of worship for the church. That was one result of a revival in the church. The pastor, Rev. W. W. Jones, will push the construction of a \$3,000 or \$4,000 house.

The First Church Owensboro, Ky., is to be congratulated on securing as pas-

## 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.

## CULLOM & GHERTNER CO. Printers and Engravers

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tor Rev. W. C. Boone, of Marianna, Ark., who begins work Sept. 1. His hosts of Tennessee admirers rejoice over his preferment.

Dr. Edward S. Reaves, of the First Church, Canton, Ga., has accepted the call to the First Church, Union, S. C., effective Sept. 1st. He is a good man and strong preacher.

Rev. W. M. Sentell, of Knoxville, Tenn., has been called to the care of the First Church, Cuthbert, Ga. The church is hoping for his acceptance, and Tennesseans are hoping he will not accept.

Dr. R. S. Gavin of the First Church, Corinth Miss., has resigned that pastorate to accept the care of the First Church, Sheffield, Ala., where a field of limitless opportunity on account of the government nitrate plant has been opened up.

Dr. J. B. Gambrell, of Waco, Texas, criticised the Baptist World on account of an editorial on the union movement which he says "dips strongly toward that movement." The World replies rather sharply, implying that Dr. Gambrell is seeking to "create division and strife" among Southern Baptists by such criticism. That's a mean fling, utterly groundless, and too infinitesimal to emanate from such a source. Dr. Gambrell is doing more to elicit and combine the energies of Southern Baptists than anybody else. Now watch him send the World spinning round and round!

Prof. W. E. Farrar declines the presidency of Bethel College, Russellville, Ky., and accepts a position in the faculty of Mercer University, Macon, Ga.

The First Church, Water Valley, Miss., secures as pastor Rev. J. R. G. Hewlett who has been pastor at Charleston, Miss., for five years. He has added to or built thirteen churches during his ministry.

If Rev. Edward Stubblefield, of the First Church, Galveston, Texas, accepts the care of the First Church, Clarksville, Tenn., to which he has been called it will bring another strong man to Tennessee.

## Martin College

for Girls and Young Women  
Pulaski, Tennessee

A junior college with preparatory department. Attractive rates. Modern buildings and equipment. In the blue grass hills of Sunny Tennessee. Careful supervision.  
W. T. WYNN, President, Box J, Pulaski, Tenn.

## Tennessee Military Institute

Here boys from all states are receiving a most thorough preparation to meet the responsibilities of the future. New buildings. Enrollment limited to 300. The T. M. I. faculty is one of the strongest found in any preparatory school. Special preparation for government academies, colleges, universities or business. \$585 covers all expenses. Catalogue covers all expenses. Catalogue covers all expenses.  
Colonel Robert Allen Burton, Supt.  
Tennessee Military Institute, Sweetwater, Tenn.

Rev. T. V. Neal, of San Marcos, Texas, declines to become corresponding secretary of the educational work under the Baptist State Mission Board of Texas.

Rev. J. H. Chapman has been selected as head of the Department of Religious Education in Howard College, Birmingham, Ala., a position for which he is particularly well fitted.

Rev. W. A. Gaugh, of Jackson, Tennessee, is this week assisting Rev. W. F. Borey, of Darden, Tenn., in a revival at Union Church, Chesterfield, Tenn. They confidently expect a large ingathering.

A splendid meeting was held lately by Rev. G. B. Drake, of Tipton, Texas, in which he had the assistance of Rev. Elmer Ridgeman, of Frederick, Okla. There were 52 professions and 52 additions. That is the proper proportion. One hundred per cent of all converts should join the church.

I thank Thee that I learn  
Not toil to spurn;  
With all beneath the sun  
It makes me one;—  
For tears, whereby I gain  
Kinship with human pain;  
For Love, my comrade by the dusty  
ways,  
I give Thee praise,  
—Emily Reed Jones.



