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Baptist and Reflector

ALBERT R. BOND, Editor
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THE VEILED FACE OF GOD.

Frank Rector, D.D.

"It shall come to pass, while my glory passeth by that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen. (Ex. 33: 22, 23.)"

The human face proclaims the mind and the man behind the face. In order to know a person you look into his eyes, observe the play of his countenance, the movement of facial muscle, mouth and brow. It has been supposed that the lines in the palms are signs of character, hence palmistry; that the shape and size of the skull indicate mental qualities, hence phrenology; that the stars point out destiny, hence astrology. But the study of artist, sculptor, friend and lover is that of physiognomy. Plans and purposes, likes and dislikes, approval and disapproval, pain and pleasure, love and hatred speak in the face as distinctly as the old-time messenger preached from the housetop. The face is the show window in which the mind makes an exhibit of the goods within. It is the bulletin on which are displayed the headlines without giving details. It is the parade ground whereon the forces from the citadel maneuver in sight of the public. It is an art both pleasing and easy "to find the mind's construction in the face."

When Moses wished to know the will and way of the Lord he asked to see the glory that overspread the face of God. Therein he hoped to read the mind of his Maker, the secrets of the future, the signs of the times. That was a bold request, not too much for faith to ask, but the thing sought was too much for man to receive. The unveiled glory of God's face would be overmastering. It would leave the beholder blinded and paralyzed like an eye exposed to the glare of the sun. No man can look into the face of God and live. But his retreating form, his matured purposes, the sweeping train of his accomplished designs may be viewed with safety. We may read God's thoughts after him and not be consumed.

1. God Veils His Purposes and Coming Events Lest We Should Be Discouraged.

Moses went forth to an unknown future. The road from Egypt to Canaan was indistinct, circuitous, beset with untold perils. For eight and thirty years he would wander in that wilderness, going toward every point of the compass but never reaching the goal. There would be complaints and threatened conspiracies on the part of his followers, hot sands under his feet and a hotter sun overhead, pricking thorns and stinging scorpions, scarcity of water and lack of bread. What a prospect! And then at the end of his journey Moses must die within sight of an unattained possibility. He will not cross the Jordan, set foot within the land of promise, taste its milk and honey, nor lie down under a canopy of fig trees and fruitful vines. Had he known the trials of the way and the disappointment at the end Moses would probably have halted at the start and refused to venture.

Who of us would be profited by knowing in detail what the coming days have in store? Israel's great wilderness leader was a lawyer, head of the world's legal department. Scores of our young men are fitting themselves to be attorneys, with high hopes of patronage, preferment and court room honors. But suppose your law student clearly foresaw the years of waiting that would bring him neither clients, fees, promotion nor favorable court decisions. He would go to his tasks with a heavy heart, if he went at all. Our student for the ministry would scarcely

plod through the grind in college, the sacrifice of the seminary, if he foresaw a meager ministerial support, sickness in his family, early incapacity and premature age spent in a home for broken down preachers. If the candidate for the foreign mission field understood that after years of preparation he would reach some distant field only to fall before the first touch of jungle fever, he would never elect a vocation doomed to utter disappointment. Who of us would persevere in the race if he foresaw that he must faint short of the goal? Would the merchant buy if he understood in advance that his stock must be sacrificed in a bankrupt sale? Would the builder erect his house of many anticipations if he knew that fire awaited its completion? And certainly many a woman would withhold her heart and hand if through her bridal veil she could but see the character of her future husband and the conditions in their home.

There are scores of people who could not foresee their destiny and still persevere. The prospect would be discouraging. The outlook in disappointment chills enthusiasm. Edwin Kelly, student, linguist of rare ability, devout workman and prospective missionary within two years after reaching Shanghai gave up his life by a drowning accident. Kingman Nott, member of a large household, thrown upon his own youthful resources, made his way by sacrifice and struggle through college and seminary. He was settled as pastor of a metropolitan church with the promise of great usefulness. But he went to bathe near Perth Amboy and never returned. His premature death was looked upon as a public calamity. John Keats possessed talents that gave promise of rare accomplishment. But heartless criticism cut to the quick his sensitive nature. Keats died

at the age of twenty-six. Over his remains there was erected a monument bearing the inscription: "Here lies one whose name was writ in water." This has been interpreted to mean that his memorial was to be found in the tears of his countrymen. Here are three men with high gifts, pluck and perseverance, but cut off in their youth. The question arises whether their lamps would have been lighted had it been known in advance that so soon they were to be extinguished.

These things are not said with the thought that life is not worth living, or that failure is more common than success. Far from that. But the fact that here seeks illustration is that many lives are beset with so much hardship and disappointment that foreknowledge would be fatal to effort. With the future veiled we go forward in hope. Better to run and fall than not to make a start. Better fight and be defeated than not to fight at all. Better to lead toward Canaan that others may enter, than to abide in ignoble security by the banks of the Nile under taskmasters who know not the Lord.

2. God Veils His Revelation, Lest We Misuse and Abuse the Truth.

Twenty years ago men were disputing whether revelation was completed in the past, or continues through time. The best conclusion reached was that revelation, whenever given, is progressively understood. The formula of divine truth, and the constitution of the human mind make this necessary. Spoken by prophets, apostles, or modern preachers, truth is more or less veiled. It has been uttered in dim predictions, in parables needing explanation, in statements incomplete, and more or less obscure. The mind itself must grow in grasp and comprehension. In time the prophecy becomes plain, the parable unfolds, the riddle in speech is solved. More light breaks from the old Book, and the search for truth has its reward.

This arrangement is merciful and wisely ordained. God knows that man could not endure the full glare and glory of all truth suddenly disclosed. Revelation comes as the dawning of the morning. We learn the ways of the Lord gradually. Truth is so vast, varied and overmastering that we need time for its acquisition. Our outlook is like that of men in a cave peering out, through a curtain pierced by pin holes. We see parts and comprehend portions. God discloses his retreating form, but his face is averted from our gaze. His purposes become plain as they mature. We read his thoughts after him and understand. Like picture puzzles the scriptures must be studied in order to be understood. Hence the value of daily Bible study, stated church attendance, the reading of religious literature. Attention goes before attainment and practice makes perfect. On yonder tablet or parchment they show you an engraved copy of the Declaration of Independence. There are short lines and longer ones; here a break; there a shadow. In general outline the writing is ragged, uneven, irregular. The guide asks you to step back and look again. Then you discover that the outline of the writing presents the face of George Washington. Thus with the Bible. There are short lines and long; statements easy and others difficult; painful threats and gracious promises. Seen as a whole it discloses the face of our Heavenly Father.

Poor use would we make of divine truth were it given to us in bulk, undivided, unassorted. Children rarely are profited by great fortunes which fall to them unearned and without sacrifice. A wholesale bestowal of truth might enlarge our heads without improving our hearts. Knowledge apart from patient seeking and gradual possession inflates its possessor. Misuse and abuse attend the learning

(Continued on page 9.)

STAR OF CALVARY

By A. M. C. DUPREE

O, unquenchable, marvellous Love
That cannot thwarted be;
Unspeakable, measureless Love,
Horizonless, fathomless, free;
Higher than the heights of Heaven,
Deeper than the depths of the sea,
Unchangeable, patient Love,
Drawing all men to Thee!

O Jesus! Creator, Redeemer,
Setting sin's captives free,
Restoring, consoling, uplifting,
Conforming all souls unto Thee.
We know Thou gatherest the "Outcast,"
We believe Thee Friend of the "lost;"
And no depth and blackness of sinning
Beyond depth and light of Thy Cross.

Afar through myriad ages
It blazeth o'er life's mad sea,
Beating its crimson life-throbs
From the Heart of Deity;
And the blind recover their sight;
And sin is stricken by Light;
And all faces turn to Thee,
Thou Star of Calvary!
Thou splendor of deathless Love!
Lifted high for the world to see—
Thus drawing all men to Thee.

THE UNION MOVEMENT—DR. LOVE'S BOOK.

By President E. Y. Mullins.

When Dr. J. F. Love's book on the Union Movement, published by the Sunday School Board earlier in the year, was first issued from the press, it was impossible for me to read it, owing to the pressure of other duties. I gave myself the pleasure of reading the book during the summer, and have just finished doing so. This article is not a review of the book, but some comments upon it.

Dr. Love reviews in a helpful way certain union movements of recent years and quotes largely from various writers on the subject. By the union movement Dr. Love refers to the effort on the part of a great many people and some organizations to abolish denominationalism and put all the evangelical bodies of the country on the same basis, and to federate them into some sort of close relationship in the conduct of the great enterprises which these denominations are pursuing.

First of all, I wish to say that I believe Dr. Love has clearly made out his case. The following points seem to me to be established by his discussion:

1. There are a number of individual leaders and certain organizations whose definite plan includes the practical abolition of denominational distinctions.

2. These plans include the practical organic union of the denominations in work.

3. These plans include the ignoring of all those distinctive teachings which have hitherto differentiated the denominations, by reason of the fact that a merger forbids insistence upon these differences.

It appears from Dr. Love's discussion that while there is no definitely formulated and openly announced propaganda which is formally stated in the above terms by organizations, as such, yet the meaning of certain movements, as interpreted by their leaders and as made manifest by various deliverances, conform closely to the above outlined program. Dr. Love shows within the first fifty pages of his book that the following items are either suggested by individual writers or included in the deliverances of leaders or the purposes announced by organizations:

1. Each church is to recognize the ministry, ordinances and discipline of all the others, and there is to be a free transfer of members.

2. There is to be a consultation with a certain general organization whenever new mission fields are to be opened in various countries.

3. In any given country there is to be a united "church." There is to be a Chinese Church, a Japanese Church, a Korean Church, etc.

4. There are to be all kinds of union schools, from theological education down.

5. There is to be a union literature published by all the denominations in common. There is even an effort going to the extent of trying to fix upon uniform theological and ecclesiastical terms.

6. There is also proposed a general editorial board which shall have supervision of all editorial work.

7. In brief, denominations and denominationalism are to be abolished.

This, one may say, is the most grandiose scheme of church union that has yet been devised. Dr. Love makes the point clear that the men behind it are

good men. He pays tribute to their Christian character, and argues strongly against their program. He has made out his case against this movement and has done splendid service in publishing the book and bringing to light what is being done in the directions indicated.

Dr. Love's book has been subjected to one or two mild criticisms. We have seen nothing severe of a critical kind against it. I think I see the reason for these criticisms. Dr. Love is so thoroughly committed to antagonism to the movements which he outlines that he fails to give due emphasis to another phase of the general subject which some of his readers think might have been treated to advantage. He clearly recognizes in numerous places the principle of voluntary and free co-operative Christian work between the various denominations. He approves the principle where conscience and conviction are not involved, and he does this in several places, in line with the Texas deliverance on the subject and that of the Southern Baptist Convention. But the great bulk of space in the book is taken up with the polemic against the other movement to which I have been referring. The total effect of the book in the minds of some readers, therefore, has been to put so much emphasis upon the dangerous movement and so little upon the principle of voluntary co-operation, that the latter did not seem to receive sufficient recognition. I myself think the book would have been improved if it could have had more space devoted to voluntary co-operative Christian work. This needs defining. Our young people and many of our laymen are asking the question, how far they should go in co-operative Christian work. Many of our ministers need guidance on the subject. The Convention and various other Baptist bodies have recognized the principle most clearly, but there is need for further discussion of the matter and a clarifying of the atmosphere, and especially is there need for a redefinition of terms, so that everybody can understand everybody else when discussing Christian unity or Christian union.

We have come to a time, and war conditions have emphasized it, when there ought to be clear thinking and freedom in the approach to the great problems which the country is trying to solve and which the denominations are trying to solve. We cannot ignore our relationships to other denominations, and if these relationships are not to be of a hurtful kind but on a plain principle of New Testament teaching, then we ought to take the necessary time and thought to clarify our ideas.

I can easily understand the surprise of some readers of Dr. Love's book that he should have expressed, seemed to express fear that Southern Baptists would be swept from their feet by this movement. When we look clearly at the program which I have indicated above, it seems rather remote from anything in the probable action of Southern Baptists. It is almost absurd, indeed, to imagine that Southern Baptists would adopt that program.

We need, however, to keep in mind one important angle of the situation if we would do justice to Dr. Love. He is thinking of the whole problem largely from the Foreign Mission standpoint, and it is in the Foreign Mission field especially that the above program is considered to be the proper one; and, indeed, in some Foreign Mission fields attempts have already

been made to carry it out. Dr. Love, therefore, is in vital relation to the difficulty in a way which is not true of the rest of us. Hence his emphasis upon the dangers which are peculiarly imminent in relation to the Foreign Mission enterprise.

In my next article on the Union Movement I will undertake to give some definitions of terms.

RYLAND KNIGHT APPRECIATED.

We take pleasure in giving our readers the serio-comic write-up of Dr. Ryland Knight, who comes from Clarksville to Nashville. The article comes from the Rotarian Club of Clarksville, of which he is a member.

"The following report of a special committee was submitted at today's meeting, dealing, as will be seen, with the early removal from Clarksville of one of the members of the club. The report was unanimously adopted and ordered spread on the minutes. It follows:

In Memoriam.

"It was with deep regret and abiding sorrow that this community recently heard of the passing of Rev. Ryland Knight, D.D., from this place of privilege and opportunity and delightful fellowship to the uncertainty of the life beyond. Dr. Knight had been active in his work, and was apparently in good health. The attack which removed him from our select circle came suddenly and seemed to affect his mental powers. After a brave, but brief and fateful struggle, during which he was ministered to most tenderly and efficiently, he surrendered to the inevitable, amid the tears and muffled sobs of surrounding and loving friends. The final obsequies have not yet taken place, but, though his ghost still haunts the once familiar scenes, the die is cast, and soon he will vanish from our sight to begin that mysterious and lonely journey in another world. Pax vobiscum.

"The subject of this sketch was born in the blooming state of Kentucky a number of years ago—how many years ago does not signify. It is a state noted for its magnificent women and for its fine whisky. In his choice of the former he has shown matchless taste, though she is not a Kentuckian, while concerning the latter it may be said during his ministry here, that he put down all he could of it.

"Dr. Knight came to us from Richmond, a small and thriving town in Virginia, situated on the James River, a thoroughly respectable city, and one held in high esteem by those who have been born within its ancient confines. While there Dr. Knight endeared himself to at least one member of that community.

"Dr. Knight came here some five and a half years ago under unusual circumstances. The church building to which he came was run down at the heel and kicked out at the toe, but the congregation was the most unique in this state. It was composed of the most loyal, the most devoted, the most capable, the most industrious band of people known to ecclesiastical circles.

"The pastor of such a church did not have to work. He merely had to tell the people what to do and to look pleasant. This was Dr. Knight's specialty, and the church has prospered beyond the most fondest expectation of its friends. A stone palace has been erected on the site of the antique tabernacle, and a new standard for church architecture has been set for this city.

"Personally, Dr. Knight immediately became very popular. As soon as he arrived he identified himself with the larger life of the community, and it could be said of him that he could go down oftener and come up dryer than almost any Baptist preacher in captivity. He has been honored with numerous positions of trust. He has been president of the United Charities, expert adviser concerning the Juvenile Court, member of the Rotary Club, one of the chief spellbinders for war service and war activities, and general counsel for his parishioners. He has subscribed to the Red Cross, the Y. M. C. A. and other campaigns. He has bought Liberty Bonds on credit, and he is investing in War Savings Stamps. He owns a Dodge car which is paid for, and he has the earmarks of an aristocrat, but at heart he is democratic. He is as patriotic as the wounded soldier who sat on the Kaiser.

"He was frank and open and candid and when he said anything you could know that it was so. He stood for the moral welfare of our great state. He is a real man, and he has always stood up for the highest things. In spite of the fact that, on good authority, we are informed concerning the far-off future world that 'here is no night there,' the friends of Dr. Knight are hopeful about his ultimate destiny.

"Seriously, it is with unfeigned regret that we face the impending loss of Rotarian Knight. He is beloved not only by his own people, but by people of all classes and denominations, and he justly merits the esteem in which he is so universally held. His all too brief stay in Clarksville has been a blessing to our community, and he will be missed as few men could be. We are grateful to the members of the Baptist Church who had the vision to bring him here, we are grateful to him for coming, and we are grateful for his life and work in this community.

