

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"

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## "FORWARD"—THE WORD OF SOUTHERN BAPTISTS.

At the annual meeting of the Southern Baptist Convention in Hot Springs, the undersigned committee was asked to interpret the following convention resolution to Southern Baptists:

"Resolved, That a committee appointed to present to Southern Baptists, through the press, the total amounts asked of them for Home and Foreign Missions, and the considerations which have controlled the convention in asking these amounts."

In giving such interpretation for the cause of Home and Foreign Missions, the committee here ventures also to speak of the convention program for Christian Education, which program for Christian Education calls for the raising of \$3,000,000 per year, for five consecutive years.

To our fellow Baptists of the South, the committee would say that the meeting of the Southern Baptist Convention in Hot Springs, Ark., was large, widely representative, and very purposeful. No former meeting of the historic body ever faced such opportunities and responsibilities, and no former meeting ever displayed equal courage of faith or spirit of consecration. In several respects, the session was epochal. With a unanimity re-assuring, the great convention broke forth on the right hand and on the left. Facing new conditions, it deliberately set for Southern Baptists new standards of world-service. Such are the conditions confronting us today that there was nothing else to do, if enlightened conscience was to guide the great body.

The program for the present year, solemnly made, by the convention as follows:

Foreign Missions .....	\$1,500,000
Home Missions .....	1,000,000
Christian Education .....	3,000,000

For the entire South, with approximately 3,000,000 church members, Southern Baptists are asked to give five and a half million dollars in a year to the three objects named. This is far beyond what they have given heretofore. But from all sections of the South, and from all classes came the insistent demand for a program, God-honoring and somewhat commensurate with our real ability.

The figures set by the convention call for less than \$2 per capita, on an average, from our Southern people for the objects named. It will not be raised that way of course, and should not be raised that way, but the figures are given to show how meager, after all, is the task proposed for our great people. Surely, no Baptist, in view of the fact that the convention, with absolute unanimity and with great earnestness set out this program will be a slacker in the practical matter of carrying it out.

The reasons which moved the convention to enter upon this significant enlargement are plain to see, and as urgent as can appeal to enlightened Christians. Let us briefly state some of them.

First of all, we would state the unusual needs confronting us in all these departments of work. Let us take Home Missions. To begin with, America, including the South, is undergoing the vastest economical, social, moral and religious re-construction ever known. Everything is changing. New economic centers are being created on all sides. Every industry in the land is deeply affected. Old things are passing away; everything is becoming new in the economic world. Modes of living are changing. Prices have all changed. People, in vast numbers are changing their vocations. Millions are entering the army and navy. More millions are entering into the industrial service of the country. Hundreds of thousands are now in cantonments for military training. Nothing but the gospel can save a situation so un-

## STATE MISSION DAY, SEPT. 29.

This will be State Mission Day and Go-to-Sunday-School Day for the entire South. Tennessee must do her part.

### PURPOSE OF THE DAY.

1. To inform all who attend Sunday School about State Missions.
2. To secure a collection from every one for the support of State Missions.
3. To secure enlistment in the great Teacher-Training Drive for the improvement of the teachers of the Sunday Schools.

### MAKE THIS A GREAT DAY.

Make your plans now and carry them out.

usual and disrupted as the one all America is in now. Things will not settle until the war is over. To preach to the soldiers to look after the new industrial centers, and to care for the enterprises already started, the Home Board will need much more than a million dollars a year. We have never seen a time when so much can be gained or lost in a short time, by a wise or a foolish missionary policy. Skimping now is waste on a colossal scale. The Home Board could wisely spend a round million dollars on new tasks confronting it on all sides.

Turning to Foreign Missions—the situation is larger and no less urgent. We are now in the crisis-hour of the world. Individualism as taught by Jesus is at death-grips with an autocracy which worships might and flaunts right. One or the other must go down as the other goes up. As the case stands, there is not room enough in the world for both. Individualism must win; but democracy without the restraints and guidance of the gospel is dangerous—it may be more so than autocracy.

The cry of the nations for light to guide them in the new age was never so loud and pathetic as now, and we are just entering into the new age. There are no words adequate to describe the appeals to our Foreign Mission Board, to strengthen the stakes already driven on the foreign fields, and to immeasurably lengthen the cords. To a degree unknown in the history of mankind, the reconstruction of the world is imminent. Great China lies waiting for the constructive hand of Christianity to mold it after the mind of Jesus, the consummate statesman of all the ages. Russia will need thousands of missionaries to turn that great people into the upward way. To do what is crowded on us now, a million and a half dollars is pitifully meager. When the war is over, all Europe will lie bleeding, waiting and crying for the real balm of Gilead.

The third part of the convention's program is fundamentally necessary to everything Baptists are doing. We must educate to utilize what we have. The educational program calls for \$3,000,000 a year for five years. This amount is to be raised by the several states in sums named by the convention, and is to be used to strengthen denominational education over the whole field. Teaching is a vital part of Christ's program for the progress of his kingdom in the world. If Baptists are to fulfill their mission, they must become in a real and controlling sense a teaching denomination. The question of leadership is now the most urgent question everywhere. Leadership is the function of competency. Baptist leaders must be taught in Baptist schools to conserve the faith. The great universities of Europe have been closed for years and cannot reopen until

## IF THE MILLION AND A HALF IS RAISED.

If Southern Baptists raise a million and a half dollars for Foreign Missions this year, they must take the instructions of the convention and the task seriously. All will admit that. The trouble is that some will dwell on the seriousness of undertaking this task and not throw themselves into the task itself. If everywhere representatives of our people exert their powers and wield all their influence for this achievement and use practical methods, it will be accomplished.

First—There must be a whole-hearted acceptance of the task as one which ought, must, and can be accomplished.

Second—There should be ceaseless prayers in public and in private for the help of the Lord and the combined help of our people.

Third—Agitation, education, activity must begin now and be continued on through the year.

Fourth—Organization should be effected which will be thorough and comprehensive. This organization should include the membership of individual churches, of associations, and of conventions. It will not, of course, ignore the organizations which now exist, but can supplement these.

Fifth—Individual givers who can start the forward movement by personal work of gifts should be sought out, cultivated, induced to take active interest and stimulate the campaign.

Sixth—Names and addresses of men and women everywhere who need information should be sent to the Foreign Mission Board or literature should be ordered for them. There are thousands and thousands of prosperous Baptists in the South who are intensely engaged with their private affairs and who will never be aroused to the importance of this thing if special pains are not taken to inform and enlist them.

Think over these suggestions, and let's get into this effort to raise a million and a half dollars for Foreign Missions. Tell your people that they may enter into this achievement with full assurance that if they succeed, they will have placed their Foreign Mission work in a place of security and insure a new career of great usefulness for their Foreign Mission Board.

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

the war is over. It will be years before they can come back to strength. America is now the world-center of education and is to continue to be indefinitely. America is also the financial center of the world, and, if Americans do not default in this great hour, is destined to be the world's clearing house for all that is most essential to civilization. It is in such a world situation, at a time when the highest interests of humanity are in the balances, that the historic Southern Baptist Convention, moved by a heavenly vision, as all believe, sends out a call to the nearly 3,000,000 Baptists of the South to awake and put on their strength. The call is founded in reason and righteousness. It is a call to duty, plain and urgent. The call is moderate, considering the needs of the work and of the world. It is far within our ability. If we fail to measure up to the standard set, we default. Baptists in the South doubtless now hold Liberty Bonds far in excess of the whole amount above indicated.

### HOW CAN WE RAISE IT?

First of all, we must reconstruct our thinking. We must think in terms of our times. This applies especially to leaders, editors, secretaries, and pastors. Things are big now. People think in millions and

(Continued on page 9.)



### THE UNION MOVEMENT—THE USE OF TERMS.

By President E. Y. Mullins.

The use of words in different senses has occasioned a vast amount of needless debate. It is strange how inexact we may be in the use of important words in any debate. Take the subject I am discussing as an example. The words unity, union, co-operation, federation, and the phrase organic union, have all been used in different senses by different writers and speakers. One employs the word "co-operation" and some one understands it to mean "federation." Another uses the word "federation" and it is understood merely as voluntary co-operation. Many use the phrase "organic union" in a loose general way which may easily convey an erroneous impression. These words are like mountain peaks in the distance partly obscured by mist. The most remote one may seem the nearest because less obscured. The one in the foreground may seem almost blotted out. All sorts of false positions may be assigned to the peaks by reason of atmospheric conditions.

I am not sure that I can define these terms satisfactorily, but I will make the attempt. "Christian unity" is now used in a very general sense to express the fraternal spirit which marks all true Christians for all other Christians. It implies no particular movement or form of organization. The phrase "Christian union" usually carries the idea of some kind of organization. But both these terms are general. They do not in themselves define what is the form of fellowship or organization.

There are three other terms which do convey more definite meaning. "Organic union" means some form of unified or centralized church. The church is conceived of as a vast organism covering a whole country and possessing organs vitally related to the body. It is presided over by a central authority or head of some kind. It implies a centralized form of ecclesiastical authority to which the parts are subordinated.

"Federation" as most commonly used means not quite so much in the matter of union as is implied in "organic." It means rather agreement to subordinate denominational plans and programs to a combined plan or program. It implies a waiving of differences and denominational peculiarities in the interest of some supposed gain in another direction.

"Co-operation" is the next term to be defined. It means voluntary and free co-operation among Christians for common ends in certain cases where there is no subjection to any general ecclesiastical authority, and where there is no suppression of conviction in the interest of a program and where no denomination abandons its own program.

Consider these terms briefly. Baptists oppose "organic union" because, as they understand the New Testament, no such ecclesiastical organism is contemplated; because it is subversive of freedom and democracy and because all history shows that centralized churches cannot conserve in the highest degree the spiritual heritage of the gospel. The phrase "organic union" is very generally used as I have defined it. But there are exceptions. I note that in the report of the Foreign Mission Board, as adopted by the Southern Baptist Convention in 1915, a different meaning at-

taches to the phrase. I quote: "We would remind all that Southern Baptists are on record by repeated action of the convention in recognition of that spiritual union which exists among all believers in Christ, and in favor of their organic union as soon as it can be perfected on New Testament lines." Now I do not for a moment suppose the Foreign Board meant by the phrase "organic union" the sort of centralized church to which reference is made above. The rest of the report shows this. It means simply that when all Christians agree upon a New Testament basis there will be no longer need for living apart. And yet I think the phrase is not used correctly in the sentence quoted. What is intended is of course wholly unobjectionable and most desirable. I believe we shall be compelled to employ the phrase "organic union" in the sense of centralized ecclesiastical bodies, to avoid misunderstandings. I do not see how Baptists ever can, even in the most distant future, become part of a great centralized and "organically unified" church.

Organic union is objectionable to Baptists because of its inner principle. Federation is objectionable because of its outward program. That program would abolish the denomination and silence its distinctive message. I do not see how Baptists, north or South, east or west, can ever adopt such a program of unified endeavor as that outlined in Dr. Love's book and given in my first article. I think the sooner this becomes known to those who are trying to merge the denominations the better it will be for all concerned. I do not think there is any danger that Southern Baptists will merge, nor do I believe the majority of Northern Baptists wish to do so.

There remains Christian co-operation. The Texas Convention and the Southern Baptist Convention have both made clean deliverances in favor of this. It leaves the denominational program intact. It puts no muzzle on any one. It demands no sacrifice of conviction and no compromise of principle. It simply recognizes that in many things not involving questions of polity or disputed points of doctrine there are many common interests and aims in which Christians of all names can co-operate. If Baptists were to refuse to recognize this principle it would make of them Ishmaelites in the Christian world and alienate thousands. The war has precipitated many forms of co-operative effort. Some are trying to take advantage of the situation to preach the funeral of Baptists as a people with a witness for spiritual religion. The effort will not succeed. But the very urgency of the situation demands that we define our relations to others in two directions. We need to make clear why we oppose organic union and federation, but also why we favor co-operation. The former we have done repeatedly. Dr. Love's book does it very forcefully. The latter we have done in a limited degree. Our discussion of co-operation has been more or less academic. We have sometimes seemed to recognize the principle grudgingly, although this does not apply to the deliverances of the Texas and the Southern Baptist Conventions. We ought to make ourselves as clear and as emphatic in the one direction as in the other. When we do this we shall greatly strengthen our position. Consider the reason for the last statement. If we emphasize and make clear the principle of voluntary co-operation

and define it in contradistinction to "organic union" and "federation" we at once promulgate a principle and policy equal in scope to the ambitious schemes of others and infinitely superior as expressive of the meaning of Christianity. The free and voluntary principle will automatically take care of the question of closer relations between Christians. Those relations will be as close as there are common aims adapted to common effort and no closer. All the good and desirable aims in the opposing scheme will thus be attained finally, but in a far better way, and without any compromise or wavering in our loyalty to Christ and the New Testament. The genius of the age is freedom and democracy. The present great war is for freedom and democracy. Baptists are in their deepest life a free and democratic people. Christianity is a free and democratic religion. Baptists believe that all the problems of Christianity can be solved on a free and democratic basis. We must not abandon that basis for any form of ecclesiastical autocracy. And we must define our own principle so that it cannot be misunderstood. We must not permit those favoring centralized systems to put us in a false light as the enemies of all forms of Christian unity. If we suffer this to take place we shall lose tremendously in the loyalty of our own people, and we shall lose much of our influence upon the world at large.

Southern Baptists are agreed in their opposition to centralization, organic union, and federation. They are agreed in their recognition and advocacy of the principle of free co-operation. Surely it is a time to seek unity and co-operation among ourselves and to avoid issues which alienate and divide. We need a united front for the great tasks before us.

### A. STORY DIDACTIC AND EXPLANATORY.

C. C. Brown.

You Kentucky folks know lots of things and lots of people; but you don't know everything nor everybody. You don't know "Kewdy," for instance.

Now, "Kewdy" is not his real, bona fide name. It is his nom de plume, his pseudonym, a name he chose for himself, while his real name came by necessity or by inheritance from his ancestors.

"Kewdy" came to South Carolina from Tennessee. He was lassoed somewhere among the red, rolling hills of East, Middle or West Tennessee, long ago, in the days when he was running wild. His early arrival in this state enabled us to civilize him thoroughly, and I don't think one could find in him now any of the violent landmark extremes, which, wherever they prevail, seem to make such strenuous Baptists in doctrine and such poor supporters of missions and education. The rabid Landmarker is so busy contending for his creed that he has no time—and less money—to give to missionary propaganda.

But all of this is out of "Kewdy" now, if indeed he was ever thus diseased, and he is just a straight and square New Testament Baptist, like Paul was, without windshakes, curls or twists.

"Kewdy" says that two elements must combine to make good and effective preaching—sense in the speaker and sense in the hearer. Sense in the hearer! This is where the jolt

comes in. That sense in the hearer is a necessary element in this compound is a fact most generally forgotten. Any ten cent fool thinks he has sense enough to pronounce judgment on the preaching of any preacher. And he'll do it, too. Too weak to walk and barely able to wobble, he is yet always ready to climb to the top of the judgment seat and pronounce an opinion upon the preaching of any man, no matter who the man is.

This brings me to the story. I got it from "Kewdy" a few days ago, while with him on the top of a mountain. He said that when he was pastor in this state it fell to his lot to hold a meeting at Four Holes Church, in Orangeburg County. He yoked up his steed and set out for the place, some miles away, where he was to preach the opening sermon at eleven o'clock that day. After traveling long enough and far enough, as he thought, to reach the preaching place, he began to feel somewhat uneasy. Frequent appeals to his watch availed nothing. By and by yonder ahead of him, journeying along the same road with himself, but afoot, was a lad of ten or a dozen years. He was barefooted and did not show brilliant signs of good grooming at home. On drawing nigh, he accosted the youth and asked if he could direct him to Four Holes Church.