## OPPORTUNITY.

One of the pressing questions of the day is that which concerns conditions likely to obtain in this country and throughout the world when the scourge of war has passed. It is inevitable that in many vital respects things will never be again as they were before. We shall be living in a new world, with new problems to face, new relationships to be established, new adjustments to be made. In any attempt to forecast them definitely or to tabulate them categorically there would doubtless be much disagreement of thought and statement; but so far as the general fact is concerned there can hardly be question. As to just what kind of a world, and with what sort of conditions it will be, there is room for the widest differences of opinion; but that it will be a greatly changed world may be regarded as axiomatic. We are being enjoined on all sides to prepare for these after-the-war conditions in the social, economic, political, business, industrial spheres. Especially—and this is the particular thought in mind here and now—the church is being urged to get ready for the part she is to play in the great consummation. Methods of work now in vogue are being scrutinized in the light of their adaptation or lack of adaptation to the new order of things that the end of the struggle is to usher in. The content and the manner of preaching, the motives to be urged and the mode of approach to men to be adopted, the changed emphasis arising from changed viewpoints and new angles of vision—these are all passing under review in the laudable desire that when that coming day dawns the church of Christ may not be found unprepared and unready. The discussion of these things is in the air. It is heard in the pulpit and on the platform. It is the prolific theme for writers in the newspapers and periodicals. It might almost be said that we are developing a certain after-the-war patois in religious speech.

These words are written not at all for the purpose of criticism, but wholly by way of suggestion. All the suggestion is that there may be a peril that in constantly thinking and talking of what we ought to do and must do in the days that are ahead we may miss the doing of our full duty in the days that are now upon us. The future tense is not infrequently the

## THIS IS THE AGE OF YOUTH

## Strands of Gray Hair May Be Removed.

Strands of gray hair are unattractive and very unnecessary and accelerate the appearance of approaching age. Why not remove all traces of gray in the hair and possess an even shade of beautiful dark hair in bounteous quantities by the use of "La Creole" Hair Dressing? Used by thousands of people every day—everywhere—with perfect satisfaction. No one need be annoyed with gray hair—hair streaked with gray, diseased scalp or dandruff when offered such a preparation as "La Creole" Hair Dressing. Apply it freely to scalp and hair, rubbing it in well, and after a few applications you will be delightfully surprised with the results.

## TRY

## "LA CREOLE" HAIR DRESSING

for gray or faded hair and retain the appearance of youth. Used by gentlemen in every walk of life to restore an even dark color to their gray hair, beard or mustache. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.20 by Van Fleet-Mansfield Drug Co., Memphis, Tenn.—(Advt.)

enemy of the present. The problems of tomorrow too often obscure the tasks of today. It is probably a matter of experience with most of us that it is vastly easier to plan notable things to be done some time than it is to do faithfully commonplace things now. It will be unfortunate if we forget this, and in our absorption of preparation for larger work later allow ourselves to slacken in any degree the church and Christian service now pressing for the doing. There is no necessity for any discrimination, or for the substitution of the one for the other. This work is one, today and tomorrow. However its applications vary, the truth is one—man is lost, and Christ Jesus came to seek and to save that which was lost. And the church, the preaching, the method, that is built most symmetrically around that truth, and that is trying most sincerely and most zealously to make it known to men today, is the church, the preaching, the method, that will be best prepared to meet any and all conditions that may obtain after the war is over.—Watchman-Examiner.

## BREAD AND BUTTER.

W. H. Morse, D.D.

"Food will win the war!" the Italian minister quoted. Then, speaking in that rapid manner peculiar to his race, he added, "And we will not butter the bread of heaven!"

"Let us butter it with sunflowers!" the Russian minister replied.

Both remarks were cryptic.