"His removal will not weaken those indissoluble bonds of friendship and affection which bind us to him. We shall follow his career with unabating interest, and our sincere wishes for the future welfare and success of himself and his loved ones accompany and abide with him. 'May the God of wisdom and power and love and righteousness be with him and his now and always,' is the genuine prayer of us all.

"CHAS. E. DIEHL,
"B. A. PATCH,
"W. E. BEACH."

A PURPOSE IS A COMPANION.

Says Emerson, "A purpose is a companion." And the companion is good if the purpose is good. It pushes a man right along as if it had strong hands. It nerves his heart as if it had an actual voice and were bidding him be brave. It encourages him to persevere. It assists him to climb. There is strength in it and inspiration in it and glorious help in it. A man without a purpose is a lonely man, a shiftless man, a useless man. It takes purpose successfully to carry us through the ever-varying experiences of life; and without purpose no man shall ever find heaven.—The Evangelist.

Lester: "Say, pa, what is diplomacy?"

Pa: "My son, diplomacy is the art of making people apologize to you after you have done them an injury."—Woman's Home Companion.

THE MYSTERY OF PRAYER.

Prayer seems to be regarded in a more or less slighting way as if it were the easiest thing in the world to pray, almost as if it were a sort of slacker's recourse, the holding out of suppliant hands to receive as a gift what one is not strong enough or courageous enough to win as a guerdon. But he who thus speaks or thinks of prayer has surely misconceived the meaning of the word, and, if he is a praying man, has strangely misinterpreted his own experiences in prayer. There is nothing negative, sentimental, weak-fibered, mendicant, about prayer. Just the opposite. Prayer is the highest and most taxing exercise of which the soul is capable. It is the putting forth of tremendous vital energy. It takes something out of a man really to pray, as well as brings something to him or puts something into him. Jacob prevailed in prayer at Peniel. He got the blessing for which he besought God, but when he passed over the brook in the sunrise after the night of the struggle "he halted upon his thigh," and his limping walk was the outward sign of what the experience had cost him.

Often it is easier to work than it is to pray in the sense in which Jesus used the word. To go through the forms of prayer with reverence and devoutness, to repeat the conventional words of petition even with earnestness and importunity, is not difficult. It may be easily possible even to a shallow experience and a superficial sense of need. But really to pray is quite another matter. It involves a conscious and purposed surrender to the divine will, a sense of fellowship with the divine life. It is a communing with God in the absolute unreserve of that fellowship, even more than a communication sent to God concerning one's needs and condition. It is getting into the current of God's very being, thinking in the terms of his thought, loving after the manner of his loving, and willing that which he wills and as he wills it. It means crucifixion, self-surrender, self-sacrifice. The altar of the temple was its symbol, and the offering laid thereon its expression. It is a holy mystery, which is all the more mysterious to the thoughtful soul the more familiar it becomes through practice and usage. He is the saintliest saint who is the quickest to take the shoes from off his feet when he comes to keep his prayer tryst with God, knowing that the place is holy ground. Only to him of lesser spiritual susceptibilities are irreverence of manner and flippancy of speech possible. In the curriculum of the university of life the highest and the hardest course is that of prayer.

And yet—and here is the paradox of grace—prayer is the simplest, most elementary exercise of the soul that can be imagined. It is easily within the reach and range of any and every grade of mind and degree of endowment or attainment. The merest, most unreasoned turning of the thought toward God, the instinctive crying out for help in need, the prattle of children scarce knowing the meaning of the words their lips have been taught to repeat, the muttered "God be merciful!" of the publican who stands afar off not daring to draw near, the unvoiced yearning that finds no words in which to tell its longings—this may be prayer so real as to be heard and regarded by him, who turneth himself away from all insincerities, and so effectual as to move the forces of heaven to the doing of its desires. Nothing

can be simpler and easier than prayer. Nothing can be more profound, and, under some conditions, more difficult than prayer. To the casual thought these two things may appear contradictory and mutually exclusive, but he who has been most diligent in the school of prayer will know that both are true and both are necessary.—*Watchman-Examiner.*

MINISTERIAL AID AND THE PRACTICE OF RIGHTEOUSNESS.

The conviction must be growing upon us all, that if the churches of the Southern Baptist Convention are to command the respect of their red-blooded men, they must put on large programs and do things worth while in a large way. And if our churches do not keep step with the large movements and put on programs somewhat commensurate with the obligations of the great day in which we are living, our churches will soon find themselves without support. Out of considerations like these has grown the comprehensive plan for "Ministerial Relief and Annuities."

Let us reason together about the matter. Of course, everyone sympathizes with the minister who has

given strong and faithful service to his denomination and who finds himself without support in old age. But sympathy is not the all inciting factor in this undertaking. Our supreme motive is, that the churches shall do right as well as preach righteousness. Men will not continue to listen to the churches if the churches themselves fail to practice morality.

There is a social justice that has taken firm hold upon men. One of the vital elements in this wave of social justice that is sweeping the world is the recognition of the fact that when a man has spent his best years in the service of any organization he has a right to accept an adequate and honorable support from that organization when his fruitful years are over. That is why railroads and corporations are pensioning faithful employees. That is why every state in the Union is making a pension fund for its teachers. That is why nearly \$70,000,000.00 is in process of being raised now by the various religious bodies of the land for the benefit of needy and retiring ministers of the gospel. This is doubly necessary at this time, because the generation who are now retired or who will be retired within the next ten years have toiled under conditions that afforded utterly inadequate sala-

ries. The minister is paid with a distressing inadequacy, a fact which accounts for much of the poverty and dependence that meet him in old age.

What about the higher social conscience? The churches may take the credit for it because the churches inspired it. But do the churches practice what they preach? The churches preach righteousness to all men. In actual business relations they deal only with the minister. What do we find to be the practice of the churches? They throw aside their old ministers when they are no longer useful. At best they bestow a charity that the world has outgrown morally. It is true that relief societies have helped many cases of suffering, but a great organization can no longer rely upon charity as a substitute for justice and preserve the confidence of men. The churches cannot longer continue to do this. They must either catch up to the justice they have inspired or men will refuse to acknowledge their right to teach. Every consideration pressing upon an industrial corporation to do justice to its employes presses with tenfold upon the churches to deal justly with its life-long servants. Every other consideration should make the duty no less pleasant than exacting.

The men who have consecrated their lives to the work of the ministry until they become old and feeble are entitled to the love and care of their brethren. They have received the meagre salaries which have always attached to their calling. The nature of their work and the smallness of their financial remuneration makes it impossible for them to provide for the period of advanced years and disabling infirmities. The life of the minister is one of cheerful, willing self-giving; he accepts the terms, faces the issue, honoring his Lord and loving his work. There is no body of men so purged of worldliness and self-seeking, none so free from corruption and impurity. But is it not true that this self-giving spirit on the part of the minister demands the same spirit on the part of the churches? The faithful minister laid aside needs support. To refuse it is to be unwise and un-Christian.

He doesn't ask for much. He asks only what the dumb animal is granted—a place to feed in and to rest in, and to be happy in when the day's work is done. He asks only what the soldier receives—a recognition of wounds as a government's responsibility. He asks only what the new social conscience is forcing on all employers of labor—that the slackened step and dimmed eye be not penalized but honored in a stipend that is not charity but society's recognition of service that can never be paid.

WILLIAM LUNSFORD,
Corresponding Secretary.

THREE KINDS OF DOLLARS.

There are three kinds of dollars. There is the dollar that is hidden away. It is an idle dollar, and today, when the government needs the money, it is a drag on the community. An idle dollar is a slacker. But there is something worse than a slacker. When you spend money wastefully that the government needs, your dollar is an ally of the enemy. It is a traitor dollar! When you loan money to the government, you put it to work to help win the war, for that dollar will help to buy the clothes, the guns and ammunition that our armies must have. A dollar loaned to the government is a patriotic dollar. It will help to win the war.—*Leslie's.*

President Wilson Denounces Mob Violence in Appeal to His Fellow Countrymen

My Fellow Countrymen:

I take the liberty of addressing you upon a subject which so vitally affects the honor of the nation and the very character and integrity of our institutions that I trust you will think me justified in speaking very plainly about it.

I allude to the mob spirit which has recently here and there very frequently shown its head amongst us, not in any single region, but in many and widely separated parts of the country. There have been many lynchings, and every one of them has been a blow at the heart of ordered law and humane justice. No man who loves America, no man who really cares for her fame and honor and character, or who is truly loyal to her institutions, can justify mob action while the courts of justice are open and the governments of the States and the nation are ready and able to do their duty. We are at this very moment fighting lawless passion. Germany has outlawed herself among the nations because she has disregarded the sacred obligations of law and has made lynchings of her armies. Lynchings emulate her disgraceful example. I, for my part, am anxious to see every community in America rise above that level with pride and a fixed resolution which no man or set of men can afford to despise.

We proudly claim to be the champions of democracy. If we really are, in deed and in truth, let us see to it that we do not discredit our own. I say plainly that every American who takes part in the action of a mob or gives it any sort of countenance is no true son of this great democracy, but its betrayer, and does more to discredit her by that single disloyalty to her standards of law and of right than the words of her statesmen or the sacrifices of her heroic boys in the trenches can do to make suffering peoples believe her to be their savior. How shall we commend democracy to

the acceptance of other peoples, if we disgrace our own by proving that it is, after all, no protection to the weak? Every mob contributes to German lies about the United States what her most gifted liars cannot improve upon by the way of calumny. They can at least say that such things cannot happen in Germany except in times of revolution, when law is swept away.

I therefore very earnestly and solemnly beg that the governors of all the states, the law officers of every community, and, above all, the men and women of every community in the United States, all who revere America and wish to keep her name without stain or reproach, will co-operate—not passively merely, but actively and watchfully—to make an end of this disgraceful evil. It cannot live where the community does not countenance it.

I have called upon the nation to put its great energy into this war and it has responded—responded with a spirit and a genius for action that has thrilled the world. I now call upon it, upon its men and women everywhere, to see to it that its laws are kept inviolate, its fame untarnished. Let us show our utter contempt for the things that have made this war hideous among the wars of history by showing how those who love liberty and right and justice and are willing to lay down their lives for them upon foreign fields stand ready also to illustrate to all mankind their loyalty to the things at home which they wish to see established everywhere as a blessing and protection to the peoples who have never known the privileges of liberty and self-government. I can never accept any man as a champion of liberty, either for ourselves or for the world, who does not reverence and obey the laws of our own beloved land, whose laws we ourselves have made. He has adopted the standards of the enemies of his country, whom he affects to despise.

WOODROW WILSON.

THE RECENT ORDER OF THE WAR DEPARTMENT FOR THE REMOVAL OF CAMP PASTORS FROM VARIOUS ARMY CAMPS.

By B. D. Gray, Corresponding Secretary.

A recent order has been issued from the War Department at Washington demanding the removal of the Camp Pastors from the various army camps. In our opinion this is a very serious matter. It cuts off our religious privileges and rights. If executed it will greatly interfere with our opportunity to preach Christ to our soldiers.

We are solicitous and have been trying to comply with all necessary military regulations. Our Camp Pastors are instructed by us to give full conformity to necessary military regulations. We work in harmony with the work of the chaplains and with the Y. M. C. A., carrying a message to our Baptist boys which they need and which they cannot get in full otherwise than through our own service.

The Federal Council of the Churches of Christ in America on August 7th appointed a special committee to protest against this order, and asked for its withdrawal. In all probability the various denominations will make separate protests against this remarkable order eliminating denominational service so far as Protestants are concerned from the training camps. The War Commissions of Northern and Southern Baptists will jointly protest with all their might against this order, and we are sure that the whole Baptist brotherhood will unanimously approve our protest. Already our leading brethren are writing to us protesting against this order, and tendering their services toward securing its revocation.

In this time of stress we wish to stand solidly, as we have been doing, behind the administration at Washington in helping to win the war. For this very reason we greatly deplore the injection of a divisive measure such as this will certainly prove to be if carried into effect.

As soon as possible we will have our formal protest for publication, and will present the same to the War Department, and will carry it, if necessary, to the President himself.

UNION UNIVERSITY HAS BAD FIRE.

Fire destroyed a portion of Adams Hall Tuesday night, August 13th, loss about \$15,000, practically covered by insurance. The local board met immediately and authorized the president to collect the insurance and repair the building. The contractors say they can have it fully repaired by Thanksgiving. The east wing of the building escaped with very little damage, and will be made comfortable for students by the first of September. The fire should in no way interfere with the opening of school. In addition to Lovelace Hall and the undamaged wing of Adams Hall, we have already engaged a sufficient number of rooms in private homes to care for the student body. The outlook for a large attendance is very flattering.

At the invitation of the War Department we have sent Prof. Dunn, Chair of Mathematics, and four representative students to Fort Sheridan, Chicago, Ill., for military instruction, so that they may assist in giving mil-

itary training to our student body this fall. In addition to this, the government has agreed to give us a military commandant and furnish equipment, uniforms, etc., for the boys if there are as many as 100 college boys enrolled. We hope to have that number.

Last week the president received a splendid gift from Mrs. Susan Patrick, of Collierville, Tenn., to establish a memorial fund in memory of her deceased son. It is her purpose to add to this as long as she lives, and leave an additional sum in her will. This will be used as a loan fund to lend to worthy, needy students. The University has long needed such a fund. We are glad that Sister Patrick has the honor of starting it. It will be the means of assisting a great many young people through school in the coming years. We hope others will emulate her example. A fund of this kind increases through the years instead of decreasing, and not only helps the students but strengthens their independence and gives them confidence without weakening them by making direct gifts.

There are very bright prospects for the theological department under Drs. Savage and Penick. The courses will be full, varied, and intensely practical. A large number of strong preachers have already made their arrangements to come. Some of these are giving up successful, full-time pastorates. Any churches near Jackson desiring a good pastor may find him by writing the president of the University, who is trying to keep in touch with all such demands. Young preachers planning to come to school this fall who desire pastoral work should write the president as soon as possible so that he may be able to recommend them to churches securing pastors.

We are just issuing 10,000 bulletins illustrated in three colors. This is one of the most beautiful bulletins ever issued in the state, and they were printed for distribution. We hope friends will write for them and send us names of those who should be interested in attending school.

H. E. WATTERS, President.

CHURCH AND PERSONAL

Rev. J. H. Potter, Maryville, Tenn., and I have just closed a very successful revival at New Era Baptist Church, Sevierville, Tenn., R. F. D. No. 5. Rev. Potter is a real revivalist and fills his sermons with wit and humor, and yet he drives home real gospel truths. We had thirty-six professions and renewals. Our new church building is almost completed and the day of dedication is set for the third Sunday in September.

S. H. CLARK, Pastor.

Boyd's Creek, Tenn.

Rev. James D. Quinton, of Morristown, a young preacher of splendid gifts, has just closed a great meeting with Beaver Creek church, one of the churches of which he is pastor. There were 105 professed conversions, fully half that number being approved by the church for baptism. Twenty-two have submitted to the ordinance, one of them being a man 70 years of age. Thirty or more candidates will be baptized at the next regular meeting.

IN AND ABOUT JEFFERSON CITY.

Mansfield Gap is one of our historic churches. It was the writer's privilege to preach for this church on a

recent Sunday, supplying for the pastor, Brother Quinton.

Through an open window I hear constant hammering on "college hill," and an occasional look in that direction reveals the fact that the roof of the new administration building of Carson and Newman is being rapidly built.

Sunday, the 18th instant, the new meeting-house of the Nance's Grove Church, near New Market, was dedicated, Dr. J. W. Gillon preaching the dedication sermon. His text was, "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20:35.) It was a practical and meaty sermon, and left a good taste in the mouth of every one who heard it. Dinner was served on the ground. The church was constituted six years ago, and for a country church has great possibilities. Dr. W. L. Cate, of Jefferson City, is the pastor.