"Yes, sir; you just go on—you go right on—right on down this same road, and when you get half a mile this side of Four Holes Swamp, turn to the right, and there's the church."

"But, my boy, I have never traveled this road before, and I'll not be able to tell when I get half a mile this side of the swamp."

The boy looked down at the earth, dug his big toe into the sand, and then soberly said:

"Well, Mister, you don't know enough for me to tell you how to git there."

Sure enough! The trouble was not in the speaker, but in the hearer.

This story is capable of broad application, and is full of comfort to orators of all kinds. It explains why some of us preachers never accomplish much. We can see clearly now that the fault does not always lie with us. The trouble does not dwell in our throbbing bosoms, but in the other fellow. The man out on a lecture tour about education can find abundant use for this story. The editor can use it, too. It explains why so many of his nuggets of editorial wisdom are kicked around on the ground and unappreciated. The weakness does not rest with the speaker, but the spoken-to.

"Well, Mister, you don't know enough for me to tell you how to git there."

The thing grows on me. It will do likewise for you, if you'll just think it through, unless it be true, "Mister, that you don't know enough"—ah, well, you may finish the sentence for yourself.

If you want any more of "Kewdy's" stories you will have to call on him at Monroe, Ga., where he is now pastor. —Baptist World.

My brother, while home from Camp Grant, told this incident that happened recently in the camp. Two of the boys of his company were placed in the guardhouse one morning and were surprised to see each other. One said, "Well, Mac, what you in here for?" "Why, I'm in here on account of my furlong." "You don't mean furlong; you mean furlough." "No, I don't; went too 'fur' and I stayed too long." —Pittsburgh Post.



## CHRISTIAN EDUCATION—WHAT IS IT?

By Rev. E. K. Cox.

It was a great day in the history of Southern Baptists when the convention at Hot Springs launched the movement for fifteen million dollars for Christian Education. This puts us out in the deep committed to a program worthy our name and destiny. I believe when the future historian writes our history he will begin an interesting chapter with the story of the convention at Hot Springs in 1918. Now in view of the fact that our denomination has undertaken such a vast educational program, is it not time to have a clear, conclusive statement of what we mean by Christian Education?

Just what do we mean by the words Christian Education? Do we mean a school where good men and women teach science, mathematics, literature, history, and all the other things commonly taught in the schools of the country? Is the term Christian Education to be met by training our children under good and wholesome environment? Does it mean a school which is fostered and protected by some religious denomination, and which furnishes a religious atmosphere for the doing of its work?

There is no reason why moral and clean surroundings cannot be furnished by the state schools of our country, and if all that is needed to have Christian Education is decent Christian men and women to do the teaching, then all this can be done in the state or secular school, and the so-called denominational school is an incubus and a burden of which we are well rid.

Is the ideal and the standard of education from the Christian standpoint the same as the purely secular school? Do we mean the same thing when we speak of education that the non-Christian scholar and educator means? It is a fact, that none of us can deny, that our present educational standards have been made in the main by men and institutions where the purely secular idea controls, where we are taught that the matter of religion must be left free and the mind unbiased to approach the facts of all religions alike. Now are we really sure of the truths of Christianity, are any of its tenets really to be accepted as facts upon which we can build a system of ethics for the individual and for society? Do we firmly believe it to be the hope of the world, and the one power which shall lift man out of the depths toward God? Are we convinced that the conception of life and service, as taught by Jesus Christ, is the one ultimate goal for humanity, and the only true and worth-while program for those made in the image of God? If so, then I ask, in all frankness, have we not made a mistake in allowing those who lack this concept of life to frame our educational standards? Has not the time come when our schools should be positively rather than passively Christian?

Are not right thoughts about God, immortality, revelation, redemption, duty, and moral standards—in fact, any of the problems that affect character and destiny—just as essential parts of education as the laws which govern the material forces of the universe?

From the standpoint of Christianity is it not just as essential that our sons and daughters be taught the truths of revelation as the value of

angles, circles and logarithms, and that Bible be as much a part of our course of study as history, chemistry, or biology?

If we believe unhesitatingly that Jesus Christ is the center of the world and its history, why not build an educational program around that center? Why not say to the world the things we believe, and boldly announce that our conception of education is different from the secular idea, that we regard as fundamental and basal in education things which the secular, or state, school either ignores or misplaces, which it cannot and ought not teach; and that we propose to make a standard of education in which these things shall be paramount? Do we not dare say that while we propose to teach all the things which make for culture and mental power, everything which shall fit our children for the practical side of life, we propose also to place in our curriculum some things which we have determined are more essential to the building of life and character? Are we not brave enough to say that the facts of Christianity, its history and achievements mean more to our children than any other single set of truths, and we mean to make them central in our educational life; that an education that leaves out the Word of God not merely as beautiful literature but as God's revelation, and his infinite law for human conduct, is hopelessly deficient and cannot be considered as complete education?

Must we not proclaim our profound conviction, that the idea of education that leaves out these things is vitally imperfect; and that the really Christian school is more scientifically correct for the reason that it provides these fundamental things; that we are going to provide better education because we will furnish the essential things which the secular school cannot and will not provide?

I am well aware of the noble service to the cause of Christ many of the schools under Christian auspices have rendered; but it is my firm conviction that the time has come when we must make our schools more robustly Christian. No weak dilution of Christian ethics, nor formal recognition of the value of Christianity is going to justify our spending millions on a system of schools.

To justify our program, we must put at the very heart and core of our great system, the Word of God, and we must vitally relate the whole thing to the Kingdom of Jesus Christ in the world. Our schools must be more than places where good men and women teach just what is taught in the secular school; but where all life is interpreted in relation to the Kingdom of God and all mental powers trained to the conception of the world as revealed in the New Testament.

Is it not time for a new definition of what Christian Education means? Is it not a duty we owe to the world and to our people who we expect to finance the scheme we have mapped out, to say without any reserve and with the utmost frankness, that as Christians and Baptists we are going to put the truths of Christianity as revealed in the Bible, the place of the Christian religion in the history and the present activities of the world, in our course of study; that we are going to exalt them and magnify them in such a way that no student will or can pass through our schools without feeling their power and recognizing their worth?

Unless something of this kind is done more forcefully than we have been doing hitherto, the expenditure of millions and the labor of years it will require are not worth while.

Kingsport, Tenn.

## SOUTHERN BAPTIST SANATORIUM FOR THE TREATMENT OF TUBERCULOSIS.

H. F. Vermillion, Superintendent.

Most readers of Baptist papers know that the Southern Baptist Convention is establishing a new Sanatorium for tubercular patients at El Paso, Texas. So far as I know this will be the first Baptist institution of its kind.

## El Paso's Great Gift.

This Sanatorium will start in a good way, because the people of El Paso have made us a gift of property well worth \$85,000. This property contains 143 acres of land and a new building erected at a cost of \$65,000. The building is modern but will be altered somewhat to suit our purpose. Baptists, Catholics, Jews and Protestants in El Paso joined in raising the funds for the purchase of this property for this noble institution.

## Home Mission Board in Charge.

The Southern Baptist Convention by unanimous vote accepted the offer of El Paso and requested the Home Mission Board to take over the property and proceed to the establishment of the Sanatorium. The Home Board appointed the superintendent and plans are on foot to make a great home for the tubercular sick.

## Knocking for Admission.

I have already begun to receive applications for admission. A score of patients could be received today if we were ready. Some of them have money to pay but some have neither money nor friends.

## A Sad Duty.

It makes us sad beyond words to turn away the helpless, forlorn sick, but nothing else can be done until we get the Sanatorium ready and can have funds with which to operate it and care for them.

## Contributions Needed.

Hard indeed must be the heart of that man or woman having any money at all who will not share it with the sufferers of this dread disease. Men and women with plenty should give large sums. Those who have less should give all they can. We need much money for buildings and equipment and we need funds to take care for the indigent sick.

## Planning Large.

We have ample grounds for a large plant. Southern Baptists are well able to build here a great and worthy institution. The demand for its service will always be larger than it can give. We expect to plan it large and we look to our Baptist people to make it large.

## Going on Safely.

But we must not run the institution into debt for buildings or for charity. We shall go on as we have means and when the money gives out we will wait until more comes in. The hardest thing to do will be to turn away the sick and helpless poor. But we must not receive them except as we have means to care for them.

War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated.—Burke.

## A SIGNIFICANT MEETING.

The two commissions, one appointed by the Northern Baptist Convention and one appointed by the Southern Baptist Convention, to jointly consider work among the negro Baptists of America, met July 30th, at Mont-eagle, Tennessee. Each commission was represented by five members. The deliberations were broad enough to take in the whole field, and were painstaking and harmonious. Each commission entered into the consideration of the question from the same viewpoints—humanity and Christianity.

It was fully recognized that the question has now become a national one. There has been a large movement of negroes northward, and their diffusion throughout the nation gives a new importance to the subject.

The deliberations mainly gathered around the education work being done and to be done for Negro Baptists. It was very gratifying that each commission, considering the question of education for the negroes separately, and then jointly, came to a perfect agreement on the principle of co-operation between the North and the South in the work.

It was felt that the time is come for the Baptists of America to join hands in this important service. Only the principle of co-operation was agreed upon. The details must be worked out in a subsequent meeting of the two commissions. At the next meeting a report covering all important phases of the subject will be prepared for the two conventions.

It was thought wise that the denomination should be advised of the progress made, that thoughtful Baptists everywhere may give consideration to the matter.

Recognizing fully that the matter lay beyond the limits prescribed by the two conventions for the action of the commissions, the brethren nevertheless took up the matter of an American Baptist Conference, to be held sometime in the future to consider common interests. The ten brethren present voted that such a conference should be held. Such council of Baptists, Canadian, North and South and our negro Baptists, ought to be limited to a number sufficiently small to insure real deliberation.

The suggestion is made for consideration, with the hope that it may be found practicable. There are several ways in which such a council might be called, if the suggestion meets with favor. Any discussion of the matter in the press will be welcomed.

(Signed)

CARTER HELM JONES,  
Chairman, Northern Commission.  
J. B. GAMBRELL,  
Chairman, Southern Commission.

## WORDS OF WISDOM.

(Selected by Richmond P. Bond.)

"Genius is only great patience."—Buffon.

"I wish you not few cares, but capacity for many; not easy tasks, but strength to master all of them; not freedom from temptations, but grace sufficient to wrestle with them; not absence of sorrow, but faith wherewith to see beyond it; not exemption from perplexities, but confidence in God to work them out."—Anon.

"Honesty is the first chapter in the book of wisdom."—Jefferson.

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



# Shall Home Missions be Crowded Out?

The present crisis of war is the crisis of Home Missions for Southern Baptists.

The quality of the young manhood the South has sent to the armies of the nation is largely measured by the gospel with which the Baptists have molded the hearts of Southern people. The safeguarding of the manhood of our soldier boys amid new and untried strains will be largely conditioned upon what we do to help them religiously.

The Southern Baptist Convention, in unqualified and clear expression, has set forth its conviction that the crisis of the great war is for us a great Home Mission crisis. It doubled the Home Mission Apportionment with deliberate determination to challenge the liberality of Baptists to a cause that now merits and demands our best giving and devotion.

## Why \$1,000,000

1. BECAUSE the saving and safeguarding of more than a quarter of a million of our Baptist boys in the army is our ranking mission task until the war ends.
2. BECAUSE our people back home are subject to great stresses and sacrifices, and are more in need of, and readier to receive, the counsels and consolations of the gospel than ever before.
3. BECAUSE hundreds of thousands of people who are being gathered into new towns and war work plants in the South are without churches or gospel preaching.
4. BECAUSE powerful forces are seeking to minimize the clear testimony of Baptist and other evangelical bodies to the cross of Christ as the only hope of men, and their testimony to religious liberty.

## At the Associations

To meet such great needs, it is more imperative than it has ever been that there should be an adequate and arousing discussion of Home Missions at every District Association that meets in the South from now until December.

It is impossible for the Home Board to send a special representative from the Home Office to more than five percent of the nine hundred associations. We appeal to our Associational representatives; to all moderators and pastors; to laymen and to messengers who have sons in the army.

*Brethren: see to it that Home Missions shall have a good opportunity and a good discussion at your Association. Write us for up-to-the-minute information. We have it for you.*

Our people have the money in abundance. If we put the facts and the needs of Home Missions on their hearts now they will give to it freely. They will give every dollar of the \$1,000,000 before next May.

Do not, we plead, allow Home Missions to be crowded out at your Association this year.

B. D. GRAY, Corresponding Secretary.

BAPTIST HOME MISSION BOARD, Healey Bldg., ATLANTA, GA.



## WORTH NOTING.

By R. P. Bond.

That members of the U. S. Expeditionary Force appreciate the presence of chaplains among them is shown by a recent message which Gen. Pershing sent the Federal Council of the Churches of Christ in America asking that the best ministers and chaplains be sent over. Ministers are "very important influences in the high-efficiency of the army," Gen. Pershing said. "The men ask for all kinds of help. They sustain the men especially at the most critical times."

As aviators become more familiar with the route the time for carrying mail by airplane between Washington and New York is being steadily reduced. The whole distance is now covered in about two and one-half hours, including the stop—usually of about eight minutes—at Philadelphia. The average speed for the entire trip exceeds ninety miles an hour. The postal rate by airplane has been reduced from twenty-four cents to sixteen cents an ounce, including special delivery.

The treasury department announces that sales of thrift and war savings stamps from July 1 to July 9 totaled over \$46,552,000. The record of sales for any one day was made on July 9 when \$16,431,933 worth were sold.

Dispatches report the resignation of Dr. von Seydler, Austrian premier, and his cabinet. Baron von Hussarek, former minister of education, has been appointed in von Seydler's place.

At "Eagle Hut," the Y. M. C. A. center in London where the king and queen some time ago partook of pancakes, palatable, nutritious American food is served to American soldiers and sailors at prices that would make some of the hardened American profiteers gasp. A breakfast consisting of cereal, sausage or bacon, bread and tea costs only 14 cents. A like sum is sufficient to purchase a supper of which the following is a sample: Well-done sausage, bread, butter, marmalade and tea. For the modest sum of 25 cents a dinner consisting of Scotch broth, stewed steak or cold beef, potatoes, buttered beets, currant pudding, bread and tea or coffee can be had. In addition the American fighting men are given the benefit of special price reductions in public eating places; for instance, they can get for a quarter a meal that costs the civilian as much as 85 cents.

The right to serve liquor to army officers and men within private homes has been withdrawn in regulations recently promulgated. Whenever as many as 250 men are stationed for more than thirty days no liquor must be sold within five miles except when the camp is in a city or village where the sale of liquor is legalized, which case liquor is barred within a radius of one-half mile.

## THOSE TWO HUNDRED DENOMINATIONS.

Victor I. Masters, Supt. of Publicity.

If I could be sure the reader is as familiar as I am with the emotional pyrotechnics with which many secular writers on religious topics reprobate the large number of religious bodies in America, I might properly begin

this article with exclamation points, sighs, groans and anathemas. Such an incoherent ebullition would represent well what many of these writers seem to feel about the wickedness of the mere number of religious bodies in this country.

