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Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, Editor
161 Eighth Avenue, North,

Entered at the postoffice at Nashville, Tenn., as second-class matter.

Published Weekly
Subscription Price, \$2.00 a Year

Old Series Vol. 84

Nashville, Tenn., September 5, 1918

New Series Vol. 29, No. 3

A Great Drive for a Great Day

By G. S. DOBBINS, D.D.

After nearly four years of defensive fighting the Entente Allies arrived at two conclusions of utmost importance for the winning of the war—conclusions that are largely responsible for the victorious drive in which they are sweeping toward Berlin. The first of these was that there must be absolute unity of purpose on the part of every soldier and officer of the Allied forces; the second was that the offensive must be wrested from the enemy and placed in the hands of Foch and his armies.

Baptists of Tennessee need to do just these two things—unite in a great drive, and in it take and keep the initiative. Great issues are at stake, grave responsibilities are upon us, and irretrievable loss will follow if the churches of the state are not thoroughly awake to the needs and opportunities of the hour.

By common consent, the last Sunday in September has been agreed upon as the logical time for the beginning of this drive, and the Sunday school forces are the picked troops to lead the way. By this time the summer is practically over, cool weather is approaching but the hard winter days have not yet arrived, the public schools have gotten under headway, and in every regard the way cleared for a telling strike against the enemies of indifference, worldliness, non-church-going habits and selfishness.

The value of a "drive" consists in the impetus which is given the attacking soldiers by reason of the barrage which has preceded their attack, clearing the way and protecting them from counter-attack; and the carrying power of a mighty "push" that sends them over the top, across the field, into and beyond the first line of trenches and out into the enemy's territory with irresistible force. Pressing the analogy here, we see the tremendous value of a great day for which careful and enthusiastic preparations have been made, on which the forces will be rallied to render and to enjoy an inspiring program, followed by the execution of plans that will, by the very momentum which has been developed, carry the Sunday school and church to new victories for the Lord.

Every Sunday school in Tennessee can experience a genuine revival of interest and attendance if steps are taken at once to make the most of this special State Mission and Go-to-Sunday-School Day. Something like ten thousand Baptist schools in the South observed the day last September, and to every one of them, as well as to the State Mission Boards, there came blessed results. Let us notice some of the essentials to success in making this the Sunday school event of the year in your community.

First, there must be in the hands of the superintendent the large envelope containing special material for the observance of the day. This material has been sent out by Dr. Gillon to all superintendents whose addresses he could secure. If your su-



Tired of Giving? You Don't Know What Tired Is!

perintendent has not received his envelope write at once to Dr. J. W. Gillon and he will mail it promptly. Perhaps the superintendent has received it, but has carelessly misplaced it, or underestimated its worth and thrown it aside. The writer knows of such things having happened, the school at large never knowing of the plans for the special day. Let the reader of these lines get in touch with his superintendent to see if the material has been received, and if not get it at once.

Second, the teachers must be called into conference and the plan, as outlined in the letter to the superintendent and provided for in the program, carefully discussed. The program has been arranged so that it may be used by the smallest or largest schools, the former omitting such parts as necessary and the latter adding special features. To some competent and faithful worker should be assigned the duty of getting up the program, with the assistance of other teachers. The parts will be given to these helpers as determined upon, who will assign them with care to members of the classes as indicated, and provide for rehearsal and drill until the program can be rendered with credit.

Included with the material is a large two-color poster which the superintendent should at once fasten in a conspicuous place in the auditorium. The

school should then determine on two things: How many they are going to try to have present in the classes on that day, and how much they are going to contribute to State Missions. Let each class set its aim, and then on a blackboard, at the close of the lesson period, have the figures set down and the total displayed. This is a minimum aim, and the object is to see how much more can be recorded on the "big day."

Among the aims which are to be enthusiastically undertaken are: "Every possible person present," "Every Sunday school member at church," and "Every church member at Sunday school." These aims need no explanation. They are reasonable, and by taking a list of the church members, distributing to visitors the names of those who are not in Sunday school, they can all be seen and invited, and arrangements made for any shut-ins to have necessary conveyance provided.

Another aim of much importance is that in every Sunday school in the state there shall be commenced—a teacher-training class. The superintendent and pastor should confer regarding this, make a list of prospective teachers as well as teachers already in the school, determine upon the book to be taught, the teacher, and the time and place of meeting. Then they should set themselves to the task of enrolling the largest possible number for this class, announcing the plan and the names of those enrolled on the special day and beginning class work that very week. Dr. Burroughs has in the envelope of material a clear, practical discussion of tested methods which

have been followed in attaining success in this sort of work. Many things have been done to build up Sunday schools, but nothing has ever proved so effective as the securing of a body of trained, equipped teachers. Let no school overlook this item of the drive.