There are two Baptist missions among the Americans in Hartford—Italian and Russian. The first-named is a flourishing institution under the charge of the Rev. Dr. Antonio Roca. Its membership is large and growing, and its zeal and enthusiasm has not only been instrumental to its success, but, as well, from it have gone out men who, carrying the Word to other cities, and across seas to the homeland, have been builders of the faith. Meeting under the same roof, but of more recent establishment, the Russian mission, with John Daviduk as pastor, has secured a good attendance, and is making a healthful growth. Both missions are very interesting, not alone to the Baptist churches, but to each other. It is amusing to notice that interest as it is shown among the people themselves.

Previous to the entrance of Italy into the world war, the Russians looked on their neighbors askance; but as soon as Italy made her declaration the Russians and Italians fraternized heartily. This fraternity continues, in spite of the Russian defection in the war, and "we Baptists" is a term that is used by both with zest. True to the Muscovite disposition to be inclined to be critical, the Russians are wont to make comments at the expense of the others that are at times more or less disciplinary, and uttered in "big brother" tones. It was this that was manifest when one Sunday afternoon the two men who had substituted for Dr. Roca and Mr. Daviduk met.

"How many Italians are there in the city?" asked the Russian.

"Three thousand sunny sons!" the other answered.

"Three thousand identified with this mission?" asked the Russian.

"O, no! Three thousand in Hartford."

"Then do not call them sunny sons," was the rejoinder, "for they are not

that until they have Christ. They are sunless sons!"

That was well put.

It was then that the Italian made the remark about buttering the bread of Heaven, to which the Russian replied.

"I do not understand what you mean!" both said.

"I mean this," the Italian said, "when you pray the Lord's prayer you hesitate slightly after the petition, 'Give us this day our daily bread.' It seems as if you mean to ask for it—buttered."

"Sure!" was the quick reply. "Course we want our bread made palatable! The Roman Catholics give it us dry and sometimes mouldy. Here in America, in Protestant worship, it is, indeed, buttered! But what do you mean by what you said about buttering bread with sunflowers?"

"Oh, that has to do with the other part of the prayer, 'Thy will be done.' If we cannot get what we want, we must be content with what we get. If we cannot have dairy butter, we must be content with the substitute, and believe God will make it as nutritious and tasteful. See? A man prays for a large trade, but his trade is small. His prayer means that he may be as contented and grateful as if his prosperity was large."

"But what was it you said about buttering bread with sunflowers?" the Italian asked.

"In Russia," was the answer, "we plant a million acres of sunflowers every year. Ours have large seeds. We eat them as we do peanuts here. seeds, which yields a gallon of heavy yellow oil to a bushel. The cake, after the oil is expressed, is used for cattle feed. Seed that is not pressed makes good bread flour. Yellow dye is made from the flowers. The fibre from the stalk is woven into fabrics. The dry stalks make fuel. An extract from the seed is a substitute for quinine. But the oil, used as butter for the bread, is just as palatable and nutritious."

"Ah," said the Italian, "you mean that in these war-times we should, really, use sunflower oil on our war bread?"

"Friend," said the Russian, "if you look at it in a material sense, that is so. The Germans are growing sunflowers for butter. The imperial minister of railways has ordered that railway banks be planted with them. They are making bread of potatoes, and buttering it with sunflower oil. Another thing: The kaiser's favorite hair oil is refined sunflower oil! But, speaking spiritually, instead, let us make the most of that which God gives us. Let us be satisfied with our blessings. A mission may want a church of its own instead of having to meet in a basement. Sunflower butter! Be content. By now the cows will give milk for real butter. The new convert may want to be as spiritual and full of grace as the old Christian. Never mind. Let him be satisfied with his supply of grace. Sunflower butter!"

Hartford, Conn.

Rev. J. W. Willis, of Cowan, Tenn., also pastor Decherd, has been accepted by the Y. M. C. A. for war work in France. He is now at Columbia University, N. Y., in training for overseas work. He will go as a director of camp music, and expects to sail soon.

"Is Alice musical?"

"No, but she always sings if you ask her."—Boston Transcript.

## CHURCH ARCHITECT

Have your Church and Sunday School building planned by a specialist. I have designed \$2,137,000.00 worth of churches in the South. J. M. McMICHAEL, Charlotte, N. C.

## Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

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Alterative

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Those Nervous Headaches which are the lot of so many Housewives and Mothers.

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Any Ache or Pain.

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## A SOUTHERN PRODUCT.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.



All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

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HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray and Faded Hair. 50c. and \$1.00 at druggists.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.



## THIRTY REASONS FOR NOT PAYING THE PREACHER.

1. I happened to buy a Liberty Bond.
2. I gave a dollar when the Red Cross came around.
3. Another dollar was to the Y. M. C. A.
4. And a quarter when the Y. W. came this way;
5. Besides, I get to church now hardly ever;
6. And I've never seen a preacher I liked—never!
7. He called on me only six times this year;
8. For a preacher he's too stuck up, I fear;
9. I don't like the looks of his clothes;
10. His little boy wet me one day with a hose;
11. His wife doesn't pay enough attention to dress;
12. His oldest son wears the loudest vest.
13. Besides, I lost a cow the other day;
14. And a man owes me ten dollars who'll never pay.
15. Then, there's that dentist bill for my son;
16. And my daughter to plan a trip has begun;
17. His sermons never interest me;
18. I never pay when I'm assessed, you see;
19. He doesn't remind me of a preacher at all;
20. When he bows his back is as stiff as a wall;
21. A man who will take a small salary I won't help or admire;
22. He's too old to preach; he ought to retire;
23. A high-brow and educated, some one said;
23. His family waste light reading when they ought to be in bed;
25. Selling things from his garden wasn't relished by some.
26. I knew a preacher once who had a private income;
27. One of his girls slighted my wife;
28. I won't pay his stewards to save his life.
29. But if you want my real reason, this is it: Say
30. That I'm too low down, stingy, and grouchy to pay.—Exchange.

## FIELD NOTES.

Strawberry Plains.—Meeting with First Baptist Church and Pastor resulted in additions to church as follows: Four by letter, five by baptism; total, 9; and four others approved for baptism. Twelve or fourteen professions. Evangelist Cecil received \$22.61 and entertainment and conveyance, and Pastor Hurst an extra offering of \$6.11. This is a new church and is arranging to build soon, and pastor and people are doing good work.

Rev. T. M. Byrum, of Dayton, writes: Tennessee Valley Association held a splendid fifth Sunday meeting in June at Clear Creek Church, and Prof. W. L. Gentry, president of Carson-Newman College, was with them and spoke both Saturday and Sunday and

## No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle

at Dayton Sunday evening; as a result two or three boys are planning to go to Carson and Newman.

Big Springs M. E. Church, Cleveland.—Saturday night heard Pastor J. E. Milburn, who is conducting a meeting, preach.

Go this Sunday morning, July 28, to be with Pastor L. H. Sylow, at Providence Church, near Ooltewah, Tenn.

Baptist and Reflector and Home and Foreign Field and Book work not neglected. Write to me if I can serve you. R. D. OECIL, Evangelist.

Cleveland, Tenn., July 28, 1918.

## 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 Ebernezer, 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, Candies 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.
- 2 New Salem, Alexandria Church.
- 2 Providence, New Providence Church.
- 2 Seyler, 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.

## THE BIG FOUR



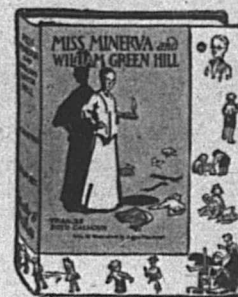
"AUNT FANNY."

Many books are being written these days, both good and bad. Books are much the same as human beings. They have their good characteristics and their bad ones; they vary as to interest and popularity. A good book, like a good man, will often be unpopular with the masses. And, unfortunately, a bad book will number its readers and admirers by the thousands. Certain books have won the title of "Best Sellers." Four great books have won this distinction in the Baptist and Reflector office. From their first edition they have been popular.

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FOR CATALOG WRITE TO GEORGE J. BURNETT, President.