I want to present the other side of the case. It is time. It has not been presented and the sentimental tirade has been before the limelight for years. Not that there is any possibility of my words getting the broad publicity secured by the zealous advocates of the "church of the inarticulate," which advocates seem to hate all organization in religion, unless it is of their particular brand and will fit easily into the one great church trust they have in mind. They are intolerant of all autonomous religious bodies, except that one great aggregation which they have set out to set up.

America's two hundred and one religious bodies, in one very important sense, are a badge of America's greatness. They are a token of the genuineness of our democracy and of the separation of church and state. They are a proof to all who may care to observe that America does not coerce the consciences of men. If the ambitions of the church unionists did not override their practical wisdom, the number and variety of religious organizations in America might well give them pause. For these unionists will never succeed in their scheme. They will doubtless be able to cause great confusion and will undermine the faith of many. In fact, they are now doing so, but they will never succeed.

It is far better to have 200 or 700 religious bodies in America than to have a great patched-up conglomerate body made out of the odds and ends of Christianity that would be left after reducing Christian faith to the least common denominator.

Before our friends allow themselves to cry aloud in such distress at the number of Christian denominations, I suggest that they would do well to give thanks that religious liberty has made possible many religious bodies and given them such a wonderful number of adherents. Particularly should they take comfort in the fact that religious liberty has resulted in a purer Christianity than has ever been known in any other country.

If a church unionist could be docile enough to learn of one who does not show more respect than I feel for his propaganda, I would, line upon line, over and over, try to get a few elemental ideas into his head. One of them would be that under religious liberty, with the incident of the many denominations, which give him pain, a larger number of people and a larger proportion of the people in America have come to know what salvation and vital religion really are, than can be found in any other nation on earth, whatever the ardor with which its religious "statesmanship" has sought to mold the consciences of the people into one outward ecclesiastical organization.

With much labor I would try to impress this advocate that the truth just stated is not an accident, but an effect of which religious liberty is the cause. I would exhort him daily with the truth that this nation of religious denominations gives far more to missions than any national church nation. That it is now giving more to army welfare than any nation ever dreamed of giving. That it has through the selective draft thrown its young manhood by millions into a great war for humanity and liberty, which is being waged on other shores—a thing no

state church nation in history ever did, nor is likely ever to do.

I would try to make my zealot see that, despite the great wave of religious sentimentalism on which he rides and which now rolls higher than ever before in history, the folk who care enough about vital Christianity really to work at it, and not merely to stand on their legs and talk about it, and do politics, are not, while they give their sons to die for democracy, at the same time going to allow themselves led blindfolded into a religious autocracy.

I think a church unionist ought to have enough charity to hear these things with patience, for his kind have not usually allowed their modesty to keep them from confessing that they have more of that commodity than an ordinary advocate of unhindered religious liberty—"narrow sectarianism"—has.

I have another test for the temper of the unionist. I assert that the often-reiterated charges as to the number of denominations exhibit either lack of knowledge of the facts, or else deliberate intention to deceive. Of the 201 religious bodies, 153 have only 1,650,000 of the religious membership, which is only four-tenths of one per cent of the total membership in America. Many of these are not Christian bodies at all. A number of them are anti-Christian groups of only a few hundred or a few thousand adherents.

Ninety per cent of all the religious membership, more than ninety per cent of the membership of professed Christians, are in seven religious bodies: Baptists, Methodists, Presbyterians, Disciples, Lutherans, Episcopalians, Catholics. Sixty-five of the religious bodies are merely subdivisions of four of the evangelical bodies, as follows: Baptists, seventeen; Lutheran, twenty-one; Methodists, seventeen; Presbyterians, ten.

A number of the divisions are merely territorial for administrative efficiency; as Northern and Southern Baptists. Some are racial, white and black. Administrative efficiency is also conserved here. Among the different religious bodies under the Lutheran faith, the "Synod of Ohio" and the "Synod of Iowa" are put down as separate groups. To prate of such divisions, which are accidental or for convenience, as if they were an evidence of a destructive sectarianism, is proof of ignorance or insincerity.

That more than ninety per cent of the Christian church membership in America should, after nearly a century and a half of religious liberty, be found in only seven great religious bodies, and that the great evangelical bodies should all be clinging so closely as they are to the vital teaching of salvation through faith in the crucified Christ, is an abundant justification of religious liberty and concomitant, denominationalism. No other country on earth has so virile and vital a Christianity as America, the other countries themselves being the witnesses.

For men, in the interest of a pet theory of religious sentimentalism, to seek to discredit denominationalism is to discredit religious liberty. It is to seek to make religion as weak and helpless in America as it has become in European States with their state churches today. I have no patience with the propositions and I get weary with the clamant iteration of such shibboleths as the one I have here sought to expose whose whole purpose is to deceive and mislead our people. They are peurile, but the sentiment-

swept condition of the public mind which makes it possible for such sophistry to gain vogue is a serious matter. We are not at the end of it.

Before we are through with it, all thoughtful Christian people are going to be forced to take sides on it. In the judgment of this writer, the sooner the better.

## THE MEANING OF SOME ARMY TERMS.

For the benefit of many of our readers who are puzzled by different army terms we will from time to time publish lists which may be of help. Here are some in regard to the army itself:

An army corps is 60,000 men.  
An infantry division is 19,000 men.  
An infantry brigade is 7,000 men.  
A regiment of infantry is 3,600 men.  
A battalion is 1,000 men.  
A company is 250 men.  
A platoon is 60 men.  
A corporal's squad is 11 men.  
A field artillery brigade is 1,300 men.  
A field artillery battery has 195 men.  
A firing squad has 20 men.  
A supply train has 283 men.  
A machine gun battalion has 296 men.

An ambulance company has 66 men.  
An engineers' regiment has 1,098 men.  
A field hospital has 55 men.  
A medical attachment has 13 men.  
A major general leads the field army and also each army corps.  
A brigadier general heads each infantry brigade.  
A colonel heads each regiment.  
A lieutenant colonel is next in rank below a colonel.  
A major heads a battalion.  
A captain heads a company.  
A lieutenant heads a platoon.  
A sergeant is next below a lieutenant.—Exchange.

## THE FAITH OF THE MAN IN THE RANKS.

Lieut. Harold Hersey, in an article in the August Scribner's, has a very illuminating article on "The Faith of the Man in the Ranks." He negatives strongly the popular sentiment that in some way the war has effected a mysterious change in the religion of the soldier. Lieutenant Hersey says: "The faith of their fathers and mothers—that is the faith of our soldiers. No man can get away from his earlier years. His training clings to him through all of life. So it is with the soldier. He comes to the army with his entire spiritual baggage. . . . In all these months of service it is only natural that my close observations have taught me much about the faith of the man in service. I have learned, for example, that he believes sternly and irrevocably in a higher Being. I have not yet met a man who did not believe this. I have gathered that, though sharp religious discriminations separate certain individuals, they are perfectly willing to seek advice from a chaplain of any faith, provided that chaplain proves himself a real man. . . . The faith of these men is something concrete, definite. It admits of no subterfuges, no half answers to anything. . . . Beliefs are all right, but they will not concede that any belief supersedes comradeship, sympathy, or those homely attributes that men insist upon when thrown closely together for months at a time."



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

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

### NOTES.

The Preacher School at War Creek Church, Hancock County, proved to be the greatest we have ever held in the state. We had an enrollment of more than 300 with an average attendance of 224; nineteen of these were preachers. The moderator of the association was present and presided part of the time. The ministers present all took part in the work and rendered much valuable assistance. Two of the native preachers preached at the night services and brought fine, helpful messages. One of the young men, Brother Greene, will likely attend Carson-Newman this fall.

\* \* \*

Brother Filson reports the Institute at Independence, but has not had time to report the other two held last week in Holston Valley Association. There is no Sunday school at Independence, but he got one on foot and while poorly attended, the visit of Mr. Filson will be of great value to this church. Mr. Filson is a live wire and is doing excellent work wherever he goes. He held institutes at McPhetters Bend and Persia last week, but we have not had reports from them. These will be reported next week. He is in Big Emory this week, beginning at Crossville Monday and Tuesday.

The Providence Sunday School Convention begins at Martin next Friday and Saturday. Mr. Filson will likely be there in our place.

The Institute at Collierville turned out well. Had a fine class take the Bible division of the Normal Manual, and Mr. Claybrook is finishing up the Manual with the class. We have already had several examinations turned in on the Bible Division of the book. We gave out seventeen sets of questions on the entire book, and these pledged to finish the entire book, and which will give seventeen diplomas to that one church. This will be among the best records for any institute so far this summer.

Serious sickness caused the Maury City Institute to be called off at the very last moment, but we expect to reach them later. They are interested in the work, and all seem determined to take the work anyway.

This week we are in Pleasant Plains Church, near Jackson, in a training school. Mr. C. S. Leavell and Rev. O. W. Taylor are helping us here. This great church has already had one training school and holds several diplomas. The program includes classes in the Manual, "Seven Laws of Teaching," and the B. Y. P. U. Manual. The classes started off well today and interest is growing at each service. We plan to take a religious census while here and get the school and church in condition for real work. Following this school will be their annual protracted meeting, conducted by Brother Taylor. This week Brother Taylor is giving a series of studies on "Stewardship" and "Soul Winning." Mr. Leavell will teach the B. Y. P. U. Manual and the writer the Normal Manual.

Dr. J. W. Storer sends in the names of the following who have taken the Normal Training and received the diploma. This class was started in the school held there in June. Following

are the names receiving the diploma: Mrs. Dan Nobles, Miss Lula Erwin, Miss Laurine Lee, Miss Martha Rickman, Mrs. R. L. Howard, Mrs. J. C. Porter and Mrs. Will Morris. The following have also taken "Talks With the Training Class" and merit seal 3 on their diplomas: Mrs. Ben Nobles, Miss Lula Erwin, Miss Laurine Lee, Miss Martha Rickman, Mrs. R. L. Howard and Mrs. J. C. Porter. This is among the finest classes it has ever been my pleasure to teach. All intelligent and enthusiastic over the work. Several others will send in their papers later on.

Following have sent in their examination papers on the entire Manual from the Institute held at Rover Church in July: Miss Elizabeth Simpson, Unionville; Miss Martha A. Taylor, Rockvale; Miss Alma Earle Arnold, Rover and Fred J. Taylor, Unionville, Tenn. The class was composed of about fifteen, and others will send in their examinations later. Mrs. M. E. Jarrell had largely to do with the good work done by this class at Rover.

Concord Baptist Church, Ocoee Association, has sent in a fine Camp Class, with Mr. I. W. Smith as Camp Class teacher. This class has ten names with others to go soon. We are glad to welcome this fine class into our fellowship and trust that we may have fine returns from these soldier boys. Let each of us pray that they may be kept safe and sound and that they may be returned safe to their homes.

Several new Camp Classes are coming in and we would like to mention them all, but the letters are sent back to the office each week, and we have not the names nor addresses. We do not mean to neglect any.

Have you received your State Mission literature yet? If so, are you planning to make this a great event in your school? I hope that every one will help us to make this drive for State Missions this year, for every dollar will be needed to round up our gifts to State Missions and leave no debt on our hands. This drive will be ended in September with this great rally day in the Sunday school. Let every one get ready for it. In a few days there will go out from this office a personal letter to every superintendent, asking the co-operation of every available force in making this a successful and really great occasion.

Following is a sample of the many letters sent back to the Camp Teachers by the soldier boys in the Camp Classes. This letter is from one of the class at Collierville to Miss Sadie Perkins, Camp Teacher:

July 17th, 1918.

Miss Sadie Perkins, Collierville, Tenn.

My Dear Miss Perkins: I wish to acknowledge receipt, and to thank you for the little gift. I am so glad that you were so thoughtful and did not forget your promise to me. I shall read it through. I think the title is so nice, "On the March With the Master."

We boys are so appreciative of any little gifts, and such gifts will surely bear good fruit. You will remember I told you I was engaged in the work of the welfare of the boys of the Great Lakes Naval Training Station. I am secretary to one of the civilian chaplains, though I have changed since I was in Martin on my furlough. I like

over in this camp very well, though.

I will say in regard to religious work here, how I only wish the Baptist people could see and only knew the opportunity they have to do such a wonderful work for the boys that are here only from three to four months on this station. "The call is urgent." The boys realize the seriousness of war and want to be prepared for the call. They are only too happy to attend church and show a great interest.

Do we like to entertain the idea that thousands of our splendid boys are going out to face the perils of such a cruel war, unsaved, and in the hour of need they cannot look to the great God of love as a Christian say "God, as thy child, have tender mercy on me and comfort me in this hour of need."

We need good moral soldiers for such a glorious and noble work, the service demands it. If we give the gospel to our boys we by so doing transmit it to the whole world. This is a holy cause, and we need holy men to fight the battle through to victory to the glory of God as well as to the glory of the Stars and Stripes. When the drive for Foreign Missions is floated, give cheerfully and willingly to the great cause of Foreign Missions. Now, the campaign for home missions—I wish to say "Please remember America in her time of need." The call summons the co-operation of every true Baptist in great America.

I sincerely hope every Baptist will do his duty toward the campaign for Home Missions. Make "America first" and the world afterwards.

We are, as the United States Navy, confident "our flag shall ever wear a new lustre" when peace has been restored, believe me.

Your Baptist friend,

L. W. LITTLEJOHN.

U. S. Navy, 504 Camp Perry, Great Lakes, Ill.

Many more of our B. Y. P. U. boys have been called to the colors, and when the new draft is made many more will be taken. This is a terrible blow to our B. Y. P. U. work, but we should work the harder to train others to take their places. Let every young person in the state try his or her best now to fill in the gaps made by the going of the fine young people. Don't forget to pray for them while they fight. We have promised to pray for several definitely, and we never go to the good Lord without thinking of our fine boys away in the camps and in the trenches. They are on our hearts constantly. May the Lord bless them richly and keep them safe.

Mr. Randle Stewart is to go to the training camps right away, getting ready for the conflict. It seems perilous to see such useful young men as Randle have to go to war when he means so much to the people back home, but we would not respect him nor would he respect himself if he were not willing to go and do his bit. All honor to these fine young men who choose sacrifice and even death to being a slacker.

The only thing we regret in the going of our boys is that we cannot go with them and live and die by their sides if such has to be their fate.

We are hoping to get started in the churches of Tennessee, at least, five hundred teacher training classes this fall. I wonder if the pastors of the state will not help us to do this by organizing in their own church a training class and teaching the book through themselves? This is the best way to get this done and the pastors are the best people to do it. Let every

## INCREASES THE STRENGTH AND ENDURANCE

Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves.

If a laxative is needed take Hood's Pills. They are gentle and thorough.

pastor rally to this movement and help us to get our leaders trained for efficient service in the kingdom.

Collierville, Tenn., Aug. 19.

The Baptist and Reflector:

Dear Brethren: Just closed out our meeting and Sunday school and B. Y. P. U. institute. Both a great success. Twenty-one additions to the church and eighteen baptisms. The institute superintended by Brother Hudgins has and will result in a great uplift for the church. He was with us three days and was at his best. We are expecting seventeen normal diplomas as a result. Dr. Walters did the preaching in the meeting. Numbers of things happened which brought joy to our hearts, among which was the fact that every one in the Young Men's Class of the Sunday school, Miss Sadie Perkins teacher, unsaved was reached for Christ. The last one told me after he was baptized on Wednesday night that while running from the Lord and his church every way he turned he met one. He said he saw seven of his classmates on Wednesday and "every one had to have it out with him about his soul." That is earnestness and co-operation—"teamwork in winning to Christ." Our B. Y. P. U. continues to grow and develop in leadership and spirituality. We beg an interest in your prayers.

LYN CLAYBROOK, Pastor.