Material has been provided for promotion exercises in connection with the State Mission program. This is a decided gain, since it permits graded schools to carry out their scheme of promotion and at the same time observe the rally day and State Mission features. Of course all this cannot be crowded into the brief Sunday school hour, but in most churches the entire morning service is given over to this occasion, the pastor gladly surrendering his preaching service. An opportunity is given the pastor at the close of the program to speak briefly in behalf of the Sunday school and State Missions, which he can use with great effectiveness because of the atmosphere which has been created and the larger audience to hear his message.

Let the word be passed down the line: "A great drive for a great day in a great cause on September 29." And the response ought to be equal to that of our soldier boys when the word is passed down the line to them for a charge, "Come on, let's go!"

CHRISTIAN EXPERIENCE AND MISSIONS.

By W. O. Carver, D.D.

Every Christian duty grows out of Christian experience and in its discharge enlarges that experience, becoming part of it. All Christian duties arise in our personal relation to God in Christ. While the command of our Lord is authoritative and would rightly compel us to action, the impulse of divine life in us is the actual impelling force. When objective command meets the spiritual impulse within to guide it obligation becomes supreme and joyous.

A few years ago a Georgia layman sent to the secretary of the mission board a remittance with a note to this effect: "In obedience to the command of my Lord and Master, I send you this check for missions." That was in fine spirit and well done. There was in this man a sense of oneness with his Lord that made the command easy to hear and a delight to obey.

1. The experience of salvation, of security and assurance in the good hope through grace, puts one in position at once to undertake to save the world. John puts it most searchingly at the end of his first epistle:

"We know that whosoever is begotten of God keepeth him, and the evil one toucheth him not. We know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. My little children, guard yourselves from idols."

To live in a world that is in the grip of evil and ignorance and to know that God's Savior-Son has come and to have in oneself the joy of being safe in him is an experience that must make any man an evangelist and a missionary. It is most natural that John exhorts those who have that blessed experience to keep themselves from idols. He is thinking of the heathen idolatry, wherein they seek to find salvation, and his mind turns to the idolatry of Christians, wherein men who have been redeemed devote so much thought, time and energy to mere things as to make idols of them. We cannot think of a genuine, living Christian experience which will allow one to leave his fellow men in religious idolatry because of his own idolatrous love for material goods and pleasures.

2. But a Christian experience is not a single experience. It is continuous. A Christian experience is an experience of Christ. Christ lives in believing, consecrated men. In them he does his work of redeeming the world. Paul prays that the saints may all have that experience of the living Redeemer. It is in his function of steward of the divine idea of a gospel for the whole of humanity that the apostle offers this prayer, in Ephesians 3:

"For this cause I bow my knees unto the Father, from whom every family in Heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may

be filled unto all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations forever and ever."

He desires our personalities to be made strong by the Holy Spirit so that the redeeming Christ may dwell in us and use us for giving effective expression to the love of Christ for the whole world. Thus God will be glorified. "Christ in you" is "the hope of glory" for God in the whole of humanity. God is glorified through the gospel reaching and redeeming men. This is the burden of Paul's prayer. "The love of Christ constraineth us" when we feel that love stirring within us and reaching out to the world.

3. There is a special experience of the Christ in the missionaries themselves. "Lo, I am with you all the days" has an application to them to the reality of which many of them testify joyously and triumphantly. Paul in 2 Corinthians 2 is telling of a serious disappointment he had experienced, and then adds: "But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place." To be led thus in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place." To be led thus in triumph even in the midst of toils, anxieties and problems is a type of experience of Christ that can have nothing superior to it in this life.

4. The object of missions is to produce Christian experience in men who had previously been without Christ and were ignorant of God in the world. Missions succeed only as this experience is produced, no matter what other forms of apparent good may result. A distinguished Scotch Presbyterian mission secretary and author has emphasized this and said that whatever may be right in the "Christian lands" about baptizing children, on the mission fields no one should be admitted to church membership until he has given proof of a personal experience of the saving Christ. The wonder, the glory, the power of this experience among the heathen it is the business of missions to produce and the joy of missionaries to witness.

No other phase of Christian activity offers quite so complete an exhibition of the nature and power of Christ in human experience as missions.—Baptist World.

CARING FOR THE NAME.

By O. P. Eaches.