Attendance and service at the Jefferson City First Church yesterday morning are enthusiastically spoken of by many brethren, especially the sermon. The pastor spoke on the "Faithfulness of Moses." Our new pastor, Brother W. L. Patton, is growing on the people.

The Nolachucky Association had a harmonious two days' session the past week with the French Broad Church, at Oak Grove. Reports of the year's work were encouraging, especially that of the Woman's Missionary Union. Pastor R. M. DeVault and his elect people did a handsome thing in taking care of the Association. Dr. J. M. Burnett, a former pastor of this church, now pastor at Belton, S. C., was in attendance on the Association, and was drafted by pastor and deacons to preach to his old charge Sunday morning. Dr. Burnett reports himself most happy in the pastorate.

J. J. BURNETT.

Jefferson City, Tenn., Aug. 19, 1918.

Dear Reflector: Just a few words about our meeting at Persia Baptist Church, where I preach one Sunday afternoon per month. Brother S. M. McCarter, of Oakwood Church, at Knoxville, was our efficient helper. Eleven were baptized; nearly all grown people. The community was greatly moved. At the close of the meeting Brother Filson, of the State Board, and Prof. Clayton, of Carson and Newman College, gave us a two days' Sunday School Institute. Immediately after the baptizing we went to the church and began "teaching them."

J. R. CHILES.

Rogersville, Tenn.

As chairman of the Committee on Obituaries to report at our next Baptist State Convention, I am desirous of obtaining any information about deceased members and widows of ministers, church clerks, associational clerks, or members of families, will please communicate any information I should have for making my report. Don't take for granted that I know the facts. Write them plainly and send them to my address at Sweetwater, Tenn.

J. H. SHARP.

THE WARTRACE MEETING.

Ben Cox.

I have just come back from Wartrace, Tenn., where I spent ten days very pleasantly. The Presbyterian, Methodist, and Baptist churches connected in sending me an invitation to come. I found a very sweet spirit amongst them, with a deep interest in discussion of spiritual matters. There

was a number of professions and will be several additions to the different churches to report after their next meetings. The Presbyterian church has no pastor at present. Some of their leading brethren gave very cordial support to the movement, and I greatly enjoyed my association with Pastors C. H. Bailey of the Baptist, and Ernest Brown of the M. E. Church. I found them consecrated Christian gentlemen. I already knew Brother Bailey, as I was in the seminary with him many years ago. To my surprise and joy, I found Wartrace well supplied with sulphur water, and my stay there proved very beneficial to my health.

I wrote to you about two weeks since of a meeting just then closed in our Parran's Chapel Church, thinking some items from our Unity Association would be of interest to some of your readers; but this seems to have been overlooked in your office, as I do not find it either in last week's or this week's issue of the Baptist and Reflector.

We had with us Brother Fleetwood Ball, of Lexington, Tenn. This brother, during the days he was with us, presented wisely, tactfully, lovingly, faithfully, and earnestly the "old story," as is his custom, and we feel the results for good will be far-reaching from such faithful sowing. The attendance and interest seemed to increase at each service to the very last hour.

Among other evidences of the good accomplished was the decision on the part of the members to build a new house of worship, and before the meeting closed they resolved to commence at once to build, and they seem determined to have a much larger and more comfortable house of worship, and are now very busy getting the material together; all of which gratifies very much indeed their pastor, since he appreciates with them the need of such a building in our field.

Sincerely and fraternally yours,
W. W. JONES,

Bolivar, Tenn.

CHATTANOOGA FIRST BAPTIST YOUNG FOLKS ENTERTAIN SOLDIERS.

While many of our splendid young men have gone to represent us in the cause of liberty and righteousness, our B. Y. P. U. work is not suffering as much as unions where there are no camps. Each Sunday night we have a number of boys from Fort Oglethorpe and Camp Greenleaf in our union and practically every meeting two or three and sometimes as many as half a dozen men in khaki take part on the program, giving a talk on the topic or furnishing special music. In that way our work has not been so badly crippled. Our motto is to "Keep the Home Union Running" while our boys are in France. Each week our young people assisted by the older members of the church go to one of the Y. M. C. A. buildings and entertain the boys with a program of music, songs and readings. In this way we are doing much to encourage the boy who is missing the gatherings of young people back at home. Then, too, each Saturday night we have "open house" for the soldiers at the church, and these affairs are always largely attended. These socials are supported by the church, and that work is supervised by the ladies from the different circles. "A royal welcome to the men in khaki" always.

P. L. J.

THE BREAD OF LIFE.

Rev. John Henry Jowett, D.D.

Text: "I am the Bread of Life."
John 6:35.

I. "I am the Bread of Life." Then he claims to be more than our medicine; he claims to be our food. We speak of our Master as the Great Physician, and the name is one of the noblest of titles. We like to speak of him as one "who healeth all our diseases." We like to think of him as relieving the sick at heart, washing away the leprosy from an unclean mind, giving freedom to the passion-bound, putting out the fires in a fever-stricken soul. We like to proclaim his goodness and to tell the good news, that for the sickness of the soul there is a great Physician, whose medicines are sure to restore and redeem. We all feel that this remedial, curative power is one of the most glorious aspects of the Gospel, and it is an unspeakable privilege to be its herald; but we must not allow the proclamation of this great truth to silence or obscure another truth equally great.

Christ Jesus is indeed a great Physician, but he is more than this. He is indeed the soul's medicine, to rid it of disease; but he is more than that. He is the soul's food, to sustain its strength and preserve its health. If you do no longer need the Lord as medicine you still need him as bread. He says to us, "I am not merely to be called upon in cases of gross moral sickness or disease—some sudden outbreak of vice, some feverish lust, some spiritual relapse. I must not merely be sent for in case of emergency, as you would send for a doctor. There comes a day when the doctor can be dispensed with. You can never dispense with me. I am not merely your medicine; I am your food. I am absolutely necessary to the preservation of spiritual health and strength. The health of your soul can no more be maintained without me than you can maintain the health of your body without bread. I am your bread; I am the Bread of Life."

Now, I do not think we keep that great truth sufficiently well in mind. The prodigal needs Jesus as medicine; the restored prodigal has equal need for Jesus as bread. Jesus declares himself to be the food of the soul. Without him the soul will pine and starve. All other goods are ineffective and insufficient. They are not feeding. They leave the soul in leanness. "I am your bread; you cannot be strong without me; you cannot be healthy without me. I am the Bread of Life."

II. Well, now, what foods have been tried? Young men have sometimes asked, "What shall I do to keep myself morally healthy?" What kind of counsel has been given? There is one of the foods which has often been recommended—go in for hard work; there is nothing like hard work for keeping the devil at a distance. "Satan finds some mischief still for idle hands to do." Well, I am not about to disparage that counsel. I believe in the blessedness of labor. In the early days of the race, when our forefather Adam fell from a state of innocence into a state of guilt, the Lord cursed the ground for his sake. I believe that the curse upon the ground was full of blessings for the man. For what did it mean? It meant that God ordained that the ground should not yield its fruits to men except in return for the labor of man. When God cursed the ground he made labor a necessity. God wanted to bring Adam

back into obedience and purity; he wanted to drain the evil humor from his spirit; and he saw that a state of indolence would not be helpful, and so he made him work in order to help him back to the condition he had lost.

Don't let us ever think of labor as a curse. The ground was cursed that labor might be a blessing. The ground was cursed for man's sake! So labor was ordained to be the help-meet of man, and it works its gracious purpose in the lives of men today.

Again and again I have heard men say: "So long as I am working I am all right; but when my work is over, then my temptations begin." Labor is their friend; labor helps to drain away their moral sewerage. Many an evil desire passes away in the energy of hard work. I want, then, to proclaim hard work as the gracious helpmeet of man, and to say that the man who is engaged in hard work stands a much better chance of holding the devil at arm's length than the man who passes his days in indolence and ease.

But will hard work keep a man in moral and spiritual health? Is it an adequate food for the soul? No, no; hard work is a gracious minister, but it can't keep the soul in health, or there are some men who would have been saints long ago, but to whom none of their townsmen would ever think of pointing as types of a sound and healthy life. Hard work is good bread, but it is not the bread of life.

III. "What then shall I do to keep myself healthy in spirit?" "Take up a hobby," is the reply that is often given. You will find that a hobby is a grand defense. Many a man has been loosed from the bondage of a vice by taking up a hobby. Take up a hobby!

This, again, is counsel I will not attempt to depreciate. I have given it myself again and again. A good hobby has been to many a man a good servant. It has been the extra horse that has pulled the wagon out of many a ditch. But the power of the hobby is limited, and it is by no means sure. Many a man has been loosed from the bondage of vice by taking up music! That is true, and I rejoice in it. But, on the other hand, many a man, by taking up music, has been brought into the bondage of vice. I am not saying that to disparage music; I am not saying it to indicate that a hobby may utterly fail to uplift a man into moral and spiritual health. An astronomer may be irreverent and undevout. A musician may be passionate and lustful. A literary man may have a heart like a cesspool. An artist may be a drunkard. A man may have a hobby and still retain an unclean spirit. It is good to have a hobby. It will often take away your weariness, and your moodiness, and give you rest by change.—A hobby is good bread; it is not the bread of life.

So you might take up the other foods with which men feed their minds and souls, and upon every one of them we should have to pronounce the judgment that they are quite inadequate and insufficient to obtain and retain moral and spiritual health. You may feed on what you like; you will be driven at last to feel the insufficiency of all foods except him who said, "I am the Bread of Life."

IV. "I am the Bread of Life." He is not only a food, a necessary food, but a necessary daily food. Do we ever spend a day without Christ? Do not let us delude ourselves with fancy that we can take liberties with our soul which we dare not take with our flesh. Do not let us be deceived into thinking that it takes more attention

to keep up the health of the body than it takes to keep up the health of the soul. You give your body daily bread; don't think your soul requires less.

Why, there are of my hearers who, if they had given as much thought and pains to the adorning of their spirit as they have done to the adorning of their bodies, would have made the angels of God rejoice long ago, in their beautiful garments of salvation. And for all of us, if we gave as much consideration to the necessity of feeding our souls as we do to the necessity of feeding our bodies, we should long ago have risen into a spiritual power which would have rendered us invincible, and made us heroes and heroines in every cause that is good and true. But you know how it is. Christ declares, "I am the Bread of Life," and practically, whatever we may do theoretically, many of us send back the response, "Bread! then I will feed on thee once a week; I will feed on thee every Sunday when I meet my brethren in thy house!" And all the time he is teaching us to pray, "Give us this day our daily bread," in order to make us feel that the meal is a daily and not a weekly necessity.

Any one who feeds on the bread of life only once a week will never rise above a weakling; he will never put on the purity and healthiness of a strong son of God. It is the man who makes the Lord his daily meal—aye, who feeds upon the bread many times a day, who surrounds himself with a spiritual healthiness—or whom the devil is afraid.

"I am the Bread of Life." Take your meals daily and regularly, I have sometimes remarked to a friend that he was not looking well; that he seemed to be worn and run down. And the reply has been given, "Yes, I have had so much to do lately that I have neglected my regular meals! Sometimes I have gone without my dinner, and then I have got past my appetite; and then I have run down." So I found out that if a business man neglects his regular meals, he has to pay for the neglect in a lowered vitality, in impoverished health.

Is there no spiritual analogy? When men, by neglect of their body, lower its vitality, they open the gates to any infection or epidemic which may possibly be round about. It is even so with the soul. A man who has neglected the bread of life, and so lowered his spiritual vitality, offers an opportunity to moral disease. Temptations have most power when there is least prayer. The devil finds it a comparatively easy matter to conquer any soul which has been impaired by neglect.

Take the bread of life, and feed on it often and regularly. Maintain your soul in health, and your very healthiness shall be your defense, yea, as a wall of fire, which cannot be broken through.—The Expositor.

EXIT DEVICES; ENTER PRINCIPLES.

The above caption heads the Best Methods department of The Missionary Review of the World, edited by Mrs. E. C. Cronk. The passing of The Man Who Apologizes; The Counterfeit Widows; Begging Committees; The Penny Collection; Stewers of Oysters and Freezers of Cream, is hailed with delight by the earnest missionary worker.

"War Winning Lessons Applied to World Winning Policies." When the sacrificial spirit is in the air it is no time to halt the line of missionary

advance. People who have known only the dictionary meaning of sacrifice heretofore are learning its real meaning in their every day living and are rejoicing in the lesson. Now while the children of America are rejoicing to have part in the rescue of the suffering, starving children of other lands, is the time of all times for them to hear the appeal of those two hundred millions of mission lands who lie down every night with hunger unsatisfied, and of the hundreds of millions who are perishing for the Bread of Life, without ever having heard that there is a Savior.

Surely these days will make us drop forever both our complaints and our apologies for "so many calls for money for missions." Now is our opportunity to bring to our churches the conviction that when the winning of a world for which Christ died becomes the chief concern of his church, all count of calls will be lost in the supremacy of our desire to make this kingdom come throughout all the world. After the maximum effort of war work, can we ever go back to the old minimum of effort in mission work?

Bible truth with its compelling commission to every Christian for missionary service and the presentation of the need and opportunity is the wise pastor's method of securing large gifts to Kingdom work. Any great enterprise for the Kingdom can be put forward by "facts, prayer and proper representation."

THE PRESIDENT AND MISSIONS.

President Wilson does not share the views of those who argue that the money given by American churches to foreign missions should be directed to war relief organizations. Recently the following question was directed to him by a missionary of the Methodist Episcopal church: "Do you agree with me that if missions have justified their existence this is a time when they should be maintained not only in spite of the war, but urged on because of the war?" The President replied: "I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises. But the work undertaken should be continued, and continued, as far as possible, at its full force, seems to be of capital necessity, and I for one hope that there may be no slackening or recession of any sort. I wish that I had time to write you as fully as this great subject demands, but I have put my whole thought into these few sentences, and I hope you will feel at liberty to use this expression of opinion in any way that you think best."

TENNESSEE VALLEY ASSOCIATION.

Please say through your columns that the Tennessee Valley Association will meet with the Washington Baptist Church Friday and Saturday at 9 a.m., Sept. 6 and 7.

All visitors who come by rail will come to Evansville, Tenn., where they will be met with conveyances. We invite all who can come to do so. You will find the Washington houses open to you.

Faternally yours,
REECE COOLEY, Clerk.
Dayton, Tenn.

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 Blvd., Chattanooga.
Personal Service:
Mrs. R. S. Brown, 356 Preston St., Jackson.

THE FLAG.

Old flag, I love you when you fly
Your folds against the mighty sky,
I love you for the pride you wear,
And for the honored name you bear
Among the nations everywhere,
In honor fine and high.

Old flag, I love you when you sweep
Your folds across the tossing deep,
I love you for the seas you sail,
For all the distant ports you hail,
And for the fact that foemen quail
Where'er your grace you keep.

Old flag, I love you when you fall
To half-mast while are silent all,
I love you for the watch you've kept
Where hearts have longed and eyes
have wept,
Where heroes in their glory slept,
Deaf to each human call.

Old flag, I love you through the years,
With all their changes, all their fears,
I love you that you are to me
A harbinger and prophecy
Of better days that are to be
As brotherhood appears.

—Clarence E. Finn in N. C. T.

WE CAN—WE WILL.

In the three quarters that have passed and their record fixed since November 1st, 1917, our societies have reported \$1,711.02 given to State Missions. Our aim set last November at the request of our State Secretary-Treasurer, Dr. Gillon, was \$10,000.00. You see we must in this last quarter of the year give \$8,288.98 or fail. Which shall it be? It depends on you, small society, society of ordinary strength, strong society. It is the duty of our leaders to impress upon the heart and mind of the society members that each one has her responsibility. Let's this one time put the "Ego in missions." Let us preach this gospel to ourselves—as I give so will my society give; as I work so will my society work; as I succeed, so will my society succeed; as my society meets its aim, so will my state Union meet its aim; so I will determine the issue, success or failure; what shall I say?—Ed.

Ridgecrest, N. C., Aug. 12, 1918.