Will the Baptist and Reflector permit a word from an exiled Tennessean? I receive the paper with delight, for I watch with eagerness the doings of Baptists in my native state.

I join with other Baptists of the state in lamenting over the loss of Dr. Weaver to the cause of Christian education in Tennessee. But I rejoice to know that the work carried on by him is to be continued for the time being, at the least, by the indomitable J. W. Gillon. He knows both the state and the cause as few other men could know it.

Our work here moves along nicely. We are in the midst of preparations for our revival meeting which will begin first Sunday in September. We are to have the help of C. H. Warren of the West Jackson Baptist Church, of Jackson, Tenn. Those who know Warren know that the preaching will be in safe hands.

The church here is this year working under the budget plan of finances and everyone is rejoicing over the success of the plan. This is the first church I ever served which keeps a neat sum in the treasury above all obligations at all times. During the first half of this year we have given more than twice as much to missions and benevolences as the total amount given last year. The praise be to Him for prompting His people to give.

Best wishes to the Baptist and Reflector and the cause in Tennessee.

J. G. HUGHES.

Eddyville, Ky.



## 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:

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Mrs. T. L. Martin, Stanton.  
Mrs. W. F. Robinson, 407 Rossville Bldg., Chattanooga.  
Personal Service:  
Mrs. R. S. Brown, 356 Preston St., Jackson.

We call attention to the article by Miss Nell Shannon, of Portland. The talk was made at the quarterly meeting of Bledsoe Associational Union at Portland, August 2nd.

Remember we are to put all our strength on State Missions. Programs and helps will be out in due time. If we cannot use the day suggested, use as early date as possible, so you may glean through the month. We must reach our aim this year.—Ed.

\* \* \*

Dear Friends:

We now have a big task before us, so of course we will have to make a big effort to accomplish it. The W. M. U. of Tennessee is going to give \$10,000 for State Missions, and we want the Y. W. A.'s, G. A.'s, R. A.'s and Sunbeams to give \$1,000 of it. Don't you think we can do it? Sure we can, but only if we will all do our very best. Let's have a regular campaign for it in our junior organizations. Elect a captain and divide up into companies, then get right to work just as the men do in a Liberty Loan campaign. It must be done before the end of September.

In the August Home and Foreign Fields are some ways suggested for boys and girls to make money for missions. Y. W. A.'s can make their money individually and give it. Most Y. W. A. girls work and should regularly give a tenth of their salary. If only every Y. W. A. girl who works would give the September tenth to State Missions! Suppose we try it. And with a strong pull all together we'll go over the aim.

Then don't forget to send it to Dr. Gillon, telling what organization it is from and don't forget to put it on the quarterly report which you send to Mrs. Altman in October, because that is the only way that we have of knowing that you have given it.

Let's show the W. M. U. what we can do. Sincerely your friend,  
AGNES WHIPPLE.

\* \* \*

### VALUE OF YOUNG PEOPLE'S WORK IN THE CHURCH.

By Nell Shannon.

Suppose that a great battle is raging, suppose that the side that is right is winning but because the possessions of the enemy are so great they realize that ultimate victory cannot soon be won. Can you think of anything that would be more welcome to them than the sight of reinforcement—fresh strength and vigor for the conflict?

I think that the church might well be compared with this great army—winning, but oh, so slowly! The reinforcement is the young life of the church—those who come on with new zeal and enthusiasm. It is their courage that will attack the enemy; it

is their strength that will overcome them.

Many people value the church organizations for older people but undervalue those for children and young people. They often seem to think that because the organization may be weak that it is of no value. I believe that there is nothing that adds more to the advancement of God's kingdom than work with his young people. When a person is young is when his life's plans are made—when his destiny is determined. It is then that he has visions of what may be. Many a life has been spoiled because of a lack of vision.

There are those who like to think of themselves as weak, sinful creatures from whom God expects little. While it is true that we are both weak and sinful, it is also true that within us are possibilities of great strength and these God expects us to develop. In 1 John 3: 2, the apostle says: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." If we could only realize this how different our attitude toward life would be!

God gives us friends as truly as he gives us the material blessings of life. He gives us messengers and often sends us messages of his love. These messages we do not forget. I recall the time when one of his messengers spoke to a crowd of school girls in a vesper service of their Y. W. C. A. The talk was based on Ps. 45: 13: "The King's daughter is all glorious within." It was there in that young people's meeting that many of the girls were made to realize the possibilities that were before them. Much that she said we cannot recall but the inspiration is still ours and we

are led to think for ourselves as to how a king's daughter may be all glorious within.

Our innerselves are made up of two parts—our minds and our hearts. If we would have our minds glorious, first of all they must be clean. We must think things that are uplifting and drive from our minds all thoughts that are selfish, impure or unclean. There are those who say that it is easy to control their words but impossible to control their thoughts. When we wish to rid ourselves of anything that is displeasing, we drive it away and that is what we must do with the impure thoughts when they present themselves, if we would say sincerely, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, oh Lord, my strength and my redeemer," then the evil thoughts would flee. Besides being clean our minds must be active if we would have them glorious. Things without life are of little value when compared with things that are living. It is the running stream, the growing plant, the blossoming flower that attracts the eye. So it is with the mind. It must be on the alert to accomplish things worth while.

If we would have our hearts glorious, first of all they must be humble. Christ himself gave us an example of humility and continually taught his followers to be humble. Of all the Christian graces, none is more essential to a beautiful life than that of humility. Besides being humble our hearts should be filled with love. The following quotation expresses the feeling of every child of God in regard to his heart: "My heart needs thee, O Lord, my heart needs thee; no part of my being needs thee like my heart. All else within me can be filled by thy gifts. My hunger can be satisfied by daily bread; my thirst can be allayed by earthly waters; my cold can be removed by household fires; my weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passion. The fairest scenes will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can cleanse a spirit. This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my

sense of beauty; but it has not provided for my heart. Provide thou for my heart, O Lord! It is the only un-winged bird in all creation. Give it wings, O Lord! Earth has failed to give it wings; its very power of loving has often dragged it into the mire. Be thou the strength of my heart! Be thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its heat; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins! I cannot rule this heart of mine. Keep it under the shadow of thine own wings!" If God controls our hearts, then we have fellowship with him and each of us can truly be a King's daughter all glorious within.

Jesus himself said: "If a man love me, he will keep my words and my Father will love him and we will come unto him and make our abode with him." When the young people of the church are made to realize this, life will indeed be glorious and the church will be a much greater force in advancing the kingdom of God.

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### LOVE OFFERING FOR THE WARD CHILDREN.

The Cleveland Woman's Missionary Society has sent in the very generous offering of \$10 for this fund. These checks have been sent on to Mrs. Lowndes and will be placed to the credit of Tennessee. Who will be next  
M. B.

\* \* \*

### MISSION STUDY CERTIFICATES.

Some days ago certificates were sent to Mrs. Wene of Central Church, Memphis, for her class. A little later Mrs. Walter Lee of Union Avenue Church sent in her papers on the W. M. U. Manual and was sent a certificate. Mrs. R. K. Kimmon's of Calvary Church, Nashville, has a class of nine that has received the certificates for the manual. This class is now studying Stewardship and Missions, and will go straight on through the course. Mrs. Kimmons is an enthusiastic leader.

Eleven certificates have gone to the Springfield society for "In Royal Service," under the leadership of Mrs. Ellen Anderson. They are now studying the manual, led by Mrs. S. N. Morrow.

Certificates will be sent to any class on request.

This world war is broadening our vision. Our loved ones are fighting for the principles we hold dear. Every man is coming more and more to be our brother. Mission study will open our eyes to the spiritual needs of our brothers and sisters across the seas. Do war work—yes, indeed—but do not forget that the world's greatest need is Christ. Help to give the world a knowledge of him. And as you study and work, don't forget to pray much, not only for our soldiers and allies, but for our soldiers of the Cross.  
M. B.

\* \* \*

Two million hand grenades and one million rifle grenades are being produced monthly, according to an announcement by the Ordnance Department.

COLLEGE ATHLETICS and outdoor life for boys and girls on the large, beautiful campus emphasized. Special inducements to good athletes. Write, Meridian College, Meridian, Miss.

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The New President of Mercer University

"After showing the growing place of psychology in modern investigation, he builds a convincing psychological argument for the absolute need of conversion in every child. The book will inspire its readers to clearer thinking concerning the child's relation to God."—*Sunday School Times*.

"The man who picks up the book to read it will find himself fascinated and held by its power through every line of it to the very last page."—*Dr. J. W. Gillon*.

"Much is being said in our day regarding the new doctrine of childhood. This teaches that the child is born into the Kingdom and requires only proper environment and training to keep him in it, thus doing away with the necessity for conversion. Dr. Weaver's book is an antidote for all such unscriptural teaching. To Baptists the chapter on 'The Churches and the Child' alone is worth the price of the book."—*The Canadian Baptist*.

"We have seen no better interpretation of sin in its relation to the religious nature of the child, or of those environmental factors which contribute in a normal way to the evangelical experience."—*The Congregationalist*.

"Among the books we have read on the child and religion, we do not recall another so well written, so sane, so convincing, or so replete with facts and inferences of substance and value."—*Christian Evangelist*.

PRICE, \$1.25

Order from BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.



## EDITORIAL

### THE BATTLE ROYAL.

I Kings 21:1-29; Eph. 5:6-11. September 8.

The Sunday school lesson presents a striking example of wickedness. It will naturally appeal to the younger classes in the Sunday school, but also has its vital lesson of wrong for the grown-ups. The lesson also sets forth a collection of councils.

#### Unkingly Act of the King.

Ahab, the king, coveted the vineyard of Naboth. His desire was prompted by selfishness rather than need. When the king discovered that he might not purchase the vineyard, he became fretted and peevish. His wicked wife, Jezebel, comforted the weak king with the promise that she would secure for him the property. To accomplish her evil design it was necessary that she bribe two wicked men to swear falsely against Naboth on the ground of blasphemy. The innocent man was stoned and Jezebel redeemed her promise to Ahab.

Such conduct on the part of the king was wholly unkingly. Royalty of heart does not always accompany royalty of position. Ahab was weak in character and easily made the tool of his crafty and cruel queen. It ought to be true that those who rule should first know how to conquer themselves. But because Ahab did not know the art of self-government he was unable to be a real king.

#### A King Denounced.

Jezebel and Ahab might have thought that their cruel murder should go unavenged. But one day the king was startled by the appearance of Elijah, who came from Jehovah to rebuke the criminal. Where the blood of Naboth had been shed and the dogs of the street licked the blood should run the blood of the king. Ahab, in fear, and possibly in weakness, repented of his evil conduct, and Jehovah accepted this change of attitude. But Jezebel refused to be softened by the promised punishment, and the story of her death shows the prophet's words were literally fulfilled.

The word of God knows no official distinction. Truth must come as severely to the erring ruler as to the unknown citizen. The demand for righteousness rests as heavily upon occupants of first position as upon those who occupy the unknown places of life. The prophet came with a stern rebuke to the king. His denunciation was not welcomed, because of the high position of the king. The truth should know no favoritism. The man of responsibility justly merits rebuke, if he be found a transgressor.

#### The Heart Battle Field.

The second section of the lesson presents certain truths that have to do with one's attitude toward personal conduct. The heart constitutes a world battlefield. The victories and failures here will determine one's real worth in life. The conflict is often severe and leaves its scar, and possibly the outside world knows nothing of the struggle, whose victory has cost so much. The apostle exhorts against having any sort of fellowship with unfruitful works of darkness. Most of the battles for right conduct are fought out upon this inner battlefield, and the results only come to light. One may be a real hero and not become a candidate for worldly adornment. As a man thinks in his heart, so is he. Heroism has to do not only with external exploits, but with inner motives, desires and attitudes. Let there be no shirking in the conflicts of the heart.

#### The Social Conflict.

Christianity brings irreconcilable conflicts between the forces of righteousness and evil. It has become a regenerating power and the basis of civilization. To it belongs the honor of directing the social betterment of the world. There are many existing social evils against which Christian forces are in bitter conflict. Society must come under the beneficent influence of the gospel of Christ in order that it may realize its permanent right to control the conduct of men. Wherever laws consonant with the truths of Christianity have been passed and executed will be found a state of society in which the rights of the individual are recognized and men find it easy to pre-

serve personal righteousness. There is no regenerating force so potent as the gospel.

#### The Economic Law.

Men are beginning to realize that religion has to do with the entire physical life of the world. Ahab thought that his own private desires should be supreme over the economic law of his day. Many have followed in his pathway. But there are certain inalienable rights that men should recognize. A man has the right to conditions in the social and economic world in which he shall be able to make the most of his character as well as to make a living. Laws of commerce and trade which violate certain fundamental laws of economic justice need to be rebuked by the gospel of Christ. Only as men recognize that they are bound together in the brotherhood of a great life will they see that the battle royal will be won for the individual and the public good. "Evil is wrought by want of thought as well as want of heart." Wise forethought and judgment are needed that victory may come in this battle royal to every soldier.

### STATE MISSIONS' RIGHT OF WAY

According to the schedule of the Convention, each denominational cause has a period for special offerings. September and October are set apart for the time when State Missions may have the right of way.

#### Special Time of Effort.

For these two months every pastor and church in the state should specialize upon State Missions. Most of our churches reserve this time for their offerings for this cause. Because of the wonderful stress of times, incident to the world war, we come to this period with greater demands upon us than ever before. Repeated and insistent calls have been made for the varied war funds until some people seem to think that their entire duty is fulfilled when they support the military program of the government. But we should remember that the spiritual warfare is not diminishing its demands upon the loyalty and the consecration of the Christian. We have put our aims for this season of offerings higher than in previous years.

#### Fundamental Service.

The service of State Missions is fundamental to our entire program. Through the State Mission Board enthusiasm for the other causes of our work is created. Collections for these objects are made without charge to the general boards. The Sunday School and Colportage work, the Preachers' Schools and Institutes, the B. Y. P. U. work and the Women's Missionary Union, all depend for their support upon State Missions. Besides these, it is the purpose of State Missions to give direct support to the weak churches of the state. It will thus be seen that State Missions is fundamental to every other cause.

#### Caring for Our Own.

The call of the destitute ones of our own state must be heard and answered. If we are to continue progress in the weaker sections, the helping hand must be given to these churches from the outside and the State Mission hand is the most competent and willing to render assistance. The spirit of loyalty to our own would give sufficient justification for the work of State Missions. There is no other agency that will do the task committed to our State Mission Board. We must not only help others, but help ourselves, and help ourselves in order to help others. The charge of selfishness cannot be lodged against the work, because only as we develop the spiritual resources within our own borders shall we be able to reach out to the horizon of the world's needs. Let us take care of the destitute within our own state so that the charge of neglect may not be brought against us.

#### Forecast for the Future.

The history of State Missions in Tennessee abundantly justifies its service. It also gives the right to forecast the future. During the period of the last twenty-five years the population of Tennessee has increased 41 per cent, while that of church membership has increased 94 per cent. The remarkable increase for State Missions during this period is 414 per cent. It is to this rapid development of the church life in Tennessee that we owe the rapid progress of offerings to Home and Foreign Missions. For this quarter century period Home Missions increased 421 per cent and Foreign Missions 762 per cent. How shall one forecast the future? It will not take a prophetic vis-

ion to understand that enlargement in our general denominational gifts will depend largely upon the growth of State Missions. This is due to the fact that State Mission work is basal and serves as a leader for the others.