Paul was a man so commanding in character that he would make an impress on any age. He would find a place in a world's Hall of Fame. He was a genius in intellect, a clear and profound thinker, a great executive and leader, and apostle, a man dealing in revelations, with a strong personality. He was ambitious to make a success of his life, to use his own words, he did not wish to run in vain. The Gulf Stream goes through the ocean pushing its way by main force in the ocean, yet distinct from it. Not even a genius of piety and character can push its way through life commanding success, without planning, without attention to little details. Character is what a man is, reputation is what men take him to be. Paul lived with God; that made character. He sought the good opinions of men, that made a good name. A man may

have the finest of characters, and by injudiciousness in conduct may cloud his good name and thereby make an ineffective life. For a real success in the ministry there should be ability. There must be piety plus good judgment, caring for the name, circumspect living, avoiding paths that give rise to suspicion, cultivating the conduct that deserves the respect of good thinking people. Pastors sometimes feel that their position insures the respect of all, that they are not compelled to observe the laws binding on ordinary people. They therefore do not ask, "What will people at large think of my life?" Paul desired and cultivated the approval of men. Fine talents, eloquence, ability to work miracles, would not give him access to men if they looked on him with suspicion.

In 2 Cor. 8:21 Paul refused to take a sum of money to Jerusalem unless other men chosen by the churches should accompany him. Paul did not doubt his own honesty, there was nothing of a Judas-like love of money in him. But Paul knew what envy and hatred might say, charging him with dishonesty, impairing his usefulness. We have the resolve of Paul in words worth their weight in gold for all men in public life, especially for men whose great asset is their good name—"for we take thought of things honorable, not only in the sight of the Lord, but also in the sight of man." He must stand in time before the white throne of God, he therefore so planned his life that he would not be a castaway. He was always standing before the bar of public opinion; he therefore planned a life such that no right-thinking man could bring a solid charge of misconduct against him and no wrong-thinking man could find a pretext for any charge of wrong-doing. An extraordinary man felt under obligation to so guard his name that no door would be left open for misunderstanding him. He was not so bent on living down unfounded rumors as he was to keep them from arising. Paul was interested in Timothy. He urged him to pay attention to his teaching, his doctrine, that it be in accord with the truth, but he placed in the forefront attention to his own life. "Take heed to thyself" (1 Tim. 4:16). Orthodoxy in doctrine would not be worth much if there were heresy in the life. A great deal of care and a great deal of time are needed to build up a good name. A great deal of wisdom, of watching, are needed to keep it unsullied. Five minutes of unwise may undermine the foundations of a building that required fifty years in the upbuilding. A person may be successful in law, in medicine, in business, with corruption in character and spots in the name. The invaluable assets of the ministry are goodness and a good name. Solomon was a shrewd observer of human life. In Prov. 22:1 he writes that a good name is more to be desired than great riches. Shakespeare had a Pauline thought in writing that money is but trash when measured by the worth and wealth of a good name. Many instances on record of men of acknowledged ability and goodness whose lives were irreparably impaired by unguarded living.

No one thought Henry Ward Beecher corrupt in heart, but he had a talent for recklessly defying Paul's counsels in caring for the name. He was criminal for acting foolishly. He did not act circumspectly. A modern minister must guard against an unruly tongue, a hasty temper, a precipitancy in ac-

tion, living beyond one's means, speculation in business, any course of conduct not supremely in accord with good judgment, flippancy in conduct, a questionable attitude in one's relations to women. To Timothy Paul wrote that he should treat the older women as mothers. The younger women as sisters. Even Jesus cared for his name. He paid the temple tax, not because he was under obligation to do so, but because his refusal to pay might lead to misconceptions on the part of unintelligent believers. If people thought him irreverent and disloyal to the temple his influence would be impaired. No person can so live as to make impossible false charges, assailment of character, traps laid for him, but he must not lay himself open to such charges by living an unseemly life. Paul cared for his name, but he protested that he did not live to please men. "If I were still pleasing men I should not be a servant of Christ" (Gal. 1:10). In 1 Cor. 4:3 he declares that it is a matter of indifference what men think or say of him; he is living for the approval of Christ. In matters of conscience, of obligation to duty, it is a question of no moment what people think. The early Christians were "made as the filth of the world, the offscouring of all things," and they rejoiced in reproach and calumny. There are times when the terms crank, narrow minded, visionary, Puritan should be regarded as badges of honor. Paul desired to have a name that good men, a trained conscience and a holy God might approve of. All good men today should have in them this Pauline mind. No man can long live a Dr. Jekyl and Mr. Hyde kind of a life—the real man will shine through. A blot upon the good name of a minister may not shut heaven against him, but it will close doors of opportunity on the earth and impair usefulness. Guard the heart and guard the name!—Ex.