Dear Miss Buchanan:

I will now try to comply with your request and write a few lines for our W. M. U. page. We have been here three weeks today, and tomorrow we will break up our little nest, and I will go farther east to visit my mother, and Mr. Moore will go west to Nashville. Apart from the rainy weather, our stay has been very pleasant here, and we both feel much better and stronger because of our stay in the mountains. As soon as my visit is over in Goldsboro I shall return to Nashville and we will enter heartily into the plans for the fall

campaign. I thought of our executive committee meeting last Tuesday morning, and really missed meeting with you. Was so glad to receive a copy of the proceedings.

Of course the days we were in our missionary institute work were very strenuous, but as I look back over them in retrospect I like to think of the many pleasant features in connection with them. To meet the people and be so cordially received by them was gratifying. And then always the consciousness that we were engaged in the same great cause, and working toward the same plans, gave us unity of purpose and heart. I sincerely hope some good was accomplished by the institutes, and certainly the three of us from Nashville received benefit from them. I haven't seen a Baptist and Reflector since we left Newport, and have missed it very much, so I have missed your accounts of our work. We did not have our papers forwarded here, and the lack of them makes me wonder how so many of our church people—in many respects excellent people—manage to do without them all the time.

Since leaving Tennessee I have attended almost as many meetings as I did prior to my coming here. The various conferences have been in progress, and, while the attendance has been far too small, the program has been of a high order. Of especial interest to me was our W. M. U. conference, covering one day and two evenings. Miss Elizabeth Biggs, of Raleigh, N. C., came to assist in the meeting. The little band of residents here, constituting the Ridgecrest Baptist church, seem encouraged under the leadership of their pastor, Rev. J. M. Justice, formerly a missionary to Argentina. Among other interesting facts that might be mentioned in connection with the local church are these two: Miss Rachel Sims has made a house-to-house canvass within a radius of one mile from here, and has succeeded in getting every child over three years of age into the Sunday school. When we consider her work in many cases was hampered by densest ignorance, in a few cases moral depravity, it is a wonderful achievement. Miss Sims says even these small children can now quote more Scripture than she could when she was in her twenties.

Miss Rachel Sims, Mrs. A. W. Biggers and a few other godly women, after meeting week after week and praying in their W. M. S., felt that the time had come when they ought to put their prayers into active practice. They began by holding Sunday afternoon service at the convict camp, then stationed about a half mile from here. They were sent here from the state farm to work on the Central highway. Glorious results followed their efforts, and a few months ago thirteen of these men asked for baptism and church

membership. It is a fact that a majority of the male membership of the Ridgecrest Baptist Church are convicts. These men have now been sent to other places, and it has been my privilege recently to read letters from them to their benefactresses, and it seems to me I have never known such appreciation, nor seen such evidence of joy in salvation.

Our colony here was so saddened a week ago when the message came to Mr. and Mrs. E. L. Hon, of DeLand, Fla., that their son, Paul Levering Hon, was killed in action in France on July 20. The Hons have been identified with Ridgecrest from the beginning, and Paul was always very active in the B. Y. P. U. He was a young man of unusual strength of character—one whose life was clean, pure and wholesome. It was a blow to all of us. At a very tender, sweet but sad service yesterday the B. Y. P. U. presented to the family a flag with the gold star. Dr. Spilman preached a really great sermon at this memorial service.

I dislike to think that our executive committee must lose Mrs. William Lunsford. We shall miss her greatly, and her place will be very hard to fill.

These notes are so hurriedly written I'm afraid they will not be intelligible, but am glad to have this little chat with our friends in Tennessee.

MRS. HIGHT C. MOORE.

NEW W. M. U. YEAR BOOKS.

These books were mailed to all presidents of W. M. S. and Y. W. A. and leaders of Junior organizations. We will be glad to supply any society with sufficient copies for each circle or group chairman if you let us know how many circles you have. M. B.

CHURCH BUILDING CARDS.

The New Church Building Loan Fund Cards have reached our office. A sufficient number for each person who has made a pledge to this fund to be paid yearly for five years will be sent to any society desiring them. Write the office how many persons have made pledges, and the cards will be sent.

STANDARD OF EXCELLENCE CHART.

Our state headquarters now has a supply of the new charts after the model suggested in the W. M. U. Manual. This record if kept will be both a stimulus to your society and help you to be absolutely sure of just where you are on our "measuring rod," as we think of our Standard of Excellence. The price is thirty-five cents. Please order from us as long as our supply lasts, and then from W. M. U. headquarters at Baltimore.—M. B.

(Mrs. M. L. Shoun and Mrs. W. F. Robinson's quarterly reports came too late to be included in summary of superintendents' reports published last week. Mrs. Robinson has visited 13 societies, made 16 talks and written many letters. Telephone calls numerous. Has appointed two assistants, Mrs. Sprague and Mrs. Fitzpatrick. Mrs. Shoun held one meeting and wrote ten letters.

ROYAL SERVICE CAMPAIGN.

May we not start an Honor Roll of all societies that half their member-

WOMEN SUFFER

MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency.

Ask your druggist for them.

ship is taking one of our journals? That is an easy point on Standard of Excellence to gain if you have a wide-awake literature chairman who will not allow any subscription to lapse and will be alert to secure new subscriptions. We must have the magazines if we have an intelligent membership. Women who will not be bored by a missionary program, but who will be ready to render voluntary service, thus helping to make a spicy and interesting program that will draw the new women and hold the old member. Who will head this Honor Roll?—Ed.

FROM OCOEE.

I have been very busy since we parted at Cleveland. Besides doing my home work, gardening, canning, preserving and jelly making, sewing and visiting with Myrtle, I have visited Birchwood and Ooltewah. It took two days and nights for the Birchwood trip and two days to recover from it, as I had to travel on a "jitney." But I feel that I was fully repaid for my trip. I found Brother and Mrs. Fitzpatrick in a beautiful new parsonage the church has just finished. I arrived late in the afternoon, received a hearty welcome, found them preparing for a housewarming the next day. About ten o'clock the people began to arrive with big lunch baskets. Bro. Sprague brought over several from Cleveland. At noon the beautiful lunch was spread. After lunch the ladies gathered in the large living room, where a delightful hour was spent in talking of our W. M. U. work. This society was organized at the Association last year. They have done nobly, and I am sure will do still greater things this year, with Mrs. Fitzpatrick to lead them. I planned a meeting at Ooltewah last Sunday afternoon. There were not many present, but I feel that some good was accomplished.

Please send me a supply of the Stewardship and Emergency cards to use at our quarterly meeting the 14th. Pray for the meeting.

MRS. W. F. ROBINSON, Supt.

ENLIST NOW.

It's a disgrace to be idle these days. "Nice" people are not doing it. There is a place for everybody to render worthwhile service. It is a day of big demands. Every young woman should be saying, "How can I use every minute of the twenty-four hours to the best advantage? I owe some of my time to the Lord's work, some to my country, some to myself. How get the proper adjustment?"

In the first place, we must cut out all the unnecessary things. Some one said the other day, "I actually saw a girl embroidering underclothes today!" The act in itself is, of course, harmless, but the remark shows the spirit of the times. We must put our time

and energies on the big, vital things which must be done if the gospel be spread to the "utmost parts of the earth," and if our fight for world democracy be won.

Then let's plan that a definite part of our time be set aside for use in the Master's service. Take time for Bible reading and prayer each day, and some special act of personal service. Then in our general church work look for something to do. Find your place. There are plenty of places in which to serve, and there's some special one where you'll fit. How find it? Through prayer and by seizing every opportunity which comes. Is there a Sunbeam band in your church? A G. A.? You can start one. Enlist now for service! May the prayer of each young woman be:

"Use me, O God, in thy great harvest field,
Which stretches far and wide like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me.

A place where best the strength I have will tell.
It may be one the other toilers shun.
Be it a wide or narrow place 'tis well.
So that the work it holds be only done.

—AGNES WHIPPLE.

Humboldt, Tenn., July 30.

Our W. M. U. of Central Association held a most interesting meeting the 25th inst. at Pleasant Plains Church. Our charming superintendent, Mrs. E. M. Hicks, was in charge. The splendid quarterly institute program was given. We had not quite so many delegates as usual in attendance, yet more churches, I think, were represented. The good people seemed to have prepared a luncheon for the purpose of driving away our worries. We actually ate several kinds of fine white cake, also some other specials that we dare not now indulge in often, which were served in a beautiful forest grove surrounding this most excellent old country church, the pretty building, however, quite new looking. Some good reports were heard. Humboldt, I think, gave the best. Having met about all our apportionments, giving more than double the amount asked of us for our beloved Baptist Memorial Hospital, Memphis, in cash and linens, our building and loan fund pledge is paid in full for this year, also the association building and loan fund pledge is paid for two years. Mesdames Hicks and McWaters gave delightful reports of the Southern Baptist Convention at Hot Springs. We trust that many more will be inspired to attend the next one.

The great advancement in all our work was most gratifying. Mrs. W. R. Farrow, of Mississippi, our former president for West Tennessee, spoke in the absence of Mrs. Dungan, on the subject, "What is My Duty as a Member of the Woman's Missionary Society?" In her own sweet way Mrs. Farrow discussed this important topic very effectively. May Mrs. Roger L. Clark's charming presentation of her subject, "Our Denominational Literature," bear much fruit. This was spoken of by several as the best they had heard on the subject. Important because it is an indispensable equipment to our efficiency. Little Miss Monie Warlick, daughter of our Humboldt president, gave a very interesting reading, "When God Commands

the World." We always appreciate this little Sunbeam. Mrs. Harris, of Jackson, gave a splendid talk. Her subject was, "The Value of the Quarterly Institute." This was a very interesting number, as well as helpful and instructive. Miss Skinner, of Jackson, charmed the entire audience with a reading, "A Story of the Civil War." So natural and pathetic! Miss Berry, a former pupil in our W. M. U. Training School, Louisville, taught a part of her Girls' Auxiliary and Royal Ambassadors, of the Jackson First Church, the beautiful playlet, "Under the Brush Arbor." It was a very impressive little entertainment indeed, and gives an idea of how helpful and needful is this missionary training. Two little girls who reside in the splendid neighborhood of this church, little Misses Perry and Hunt, if I remember names correctly, sang very sweetly a duet.

Report on resolutions and the devotional exercises were much appreciated; also Mrs. Will Perry's excellent welcome address and the response. Everything was done with dispatch and perfect harmony. Our faithful, much appreciated superintendent never seemed more interesting.

Officers for another year were elected instead of waiting as usual until the associational meeting in September, when there is so much to claim attention. The following officers were chosen unanimously: Mrs. E. M. Hicks, Trenton, re-elected superintendent; Mrs. R. L. Clark, Humboldt, assistant superintendent; Miss Berry, Jackson, secretary; Mrs. Tyree, Trenton, treasurer.

MRS. S. M. BOYKIN, Reporter.
114 Central Avenue.

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. Any how we must push state missions, with all our might.

BENEFITS OF THE WAR TO OUR SOLDIERS.

Henry Allen Tupper.

Centuries ago, a wise man said: "Men will not see the bright light in the cloud"; and, during all the ages there have been many who will not see hope, and they have not been ashamed of their eyesight! The superficial habit of looking upon and

An Investment that will yield rich dividends



A wealthy Baptist man read a series of articles in *Home and Foreign Fields* dealing with the needs of the homeless churches of the South. As a result he sent his check to the Home Mission Board for TEN THOUSAND DOLLARS. A young woman recently wrote the editor: "I have offered myself as a foreign missionary. I want you to know that reading *Home and Foreign Fields* decided the matter for me."

These two things—MONEY and LIFE—are absolutely necessary to missions. *Home and Foreign Fields* is the one organ of Southern Baptists wholly dedicated to the missionary enterprise. Its circulation will yield the richest returns of any similar amount of money that can be expended for missions.

A representative has been appointed for each associational meeting to secure subscriptions. Let no association adjourn until every messenger present has been asked to subscribe.

Then, at the call of the roll of churches, let a representative be appointed who will agree to form a club of at least ten subscribers in his or her church upon returning.

The magazine, costing more than this amount to print and mail, is only fifty cents a year. One FREE SUBSCRIPTION will be given with each club of ten, where cash accompanies the order and all names are sent at the same time.

Order from Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tenn.

dwelling upon the darkness of the cloud, is characteristic of the majority of folk and this hurtful habit has a tendency to overshadow the vision of life. The God of Hope lives, and His children should look for the bright light in the cloud. The duration of this world war may be a matter of speculation, but its righteous termination, we may be sure, shall make the world safer for democracy, democracy safer for the world, and through the gospel of Life, Light and Love, give us a saner, purer, lovelier world, receptive and responsive to the principles of the kingdom of God. During the last year it has been my privilege and pleasure to visit many of the camps and cantonments, from the Atlantic to the Pacific oceans, and I have been cheered, heartened and reassured, as I have noted the benefits that have already come to our soldier boys, since we entered this world strife.

Allow me to mention definitely five of these:

First, the blessing of physical training, which is noticeable to everyone who marked the appearance and movements of the raw recruits, of last year, and now look upon the physical transformation that has taken place.

Second, the commingling of all classes, the result of which must necessarily contribute toward an intelligent and popular democracy when a just and righteous peace ensues.

Third, the bringing of our young men into vital service to their country, which develops loyal patriotism and high ideals.

Fourth, the emphasis placed upon the importance of strict discipline and implicit obedience, lessons, the far-reaching influence of which cannot be exaggerated.

Fifth, the moral and spiritual atmosphere within the circle of the camps and cantonments, which are indeed seminaries of religious character. To fully appreciate this blessing that has come to thousands of boys away from home, at a critical time of life, one must visit these camps, and get in sympathetic touch with the quiet but pervasive and powerful service that is being rendered by the religious boards and other organizations of the land, in

these centers of splendid opportunities.—Baptist Standard.

NEED OF AGGRESSIVE BUSINESS METHODS.

The crying need of thousands of our churches is a systematic, aggressive, businesslike policy of church finance. This is especially true of village and rural churches. We know of churches that are today using the same indifferent, slipshod, narrow financial methods of twenty-five years ago. This policy consists of having a few good women of the church go around near the end of the year and "beg" five or ten dollars here and there for the support of the preacher. No budget, no plan for weekly giving, no systematic canvass is even thought of. The churches thus make their pastor a kind of public charge. He starves along as best he can until the end of the year, or borrows money, thus paying interest on the money which the church owes him. The preacher is the only man we know who is asked to pay interest on money due him.—Michigan Christian Advocate.

A agent, approaching a house, met a little boy at the gate and asked: "Is your mother home?"

"Yes, sir," said the boy, politely.

The agent walked across the long lawn, and after rapping several times without receiving an answer, returned to the youth, saying:

"I thought you said your mother was at home?"

"Yes, sir, she is," replied the boy.

"But I have rapped several times without receiving an answer."

"That may be, sir," said the boy. "I don't live there."

"A friend," said Uncle Eben, "is a man dat laughs at you funny stories even if dey ain't go good; an' sympathizes wif yoh misfortunes, even if dey ain't so bad."

THIRTY SCHOLARSHIPS FOR FREE TUITION to worthy students. References required. Meridian College, Meridian, Miss.

EDITORIAL

THE PRACTICE OF GIVING.

Luke 6:30-38; 21:1-4. September 1.

The duties of the Christian are varied. They connect with all features of his life. One of the most insistent and yet neglected duties is that of giving. In theory one will readily agree that the church institutions should be generously supported by each member, but in practice we find much neglect and indifference. The Sunday school lesson presents an extract from the Sermon on the Mount and an incident in the life of Jesus. The two passages suggest the practice of Christian giving.

Motive of the Practice.

The Christian should have the right motive in his giving. Selfishness that manifests itself in securing approval for gifts should have no place in church life. I knew a deacon to propose to give two hundred dollars in a mission collection if another deacon would give a like amount. The money was given by both. But the next year the second deacon had removed from the city and the first deacon then only gave ten dollars. The pastor could not but wonder if the former two hundred dollars had not been somewhat the result of the desire to have the approval of men for his generosity.

Love to God should prompt the giving. Desire to advance the Kingdom should stir the heart. One cannot afford to be little when it concerns the ongoing of the gospel. Gratitude to God for his unspeakable goodness in the Saviour and a sense of obligation toward his work should impel the Christian into adequate giving for worthy causes.