#### Things to Remain.

Only two months remain in which to make offerings for State Missions. During the ten months since the Convention the churches of Tennessee have given \$12,000.00 for State Missions. In these two months we must raise \$34,775.00 to meet our apportionment. Shall we be able to do it? Surely so, if each pastor and member of each church in the state will measure up to duty and power. Let us say we can, and we will.

### THE LAW OF OBEDIENCE.

The law of obedience in the preaching of Jesus was self-surrender. The finite individual will find its fulfillment and highest end in perfect submission to the infinite will of God. Submission is a real basal principle of religion. Without coercion Jesus constrained men to submit to his will and leadership. He declined to enter into discussion about freedom, but promised to his disciples that he, the Son, would give them true freedom. The follower of Jesus by obedience would increase his knowledge of the truth, while the test of discipleship would be found in this attitude of surrender. The presence of the Trinity would be assured for the future to the obedient disciples.

The experience of Gethsemane was epochal for Jesus, and suggests that each soul, tempted and assailed by Satan, may have the supreme victory in affirming, "not my will, but thine, be done." The human will is thus taken up into the divine, but there is no infraction of human rights of choice and responsibility, but a greater freedom and nobility of character.

### HONOR ROLL

We appreciate the help of our friends. New subscriptions, since the last report, have been sent in by the following: Dr. Bond, 42; Mrs. B. I. Wallace, 2; E. D. High, 3; T. M. Morrell, 1; Mrs. E. E. Howery, 1; Mrs. A. B. Edmonson, 1; J. B. Paschal, 4; J. J. Rust, 1; J. D. Wright, 3; Dr. B. L. Glascock, 5; Rev. J. W. Storer, 1; John I. Forrest, 2; G. T. Wofford, 5; Thos. L. Jones, 1; Rev. M. B. Smith, 10; Rev. John Burns, 1.

### E. E. FOLK MEMORIAL FUND

This fund is intended as a memorial to Dr. Folk, and its purpose is to send the paper to such preachers as might be unable otherwise to secure it.

Amount previously reported.....	\$181.50
Mrs. H. M. Oglesby .....	1.00
Miss Margaret Buchanan .....	2.00
Mrs. E. E. Howery .....	1.00
T. M. Morrell .....	3.00
Mrs. Isabella Horn .....	1.00
Rev. J. N. Poe .....	1.00
Total .....	\$190.50

### DUCK RIVER ASSOCIATION

The ninety-second session of the Duck River Association was called to order by Clerk Ransom Stephens, on August 20, when that body met with the Union Ridge Church near Rover. After reading the letters from the churches the annual sermon was preached by Rev. M. B. Smith, who spoke on "World Relations With God," Matt. 5:6. Dinner was delightfully served and the afternoon session was concerned first with the election of officers, which resulted in the choice of Moderator, Rev. F. N. Jackson; Vice-Moderator, Rev. L. D. Agee; Clerk, Ransom Stephens; Treasurer, W. D. Smotherman. Reports on the following objects were read and discussed by Dr. J. W. Gillon, State Missions; Dr. W. J. Stewart, Orphans' Home; the Editor, Denominational Literature. As it was necessary for us to drive a long distance to catch a midnight train for another association, we were not able to spend but this one day with this meeting.

#### NOTES.

It seemed strange to have a meeting of the Duck River Association without Rev. L. B. Jarman, who



was kept away by feeble health. He is greatly honored by these brethren among whom he has labored so long and well.

Rev. J. E. Sullivan, of Eagleville, an honored and useful pastor of the association, could not attend because of illness. It was our pleasure to spend a few moments with him on our way to the church. We trust that he may soon be well and strong again.

Rev. M. B. Smith was selected last year to preach the annual sermon, and, though since then he had moved from the association, he returned to fill his appointment. The brethren were so pleased with his message that they requested him to preach again at night. He is now pastor of the Park Avenue Church, Nashville.

The hospitality of the people of the Union Ridge Church and community was generous and delightful. We regretted that we could not remain longer, but other associations were to be made.

\* \* \*

### CHILHOWIE ASSOCIATION.

The Chilhowie Association met in its 34th session August 21st with the Kagle's Chapel Church, near Maryville. After reading the church letters, the officers of last year were re-elected: E. A. Walker, Moderator; R. A. Brown, Assistant Moderator; Thos. L. Nuchols, Clerk; W. O. Maxey, Treasurer. The annual sermon was preached by Dr. W. H. Fitzgerald, pastor of Mt. Olive Church, on the subject of "The Local Church, God's Habitation." After a delightful dinner, served in the grove by the ladies, the subject of the Orphans' Home was discussed by Dr. W. J. Stewart, and a collection of \$39.30 was taken for the Isolation Hospital. The report on Christian Education was read by Dr. James Allen Smith, and was discussed by President W. L. Gentry and Dr. J. W. Gillon. It was my privilege to preach at night to a crowded house. The session of the second day was opened with devotional service, after which the report on Denominational Literature was ready by Rev. J. R. Dykes and discussed by Dr. J. L. Dance and myself. On motion of Dr. James Allen Smith, a special committee was appointed, consisting of J. C. Taylor, Prof. H. L. Ellis and E. Hitch, to canvass the Association for subscriptions to the Baptist and Reflector. The report on Laymen's Work was read by Dr. B. L. Glasscock and discussed by Dr. J. T. Henderson and Dr. Glasscock. Report on Home Missions was read by Prof. H. L. Ellis, and on Foreign Mission by Rev. J. H. Potter. Dr. J. W. Gillon discussed mission work with a masterly address.

#### NOTES.

The Association requested that Dr. W. H. Fitzgerald prepare the manuscript of his sermon for publication in the Baptist and Reflector. We expect to run this sermon as soon as practicable, and are sure that it will do much good.

One of the most inspirational addresses that we have heard in a long while was delivered by Dr. B. L. Glasscock in the discussion of Laymen's Work. He spoke to the subject of Building Ships. We have a promise from him to give us the substance of this address for the paper.

It was an important action of the Association in the appointment of a committee to place the Baptist and Reflector throughout the Association. We trust that others may do likewise.

\* \* \*

### EAST TENNESSEE ASSOCIATION.

The eightieth annual session of the East Tennessee Association was held with the Big Creek Church at Del Rio August 22nd. When we arrived at the Association we found that they had organized by the re-election of the former officers: Rev. Will Weaver, Moderator; Rev. J. W. O'Hara, D.D., Clerk and Treasurer; John Weaver, Keeper of Records; S. R. McSween, Associational Sunday School Superintendent. The annual sermon was preached by Rev. J. M. Walters, from the text 1st Cor. 16:13, and was an earnest appeal for steadfastness and loyalty to the truth. At the afternoon session the report on Sunday School and Colportage was read by Rev. R. M. DeVault, and discussed by himself, Rev. T. C. King, John A. Jones and Dr. J. W. O'Hara. The subjects of Ministerial Relief and Christian Education were discussed by Prof. W. L. Gentry. Rev. R. M. DeVault preached at night on the subject, "Have Faith in God." On the morning of the second day the report on Systematic Contributions was read by Rev. J. M. Walters, and discussed by himself, Rev. T. C. King and Dr.

### THE CAMP PASTOR ORDER.

Last week we gave the order of the War Department which eliminates the camp pastors. As we go to press we have the following telegram from Dr. B. D. Gray, of the Home Mission Board:

"Atlanta, Ga., Aug. 26, 1918.

"Editor A. R. Bond,  
"Baptist and Reflector, Nashville, Tenn.  
"Committee of six, appointed by Secretary of War on Religion in army, approved removal of camp pastors. Committee consists of Heat, of Y. M. C. A.; Speer, Federal Council Commission; Cutler, Jewish Welfare; Father Burke, Catholic; Brown, Federal Council; Perry, Federal Council; who were chosen, according to Secretary Keppel, because of outstanding religious character and because they do not officially represent any denominations. Third Assistant Secretary of War Keppel, in conference last Thursday in Washington with representatives of American Baptists, said order would remain in force. Purpose of Department is to eliminate from camps all preachers responsible directly to their own denomination. Important that churches and associations send protests to War Department, congressmen and senators. More in mails.  
"B. D. GRAY."

J. J. Burnett. The report on Books and Periodicals was read by John Weaver, and discussed by himself and the Editor. Dr. J. W. Gillon spoke to the subject of Missions after a splendid report had been presented on State Missions by Rev. C. N. Huff; Home Missions, Rev. Will Weaver; Foreign Missions, Dr. J. W. O'Hara. After dinner, that did not suggest Hooverizing, the subject of Missions was continued. The report on Women's Work was read by Miss Nannie Murray and discussed by Miss Agnes Whipple. The subject of Education was further discussed by Dr. O'Hara and Dr. Gillon. Dr. W. J. Stewart spoke on Orphans' Home and received a splendid offering for the Isolation Hospital.

#### NOTES.

Although this Association is one of the smallest in the state, we were gratified over the fact of the large business that we did for the paper.

Rev. T. C. King was welcomed as a new pastor into the Association. His home is at Hendersonville, N. C.

The Forest Hill Church was given the glad hand of welcome into the Association. Delegates from this church were enthusiastic over their program to line up with every feature of denominational work. Several of them became subscribers to the Baptist and Reflector.

It was my pleasure to be entertained in the delightful home of Brother Runion.

Dr. J. M. Burnett was present at this Association. He was reared here. His mother still lives at Del Rio and is an inspiration to the church.

\* \* \*

### EDITORIAL BREVITIES

"Love sought is good, but given unsought is better."

\* \* \*

"We pray best for ourselves when we pray most for others."

\* \* \*

We were glad to see Dr. and Mrs. George H. Crutcher and daughters last week. He is doing a splendid work as Secretary of Missions of Louisiana.

\* \* \*

The Baptist Courier, Greenville, S. C., gave its issue of August 15 as an Educational Number. Its 32 pages were filled with striking articles about the various schools of the state as well as general appeals for right conceptions about Christian Education.

\* \* \*

Friends throughout the South will regret to learn of the recent sudden death of Dr. W. J. Williamson, of St. Louis, Mo. For years he had been a prominent and much-sought-for preacher and speaker. He had a winsome personality and was counted "the friendliest man in St. Louis."

The Allies continue to press back the Huns. The American forces have been able to put push into the struggle..

\* \* \*

Ex-Gov. Joe W. Folk has secured the nomination of his party for United States Senator from Missouri. The liquor forces of the state lined up against him, but he won out. It is almost certain that he will be elected. He is a brother of our former Editor, Dr. Edgar E. Folk.

\* \* \*

The Orphans' Home has a beautiful service flag with twelve stars upon it, showing that this number of its boys have entered military duties. True ideals of life are kept before the children of the Home. It is no wonder that the boys should take their part in the struggle of their country.

\* \* \*

Union University and Carson and Newman College are hoping to secure the military training unit. One hundred students of 18 and above are required. It will help the colleges and advance the military aims of the country if the boys can be trained for service while keeping up their studies.

\* \* \*

This week Dr. J. H. Snow is in an enlistment meeting with Dr. W. S. Keese at the Highland Park Church, Chattanooga. Next week he goes to Florence, Ala., to be with Rev. E. F. Olive. Dr. Snow is a great master in the art of getting the church forces organized for intellectual and efficient service.

\* \* \*

Rev. R. E. Corum, of Lenoir City, has accepted the pastorate of the Eastland Baptist Church, Nashville, and will be on the field the second Sunday in September. We give him a cordial welcome to our city. He comes to an important and growing field and we are sure that he will be able to lead this church into greater service. Dr. G. S. Dobbins has been supply-pastor of Eastland for some time.

\* \* \*

The church at Rockwood will have a Rally Day in the church and Sunday school, Sept. 1. Rev. S. P. DeVault will be with them in a special meeting, beginning Sept. 8. The church is spending several hundred dollars on improvements—painting and putting in new light fixtures, etc. They will have one of the prettiest auditoriums in the city. We trust that they may have a gracious revival.

\* \* \*

Our young friend, Randall Stewart, son of Dr. and Mrs. W. J. Stewart, of the Orphanage, has been called to the colors. He has been teaching in the University of Oklahoma, but his draft number has been reached, and he left Sunday for Oklahoma to enter the service. We trust that he will prove as efficient in military life as he has been in other positions. He is a brilliant son of an honored father and mother. Many prayers will follow him.

\* \* \*

### "FORWARD"—THE WORD OF SOUTHERN BAPTISTS.

(Continued from page 1.)

billions when they think of war work, Red Cross, etc. Provincialism is out of date. The world war is compelling everybody to think large. What a sin and a shame if Christians think little, plan little and give little for the biggest thing in the world—the Kingdom of God.

To do this thing we must go about it with a courageous faith. Timorous and unbelieving souls will hinder—not help. The man who is thinking more of a plan than of doing it will not succeed. We must go to the task with hearts deeply exercised by a sense of God's call to the task. The scriptural rule of giving should everywhere be invoked "as prospered." Many must give large sums, as in all reason they should, and as never before in the history of our people, efforts should be made to reach all the Baptists with the right appeal. The spirit of the times will mightily help us to enlist all the people. May God himself inspire us and vitalize us and lead us on!

GEO. W. TRUETT, Texas,  
H. A. BAGBY, Ala.,  
H. L. WINBURN, Ky.,  
GEO. W. M'DANIEL, Va.,  
CHAS. W. DANIEL, Ga.,  
W. H. GEISTWEIT, Mo.,  
J. H. ANDERSON, Tenn.,  
GEORGE PURYEAR, Ark.,  
GEORGE HAYES, Ky.,

Committee.



## WOMAN'S WORLD

### WHAT IS, IS BEST.

By Edward R. Moore.

Learn thou to say  
 "What is, is best."  
 Whate'er the test  
 That rends the soul,  
 Whate'er the grief  
 That comes unbidden on the wings of  
 today  
 And floods thy sorrowing heart with  
 tears,  
 Whate'er thy spirit fears,  
 Though round thee, fierce, voracious,  
 grasping, roll  
 The billows of adversity, let thy be-  
 lief  
 That thou wert born  
 But for the Father's glory and thine  
 own eternal bliss  
 Sustain thee, lift thee up to kiss  
 The cross that casts upon thy life a  
 blight,  
 So that, when wak'ning from this  
 drear, dark-veiling night,  
 To one ne'er ending, holy, happy morn,  
 Thou'lt gaze upon his face,  
 In all the fullness of thy new-found  
 grace  
 Thou'lt know  
 The secret of the universe below—  
 "What is, is best."  
 —The Fordham Monthly.

### NOTES ABOUT WOMEN.

**Burleson's Daughters in Navy.**—Several months ago Miss Lucy Burleson, daughter of Postmaster General Burleson, created a considerable stir in Washington social circles by accepting a position as yeowoman in the navy department. Now her sister, Sidney, who recently completed a course in stenography and typewriting at one of the city business schools, is working with her. The work of both girls is said to be excellent.

**Singer Barred From Stage.**—The right to appear in opera at Prague, the capital of Bohemia, was denied Emmy Destinín, a noted Bohemian singer, on the ground that "she has placed her services entirely at the disposal of the Czecho-Slovak agitation." Authorities, it is said, feared that Mme. Destinín would provoke anti-Austrian demonstrations if she were allowed a public audience.