Haddenfield, N. J.

KIT DALTON'S BAPTISM.

By Ben Cox.

Last Sunday night I baptised Kit Dalton, the only living member of the Jesse James gang. He is now a consecrated Christian gentleman, and for some time had been taking a great deal of interest in our noon prayer meetings.

The Memphis Commercial Appeal has this to say:

"Small of stature, with features as regular as if chiseled out of marble, long white locks curling gracefully about his shoulders, his blue eyes as sharp and penetrating as those of an eagle, an index to the fearless soul of which they are windows, Kit Dalton is a man who would impel the stranger to turn for a second look.

There is something about the quiet demeanor of the man that hints of the romantic. And into his more than three score years has been crowded more adventure than could be found between the covers of the average volume of fiction.

Under the cover of darkness and in the light of day he has ridden with daring men who defied death; he has slept with the saddle for a pillow and opened his eyes to see the twinkle of the stars through the branches of the trees overhead; he has heard the hiss of bullets about his head and turned in his mad ride to defy the pursuing posses who thirsted for his blood; from ill-concealed hiding places he has smiled as he looked out on the stealthy movements of officers of the law,

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who sought as their reward, the price set on his head.

For Kit Dalton rode with Quantrell, with Sam Bass, and with the James boys. He is one of the seven survivors of Quantrell's band, and the only living member of the James gang.

There are peculiar circumstances that palliate the acts of these men during a period when the hands of men were lifted against them. They drifted into outlawry by degrees. Living in states that might be termed the twilight zone between the abolitionists of the North and the secessionists of the South, their souls were torn and hearts hardened by the cruel treatment accorded loved ones and friends by the federal soldiers of the Civil War.

They allied themselves with guerilla bands of the South, who neither asked nor showed quarter. Horsemen and marksmen of skill and daring, striking with the rapidity and force of a bolt of lightning and then disappearing as a passing shadow, with vengeance as their watchword, the mere mention of their names created a terror among those soldiers who wore the blue.

When the war closed, these daring men found themselves outlawed by federal authorities, and the James boys and others began a career that ended only with the death of the elder James by the hand of a man who betrayed and assassinated his chief.

But these happenings are recorded with the deeds of long ago. The handful of men now living who took part in them have for years mingled quietly with civilians in the commonplace affairs of the simple life.

And as for Capt. Dalton, who has never pursued a vacillating policy in war or in peace, it may be expected that he, like Saul of Tarsus, may henceforth be instrumental in guiding the feet of men to the straight and narrow way."

* * * *

A NATIONAL CAMPAIGN FOR COLLEGE STUDENT ENLISTMENT

One of the most important announcements issued by the War Department has to do with the Students' Army Training Corps. Members of the S. A. T. C. are to be able-bodied college students not under eighteen years of age, who are enlisted as privates in this newly-created corps of the United States Army. They take along with their educational training such military training as the War Department stipulates.

This military training will be given by competent officers and non-commissioned officers appointed by the War Department.

By this plan students will be equipped for the peace and war needs of the nation.

The war needs are enormous—our allies have practically exhausted their reserve of those experts so necessary to the conduct of a war of such magnitude as the present one. Trained engineers, electricians, accountants—the list could be extended indefinitely—are just as necessary for winning the war as are the fighters in the trenches.

The trench fighter can be trained in a few months, but he must be trained before he does any actual fighting.

The specialists whose work is just as important, also has to be trained. Their training takes longer; but it is absolutely necessary that we provide the trained men without whom the fighting man could not go on. The period of training is, in both cases,

part of the fight, and the man in training is doing his bit in the best way possible.

The War Department's announcements of July 10, 1918, very clearly express the vital significance of the S. A. T. C., as the following extracts show:

"The purpose of the plan is to provide for the very important needs of the army for highly trained men as officers, engineers, doctors, chemists, and administrators of every kind. The importance of this need cannot be too strongly emphasized.

"This is a war in which soldiers are not only marksmen, but also engineers, chemists, physicists, geologists, doctors and specialists in many other lines. Scientific training is indispensable.

"The scientific training which prepares a man to fulfill one of these highly specialized duties and the more liberal training which helps to develop the qualities of leadership needed by the officer or administrator are essential elements of military efficiency.

"The importance of this plan for combined military and collegiate training, if we are to meet in the future the urgent needs of the army for highly trained men, is so great that the War Department earnestly requests the colleges, councils of defense, and other patriotic societies to co-operate in bringing it to the attention of the young men of the country and in urging them to do their part to make it a success."