Measure of the Practice.

The New Testament clearly teaches that one should give in proportion to God's blessings. If one will remember that the measure of giving should be according as God has prospered each one, there would be no lack of money for the great causes of the Kingdom. The Old Testament taught the law of the tenth as the minimum that should be turned into the treasury of the Lord for the support of his institutions. In addition to this there were numerous offerings that increased the amount of the gifts.

Differences of opinion exist as to whether the New Testament teaches tithing as the measure of Christian giving. My own conviction is that the tenth should be the minimum of Christian standards, not so much as a law explicitly held and taught under New Testament habits of worship as the normal amount that one might be expected to give. Surely if, in the Old Testament times, this amount was counted as fair and equitable, the New Testament saint should not be expected to lower the standard. For this reason, rather than as an inflexible law, I think that we should give at least a tenth to the Lord's work.

Method of Practice.

The Apostle Paul clearly outlines the correct method: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (1 Cor. 16:2). This method recognizes good business judgment in religious affairs. It is systematic and regular. If followed, it would bring great relief to those who plan for the church finances and there would be abundance in the Lord's treasury.

Merits of the Practice.

The merits of this plan are such that those who have tried it are not willing to revert to the old way of carelessness. It dignifies the financial plan of the church, it cultivates the spirit of liberality, it teaches the stewardship of wealth, it acknowledges the responsibility to support the church, it provides thorough and definite arrangement for the work, it brings great joy to the giver.

A PRIVATE OR GOVERNMENT PRONOUNCEMENT?

It will be remembered that the Foreign Mission Board at one time had entered into correspondence with the War Department relative to our work with the soldiers, looking to the time when the camp pastors should accompany the soldiers to the front.

At the Convention this work was definitely committed to the Home Mission Board. The Religious Herald announces that as a result of this correspondence Dr. J. F. Love, Secretary of the Foreign Mission Board, has received a letter which contains a remarkable statement. The letter is dated July 24th, and is sent out upon the official stationery of the War Department, and is signed by F. P. Keppel, Third Assistant Secretary of War. The statement, which deserves notice is this:

"For one thing, it would be impossible to get the soldiers together by denominations, and for another the whole trend and the whole desire of the Department is in the interest of breaking down rather than emphasizing denominational distinctions."

The practical objection of gathering to gether in denominational groups does not concern us just now. The other statement is vital to the very existence of evangelical Christianity. The statement is clearly and forcibly made that the War Department is concerned with breaking down denominational distinctions. We wonder if the Third Assistant Secretary is simply voicing his own preference or idea or whether he accurately sets forth the attitude of the Department. If it is true that he speaks for himself only, then he transgresses the proprieties of his office in assuming to legislate for the great religious bodies whose genius and rights have been vouchsafed to them by the very genius and constitution of our government. If he speaks authoritatively for the Department, then in the name of the very freedom for which we fight we protest against this attitude.

Far be it from us to increase the burdens of our great leaders in these stressful times. But there are some things that are absolutely essential to our religious freedom that should not be violated. Whether it is right for all denominations to coalesce into one organic body is a matter for each individual to consider; it lies outside of government regulation. The government has no right to express an opinion upon such a matter. We trust that some adequate explanation of the situation may be made and that this statement will not stand as the determined policy of the government.

THE WAR DEPARTMENT AND THE CAMP PASTORS

We give herewith a copy of the order sent from the War Department to the various military camps with reference to the camp pastors.

Washington, July 24, 1918.

From: The Adjutant General of the Army
To: The Commanding General, Camp
Subject: Services of Clergymen as Camp Pastors or Voluntary Chaplains.

1. In view of the greatly increased number of chaplains authorized by recent legislation, and of the provision now being made for the professional training of chaplains in their duties before appointment, it has been determined, as soon as the services of a sufficient number of additional chaplains become available, to bring to an end the present arrangement at camps and posts whereby privileges within the camps are granted to camp pastors of various denominations and to voluntary chaplains not members of the military establishment.

2. Camp and post commanders are instructed to bring this decision tactfully to the attention of any clergymen who are now acting either as camp pastors or voluntary chaplains in their commands.

3. An appropriate period, not to exceed three months, will be granted for such persons to complete the work that they now have in hand, and to make arrangements for leaving camps and posts.

4. This shall not be construed to prevent chaplains on duty with organizations and at camps and posts, with the approval of their commanding officers, from inviting clergymen to conduct services or to assist therewith upon special occasions.

5. In making public announcement at the camps and posts of this decision, attention should be called at the same time to the fact that plans are under way for bringing to the camps, for public addresses and private conferences, a number of men distinguished in their various professions (including the clergy), whom officers and men will have an opportunity to hear upon the moral and spiritual factors of the war, and upon other subjects of fundamental interest.

By order of the Secretary of War:
E. A. BROWN, Adjutant General.

We regret this order. It will disturb the plans of the various denominations that have been doing special work through their camp pastors. We do not know the reasons that led the Department to this action. Several things should be said.

1. **Time for Unswerving Loyalty.**—There is no room in America for the slacker or shirker. Every man and woman in the country must bring every resource into action to win the war. The churches have shown themselves fully sympathetic toward the military plans of the government. Never before in the history of organized society has the religious leadership of a country been so earnest and active in promoting the military program of a government. There has been willing and glad co-operation upon the part of the churches and ministers for the use of powers of the country including man and material power. We will all stand together and win the war.

2. **The Spiritual Dynamic.**—In addition to the splendid services of the Y. M. C. A., which has combined the religious, social and comfort needs of the soldiers, the different denominations have had camp pastors, who have brought the gospel to the soldiers. We believe in the work of the Y. M. C. A. The churches have been glad to contribute of its support and will take a great part in the approaching drive for its funds. But, there is a large need that can not be supplied by these workers. There is need of distinctive religious services, conducted by ministers of the various denominations.

The religious dynamic must be behind the war in order to maintain the proper religious and moral aims and perspectives. We believe that the camp pastors are essential to the preservation of the religious and moral strength of the soldiers. Many of these boys have no personal faith in Jesus Christ as Saviour. They will go to the front spiritually unprepared for the great adventure, unless they have opportunity to accept Jesus Christ. The minister is needed to bring a virile message and a searching appeal to the consciences of these boys. The camp pastor is the most logical one to give such spiritual aid to the soldiers. The Y. M. C. A. men must combine spiritual and temporal services, and, while they are doing an indispensable work, they can not do all that is needed.

3. **Liberties Amid Restrictions.**—The Constitution of the United States guarantees complete religious liberty to the citizens of America. In ordinary times of peace there is no question of the violation of this principle. There is danger just now that the right of religious liberty may be encroached upon by this order of the Department of War. The soldier has the right to secure religious instruction and services from those of his own choice and there should be no sort of discrimination in favor of one religious body. The Catholics have the privilege of working in their own buildings. The Protestants must use the Y. M. C. A. huts, and if this order is executed must withdraw the camp pastors and look to the chaplains and the Y. M. C. A. men to represent them. This hardly seems in keeping with the rights of religious equality and freedom. We hope that the order may be withdrawn. In either case, we give loyal and unremitting loyalty to the government.

HOLSTON ASSOCIATION

The Holston Association met in its one hundred and thirty-second session August 13, with the Limestone Baptist Church near Jonesboro. Former Moderator Judge W. S. Squibb called the session to order and requested that his name not be requested for reelection, as he had held the position for two or three terms. The election of officers resulted in the selection of O. M. Kilday, Moderator; A. R. Moulton, Jr., Assistant Moderator; W. M. Fulkerson, Clerk-Treasurer. The annual sermon was preached by Rev. T. L. Cate upon "Financing the Kingdom of God," 1 Cor. 16:1, 2. The sermon was an earnest plea that our churches should adopt the scriptural method of church finances so that there might be order and plenty in financing God's work. After a delightful lunch the report on Denominational Literature was read by A. R. Moulton and discussed by myself. Dr. S. W. Tindell read and spoke to the report on Sunday Schools. Dr. W. J. Stewart presented the work of the Orphanage in an effective speech and received \$50.00 for the isolation hospital. Reports on mis-morning: Home Missions, Rev. O. E. Sams; State Missions, Dr. J. W. Gillon; Foreign Missions, Rev. E. K. Cox. The first topic of the afternoon was Christian Education, which was discussed by Dr. J.

W. Gillon. We could not remain for the rest of the session.

NOTES.

Rev. H. F. Templeton is the efficient pastor of the Limestone Church. He makes a delightful host.

The ladies of the church and community had voted to show their patriotism by agreeing not to serve any cake for the dinner on the grounds. This is an excellent plan which should be followed by other associations.

It was my pleasure to be entertained in the home of Mr. and Mrs. J. C. Osborne, who, though Dunkards, enter heartily into the social and church life of the community. They might be called near-Baptists.

The Woman's Missionary Union of the Association held a meeting Wednesday afternoon at a neighboring church. Mrs. Robert Bachman is the leader of the women and is putting spirit and push into the work.

Rev. Oscar E. Sams, Johnson City, and Rev. L. W. Swope, Erwin, the two new pastors of the Association, were given a cordial reception and have already made binding friendships. We give them the glad hand and a large invitation to much work.

NOLACHUCKY ASSOCIATION

The Nolachucky Association met in its ninety-first session, August 14, with the French Broad Church, near Dandridge. We did not reach the Association until the second day, when we found that the brethren had gotten well into the business of the body. Officers were elected as follows: Moderator, Conley Collins; Assistant Moderator, Rev. R. M. DeVault; Clerk, J. S. Edwin; Treasurer, T. E. Dean. The annual sermon was preached by Rev. J. F. Hale, of New Market, upon the subject of The Church, Isaiah 60:11. We heard good echoes of it. The report on Temperance was read by Rev. J. M. Walters and was discussed by him, Rev. R. A. Hale, Rev. D. L. Manis and Rev. W. C. Hale. The report on Ministerial Relief was presented by Rev. J. F. Hale and discussed by Dr. J. J. Burnett and Rev. D. L. Manis. The Laymen's Work was presented by C. S. Stephens and was discussed by himself and Rev. J. H. Snow. The Sunday School report was offered by Dr. W. L. Cate, who discussed it, as also did Rev. R. C. Smith and C. R. Sneed. The B. Y. P. U. work was spoken of by O. L. Wall, who read the report, Dr. Spencer Tunnell and J. W. Oliver. Rev. J. L. Patton, the new pastor of the First Baptist Church, Jefferson City, preached at night.

The first business Thursday morning was the report on Denominational Literature, which I offered and discussed. President W. L. Gentry, of Carson and Newman College, followed with the report and address on Christian Education. The various reports on Missions were presented and the chairmen preferred to give time for Dr. J. W. Gillon to discuss the general question. Reports: State Missions, Rev. W. C. Hale; Home Missions, Dr. Spencer Tunnell; Foreign Missions, Dr. J. J. Burnett. The Orphans' Home report was offered by C. S. Stephens and was discussed by Dr. W. J. Stewart. An offering of \$61.00 was made for the isolation hospital. At the afternoon session the report on Systematic Giving was discussed in a splendid way by Rev. R. M. DeVault. The subject of Christian Education was further discussed by Dr. J. W. Gillon. I was compelled to leave to catch a train, so could not stay until adjourned.

NOTES.

Rev. R. M. DeVault is the progressive pastor of the French Broad Church. He believes in business in church affairs. He is delighted with the plan of regular giving by his members.

It was a delight to have at the Association Dr. and Mrs. J. M. Burnett, so long identified with Carson and Newman College and the entire section of East Tennessee. We have not yet become accustomed to their sojourn in South Carolina, though their delightful pastorate has already secured such strong hold upon their affection, which attitude is shared by their great church.

This is the home church of Brother A. R. Swann, who has been such a large benefactor of Carson and Newman College.

Rev. J. L. Patton, recently come to Jefferson City, was given a cordial welcome into the Association. He is a good preacher and an elegant Christian gentleman.

The ladies of the church and community made the

WORDS OF WISDOM.

Selected by Richmond P. Bond.

"Men of character are the conscience of the society to which they belong."—Emerson.

"Disappointment is the mother of depression, and the grandmother of reflection."—T. N. Page.

"'Tis hard to school the heart to be, in spite of injury and envy, generous still."—Henry Ellison.

"Bear with patience the task assigned thee, for what thou callest fortune is from God."—Pythagoras.

"Philosophy goes no further than probability, and in every assertion keeps a doubt in reserve."—Froude.

"New customs, though they be never so ridiculous, nay, let them be unmanly, yet are followed."—Shakspeare.

"It is better to believe that a man does possess good qualities than to assert that he does not."—Chinese Maxim.

"What is remote and difficult of success we are apt to overrate; what is really best for us lies always within our reach, though often overlooked."—Longfellow.

"Virtue is the mean between the vice of excess and the vice of deficiency; as courage is the mean between cowardice and rashness; temperance, between excess and abstinence."—Aristotle.

"Then gently scan your brother man,
Still gentler sister woman;
Though they may gang a kennin' wrang,
To step aside is human."—Burns.

"No action, whether foul or fair,
Is ever done but it leaves somewhere
A record, written by fingers ghostly,
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it."—
—Longfellow.

visitors feel that they would be glad to continue the meetings indefinitely.

The W. M. U. held an interesting meeting Thursday afternoon at the schoolhouse. Their work is vigorous and growing. Blessings on them.

Dr. W. L. Cate was smilingly expectant of the good time he was to have, since he was to have Dr. J. W. Gillon with him the following Sunday to dedicate a church building.

The news of the fire at Union University is relieved by the knowledge of the insurance that will cover the loss.

We were glad to see this week Dr. J. H. Hubbard, of Palmyra, Mo. We wish that some good church in the state might secure him for pastor. He is a good, strong preacher and a delightful worker.

Mrs. T. P. Duggan calls attention to the fact that the Eastanalle Association meets with Cog Hill Church, near Etowah, Sept. 12. We appreciate the invitation and expect to accept, as also do Drs. Gillon and Stewart.

The Nolachucky Association requested Dr. J. W. Gillon to prepare his speech on missions for publication in the Baptist and Reflector. It will appear just as soon as practicable. Tell your friends about it and get them to subscribe for the paper. This one article will be worth the price of the paper for the year.

The War Department officials give it as their opinion that, under the proposed change in the draft age, enough man-power will be put into the field by America to win the war within a year. Under present conditions they consider that the war would be prolonged.

Notice that corrections have been made in the list of the associations. If you are certain that other changes should be made, write us at once. Let the brethren, where the associations meet, write us about the way to reach the church. Delegates would be glad to know. Be sure to write us in time for the notice to be inserted in the paper. Do not wait. Send the notice now and we will give it proper attention.

THE VEILED FACE OF GOD.

(Continued from page 1.)

for which there is little labor. Like the manna of old, truth must be gathered a portion for the day. It is given for prompt use and practical purposes. And lest we run to excess and abuse his bounty, God bestows his treasures at sundry times and in divers manners.

3. God Veils His Personality Lest We Perish.

The magnitude of things is great beyond our apprehension. The immensity of space is overwhelming. The duration of time bewilders us. The rapidity of motion cannot be grasped. Put an inexperienced man in the cab of a flying express train and he would be paralyzed with fear. Your modern aviator endures the rapidity of his flight and the dizzy heights only a few years. We were made for slower motion. What, then, would a man do if placed in the cab of a flying world? This old earth of ours is spinning around the sun at the rate of eleven hundred miles a minute, sixty-six thousand miles during this short hour of service. Who could consciously fly at that speed and retain his reason? Were you placed where all the whirling worlds and suns and comets swept by in their amazing velocity, the sight would be fatal. The onrush of the worlds is frightful. A dream of the moon in its flight once filled me with apprehensions from which I have never recovered.

The unveiled light of the sun is too much for human sight. Gaze for a moment at the great king of day and you can see nothing else, look a little longer and you cannot see that. We live in a world of veiled sunlight. His full glory would blind all eyes. Now our God is as the sun, a consuming fire, a light which no man could see and live. Old Testament revelations sometimes prostrated the prophets. The disciples were alarmed on the mount of transfiguration. Some of the twelve cried out for fear when they thought they saw a spirit. John fell as one dead before the unveiled splendor of his Lord. Sainly men have cried to God to withhold his manifestations in their moments of ecstasy lest they die. And the Lord in his great mercy permitted Moses to see his goodness, but with averted face he concealed his glory.