**Wasting Food.**—There are many ways in which food is being wasted, says a recent issue of the Canadian Food Bulletin. In peeling potatoes about twenty per cent of the potato is lost. Food may be wasted in stale bread, in bread crusts or in table crumbs; in kitchen garbage; in the fats of meats; in meat and chicken bones; in sour milk and butter milk that is thrown away; in fats that we neglect to render; in eating more than we really need; in eating the wrong kinds of food; in frying meats and not saving the fats; in not substituting other foods for beef, wheat and bacon, which are needed overseas; in improper cooking; in feeding too much protein (albumen in eggs and gluten

**GO TO COLLEGE OR WAR.**—Boys may take military training in college instead of camp in deferred class. For particulars, write Meridian College, Meridian, Miss.

in flour) to old persons and persons of sedentary habits; in keeping too many domestic pets which consume good food; in leaving food uncovered, to be wasted or spoiled by vermin.

**Yeowomen Needed for Navy.**—The bureau of navigation announces that thousands of women stenographers and typists are needed by the United States navy to release men for duty at sea. The salaries are \$79 a month for yeowomen of the third class, \$85 for those of the second class, \$90 for those of the third class, and \$115 for chiefs. An additional allowance of \$60 is made for the purchase of uniforms.

**Favors Increasing Teachers' Wages.**—Dr. Anna H. Shaw, honorary president of the National American Woman Suffrage Association, declares that the average wage of public school teachers in America is insufficient to maintain them properly. "I fully realize the great importance of our schools and the work of the teachers," she recently wrote to a Washington teacher, "and I feel that never before in the history of our country was it more necessary to secure the very best instructors and accord to them the highest wages possible at this time. I sincerely hope that your request for a reasonable living wage at least—for that is all it is—may be secured."

**Nominated for D. C. Bench.**—President Wilson the other day sent to the U. S. Senate the appointment of Kathryn Sellers as judge of the juvenile court in the District of Columbia. Miss Sellers has been a resident of the District since 1891, when she came from Marysville, Ohio, to accept a clerkship in the weather bureau. In 1900 she became a clerk in the state department and later worked as a librarian of the Carnegie Peace Endowment. She employed her spare time in studying law, and in 1913 she was admitted to the bar. As judge of the juvenile court she will handle cases of children under 16 years of age.

**More Nurses Needed.**—Gen. Ireland, chief surgeon with the American expeditionary forces, declares that for every 25,000 soldiers in France there should be at least 400 nurses. "If the nursing profession and the American women in general could possibly be made to realize the unequalled opportunity for war service given to the nursing profession and to the profession alone, the American Red Cross could enroll its 20,000 military nurses and fill the nursing schools without difficulty," he says.

**Would Reconcile Irish and English.**—Mrs. Max Green, of Dublin, daughter of the late John Redmond, the Irish nationalist, is organizing what is known as a League of Good Will Between Ireland and Great Britain. "It is in pursuance of my father's life ideal to unite the two islands in love and good will that I am carrying on my campaign," she says. Many people of Ireland have pledged themselves to support her endeavors.

**Club for French Women.**—Clubrooms for French women and girls employed in the offices of the War Department have been opened by the Y. M. C. A. in Paris. The management of the

club is under the general direction of Miss Mary Dingmann, of New York.

**Uniquely Patriotic.**—On February 22, 1917—Washington's birthday—Mr. and Mrs. David Eckert, of Baltimore, became the happy parents of a pair of bouncing baby girls. On the Fourth of July, this year, another pair of youngsters arrived, this time boys, equally as sound and healthy as their sisters.

**Teacher Wins Back Pay.**—The District of Columbia supreme court has awarded Mrs. Gladys Hellmann the sum of \$1,400, the amount of salary due her as teacher. Because of her marriage the board of education had withheld her salary for two years.

**More Women to Vote Than Men.**—During the last session of the state legislature Texas women were granted the right to vote at the primaries. Following the recent registration of women at Amarillo it was found that the women voters there outnumbered the men.

### ANOTHER SUGAR SAVER.

"Several years ago we received a small package of sugar beet seed," writes a subscriber in the August Woman's Home Companion. "We had a little extra space in our garden, so we planted it. About harvest time I visited a sugar beet factory and what I saw gave me the following idea, which proved so successful in saving sugar that we have always raised a few sugar beets. Wash and scrub every particle of dirt from the beets, cut in small pieces and fill dishpan or very large kettle. Cover with cold water, and boil until beets are very soft. Strain into another pan and cook sirup down until the desired consistency is obtained, being careful to skim all impurities from the sirup as it boils. Add a few drops of mapleine to give color and flavor of maple sugar. Cool and bottle. This last fall we made several gallons of sirup at practically no cost."

### HEROISM IN WOMEN.

Whenever a woman does some courageous act not strictly in line with women's ordinary activities, all men hasten to pay her tribute. If she flags an imperiled train with her red petticoat, takes a gun to a burglar, or smashes a "masher," we at once go into high panegyrics over her heroism. In the impulse of enthusiastic admiration men magnanimously admit for the moment that women may, on occasion, be as brave as men always are.

At the head of this type of womanly intrepidity stand the few famous girls who, as keepers of lighthouses, have saved the lives of scores in adjacent waters. Close to these in admiration of the public are the noble women who go as nurses to the front and into fever-infected places. And there is the Chicago society woman who the other day stopped a stampede in a theatre fire.

These are brave women indeed, and admiration for them is genuine and irresistible. But is the selection of such instances as these as types of womanly heroism fair to women in general? Not all women can be lighthouse keepers, or war nurses, or society women at theatre fires. Most of them are home keepers. Are we to ignore the heroism with which they perform their everyday tasks? Are we to overlook the unselfishness and courage of their daily sacrifice in these troubled times?

It is quite well for us to admire the women who go to nurse the mangled and dying. But what about the countless other women who bravely send husbands, brothers, lovers, sons, to be mangled and killed?

Who can ever count the hours that the mothers of the world have spent in lonely vigil when despair pressed upon them and closed round about them like a midnight gloom? Does one ever hear of a mother that falls or forgets or falters?

But these mothers, wives and sweethearts, supremely brave in their bereavement, are so common that we take no note of them. The truth is that we are so used to heroism in women that we think nothing about it until it presents itself spectacularly in some unusual form.—The Christian Herald.

### A SACK OF WORRIES.

A wayfarer carried a heavy sack, under which he toiled and complained unceasingly. From none could he get help or comfort.

And as he slowly journeyed, groaning under his burden, the Angel of Optimism came to him and spoke kindly, saying:

"Brother, what carriest thou?"

The man answered surlily, "My worries."

The angel smiled pityingly upon him and said, "Let us look into thy burden and examine thy worries."

And so they looked in. But lo! the sack was empty.

"Why, surely," cried the man, "there have been two great worries, too heavy for man to bear. But—ah, yes, I had forgot—one was a worry of yesterday, and so it is gone."

"And the other?"

"That—why, that was a worry of tomorrow, and it—it has not yet come."

Then the angel smiled with infinite pity, saying:

"Hearken! He who bows himself down under the worries of yesterday and tomorrow wears himself out for nought. But he who carries only the worries of today has no need of a sack for his sorrows. If thou wilt cast this black thing aside, and give all thy strength and cheer and courage to the things of today, real misfortune never can burden thee."

Wondering, the man did as the angel commanded.

And as he took up his journey and went lightly, swiftly on, his heart and his hands were free to relieve many a brother wayfarer of his burden and to pluck sweet fruits and flowers along the wayside.

And when he came at last to the setting of the sun it was with smiles and a song.—The Christian Herald.

### IMPOSSIBILITIES.

To walk over the bridge of your nose.

To brush up a curl of your lip.

To teach the pupil of the eye.

To get a tune out of the play of the muscles.

To embark in one of the vessels of the lungs.

To travel by the routes of the hair.

To wear a feather in your knee cap.

To play sonates on your digestive organs.

Rev. H. Chadwick, of Mississippi, now located at 536 1-2 Riverside Avenue, Jacksonville, Fla., wishes to locate where he may serve village or country churches. If in need of a pastor, write him.



## NEW THEOLOGY AND BARBARISM.

"Germany" is not a name calculated to win the confidence of most people in these days. Yet a large part of the Christian world today is blindly following Germany's devilish teachings concerning the Bible. A brief statement about this was recently made by Oliver W. Van Osdel, D.D., pastor of the Wealthy Street Baptist Church, of Grand Rapids, Mich.; and it states certain facts so clearly that it is here given, in part, for readers of the Sunday School Times: "The new theology has the 'Made in Germany' mark upon it. The pathos of the present distress lies in the fact that not only the politicians and the militarists, but also the preachers and theologians, refuse to see that German theology stands back of German militarism and conditions it. If the churches in England, Scotland and North America had entered the conflict against German rationalism fifty years ago, as loyalty to Christ demanded, this most destructive and hideous of wars could never have occurred; but instead of this they welcomed it and took it to their very hearts as though it were an angel from heaven; and now, having sown to the wind, they reap the whirlwind. The new theology has led Germany into barbarism, and it will lead any nation into the same demoralization. The new theology belittles our Lord Jesus Christ. It takes away his supernatural birth, his deity, his resurrection, and his atonement for sin. These great truths and the power of Christ to regenerate and miraculously change men have Christianized the barbarous and brought the wonderful changes wrought among the heathen. Reverse the order, take away the Bible as the Word of God, tell men they do not need the blood of Christ and the regeneration of the Holy Spirit, and you lead the civilized back to barbarism. This is no idle fancy, but is being demonstrated before our eyes today. And yet men who masquerade as scholars and teachers in our universities and theological institutions are blind to the facts before us and engaged to the extent of their ability to take away from men sin's only remedy, and the world's only hope. 'The carnal mind is enmity against God.' It is not 'subject to the law of God, neither can be.' How long will it be before our churches arise and shake off the Germanized teachers of the new theology, who are untaught by history, uninformed in science, ignorant of the Bible, and unregenerated by the Holy Ghost?"—Sunday School Times.

## DENOMINATIONAL REPENTANCE.

We have been told, recently, that the Baptists, as a denomination of Christians, must repent of certain things which seem to be embodied in the very idea of our existence, and chief of these is "unwillingness to enlarge our horizons and learn new truth as the living God is ever revealing it to us by his indwelling spirit."

If there is any one thing for which Baptists have been noted, beyond others, it is that, next to the Quakers, they have greatly emphasized "the leadings of the Spirit" (not "spirit," as quoted above), the Third Person of the Trinity. It may be true that, of late years, falling in with the trend of things, as conceived and practiced by some would-be leaders among them, and by some of other evangelical denominations, they have minimized the work of the Spirit, espe-

cially in the conviction of sin, righteousness and judgment. They have not insisted, as heartily as they ought to have done, upon evidences of the work of the Spirit in the heart of one coming to them for baptism and church membership. The consequence is that they have received into their churches a large number of persons who, soon after, failed to give evidence that they had been "born of the Spirit" and were, therefore, "children of God by faith in Jesus Christ." In these respects Baptists, as a people, may have reason for repentance.

But that is a different thing from accepting revelations of "new truth," as though coming from the living God. We are ready to accept new truth, as to the affairs of the present life. It is a "new truth" that we are engaged in a terrific war, and that we are putting forth our best endeavors to win it. That has been revealed to us by the living God, who is the supreme ruler of our country, as of all the other countries. It is a new truth that heathen nations are bending before the God we love, as it is that new-born souls are rejoicing in Jesus Christ, daily. But it is not a new truth that all men are sinners in the sight of a holy God, and that all must come to repentance, or perish. It is not a new truth that "Christ Jesus came into the world to save sinners," and "whosoever believes in him shall not perish but have everlasting life." Baptists hold these truths and cannot be convinced that they should repent of them.

Baptists believe that they are trying to conform their principles and their lives to the divine standard; not that they are already perfect, but that they have learned and imbibed certain great principles for which they conceive it their duty to stand, no matter what others may say or think of them. They believe that it is their duty to come out from the world and be "separate," letting other people know what they believe and why they believe it. They do not believe that it is their duty to make war upon other people, because of radical differences; but they believe that it becomes them to make the line of distinction so clear and so evident to ordinary observers that there may be no confusion in one who, with a serious mind, seeks to know with what people he is in sympathy and why.

Baptists believe that it is possible for the Bible student to discover and bring forth, as from a treasury, "things new and old;" but they do not believe that they are dependent for their acceptance with God upon their embracing of so-called "truths" which are brought to them by those who claim to have revelations and to have discovered something entirely new as pertaining to life, either here or hereafter. Baptists have been slow to accept the "new truths" which Unitarians, Spiritualists, Mormons, Dowleites, Eddyites and other neologists have been telling them about, for the past century or so. Perhaps they have occasion to repent of such "unwillingness to enlarge their horizon;" but they cannot help thinking that those "new truths" are dangerous to meddle with, and may better be let alone. They do not believe that "the living God" is ever revealing such "new truth" by his "indwelling Spirit." Baptists cannot believe that they ought to repent of their firmness in the conviction that they are right. When convinced that they are wrong, they will surely repent and abandon their wrongdoings. They believe with the

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little boy who said that repentance is a will to quit. But they are not going to quit until fully persuaded.—Ex.

### THE MINISTRY IS DIFFERENT.

By President Woodrow Wilson.

When I hear some things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to do something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Savior—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the ministry, which rubs all the marks of it off and mixes him in the crowd so that you cannot pick him out, is a

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process of eliminating the ministry itself.

Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—Edward Everett.



## 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.

### NASHVILLE.

Grace—W. Rufus Beckett, pastor. Morning subject, "The Tares and the Drag Net." Evening subject, "Healing the Nobleman's Son and the Centurion's Servant." In Sunday school, 181. E. A. Barrett was ordained a deacon at 3 p. m.

Portland—W. G. Mahaffey, pastor. Morning subject, "The Believer's Calling." Evening subject, "Sowing and Reaping," Gal. 6:7. In Sunday school, 121. Splendid congregations. This week will be in meeting with R. D. Roberson, Green Hill.

Union Hill—Preaching morning and evening by the pastor. Morning subject, "Christ the End of the Law." Evening subject, "Taking Possession of the Land." In Sunday school, 48. C. G. Hurst, pastor.

Third—C. D. Creasman pastor. Pulpit supplied by Hight C. Moore. Morning subject, "The Confessing Church." Evening subject, "The Shepherd Psalm."

Judson Memorial—Pastor C. F. Clark spoke on "The Divine Presence" and "Confession Unto Salvation." In Sunday school 114. Good congregations.

North Edgefield—Pastor Duncan spoke on "A Crown of Life" and "The Great Salvation." Two by letter.

Calvary—H. B. Colter, pastor. Morning subject, "Paralyzed by Sin." Evening subject, "Peace Be Unto You." Falling off in Sunday school. Good preaching services all day. Church working splendidly.

Shelby Avenue—C. A. McIlroy, pastor. Preaching at both hours by the pastor. Subject at the morning hour, "Wells of Living Water," and at the evening hour, "The Utter Depravity of the Human Heart." Sunday school attendance, 41. Collection from the church and Sunday school for Memorial Hospital, \$5.28.

Lockland—W. R. Hill, pastor. In Sunday school, 156. Morning service spoken to by Deacon J. A. J. Greer. Pastor spoke at night on "Christ Wisdom, Etc., For Us." One baptized. Closed good meeting with Patterson Church, Rutherford County.

Central Baptist—Supplied Sunday morning by James H. Hubbard, Palmyra, Mo. Theme, "The Love That Will Not Let You Go." A good time.

Centennial—Pastor, J. Henry DeLaney. Preaching by Brother L. A. Gup-ton. Pastor away in meeting. Good Sunday school and Splendid B. Y. P. U.

### KNOXVILLE.

Beaumont—Pastor, A. D. Langston. Preaching in the morning by the pastor on "The Hindered Christ;" at night on "Why Stand Ye Here All the Day Idle?" Ps. 123. We are starting out nicely at Beaumont. If everybody will emphasize the good things we all are doing instead of the bad things, the kingdom will come in Tennessee. Mountain View—W. C. McNeely, pastor. Evening subject, "Hearing Jesus." Evening subject, "Using Our Time."