Enough for us that we see God's goodness. Let him come to us in the blossom of springtime, the glories of summer, in the harvests and bounty of the closing year. May he fill our cup and plate, protect from the pestilence that walks in darkness and the arrow that flies by day. In the still small voice may we hear him, when we could not discover him in the whirlwind, the earthquake and the fire. Some men have strange theories of the Lord's coming. They expect him to appear in flaming clouds, with cohorts of angels, the heavens blazing above and the earth quaking beneath, while in response to the blare of trumpets the chambers of death will open and the slumbering nations will come forth to judgment. But who could witness one-half of that and live? The race would perish amid the convulsions of nature. For my part I pray to be delivered from such a cataclysm of horrors. Jesus once entered into this world as a babe. Born in a stable, of humble parentage and in harmony with predictions that announced his coming he lived our life and shared our sorrows. He was the friend of the troubled, the timid, the weak ones of earth. Little children felt his touch and were not alarmed, women heard him speak and were not afraid. Thus through the veil of his flesh God has manifested himself to mankind and yet we live. By his grace distilling as the dew we shall be fitted at length to behold his glory and not be consumed.—Watchman-Examiner.

WOMAN'S WORLD

THE DAY'S WORK.

Is anybody happier because you passed his way?
Does anyone remember that you spoke to him today?
This day is almost over and its toiling time is through;
Is there anyone to utter now a kindly word of you?

Did you give a cheerful greeting to the friend who came along,
Or a churlish sort of "howdy" and then vanish in the throng?
Were you selfish, pure and simple, as you rushed along the way,
Or is someone mighty grateful for a deed you did today?

Can you say tonight, in parting with the day that's slipping fast,
That you helped a single brother of the many that you passed?
Is a single heart rejoicing over what you did or said?
Does a man whose hopes were fading now with courage look ahead?

Did you waste the day or lose it, was it well or poorly spent?
Did you leave a trail of kindness or a scar of discontent?
As you close your eyes in slumber do you think that God would say
You have earned one more tomorrow by the work you did today?

—Edgar A. Guest in Detroit Free Press.

My Dear Miss Straghan:

I am indeed sorry I failed to renew my subscription before it expired. Please find enclosed a check for \$3, \$2 for renewal and \$1 for the "Edgar Folk Memorial Fund." I only wish it were \$100 instead of so small an amount. But since the littles make the heaps, let's be satisfied.

Wishing you success in every undertaking, I am your friend,

MRS. H. M. OGLESBY.

Hartsville, Tenn., R. 2.

Indeed we appreciated this from Mrs. Oglesby. We count her one of our very best friends.

WOMEN IN WAR.

Ever since the days of Helen, who came out of an egg laid by her mother, who had been converted into a swan by Zeus, for reasons entirely satisfactory to himself, women have had more or less to do with the great wars of the world. Helen, who was the blue-ribbon beauty of her era, married a Greek named Menelaus. She vamped around Sparta for a series of years, completely taking in a distinguished young Prince by the name of Paris, who carried her with him to Troy. Her escapades were numerous. She was the Theda Bara, in actual life, of her time. The long war of which Homer sang was pulled off on her account and quite a number of valiant Greeks and notable Trojans crossed the Styx with anything but pleasant memories of the beautiful Queen of Sparta.

GO TO MILITARY COLLEGE.

Deferred classification for boys in military schools. For particulars, write Meridian College, Meridian, Miss.

Along after her came Semiramis, Zenobia, Aspasia, Cleopatra, Boadicea, Joan of Arc and others who affected the destinies of nations through their beauty and kindred influences.

At a much later date Marie Antoinette spilled the beans, as the classic writers phrase it, for Louis XVI, and was so much the rage for a while that the rage of her people finally brought about the decapitation of herself and her fatheaded spouse, along with serious results to France.

In the present war the female of the species has done some notable figuring. Germany's good Kaiserin is said to have desired to avert the war, but as she was no longer Helenesque in her charms, her influence over her fierce war lord netted down to nil.

With the Czarina of Russia it was different. She is a German by birth, a cousin of the Kaiser and a sister of the Kaiser's brother, Henry's wife. Her predilections were all German, therefore, and she drew considerable weight in war affairs. Her husband was a weakling and she wore, figuratively speaking, the masculine attire for the dynasty. That she made a mess of affairs is recent history. Her husband has been executed, her only son died from "exposure," and she is a prisoner in Siberia, while her German cousin has taken over about everything in Russia that is portable.

Queen Sophie of Greece, or rather ex-queen, is a sister of the Kaiser. She pre-empted authority and forced her husband, Constantine, to betray the Greek cause in order to boost Brudder Wilhelm's little plan of world domination. Both are out of the reigning business now and both see rainy days ahead.

Pretty soon after old Francis Joseph joined his ancestors in the mouldy vaults where they have been confining all dead Hapsburgs for quite a number of centuries, Karl became emperor. He is young, has an attractive young wife and quite a mother-in-law. The last named is Duchess of Parma, and is believed to have strong leanings in the direction of France and Italy. At any rate, Karl wrote a letter to his brother-in-law, Sixtus, who is of the House of Bourbon, and is serving in the French army. Karl expressed himself in a way that gave cause for the belief that he really sympathized with the allies and the letter was made public. Kaiser Wilhelm called for an explanation and the terrified young ruler of Austria-Hungary winked significantly in the direction of mamma-in-law and said, "She done it." The duchess, whether guilty or not, became the victim and central figure in what she declared was a "frame-up," and was promptly sent into exile. Karl apologized and renewed his protestations of loyalty to the Kaiser. All this was not over, however, for at once came attacks on the young Empress Rita, charging that she is as strongly pro-ally as her mother and that her boy husband is very considerably under her uxorious thumb.

There the matter stands at present, the German Kaiser scowling and suspicious, the Austrian Kaiser and Rita cowering and helpless.

Mary of England is doing great work beside her husband in keeping up the spirit of English valor and in making sacrifices for England's weal.

No nobler figure stands out in the gloom of terrible conditions than that of Albert of Belgium. His conduct has won the admiration of the world and his nobility will be sung through the ages. Not unworthy in any respect to stand along with him is his queen, the pride and boast of Belgium. She has for more than four years been as devoted to her ill-fated country's cause as her distinguished husband, and her name is beloved among all classes.

The poor queen of Roumania, too, has eaten the ashen crust of sacrifice and the splendor of her character shines through the cold ashes of her country's sad fate.

It is woman's war as much as man's, and if in instances woman's influence has been for the bad, no less so have men's, and if on the other hand credit is to be given the brave men of the world who have fought and suffered and died for the world's security, surely not in any less degree have good women shown that they, too, can sacrifice and want and die for what is good and right.—Nashville Banner.

DEATH BATTALION.

A new Battalion of Death of Russian Women is being organized in New York. A score of women were the first recruits at a meeting of the Russian Women's Patriotic League in that city a few days ago. These women wish to go abroad to fight for the land of their birth, and by so doing to stir up the thousands of able-bodied Russian men now in America to a realization of their duty to fight for the liberation of their own country and for world freedom.

At the head of the new battalion is Mme. Lydia Prochoroff, wife of the editor of a metropolitan Russian newspaper.

Before coming to this country, nine years ago, Mme. Prochoroff was a court dancer in Russia, and in her home town of Nijni-Novogorod was presented with a gold cup by the Dvoransky Club, a social organization with an exclusive membership.

Though a favorite in Russian court circles, Mme. Prochoroff became long ago imbued with a hatred of Russian governmental despotism, and when she heard of the fall of the imperial system she drank the health of the new republic from the gold cup which the representatives of the old order had given her.

At the organization meeting of the Battalion of Death a number of the women present are reported to have taken off their jewelry and donated it toward a fund to equip the battalion.

While organized primarily to fight, the league will not neglect other lines of patriotic activity. In addition to seeking able-bodied women as soldiers the league intends to organize a corps of nurses who will accompany the fighters abroad. Those women of its membership who can neither fight nor nurse will be formed into a war relief organization.

A retired Russian officer whose wife is a recruit in the battalion and whose three sons are already fighting overseas, will drill the battalion.—Nashville Banner.

SUBSTITUTING WHEAT FOR FLOUR.

In practically any recipe in which flour is called for (except with yeast), the following amounts and kinds of flour will give good results:

In case of one cup wheat flour use—
1 cup barley flour

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or 1 cup buckwheat flour,
or 1 7-8 cups oat flour,
or 1 7-8 cups ground rolled oats,
or 1-2 cup barley flour and 1-4 cup corn flour,
or 1-2 cup barley flour and 1-4 cup rice flour,
or 1-2 cup mashed potato and 1-2 cup corn flour, and omit 1-4 cup milk from the recipe.

In sponge cakes 1-2 cup potato flour. Cut out this table and keep it in your card catalogue or cook book.—Woman's Home Companion.

HERE IS A LITTLE BOOK THAT WILL HELP YOU.

To aid Companion readers in planning meals for the family so that appetites will be satisfied, health maintained, cost of food kept down, and meat, wheat, fats and sugar conserved for our own men and for our allies, is what this little book, "Wheatless and Meatless Menus and Recipes," by Alice Bradley, aims to do.

Every one of its pages is worth the price of the booklet, which is 25 cents.

It is not only a helpful everyday guide for housekeepers, but an excellent textbook for classes taking War-time Cookery.

Send 25 cents for a copy today to the Cooking Department, Woman's Home Companion, 381 Fourth Avenue, New York.



U. S. Food Administration.
"Sides savin' fats en wheat, we got ter save sugar. De bes' way ter save sugar is ter use syrups en honey."

A nice lil' pitcher full er 'lasses conveyed by a fleet er buckwheat cakes is one er de bes' ways to "get cros't" wid de sugar projick,—en it saves wheat flour too."

Somebody said: "When you pronounce the word God with your mind, that is theology; when you pronounce the word God with your heart, that is worship; when you pronounce the word God with your will, that is character; when you pronounce the word God with your hands, that is ethics; when you pronounce the word God with all that is within you, that is religion." Without insisting too strongly on the distinction made, the thought is suggestive and may well inspire the question, "How do I pronounce the word God?"—Watchman-Examiner.

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:

I had another lovely visit to the Orphans' Home the other day. Shall I tell you about it? I had a great many things that you had sent for the children in the baby cottage, which I wanted to deliver to them myself, and so I told Mr. Stewart that I wanted to go out with him again. Good, kind Mr. Stewart, of course he took us, and when we finally got all loaded up, with boxes, bags, bundles, etc., we certainly did not look like "there was room for one more." The children knew we were coming and they were all out on the porch waiting for us. You may be sure we went fully armed with pop corn, chewing gum, and "mixed candy," and they were a happy looking little bunch when they gathered around waiting for things to be opened. The big box of aprons and dolls from the Girls' Auxillary of Gallatin brought many little squeals of delight as each little girl was presented a new apron. We had such fun finding the aprons to fit each child, but at last everybody had one and there were three or four left over. They all promised to write to the kind friend whose note was in the pocket of their apron. The big rag doll we christened "Betsy" and decided that she become the property of all the children, rather than of one, because she is such a nice substantial doll, and the three boys said they wanted to play with her too. The soap dolls they had a fit over, partly because of their bewitching scent and partly because of their bright hue. Afterward I found the boys with the "tar babies." Maggie, the little girl I promised to Mrs. Hammond, of Clarksville, for her little protege, was about the proudest little mother in the world when I gave her the beautiful doll which Mrs. Hammond asked me to get for her. She says she is going to write Mrs. Hammond the nicest letter she can and try to thank her for her nice dollie.

They are the most responsive children I ever saw, and the most appreciative—you could never regret doing anything for them. Thank you very much for making this happiness possible for them.

Sweetwater, Tenn.

Dear Miss Annie White:

I am so glad you are willing to lead in an effort to furnish a room in the Baptist Memorial Hospital at Memphis. Surely you can count on the loyal support of the Young South's friends. I am sending \$5 to help start the work. There is no such thing as failure for the Young South.

A FRIEND.

Oh, I'm so glad you are responding to my appeal for the Hospital at Memphis, and that you, too, think it would be a splendid thing for the Young South to undertake. If you read all that is written about the Hospital I don't see how we could help feeling that we must have a part in the great work that this institution is doing. This letter from "A Friend" encourages me, and with the gift which he sends, and the other from another "Friend," we have a

very good beginning. We must not start and then fall down, because I feel too that there must be no such thing as failure for the "Young South." Won't you do your best, and let's have one more thing to be proud of. More than I can say I am grateful to this kind "Friend" of ours for his moral and substantial support of our latest venture. And maybe he doesn't want me to tell you this, but he sends me another dollar to get a doll for one of the little girls at the baby cottage.

Blaineville, Tenn.

Dear Miss Annie White:

You asked my opinion about trying to get money through the Young South to equip one room for the hospital. I hardly know what to say; there are so many calls for money I think if all will try you can get enough and if we can't furnish the amount needed let it go as far as it will and all will be a help.

I am sending you one dollar to start with. Miss Annie White, I like to read your letters. I am so glad you are making the start you are. Hope the Lord will bless and guide and take care of you in all your work and may grow and be strong in the Lord's cause and may lead many to our Master, so write more nice letters.

As ever your "FRIEND."

I feel like saying, "Oh, thank you, very, very much, my friend, for your kind words, but I am so unworthy of them." It is such a tiny little bit that I am doing in the great cause for our Master. I have set my heart on furnishing this room at the hospital, and I don't want to see the Young South fail. We never have yet, you know, and we've done a good many things. And I don't want to contradict this kind friend of ours, because I know she is one of the very best that we have anywhere, but we musn't begin this task and not finish it. You see that way the Young South would get no credit at all; it would be merged into the Hospital Fund, and where would our room be?

Spring City.

I am enclosing postal order for \$3.25. My baby boy, Joe Lee Moore, sends the twenty-five cents for little orphans. I am sending \$1 for them and the other \$2 for missions to be used where most needed. Hope this little mite will be a benefit and blessing to some poor soul in need.

Yours sincerely,

MRS. J. T. MOORE.

Isn't it the nicest thing to have good, kind friends? What would the world do if there were not such things as kind friends and kind deeds? And what would the Orphans' Home do if it did not depend upon these two? Thank you, dear little Joe, for the gift you send to the orphans, and your sweet mother, too, for her gift to missions and to the Orphans' Home.

New Middleton, Tenn.

Dear Miss Annie White:

You will find enclosed \$15 for Chris-

tian education, from New Middleton Macedonia Baptist Sunday school.

Respectfully,

J. E. BARRETT, Treas.

I'm so glad to get this big check for Christian Education. I know there are so many, many places to give your money that it is hard to know which one it would mean the most to. We appreciate this very much, Mr. Barrett.

Riceville, Tenn.

Enclosed you will please find check for \$8 for the Orphans' Home from the Eastanallee Baptist Sunday school. Yours truly,

DAISY BELL CRITTENDEN.

These letters came early this morning, just in time to get in this week's paper, but I'm so glad they did. Just see what the Eastanallee Sunday school sends for the orphans! They know we're mighty glad to get it, and of course we are grateful. It wouldn't sound ill bred, would it, if I should say, "Please do it again."

Watauga Valley.

Dear Miss Annie White:

I am sending a gift for the orphanage, also a book which I received for a prize when I was young, a story book, "The Green Velvet Dress."

MRS. JENNIE BUCKLES.

Our library is still growing by degrees, but that's the way all libraries grow, isn't it? I appreciate especially those books which have been given to us to which bits of sentiment have been attached. This one from Mrs. Buckles, you see, means a lot more to her as a gift to the library than a brand new book, and we accept it in that spirit.

Athens, Tenn., Aug. 10.

Dear Miss Annie White:

Please find enclosed a check for one dollar for the Indian work for the Home Mission Board, given by the mission band of the First Baptist Church. We have enrolled about forty-nine members. We are doing great work.