Euclid Avenue—D. W. Wood, pastor. Morning subject, "Mother." Evening subject, "The Old Paths." In Sunday school, 222. Great congregations.

Oakwood—S. M. McCarter, pastor. Morning subject, "Church Dwelling Together in Unity." Evening subject, "Constraining Love." In Sunday school, 153. Received by letter, one.

Lincoln Park—T. E. Elgin, pastor. Morning subject, "Some Evidence of the Holy Spirit's Presence." Evening Missionary program by B. Y. P. U.

Central—A. F. Mahan pastor. Morning subject, "Poverty of Sinners, Riches of Saints." Evening subject, "A Partnership for Saving the World." In Sunday school, 142.

Fountain City—E. A. Cates, pastor. Morning subject, "Hearing and Doing."

Evening subject, "The Compassion of Jesus." In Sunday school, 126. Received by letter, one.

Lonsdale—J. C. Shipe, pastor. The morning subject was "The Need of Faith." Evening subject, "During the War, What?" In Sunday school, 200.

First—Len G. Broughton, pastor. Morning subject, "The Need of Man Power—the Church and the Nation."

South Knoxville—M. E. Miller, pastor. Morning subject, "Joy in Heaven Over Sinners Saved." Evening subject, "Lovest Thou Me?" In Sunday school, 216. One received by letter.

Fifth Avenue—J. L. Dance, pastor. Evening subject, "A Soldier in Full Armor." In Sunday school, 125. Received by letter, one. Church purchased a lot.

Immanuel—A. R. Pedigo, pastor. S. H. Palmer preached in the morning on "Taking Your Stand." The pastor preached in the evening on "The Joy of Angels." In Sunday school, 148.

Calvary—S. C. Grigsby, pastor. The morning subject was "The Barren Fig Tree." Evening subject, "The Misery of a Sinful State."

Marble City—R. C. George, pastor. Morning subject, "Things That Never Return." Evening subject, "That Which God Demands of His People." In Sunday school, 67. Two received by letter.

Grove City—D. W. Lindsay, pastor. Morning subject, "His Enemies Condemned Out of Their Mouths." Evening subject, "In Hell He Lifted Up His Eyes." In Sunday school, 143. Revival continues. Eighteen professions to date.

Belle Avenue—J. B. Hyde, pastor. Morning subject, "The Call to Service." Evening subject, "Anti-Preparedness." In Sunday school, 375. Good congregations and fine services.

Gillespie Avenue—David N. Livingstone, pastor. Morning subject, "God is Love." Evening subject, "A Diamond in the Rough." In Sunday school, 193.

### CHATTANOOGA.

First—Harold Major, pastor. Lieut. John A. Davidson, chaplain of the 210th Engineers at Fort Oglethorpe, and formerly pastor of the First Baptist Church of Selma, Ala., supplied at the First Church Sunday morning. Dr. Harold Major, the pastor, being away on his vacation. The pastor and his family were in Savannah, Ga., where he spoke at the First Baptist Church for Dr. L. R. Christie, and the preceding Sunday he was at the Second Church for Dr. W. A. Tallafiero. He will return this week and begin his work on the fall campaign. In Sunday school, 364, and a large B. Y. P. U. attendance, Earl Robinson, a former president and well known young people's worker in Chattanooga, paid his old church and union a visit Sunday. He is in a New Orleans Naval station.—P. L. J.

East Chattanooga—G. T. King, pastor.—Preaching by the pastor on "Our Authority for Missions," and "A Man of Conviction." In Sunday school, 102. Fine Unions.

Pleasant Hill (Red Bank)—Pastor, A. T. Hayes. Preaching by Rev. G. A. Chunn, on the subject, "The Office Work of the Holy Spirit," which was enjoyed by all. In Sunday school, 85. State Mission offering, \$8. Good day.

### CHURCH AND PERSONAL

The forty-eighth session of Beech River Association will be held with New Fellowship Church, four miles west of Sardis, Henderson County, beginning at 10 a. m. Friday, Sept. 20th, 1918. The nearest railroad point is Lexington, and those who attend from a distance will be furnished conveyance from that point to the church

on Friday morning. \* The pastor of the church, Rev. T. C. Jowers, Lexington, Tenn., authorizes this statement. It is greatly desired that representatives of the general denominational interests shall include Beech River in the list of Associations that they attend. Their welcome will be most cordial. Write the pastor for further information about conveyance to the church.

Very sincerely,

FLEETWOOD BALL, Moderator.  
Aug. 22nd, 1918.

Our average attendance in the Sunday school for the past two weeks is two hundred and eighty-four.

I have recently been in a meeting at the Little Doe Church, with Brother D. B. Bowers. We had an excellent meeting, with forty additions, thirty-two of them for baptism. Brother Bowers is a fine co-worker. Hope you can attend our Association.

C. H. COSBY.

Elizabethton.

BRUSH CREEK, TENN.

We have just closed our annual meeting of ten days at this place. The attendance was larger than for years. Fifteen additions. Nine baptized and six by letter; and they of the best families of the country and of financial strength. The pastor, G. A. Ogle, did the preaching, and the revival spirit was manifest throughout the meeting. Church and pastor are happy and strong because of the meeting.

The previous week we held our meeting at Hale's Chapel, with good attendance and good interest, with a few conversions and the church much revived and made strong for future work. We go next week to Saulsbury for a week's work. G. A. OGLE.

## Just for Fun

General Pershing is fond of telling this story. It happened when he was on the Mexican border.

A regiment was marching by when it met a small, tow-headed, ragged Irish boy clinging to a moth-eaten, dilapidated donkey he had been riding, and which had become restless owing to the noise of the band. It was all the boy could do to hold the beast.

A joker in the ranks called out to the boy as he swung past:

"Say, kid, what are you holding your little brother so tight for?"

"Because," came the reply from the Irish kid, "he sees you guys and I'm afraid he might enlist."—Exchange.

### GRATEFUL PAPA.

Miss Curley kept a private school, and one morning was interviewing a new pupil.

"What does your father do to earn his living?" the teacher asked the little girl.

"Please, ma'am," was the prompt reply, "he doesn't live with us. My mamma supports me."

"Well, then," asked the teacher, "how does your mother earn her living?"

"Why," replied the little girl, in an artless manner, "she gets paid for staying away from father."—Argonaut.

"Where have the girls gone?"

"To Sulphur Springs."

"Um. Lots of matches made there, I s'pose."—Kansas City Journal.

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ALL OF THIS WORK!

An elderly farmer hitched his team to a telegraph post.

"Here," exclaimed the policeman, "you can't hitch there!"

"Can't hitch!" shouted the irate farmer. "Well, why have you a sign up. 'Fine for Hitching'?"—Presbyterian Standard.

Was it the defendant's habit to talk to himself when alone?"

The witness pondered for a moment over this, and then cautiously replied:

"Just at this time I don't remember ever being with him when he was alone."

A pretty young schoolma'am who teaches a first-grade class in a school of the northwest section of the city, says the Chicago News, is telling a funny story on herself that happened just before the close of the term.

She had some visitors on the afternoon in question, and thought she would show them what a good class she had.

Calling on a bright little fellow at the rear of the room, she said to him:

"Johnny, if I gave you two cents and your father gave you three cents, how much would you have?"

"Seven," promptly replied Johnny.

The teacher blushed painfully, but thought she would try again: "You can't have understood me, Johnny. Now listen and I will repeat the question. If I gave you two cents and your father gave you three, how much would you have?"

"Seven," said Johnny again, and with the same promptness.

"I am surprised at you, Johnny," said the teacher. "How on earth would you have seven?"

"I got two in me pocket," said Johnny.—Selected.

Motorist—"How far is it to Poke-town?"

Farmer—Waal, now, I reckon it's about ten miles as the crow flies."

Motorist—But if the crow drives an automobile, how far is it?"—Boston Transcript.

### TAPS.

God of might,  
Guard our boys;  
God of peace,  
God of life,  
Save them all;  
God of love  
Keep each one  
Evermore.—Ex.



## Among the Brethren

Fleetwood Ball  
Lexington, Tenn.

Rev. J. H. Oakley, of Lineville, Ala., writes: "Am in a good meeting at Cragford, Ala., this week. Had a good revival at Lineville last two weeks. Twelve additions and a great spiritual uplift. Baptized a Methodist. Will go to Woodbury, Tenn., to begin a ten days' revival next Sunday."

Mr. V. B. Filson, of Chattanooga, Tenn., writes: "I am planning to come to Beech River Association with three two-day institutes, the second week in September, beginning with Sardis on Sunday, 8th, Union Hill Wednesday, 11 and 12, Jack's Creek Friday, 13 and 14. Our associational two-day meetings are counting very much. Will spend the third week in September with Unity Association."

Dr. H. E. Watters president Union University, Jackson, Tenn., writes: "I assisted Bro. Lynn Claybrook in a great meeting at Collierville, Tenn., week before last. This is the first meeting I have held in three years. So you can guess how I enjoyed it. I did no revival work in Texas. There were twenty-five conversions and twenty-one additions."

Rev. E. E. McPeake, of Jackson, Tenn., writes: "Have just closed a fine meeting with West Memorial Church near Saulsbury. It resulted in thirty-six conversions and nineteen additions to the church. Pray for me, I shall be at Spring Creek next week."

Rev. A. L. Bates, of Jackson, Tenn., writes: "Home for a few hours. Begin a meeting tomorrow, Aug. 25, at McNairy. Bro. T. R. Hammon, of Bolivar, will help in the meeting."

A splendid revival has just closed at Trezevant, Tenn., in which the pastor, Rev. L. R. Riley, was assisted by Evangelist S. L. Raborn, of Waco, Texas. There were over forty professions and fifty-four additions to the church.

Rev. S. H. Allen, the pastor, has been assisted in a revival with his Bethel Church, near Huntingdon, Tennessee, by Rev. George S. Price, of that place, the services closing last Sunday. Much good was accomplished.

Ward's Grove Church, near Jackson, Tenn., and its aggressive pastor, Rev. Alvin S. Bates, are rejoicing over the outcome of the revival held there last week. There were nineteen additions, seventeen by baptism, several being heads of families. The writer never labored with a more appreciative people.

Rev. T. B. House, of Rector, Ark., is being assisted in a gracious revival by Rev. A. F. Crittendon, of the Southwestern Baptist Seminary, Fort Worth, Texas. He was the former pastor in Rector.

Rev. J. B. Phillips, of Tabernacle Church, Chattanooga, Tenn., has the sympathy of the brotherhood in his suffering on account of severe throat trouble. May he speedily recover.

Rev. Roswell Davis has resigned the care of McLemore Avenue Church, Memphis, Tenn., and overtures are being made to him by the church at Brinkley, Ark. We protest against his leaving Tennessee.

Rev. Elmer Ridgeway, of Frederick, Okla., who has attained considerable fame as an evangelist since going from Tennessee, has recently been holding

a successful revival at Ridgely, Tenn., where Rev. H. W. Stigler is pastor.

Rev. K. L. Chapman has moved from Jackson, Tenn., and is on his new field at Whiteville, Tenn. He has just closed a gracious meeting with his Mt. Moriah Church near that place. He goes to labor among a royal people.

The revival at Mt. Ararat Church, near Darden, Tenn., could only continue a few days, owing to sickness which called home the helper, Rev. D. S. Brinkley, of Wewoka, Okla., and the relapse from paralysis on the part of the wife of the pastor, Rev. T. M. Boyd, which called him home. Effort will be made to hold the meeting later.

Rev. M. P. Matheny, of Texarkana, Ark., died last week. He has been prominent in the anti-convention, so-called gospel mission movement and attained high rank among them. He was business manager of the Landmark Sunday School Committee. Though he didn't believe in some of his brethren, we are confident his abiding trust was in the Lord and that he went to rest.

Dr. S. J. Porter, of the First Church, San Antonio, Texas, has been called to the care of the First Church, Oklahoma City, Okla., but his decision has not yet been announced.

Rev. J. E. McPeake, of Jackson, Tenn., is doing the preaching in a revival at Chapel Hill Church near Life, Tenn., and the outlook is fine for a gracious meeting.

Rev. O. W. Taylor, of Bolivar, Tenn., is assisting Rev. Lynn Claybrook in a meeting at Pleasant Plains Church, near Jackson, Tenn. This great country church has just had a most profitable Sunday School Training School, held by W. D. Hudgins, of Estill Springs. Plans are on foot for the church to go to full time preaching.

Dr. W. J. Williamson died lately of hemorrhage of the brain at the Hamilton Hotel, St. Louis, Mo. For many years he was pastor of the great Third Baptist Church, St. Louis, but at the time of his death was pastor of the Central Church (non-denominational), St. Louis. He was a gifted, magnetic man.

Rev. W. S. Keese, of Chattanooga, Tenn., lately held a revival with Ben-evolence Church in Georgia, resulting in thirty additions, twenty-five by baptism. (Rev. H. M. Melton is the good pastor.

Mrs. L. E. Barton, wife of Dr. L. E. Barton, of the First Church, Fayetteville, Ark., has accepted the chair of Latin in Blue Mountain Female College, Blue Mountain, Miss. Her husband will continue his labors with the Fayetteville Church.

Military Training under the direction of army officers is to be a part of the curriculum of Furman University, of Greenville, S. C., and Baylor University Waco, Texas next session. For our part, we are in favor of compulsory military training in all schools, war or no war.

## CENTENARY College-Conservatory

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Rev. J. H. Sharp, of Sweetwater, Tenn., lately assisted Rev. J. M. Hunt in a revival at Rockwall, Texas, resulting in more than forty additions to the church. Singing Evangelist J. A. Brown led the music.

Rev. W. A. Gaugh, of Jackson, Tenn., is assisting Rev. C. E. Azbill, of Lexington, Tenn., in a revival with Mazie's Chapel Church near Alberton, Tenn. A gracious ingathering is confidently expected.

The church at Darden, Tenn., although pastorless, is in the midst of a gracious revival. Rev. W. F. Boren, of Darden, a former pastor, and Rev. J. T. Bradfield, are doing the preaching. The point is strategic.

### FIELD NOTES.

Rev. J. A. Robertson, London, Tenn., Route 5, writes he has four churches, but, as he has to drive fifteen to eighteen miles to two of them, he would be glad to have some churches nearer. Write him. He is a splendid preacher.

Rev. J. H. Sentell, Concord, Tenn., R. F. D. No. 1, is open to pastor some churches. Write him.

Cumberland Gap Association, in session at Oak Grove Church, with Pastor G. R. Sulfridge and his people, Aug. 21, 22 and 23. Rev. E. Edmondson elected moderator and Rev. J. B. Carter clerk and treasurer. Rev. H. Myers preached the introductory sermon, from Matthew 28:19, 20. Pastor R. A. Johns, of Tazewell, preached a splendid sermon, text, 1 Col. 9:16; and Rev. A. L. Chadwell also preached at the church and others in the grove. Splendid dinner on the second day at the church. The finance committee reported amount \$250 sent by the churches for the various objects. The last three years we have attended this Association, and the work is growing along all lines. Pastor U. T. Tingar spoke strongly for the Baptist and Reflector and we did the best work for the paper this year we have yet done. Entertainment and conveyance by Bros. Allen Hurst, W. F. Brooks, J. B. Campbell, S. N. Richardson and Rev. L. A. Hurst. The kindness of the brethren will always be remembered. The writer had the privilege of preaching the sermon at the close of the Association, on "The Seated Christ," and then a good handshake and a splendid session of the Association closed.