LADY RUTH OGLE, Pres.

In a childish hand comes this letter from Athens, sending a gift to missions for Indian work. I believe this

is the very first we have had for that purpose, and most certainly we are grateful to this little band—should I say "little," when there are forty-nine members? No, I think not, and you may believe that I speak of sizes, not of numbers. Thank you very much, Lady Ruth, and will you as president of that band tell them that we appreciate this gift and hope to hear from you again soon?

Etowah, Tenn.

Dear Miss Annie White:

You will please find enclosed \$1.90 for Orphans' Home from Cog Hill Baptist Sunday school.

IVA RAY BROWN, Sec'y.

I acknowledge with thanks this offering from the Cog Hill Sunday school. There is just one phrase that I never have to use to them, that is, "Let us hear from you again." They always write to us. Loyally,

ANNIE WHITE FOLK.

The truth is that there is no elation so deep, and no exultation so long sustained, as that of the man with the steadfast face. Many a man has passed into the way with the thought that he was opening a door into a narrow and high-walled lane. The door has opened, to his delight, into a garden of beauty and of peace. The acceptance of a heavy burden, the acquiescence to "the crook in the lot," the choosing of the path that leads to a cross gives a liberty to the thought, a largeness to the view, animation to the spirit, which is as far above the calm of a stoical temper as the sunshine of a June day is brighter than a gray December light. —W. M. Clow.

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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 ever moment counts much in getting the forms made up for press.

KNOXVILLE.

Calvary—Stephen C. Grigsby, pastor. Morning subject, "The Shepherd Pastor." Evening subject, "The Man With the Withered Hand."

Smithwood—J. E. Wickham, pastor. Preaching in the morning by Brother Hutton. Evening subject by the pastor, "Beginning and Ending." In Sunday school, 125.

Oakwood—S. M. McCarter, pastor. Morning subject, "Effectual Prayer." Evening subject, "Responsibility for Talents." In Sunday school, 170. Closed a great meeting at Persia.

Belle Avenue—J. B. Hyde, pastor. Subject, "The Backing for Soldier or King." Evening subject, "Shade Trees By the Riverside." In Sunday school, 334. Two baptized last week.

Deaderick Avenue—H. T. Stephens, pastor. Preaching in the morning and evening by J. H. Snow, supply pastor. Pastor Stevens away on vacation. Will return by first Sunday in September.

Powell Station—Rev. Winns, pastor. Morning sermon by J. Pike Powers, D.D., on the subject, "The Personality and Mission of the Holy Ghost."

Mt. Olive—Wm. H. Fitzgerald, pastor. Morning subject, "Paul's Thorn and Grace." Evening subject, "Salvation." In Sunday school, 132.

Broadway Baptist—Lloyd T. Wilson, pastor. Preaching in the morning by Dr. John A. Wray, also in the evening. In Sunday school, 349.

Marble City—R. E. George, pastor. Evening sermon by S. G. Wells. Dedication of the service flag. In Sunday school, 78.

Grove City—D. W. Lindsay, pastor. Morning subject, "The Church's Place in the Great Plan of Redemption." Evening subject, "Neglect." In Sunday school, 101. We began a revival.

Lincoln Park—T. E. Elgin, pastor. Address in the morning by Dr. W. L.

Stooksbury; subject, "Heavenly Possessions." Evening sermon by the pastor, on the subject "Does It Matter What Man Believes About Religion?" Gallaher's View—O. M. Drennen, pastor. Morning subject, "The Christian Warfare." Evening subject, "The Importance of Giving Glory to God." In Sunday school, 58.

Lonsdale—J. C. Shipe, pastor. The morning subject was "God's Mighty Acts." Evening subject, "The Passage from Death to Life." In Sunday school, 160.

Euclid Avenue—J. W. Wood, pastor. Morning subject, "Going Forward." Evening subject, "The Trials of a Christian." In Sunday school, 202. Received by letter, three. Large congregations.

Mountain View—W. C. McNeely, pastor. Morning subject, "Fixedness of Heart." Evening subject, "Christlike-ness." Three received by letter.

Immanuel—A. R. Pedigo, pastor. Evening subject, "The Christ-Filled Life." No night services. In Sunday school, 144.

Fifth Avenue—Evening subject, "A Good Soldier." In Sunday school, 165; Two received by letter.

South-Knoxville—M. E. Miller, pastor. Morning subject, "The Church." Evening text, Rom. 8:1.

Fountain City—E. A. Cates, pastor. Morning subject, "Heaven or Hell, Which?" Evening subject, "The Message of Jesus." In Sunday school, 123.

Gillespie Avenue—David N. Livingstone, pastor. Morning subject, "Hid in Christ." Evening subject, "Christ Our Only Refuge." In Sunday school, 187.

First—L. G. Broughton, pastor. The morning sermon was by Chas. P. Jones. Subject, Isa. 50:10. In Sunday school, 349. Three received by letter.

MEMPHIS.

Baptist Hospital—Pastor Jeffries supplied morning and evening for Pastor J. R. G. White at Forrest City, Ark.

South Memphis—Preaching at both hours by the pastor. Ten per cent increase in Sunday school; about 100 per cent increase in church attendance.

Calvary—Morning service given over to T. E. L. Class. The pastor preached at night on "The Day of God's Visitation." One addition to the church by letter. Dr. Wolfe, of Oklahoma, will begin a meeting next Sunday.

McLemore—Brother Fore preached at morning service. Brother C. S. Koonce at night. One addition by letter at night service.

Seventh Street—Pastor Strother preached in the morning on "Barnabas, the Consoling Brother," and at night on "Ananias, the Deceiver." In Sunday school, 155.

Temple—Pastor J. Carl McCoy spoke at both hours on "A Pentecostal Revival" and "A Correct View of Life." In Sunday school, 166. Good B. Y. P. U. One baptized; two weddings; two funerals.

Bellevue—Pastor R. M. Inlow spoke at both hours to fine congregations. Two baptized at the evening service. Good B. Y. P. U. meetings. In Sunday school, 243.

La Belle Place—Pastor D. A. Ellis spoke at both hours to good congregations. In Sunday school, 195. Pastor just closed a good meeting with the church at Maury City, Brother J. A. Bell as the efficient pastor.

Highland Heights—Pastor E. G. Stout preached at both hours to good and attentive audiences. One received by statement at night.

CHATTANOOGA.

First—Dr. B. D. Gray gave the large congregation a fine sermon Sunday morning. Union services in the evening. The pastor and family are at Savannah, Ga., for a week or ten days.

Dr. C. E. Burts, pastor of the First Church at Columbia, S. C., and family worshipped with this church Sunday morning. Sunday school is steadily growing, 388 Sunday. With the sad death of two of our young men the past week, this church and its congregation has been brought to feel the full extent of the awful world-conflict. Lt. Robert Buchanan, who was so well beloved by hundreds of people in Chattanooga and particularly endeared to the hearts of the young people of this church, was brought home a corpse last Friday morning. Our hearts were saddened and the family had hundreds of friends who joined them in their bereavement. Dr. W. F. Powell, former beloved pastor of this church, came down from Asheville and conducted the funeral services. He paid a high tribute to his young friend and spoke tender words of comfort to the loved ones. The other death came in the news from France of Lt. Clifford Grayson losing his life on the battlefield. His parents are in Canada. They have the tender sympathies of this people.—P. L. J.

NASHVILLE.

Grace—W. Rufus Beckett, pastor. Morning subject, "The Parable of the Sower." Evening subject, "The First Miracle." In Sunday school, 175; baptized, 3; five baptismal certificates delivered.

Belmont—Preaching at 11 a. m. by Hight C. Moore. Subject, "The Power in the Primitive Church."

North Edgefield—Pastor Duncan spoke on "The Channel of Power," and "The Essential Elements of Prevailing Prayer." One by letter; 150 in Sunday school.

Centerville—Pastor Reid spoke at morning hour on "No Room for Jesus." Evening hour, "A Great Question." Spoke in the afternoon at a country church. Good services.

Smith Springs—Just closed a meeting at Smith Springs, resulting in two approved for baptism—one Methodist, being a Methodist for nine years. Received \$31 for my services. C. D. Creasman is pastor. He is away on vacation and could not be with me.—O. G. Hurst.

Shelby Avenue—C. A. McIlroy, pastor. Preaching at the morning hour by the pastor. Subject, "The Entrances of Thanksgiving and Praise." Preaching at the evening hour by the pastor, subject, "God's Call to the Hiding One." At Sunday school, 31, offering \$1.25.

Centennial—The pastor, J. Henry DeLaney, preached at both hours. The morning subject was "The Glory of God Revealed Through Faith." Evening subject, "Jesus a Man of Sorrow." Splendid Sunday school and B. Y. P. U.

Lockland—Pastor W. R. Hill spoke on "Conversion" and "Some Things That Precede the Second Coming of Christ." In Sunday school, 150. Very good congregations.

Edgefield—W. C. Golden, of Tampa, Fla., preached at the morning hour on "Burden Bearing." Good summer audiences.

Third—W. R. Puckett preached at morning hour, W. C. Golden at night. Fairly good audiences.

Judson Memorial—Pastor C. F. Clark spoke on "The Antidote to Anxiety" and "The Battle is Jehovah's." Very good August services.

CHURCH AND PERSONAL

FIELD NOTES.

Rev. L. A. Hurst, of Knoxville, reports a good meeting with Trusville Baptist Church, Ala. A number of professions and 15 baptized.

Rev. David N. Livingston, of Knoxville, reports a good meeting with New Friendship Church, Bradley County, Tenn. Ten additions. As the church is pastorless, Brother Livingston did the baptizing.

Miss L. Willie Childress, of Papper-ville Church, reports a good sermon Sunday, August 11, on "Run That Ye May Obtain," by their pastor, D. A. Glen, and also stated she will attend their Association this week. Walnut Grove Association meets August 23

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!

with Pleasant Hill Church, about three miles from Euchee. Wednesday Big Springs Church (Cleveland), at prayer meeting conducted by Deacon Ray Thomas, has surrendered to the impression to preach. A pleasant reminder and I appreciate it.

The sermon in Baptist and Reflector of August 8 by Dr. John H. Jowett, on "The Energies of Grace," was enclosed in an envelope and mailed to me and marked, but no name. Do not know the sender, but you are my friend and know my failing and I will try to profit by the reminder. So thank you.

Rev. L. H. Sylar reports two others baptized following our Providence meeting, and he begins a meeting with the Baptist Church at Chickamauga, Ga., on Sunday, August 18.

Sweetwater—Pastor J. H. Sharp in Texas in a meeting. Supplied Sunday morning and evening, August 18, and do not know when I have enjoyed a day more. Splendid hearings and a splendid spirit in the services. Received \$11.50 and entertainment with Mrs. W. A. McDonald, who always feeds well. Church Clerk L. V. McDonald was especially kind to me.

Deacon James May was at home as superintendent in Sunday school, with 172 present. Brother May is a great leader. B. Y. P. U. and Jr. B. Y. P. U. both doing very well and Pastor Sharp is doing a great work, and he certainly has a great church. Ate mellow with my old friend V. S. Beard. Rev. H. C. Pardue led the closing prayer Sunday morning. Enjoyed teaching the Bible class in Sunday school.

On the train Sunday saw Rev. G. T. King and Deacon Wilks of Chamberlain Avenue Church, Chattanooga, on their way to Marshall Hill Church, where Brother King would preach. Pastor King was on his vacation and also met Rev. J. C. Miles, formerly pastor at Madisonville, Tenn., who is now in special garden work for the government. Very good week with my work. Baptist and Reflector and Home and Foreign Fields and books represented.

R. D. CECIL, Evangelist.
Cleveland, Tenn., Aug. 19, 1918.

EXEMPTED.

Boy—"Can a boy be punished for something he hasn't done?"
Teacher—"Of course not."
Boy—"Well, I haven't done my geometry."—Ex.



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.

Among the Brethren

Fleetwood Ball
Lexington, Tenn.

Rev. E. E. McPeake, of Jackson, Tenn., writes: "Have just closed a glorious meeting at Feather's Chapel Church, near Somerville, resulting in 71 conversions and 31 additions to the church. My brother, J. E. McPeake, is pastor. Am now near Grand Junction in a meeting. Pray that it may be a success."

Mr. R. W. Shaw, of Ridgely, Tenn., writes: "Our pastor, Brother H. W. Stigler, resigned here. We are on the lookout for a pastor. We want a strong man, and one that knows how to do things and then does them. We pay a salary of \$1,200 and a house furnished."

Evangelist W. A. Gaugh, of Jackson, Tenn., writes: "Am this week in a meeting with Brother W. B. Perry at Spring Hill Church, near Dyersburg. Last night was the first service. Great congregation and fine interest. A number up for prayer."

Rev. L. D. Summers, of Blytheville, Ark., is doing the preaching in a two weeks' meeting at Bells, Tenn., where he formerly labored. He is doing a great work on his Arkansas field.

Rev. G. M. Workman, of Cordell, Okla., lately assisted Rev. L. F. Hodnett in a revival at Dill, Okla., resulting in 60 conversions and 57 additions to the church. The church will now become a full-time pastorate.

Rev. J. D. Huggins, of Denmark, S. C., one of the most faithful of the preachers of that state, went to heaven on August 5. He made full proof of his ministry.

The fact that Rev. W. M. Sentell, of Island Home Church, Knoxville, Tenn., has accepted the care of the First Church, Cuthbert, Ga., will be far from gratifying to Tennesseans.

The Tabernacle Church, Atlanta, Ga., of which Rev. John W. Ham is pastor, was lately assisted in a meeting by Rev. John D. Freeman, of Springfield, Ky., resulting in 100 conversions and 50 additions by baptism. Dr. Ham is managing a campaign of gospel services in Atlanta for eight weeks every night, and it is proving very effective.

The Foreign Mission Board has arranged for Dr. J. F. Love, corresponding secretary, to visit the mission fields, and he is making his plans to sail about the first or middle of September. His wife will accompany him, the money for her trip being furnished by private subscription.

Rev. J. T. Upton, of Cottage Grove, Tenn., lately held his own meeting with the church at Puryear, Tenn., of which he is pastor, resulting in 21 additions, 19 for baptism. It was a meeting of great power.

Rev. H. C. Hopewell has resigned the care of East Church, Paducah, Ky., after serving most acceptably for some years. It is a good field.

Bell Avenue Church, Knoxville, Tenn., secures as pastor Rev. J. B. Hyde, of Belleville, Ill., and the work begins most auspiciously.

Rev. A. L. Bates, of Jackson, Tenn., is this week in a meeting with Ward's Grove Church, near that city. It is the pleasure of the writer to render some assistance in the work.

Rev. H. K. Williams, of Liberty, S. C., accepts the care of Calvary Church, Portsmouth, Va., and is on the

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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.

Great History

field hard at work. His reception was most cordial.

The Religious Herald calls attention to a remarkable attitude of the War Department of the United States toward religious work among the soldiers. F. P. Keppel, third assistant secretary of war, says: "The whole trend and the whole desire of the department is in the interest of breaking down rather than emphasizing denominational distinctions." This looks like the government is about to make a drive for unionism. Is it desired to have a national church with the President as its head? Surely the Baptists have come to the kingdom for such a time as this. Let them protest long and loud.

Rev. William Wistar Hamilton, Jr., was lately ordained to the full work of the gospel ministry by the First Church, Lynchburg, Va. He is the son of Dr. W. W. Hamilton, general evangelist of the Home Mission Board. The gifted young man will re-enter the seminary at Louisville.

Mrs. A. Griggs, of Lexington, Tenn., superintendent of the Woman's Missionary Union of Beech River Association, has changed her place of residence to Scott, Miss., which means a great loss to the cause in Tennessee.

In the revival at Perryville, Tenn., last week, in which Rev. W. F. Boren was assisted by Rev. J. E. Berkstresser, of Birmingham, Ala., the church was greatly revived and five were added by baptism. Brother Berkstresser was called from the meeting by the critical illness of his father in Talladega, Ala.

Rev. H. M. Fugate has resigned as pastor of the First Church, Waynesboro, Ga., to accept a call to Tattnell Square Church, Macon, Ga. He begins work October 1.