Glenback—Pastor, S. C. Peoples. I spent Sunday with Pastor and people, preaching in the morning at church and in the afternoon at Glulock school house. Sunday school at both places. Conveyance by Bro. Lee Hitch and Rev. Peoples, and dinner with Ben L. Johnson. Received offering of \$1.00 for my work. Baptist and Reflector and Home and Foreign Field and book work very good.

Pray for me and my work.

R. D. CECIL, Evangelist.  
Cleveland, Tenn., Aug. 26, 1918.

## Martin College

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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.

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### COUPON

DRAGHON'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)

The sins of silence are often as severe in their consequences as the sins of speech. The Bible condemns in unmeasured terms the sins of the tongue—malice, back-biting, envy and all evil speech "set on fire of hell." But it is impossible that we may not only throw away our own influence, but we may cause a positive injury to the right, through silence when we ought to speak. The gross temptations of flagrant sins of speech may have little power over us, but the subtle temptation of silence when some duty demands that we speak, may be the very sin that we need to war against.  
—Christian Observer.

Some 300 Czech soldiers who deserted the Austrian army and were captured on the Piave where they were fighting for Italy were summarily shot. All went to their death calmly and proudly, glorying in having fought against the Austrian oppressors.



## CHURCH AND PERSONAL

## A GREAT RECORD.

Rev. J. E. Merrell, late of Louisville Seminary, with the First Baptist Baptist Church, Troup, Texas.

Truly "God is not slack concerning his promises." In answer to prevailing prayer, the Holy Spirit sent Bro. J. E. Merrell to be our pastor the 17th of June.

We find that he knows, loves and lives the gospel of Christ, and preaches it in the power of the Holy Spirit. His attitude and demeanor bespeak the meekness and love of Jesus for all, saved and unsaved, of Baptist faith and of other creeds, alike, yet he is a loyal Baptist, firmly, calmly and lovingly standing true to his conviction of right.

A revival came with him and at almost every service souls have been added to the church. Twenty being received before we began our series of meetings. After he had been here just four weeks, he organized a "Teacher Training Class" and began preparation for a soul-winning campaign by teaching a class in Burroughs "Winning to Christ." He also called the church to prayer night during the fifth week.

At the beginning of the sixth week, he began a special evangelistic and soul-winning campaign assisted by the following "Personal Working Force": Mr. J. H. Griffin, soul-winner and leader of men's prayer meeting; Mrs. J. H. Griffin, soul-winner and leader of ladies prayer meeting; Mrs. J. E. Merrell, soul-winner and leader of junior prayer meeting, and the writer had the unspeakable joy of meeting with from ten to fifteen soul-winning girls and unconverted friends in daily prayer and developed service. And last but not least, Bro. H. L. Hiatt, of Arlington, Texas, singer and personal worker, very ably organized senior and "junior booster" choirs and directed the congregation in song service. However, brother Hiatt was forced to leave to meet a previous engagement but we, fortunately secured the service Bro. W. A. Stewart, of Pittsburgh, Texas, a consecrated singer and worker for God, who directed the song service throughout the rest of the meeting.

As a result of Bro. Merrell's well organized and directed campaign there were nineteen conversions, eighteen additions to the church, three backsliders reclaimed and the church lifted to a broader vision of service, a larger usefulness and in closer communion with God.

While on two different occasions Troup Baptist church has approved and baptised nearly fifty candidates, yet on the whole we consider this, one of her greatest meetings because of the deep spirituality so manifest in every service since Bro. Merrell came to be our pastor.

MRS. C. P. ORR.

## LIVING FOR OTHERS.

By Ben Cox.

We of Central church, Memphis, were greatly shocked recently by the sudden death of Mrs. B. A. Justice, August 3rd. She went home seemingly in perfect health, and by ten o'clock she was dead. She was a very special friend of mine, and her sorrowing husband allowed me to see her marked Schofield Bible, to which I called special attention at our last Sunday

night's service. In the front of the book she has pasted this: "About the only good thing in life is doing good for somebody else. Try it." This was the motto of her life. Mrs. Justice never seemed so happy as when doing something for somebody else. We shall miss her greatly at Central, and shall look for the meeting where there is no separation. Her dear father, Capt. John H. Taylor, died a few months ago and she has been greatly broken up ever since that time. Just twenty-four hours before her own death she said "I can't bear the idea of not seeing papa—I would love to talk with him right now." Little did we think that she was going to be with him so soon. How true it is, that the most certain thing about life is life's uncertainty.

Mr. J. Henry Burnett has just been elected as business manager of Mercer University, Macon, Ga. He was recommended to the trustees by President Rufus W. Weaver and was unanimously chosen for the place. Mr. Burnett was for fifteen years with, and for ten years manager of the Baptist Book Concern, Louisville, Ky., and counts his friends by the hundreds over the South. He was for nine years business manager of Tennessee College, Murfreesboro, Tenn., where his brother is president. For the last two years he has been connected with Richmond College. Mr. Burnett will move to Macon to take up his new duties September 5th or 6th, about ten days before the opening of school.

Central Baptist Association meets September 10th, at 10 a.m., with the Medina Baptist Church. Medina is twelve miles north of Jackson, on the I. C. road. Two trains each way daily stop there. One each way in the morning and one in the evening. Changes from the L. & N. will be made at Milan and from the N., C. & St. L. and the M. & O. at Jackson.

C. H. WARREN, Clerk.

Evangelist John Hazelwood recently held a two-week's revival with Ebenezer church near Vanore, Tenn. The meeting was held in a large arbor as the house would not hold the crowds. The largest crowds ever seen there gathered to the meetings.

There were a number of conversions and additions to the church.

It was a great meeting in many ways.

## RED CROSS WANTS MEN AND WOMEN WORKERS.

## Opportunities Open to Them for Service in France.

The American Red Cross will accept for service in France a few desirable men for executive work and women for Canteen Hospital Hut and Social Service work, who are willing and able to pay their own expenses while abroad. As a suggestion, this is an opportunity for business firms to send as their representative on the American Red Cross at their expense a capable member of the firm or an employee.

Application should be made to Geo. E. Bennie, Director of Bureau of Personnel, American Red Cross, at the State Capitol, Nashville, Tenn.

Rev. Clyde F. Armitage, representing the General Committee on Army and Navy Chaplains, will interview candidates for the chaplaincy as follows:

Camp Custer, September 20; Chicago, September 23-27; Camp Grant,

October 2; Camp Zachary Taylor, October 4-6.

Those desiring to interview Mr. Armitage may write to him at the Woodward Building, Washington, D. C., at any time before the dates designated.

## WOMAN SUFFRAGE IN ARKANSAS.

So many women voted at the recent primary election in Arkansas and participated in the county and state conventions that the Dallas News is moved to remark that the belief that "our well-bred southern women would scorn the polls" came from a false prophet. This is the day of the "well-bred Southern woman." She is not only caring for the home, the children and the church as she has done for years, but she is working in factories, furnishing grammar and spelling for half-educated lords of creation in hundreds of political offices, teaching our schools, nursing the sick, making bandages for hospitals, knitting socks and sweaters for the soldiers, and selling liberty bonds and thrift stamps to carry on the war. Wherever there is a job with the word "duty" for a signboard, you will find our "well-bred" woman. She was in evidence at the Arkansas state convention, and because of her presence the Arkansas Methodist has this to say: "Four years ago at the Democratic state convention at Pine Bluff we had whisky, a big fist fight in the hall, and no women. This year we have prohibition, lady delegates at the convention, and as quiet a time and as moral as a protracted meeting." The methodist did not say whether the "old-timer" delegates sang the good old-time song, "O What a Change." The change was there, and everybody recognized it.—Ex.

## ASSOCIATIONS.

## August.

30 Unity, Cooper's Chapel.

## September.

- 3 Northern, Marynardsville.
- 4 Ebenezer, Friendship Church, Maury County.
- 5 Watauga, Caldwell Springs, Win-ner, 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 Byrds-town.
- 17 Ocoee, Candies 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.
- 19-20-21 Holston Valley, Oak Grove Church, Solitude, Tenn.

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

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## The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS CHILL TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

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Recuperation—There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.



## OBITUARIES

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

### FRANK SANDERS.

On June 5th, 1918, our beloved Brother Frank Sanders departed this life. He was a devout Christian man and a useful member of our church. His consistent life, coupled with his activities for the church's advancement, showed him to be a true man of God. He believed in the noble and the pure and the fruits of his life gave evidence that his ideals of life were of high order.

Brother Sanders was a close student of the Word of God and was a faithful worker in the Sunday school. When brought to face the question of death he was found to be resigned to the will of his Lord.

Therefore be it resolved by the Lincoln Park Baptist Church and Sunday school of Knoxville, Tenn.:

1st. That in the departure of our Brother Sanders, our church and Sunday school have lost a faithful member, his family a devoted husband and father and the community a useful citizen;

2nd. That we tender our sympathy to the bereaved family and relatives;

3rd. That we have recorded in our church minutes a copy of these resolutions, a copy be furnished the family and also one sent the Baptist and Reflector.

(Rev.) T. E. ELGIN, Pastor,  
J. B. LOVELACE.  
J. W. CARR.

**Mathes.**—Our early beloved sister and co-worker in the vineyard of our Master, Miss Annie Mathes, was called to her heavenly home on June 20, 1918. She was born May 16, 1871. She gave her heart to God when she was seventeen years old and joined Bradley's Creek Baptist Church about two years later. She loved her church and helped in the work all that she could and was always ready to uphold her pastor's hands. In the passing away of our sister, a good woman is gone who will be greatly missed by many whose lives she brightened and blessed in her quiet womanly way. For many years she had been weak in body but strong and brave in spirit. Her outlook upon life being sweet and hopeful. We deeply sympathize with the aged father for whose comfort and welfare she was constantly concerned. May the Lord bless and comfort the sunset of his life.

Dearest sister, thou hast left us;  
Here thy loss we deeply feel;  
But 'tis God that has bereft us;  
He can all our sorrows heal.

Yet again we hope to meet thee,  
When the day of life is fled;  
Then in heaven with joy to greet thee  
Where no farewell tear is shed.

BONNIE THOMPSON,  
BETTIE MATHES,  
KITTIE MAVIS BURNETT,  
Committee.

**Overall.**—Mrs. Fannie Mathes Overall, daughter of J. H. and Harriet Mathes, was born April 16, 1848, and was married to Albert H. Overall on March 12, 1868. To this union were born seven children, three of whom died in early childhood. While Sister

Overall's children were yet small, her husband was stricken with paralysis and lived in this almost helpless condition for many years. This heavily burdened wife and mother took up her duties bravely and raised two daughters and two sons to be upright, honorable men and women and took care of her afflicted husband until death called him away. She was an earnest Christian and a member of Bradley's Creek Church. Her last years were spent mostly in the homes of her children, who live far from the old church, but she kept in touch with the work by correspondence and helped by giving one-tenth of her living to the church. She always had a cheery word for every one and her presence in the home meant sunshine and joy. Her last months on earth were filled with pain, and on July 26, 1917, she fell asleep in Jesus to awaken on the resurrection morning to hear that, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

BETTIE MATHES,  
BONNIE THOMPSON,  
KITTIE MAVIS BURNETT,  
Committee.

**Lenning.**—On September 22, 1917, it pleased God to take unto himself our brother, James H. Lenning, who was seventy-seven years of age. He had lived a life well worth emulating. Just as Brother Lenning entered manhood he was called to defend his beloved Southland, and for four years he fought for the Confederate cause, and his comrades testify that he was a model soldier, ever ready to endure his part of all hardships and duties. After the war was over he came home penniless and take up the difficult duties of reconstruction days. He proved himself to be one of Nature's own noblemen, making an upright citizen, honorable in his dealings with all men. He was a loyal friend and had a happy disposition and a pleasant, smiling face. He married Miss Drue Adkins, and to them were born two daughters, the youngest going before him to the better land. In September, 1902, Brother Lenning professed faith in Christ and united with Bradley's Creek Baptist Church, where he lived a consistent member until his death. His purse-strings were always loosened at the call of his church. He was a devoted husband and father and to the sorrowing wife and daughter we extend our sympathy and love.

BETTIE MATHES,  
BONNIE THOMPSON,  
KITTIE MAVIS BURNETT,  
Committee.

"Your dreams may not come true  
Just to the letter,  
Yet make a world of rue  
Brighter and better  
With hints of nobler heights  
That tempt to loftier flights,  
So dream away, my lad,  
Despite derisions,  
And keep your spirit glad  
With golden visions  
That open up new ways  
To fresher, greener bays  
And high ambitions.—Ex.

## THE BIG FOUR



"AUNT FANNY."

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

As the name of George Washington is synonymous with the beginning of our great nation, just so is the name of Fanny Crosby, the world-famous blind hymn writer synonymous with great hymns. And just as everyone knows the name of George Washington, everyone knows the name of Fanny Crosby, the author of over 8,000 immortal hymns. As long as time lasts the memory of "Aunt Fanny" will be cherished. In "Fanny Crosby's Story of Ninety-Four Years" the life of this great woman is told. No home should be without a copy of this book. Price, \$1.15.

"Laugh and the world laughs with you.  
Weep and you weep alone."

Don't be a grouch. Read "Miss Minerva and William Green Hill," and you'll be bound to laugh and be happy. There's a laugh with the reading of every page. It is a child's story, but every grown-up should read it, because it is so refreshing, and a good laugh is just as needful for the grown-up as for the child. In nine years twenty-four editions of this popular book have been brought out, the last edition, being a special gift edition, is especially popular. Make some one happy by giving them a copy of this book. Price, \$1.00.



THE CHRIST WE FORGET.

No greater thing can be said of a man than that he is a great soul-winner; no more priceless gift can be bestowed upon any one than that of winning lost souls to Jesus Christ. In a very special manner does George W. Truett, the great Baptist preacher, possess this gift. Many thousand souls have been saved through his preaching. It is a rare privilege to hear this great man. If this is impossible, the next best thing is to read his sermons. "A Quest for Souls" contains all the sermons preached and prayers offered in a series of meetings at Fort Worth, Texas. Be sure to read this book. Price, \$1.50.

**Special Notice**—Any one of the above books may be had for two new subscribers to the Baptist and Reflector at \$2.00 each.

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# To the Tennessee Baptist High School Graduates---

We ask that you give most earnest consideration to the following message to the youth of our country from the Commissioner of Education, Hon. P. P. Claxton:

*"When the war is over there will be made upon us such demands for men and women of knowledge and training as have never before come to any country. There will be equal need for a much higher average of general intelligence for citizenship than has been necessary until now. The world will have to be rebuilt, and American college men and women must assume a large part of the task.*

*Therefore, I appeal to you, as you love your country and would serve your country and mankind, that you make full use of every opportunity offered by our colleges and all other institutions to gain all possible preparation for the mighty task that lies before you, possibly in war and certainly in peace. To you comes that call clear and strong as it has seldom come to young men and women anywhere in the world at any time. For your country and for the world—for the immediate and the far-reaching future, you should respond."*

Dear Baptist boys and girls of Tennessee, are you preparing to respond to this clear, strong call? It is the call of your country. Therefore, do not think that you are slackers if instead of enlisting in the army or entering some branch of government service you attend college this fall. It is what your country urges you to do.

Be also loyal to your denomination and enter one of our four Baptist schools, where intellectual, physical, social and moral needs receive equal attention.

Study the catalogs closely and choose the school that makes the strongest appeal to you.

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