Union Academy Church, near McKenzie, Tenn., lately enjoyed a gracious meeting in which the pastor, Rev. J. G. Cooper, of Hollow Rock, was assisted by Rev. Dan S. Brinkley, of Wewoka, Okla. There were 13 additions to the church, six by baptism.

Rev. T. W. Green has resigned the care of Immanuel Church, Hattiesburg, Miss., after having served for three and a half years. His connection with the church ceased August 1.

Rev. Martin Ball, of Clarksdale, Miss., is happy over a gracious meeting at Carrollton, Miss., in which he did the preaching, resulting in 30 additions by baptism. The converts ranged in age from 18 to 30 years. The First Church, Clarksdale, is able to enter the basement of the new \$35,000 house of worship, and Pastor Ball is happy.

Rev. Rolla A. Morris has resigned the pastorate of Oak Lawn Church, Dallas, Texas, and has accepted the call of the First Church, Pana, Ill. He is already on the field.

It is highly gratifying to know that Rev. Edward Stubblefield, of the First Church, Galveston, Texas, accepts the call to the First Church, Clarksville,

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Tenn. He has done a great work during his stay of ten years in Galveston.

CHURCH AND PERSONAL

THE BOY PREACHER.

By Rev. Felix W. Muse.

Rev. Charles R. Turner, the youngest ordained preacher in the world, upon whom God has powerfully laid his hand to preach the gospel of salvation through Christ, is with the writer in a series of evangelistic services. Great crowds are waiting earnestly upon the ministry of the Word in the masterly messages of this boy preacher. Verily, he is the wonder of the age.

This little messenger of God preaches any of the great doctrines of the Bible. His sermons on "Sin," "Repentance," "Faith," "Atonement," etc., have held the great crowds in rapt attention.

May God grant that his labor among us may prove the gospel he preaches, "the power of God unto salvation to every one that believeth."

Mount Pleasant, Tenn., Aug. 19, 1918.

NEW LIFE AT HANNAH'S GAP.

Pastor T. G. David has just closed one day's meeting at Hannah's Gap, which was of great interest to all who came. The crowds grew to an overflow. There has never been a time when the people were more eager to line up and do service for God and for our great country than people are now at the place above mentioned.

The church has been under the leadership of Pastor Davis for three years. The past week we received the reward for those efforts in days past. Pastor Davis is always alert to the things pertaining to the church and to that of the kingdom. Under the leadership of such a pastor we do not expect God to show us a cold shoulder.

A B. Y. P. U. was organized, with

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 expense. Catalog
Colonel Robert Allen Burton, Supt.
Tennessee Military Institute, Sweetwater, Tenn.

Government Sends An Urgent Call

The President of the Civil-Service Commission recently wired:
"Need for stenographers and typists at Washington grows more acute daily. Increase effort all possible."
The Government and business concerns are short five hundred thousand bookkeepers and stenographers, and are offering beginners salaries never before heard of.
The Government drafted our Civil-Service Bookkeeping Set, and about EIGHTY-FIVE per cent of the Government's stenographers write the Shorthand system that we teach—THE BEST evidence that our courses are THE BEST.
Take, BY MAIL, our eight-weeks' Civil-Service-Mercantile-Bookkeeping Course or our Simplified Shorthand Course, the latter course consisting of THIRTY LESSONS, and we guarantee you from \$85 to \$125 a month as soon as you qualify. Money back if not satisfied. Two hundred thousand satisfied, money-making former students. Clip, fill out, and send us the following coupon:

COUPON

DRAUGHON'S COLLEGE, Nashville, Tenn.:

Send me, FREE, your book on Home Study, and tell me about your new plan of teaching—the plan whereby it is EASY to learn, BY MAIL, Bookkeeping, Shorthand, Penmanship, etc. This notice was clipped from the Baptist and Reflector.

Yours truly,

.....
(Name)
.....
(Address)

YOUNG MEN FROM 18 TO 20—
Work your way through College and take military training at the same time. Deferred classification. Write for particulars. Meridian College, Meridian, Miss.
great enthusiasm. We predict a remarkable outcome in the near future
A MEMBER.

CHURCH AND PERSONAL

The thirty-fourth annual session of the Chilhowee Association will be held at Kagley's Chapel August 21, 22 and 23, beginning Wednesday, August 21, at 10 o'clock.

Messengers going by railroad must get on Alcoa train at Maryville Church; get off at Chotah, nine miles south. Church near the station.

Train service is one trip each way daily, arriving at Maryville at 8 o'clock in morning and leaving Maryville at 4 o'clock in the afternoon.

Messengers going in cars or buggies will leave Niles Ferry Pike, five miles west of Maryville, following graded road five miles south to Kagley's Chapel.

Preparation is being made for a large attendance, and a successful session is expected.

THOS. L. NUCHOLS, Clerk.

At the Summer Class graduation exercises of The Moody Bible Institute of Chicago, held August 6, diplomas were awarded to 84 graduates, of whom 77 came from 24 states and 7 from four foreign countries. Many of them are to go abroad as foreign missionaries.

One hundred and sixty-nine students from 37 States and four foreign countries were awarded diplomas also for completing Correspondence Courses.

From far away California comes this bit of encouragement: "Since I came to California the paper seems to be a greater blessing to me as I hear from my brethren every week through its columns." H. M. GRUBB.

The Baptist Tabernacle, Chattanooga, announces their Fifth Annual Bible Conference, to begin October 6th and continue through the 12th.

Some of the ablest Bible teachers, preachers and singers of the United States and Canada will be on the program.

Preachers and Christian workers are invited. Those interested should write Pastor Phillips for particulars.

"A REVIVAL MEETING."

A revival meeting held with Feather's Chapel Baptist Church, five miles north Somerville, Tenn., has just closed.

Results of the meeting were 71 conversions, 31 additions to the church, 21 by baptism. The church and community were greatly revived.

Rev. E. E. McPeake, of Jackson, Tenn., did the preaching. Rev. Vernon Webb, of Grand Junction, Tenn., assisted in doing personal work.

J. E. McPEAKE, Pastor.

TO THE CHURCHES OF OCOEE ASSOCIATION.

As it is only a few weeks until the meeting of our Association with the Candies Creek Church, ten miles northwest of Cleveland, I am writing you to ask that your church send its full number of delegates and urge them to be present at the opening session, Tuesday, September 17th, 10 a. m.

As there is to be only a two days' session this year, I kindly ask that each church elect and send messengers who can and will stay through

YOUNG MEN FROM 18 TO 20—

Work your way through College and take military training at the same time. Deferred classification. Write for particulars. Meridian College, Meridian, Miss.

the entire session. Our Lord's business is important.

As everything has increased in price, we will have to increase our gifts for printing minutes, so kindly have your church send fifty per cent more, if possible, than they sent last year. Bring money for minutes only to the Association. All mission money should be sent at once to J. W. Gillon, 161 Eighth Avenue, North, Nashville, Tenn.

W. C. SMEDLEY, Moderator.

FIELD NOTES.

Deacon F. N. Sanders, of Birchwood Church, reports a good meeting with their church, held by Pastor S. N. Fitzpatrick, assisted by Pastor T. M. Byrum, at Dayton. Results, eleven baptized, two by letter, two approved for baptism, and Rev. Byrum received \$32.00 for services.

Pastor Claude E. Sprague had forty additions to First Church of Cleveland during his recent meeting and now has a desire for \$15,000 for the new church building which is going up.

Meeting at Providence Church, in which Pastor L. H. Syler was assisted by the writer, resulted in five additions by letter and one baptized and two approved for baptism and two professions, and the evangelist received \$31.92 and conveyance and entertainment for his services.

Pastor Syler is loved by his people. This is the third meeting in which we have assisted Pastor Syler, and it is always a pleasure to be with him and his people.

Glasse Valley, no pastor. Supplied Sunday morning and evening and received \$5.50 and conveyance and entertainment. Thirty-nine in Sunday school. Very good day.

Heard Rev. J. L. Shuler, the adventist, in a tent in Knoxville Friday night on "Tithing."

Pastors' conference, Knoxville, Monday, August 12. Dr. J. W. Gillon conducts the devotions and presents matters of importance to the work of Christian Education. Splendid attendance.

Remember, as I go around I want your subscription to the Baptist and Reflector and Home and Foreign Fields, and orders for books and Bibles. Good week.

R. D. CECIL, Evangelist.

Cleveland, Tenn., August 12, 1918.

LEAPS FROM EXPRESS TRAIN TO ESCAPE FROM THE HUNS.

Pat O'Brien, the daring American aviator, who escaped from a train bearing him to a German prison camp, says in the June American Magazine:

"I began to cough violently, as if the smoke in the compartment was choking me. So, when I opened the window again, as if I had to have air, the guards didn't interfere. I had been figuring on a plan to make the jump a quick enough one to prevent their catching me and pulling me back.

"I had some bread and sausage in a sort of a knapsack I had made out of an old gas bag, and I acted as if I wanted to put this up in the rack. To do this I stood on the edge of the seat and took hold of a strap. Pretending to sway with the train, I tested this strap and found it would bear my weight. So then, with the bag and my precious food in it, I gave one or two lurches, as the train rocked, and then threw myself straight out of the window.

"I landed on my feet, but my head struck the ground at almost the same instant and I lost consciousness. It was only for a few moments, however, for I pulled myself quickly together and started to run off the right of way. The train was stopped half a mile farther on, but by the time they came back I was lost in the darkness. Fortunately, I was so dazed that I headed the wrong way, back into Germany. I say fortunately, because if they searched for me they probably went the other way. By the time I changed my course I was able to make my way through a different section where they were less likely to be looking for me."

In some quarters there is a more or less pronounced conviction that college and university students are becoming more and more estranged from the church. Investigation of the actual situation proves this assumption entirely unwarranted. Carefully compiled statistics show that 70 per cent of the total number of students in state universities are members of some Protestant church, that 87 per cent of the attendance at denominational and independent colleges is enrolled in the membership of Protestant churches, and that 80 per cent of the students of all types of institutions of higher education are church members. In other words, while only one out of four of the entire population is enrolled in the membership of Protestant churches, four out of five of all graduate and undergraduate students of the country are church members. These facts show that there is an astonishing coincidence between religion and higher education, because "either a remarkable proportion of educated young people make a definite choice or a remarkable proportion of those in a religious environment indicated by church membership attend college."—Christian Advocate.

A SOLDIER'S VISION.

There's a little girl I'm loving in the land across the sea;
Through the softness of the twilight she comes creeping close to me;
I can almost feel her handclasp, I can see her tender eyes,
As they glow across the darkness with a light that never dies.

Ah, a hard day lies behind me—there's a bitter dawn ahead;
There's a man next door who's moaning and my bunkie-mate lies dead;
But she's coming through the shadows and her glance is misty bright.
And I know her love is near me through the horror of the night.

Yes—she gave me to our country, though she might have made me stay.
(How she kissed me smiling bravely, as she brushed the tears away!)
And her voice rings past the moaning, past the battle raging near,
And she says, "Be true and fearless, just because I love you, dear!"

There's a little girl, she's waiting in the land across the foam.
And I know that she is praying that with honor I'll come home;
And I make myself a promise that I'll justify her plan—

The ideal that she sets me of a soldier and a man.

—Margaret E. Sangster, Jr., in The Christian Herald.

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.

FOR THROAT AND LUNGS STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS



Driving the Brain often
Affects the Nerves, causing
Nervous Irritation and
Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for
many years for disorders
of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.



PARKER'S 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.

BLOOD POISON IS SNEAKING

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., for sample.

Your Best Asset —A Skin Cleared By— Cuticura Soap

All Druggists; Soap 25, Ointment 35 & 50, Talcum 25.
Sample each free of "Cuticura, Dept. M, Boston."

The Hot Weather That makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

ASSOCIATIONS.

August.

- 22 East Tennessee, Big Creek Church, Del Rio.
- 27 Mulberry Gap, Ida's Chapel, Hancock County.
- 28 Sweetwater, Niota.
- 28 Big Emory, Petros.
- 30 Unity, Cooper's Chapel.

September.

- 3 Northern, Marynardsville.
- 4 Ebenezer, Friendship Church, Meury County.
- 5 Watauga, Caldwell Springs, Winner, Carter County.
- 6 Tennessee Valley, Washington.
- 10 Central, Medina Church.
- 11 Midland, Salem Church, Knox County.
- Salem, Greenvale Church.
- 12 Eastanallee, Cog Hill Church, two and one-half miles southwest of Etowah.
- 13 William Carey, Kelly's Creek Church, Lincoln County.
- 14 Stockton Valley, Oak Grove Church, six miles south of Byrdstown.
- 17 Ocoee, Candles Creek Church.
- 18 Friendship, Maury City Church.
- 18 Indian Creek, Iron City Church.
- 19 Clinton, Zion Church, one mile from Edgemore, on L. & N. R. R.
- 19 Holston Valley, Oak Grove Church.
- 20 Beech River, New Friendship Church, four miles west of Sardis.
- 24 Campbell County, Jacksboro Church.

October.

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

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

TO THY WORK.

"Whatsoever thy hand findeth to do, do it with thy might." That is splendid advice at any time and for any occasion, but it seems to have a special appropriateness and force for the present day. When others are doing so much and serving so heroically and self-sacrificingly, it would surely be a most incongruous and tragic thing if we were to spend our days in listlessness and indifference and without any high and holy ambition for the common good. To do nothing earnestly, to attempt nothing that is difficult, to sacrifice nothing that is precious and worth while, would surely be to prove ourselves out of touch with and unworthy of the day in which we live; this day of days in the history of the world. The time calls for work, for work that demands the best that is in us, for work that seeks some other good than merely our own. And if we are not responding to that call with sincerity and faithfulness, we are proving ourselves traitors to humanity in a day when we are sorely needed.—Christian Guardian.

OBITUARIES

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

W. T. Johnson was born December 27, 1835, and died May 21, 1918, at the mature age of 82 years, four months and 24 days. He heard the voice of his Master calling him from a world of trials to the joys in store for him. He often said his way was clear, he was awaiting the summons.

He professed faith in Christ and united with the Union Ridge Baptist Church, of which he remained a member till death.

He leaves two sons, three daughters and a number of relatives to mourn their loss. He was a devoted father, ever concerned in the interest of his family. He was a man of deep conviction, who appreciated truth and honesty and was ever loyal to his conviction.

W. F. ELMORE,
B. I. SIMPSON,
J. M. THOMASON,
Committee.

Brother George W. Taylor was born February 28, 1868; was married to Nannie Lamb January 29, 1896, and died April 11, 1918. Unto this happy union were born four children. Brother Taylor was converted several years ago, but did not unite with any church until September 23, 1916, when he joined the Union Ridge Baptist Church. After his baptism he joined the Sunday school and made a most faithful member. The church never had a happier member or more willing worker than Brother Taylor, and as a church we mourn our loss in his death.

We sympathize with his bereaved wife and children, knowing that they

have lost their best earthly friend, for he was a noble and upright man, a husband and father in the truest meaning.

As a church we pray God's blessings on the family and pray that the children will ever honor their father by living pure Christian lives.

B. I. SIMPSON,
J. M. THOMASON,
W. F. ELMORE,
Committee.

RAYMOND R. POLLARD.

On August 7, 1918, Raymond R. Pollard departed this life, and in his death the Lincoln Park Baptist Church choir sustains the loss of a most faithful and worthy member. His devotion to this cause rendered a service helpful to the choir and all branches of the church's work. He was an active and attentive member of the Sunday school, and his regularity at all the services of the church, with a spirit of intense interest, made him indeed a helpful member of the congregation. Therefore, be it

Resolved by the choir of the Lincoln Park Baptist Church, Knoxville, Tenn.: First, that in the death of this faithful man we have lost a friend and true worker and the community suffers a distinct loss of a good citizen; second, that a copy of these resolutions be furnished his bereaved wife, a copy be sent the Baptist and Reflector, and be recorded in the minutes of the choir.

W. C. MIZE,
J. G. McCARRELL,
T. E. ELGIN,

THE BIG FOUR



"AUNT FANNY."

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