It is important from two angles:

1. It offers the young citizen an acceptable outlet for his patriotic zeal.

2. It checks premature enlistment for active service by combining military drill and instruction with college curriculum and thus provides for a body of trained leaders and specialists who both, during and after the war, may meet efficiently the nation's needs.

The Commission on Students' War Service of the American Council on Education is conducting a vigorous "It's patriotic to go to college" publicity campaign to bring to the notice of every eligible young man the wishes of the administration in this connection.

The American Council on Education comprises all the educational associations of national scope, such as the Association of American Colleges and The National Educational Association and its several departments.

Dr. Robert L. Kelly, executive secretary of the Association of American Colleges, has been appointed campaign director of the commission and is now in Washington vigorously pushing the campaign. State directors, in every case being a leading state educator, have been appointed to supervise the various state activities of the National Campaign for College Student Enlistment. These gentlemen have already organized their forces and plans have been made to notify every high school graduate and others equally equipped of the opportunities offered them through the S. A. T. C.

The United States Bureau of Education is conducting a nation-wide campaign in the interests of the S. A. T. C. and for the purpose of maintaining all schools at their full efficiency both as to work and as to attendance. This again emphasizes the attitude of the administration and the importance which it attaches to the campaign for the continuance and improvement of education during the war.

Active co-operation of the councils of defense and chambers of commerce

and such like organizations is assured.

The Federal Council of Churches is equally interested and urges Catholic students to take advantage of the opportunity offered for special training.

They realize the importance of maintaining our standards of education and of giving our young people the knowledge and training that will equip them to live happy, useful lives of service to the world of humanity at large.

The average young man asks, quite naturally: "What do I get out of the S. A. T. C.; and do I help the nation in the best possible way by joining it?"

In a word here is the answer:

A student enlisted in the Students' Army Training Corps is in the military service of the United States. In a national emergency the President may call him at any time to active service. As a matter of fact, as has already been shown, work done in the laboratory class-room is just as much active service as the military drill of the camp.

His relation to the draft is as follows:

Any student so enlisted, though in the military service of the United States, is technically on inactive duty. The draft board will not call him for induction so long as he remains a member of the Students' Army Training Corps.

Opportunity will be given for the enlisted student, who so elects, to transfer from army to navy, and vice versa, and to be assigned to active service in one of the various corps of the army upon recommendation of the college president and the proper military authority.

Regular uniforms, including hats, shoes and overcoats, will be furnished all members of the Students' Army Training Corps by the government.

The S. A. T. C. is almost as quick a road to actual fighting as enlistment in the regular army, for in neither case could the young man of 18 to 20 expect to be sent to France until after a lengthy period of training. How much better for a young man to get the military drill and training that will fit him for active service and at the same time acquire the education that will fit him to perform his part in the tremendous work of national readjustment that will come with peace.

And what tremendous opportunities for world service will then be open to the college trained man.

Our allies, owing to war exigencies, depleted their schools and colleges four years ago, with the result that their number of men trained for leadership is being seriously diminished. They will look to America as the one nation with a maturing class of college trained men to help in the task of world reconstruction.

Belgium, Russia, Servia, Poland, Roumania—yes, and Italy, France and Britain, also, will offer opportunities to serve in a big way to those young men who, right now, realize that peace as well as war must be considered. Winning the war is our first great task and the S. A. T. C. is the best way through which the young man can help it. By joining the S. A. T. C. he helps win the war, and also equips himself for leadership after the war.

What a strong and satisfying reason for going to college!

There is no doubt this National Campaign for College Student Enlistment will show immediate results in increased college enrollments and future results through the maintenance of and increase in the number of men

trained for leadership, both for war demands and peace needs.

THE MAN IN FASCINATING PARIS WHO HAD NOTHING TO WRITE ABOUT.

By Herbert Whitney Virgin.

I was sitting in the "reading and writing" room of the Hotel Pavillon in Paris, a delightfully quiet and splendidly kept hotel taken over by the Y. M. C. A. for the enlisted men of the army.

Near me was a great big giant of a man doing his best to write a letter home. Looking up he caught my eye and perhaps noted a glance of friendly interest, and so he began: "It's tough on a fellow trying to write home when you haven't anything to say."

"Anything to say," I replied, "why man, this place has so many points of interest in it, you ought to be able to write for a day without stopping."

"But," he said, "you don't catch my point. I haven't heard from home and there's nothing to write about."

I began to get a new light on this question of letter writing. This man hadn't heard from home for three months and he had run out of material.

You men and women back in the States, have you caught on as yet.

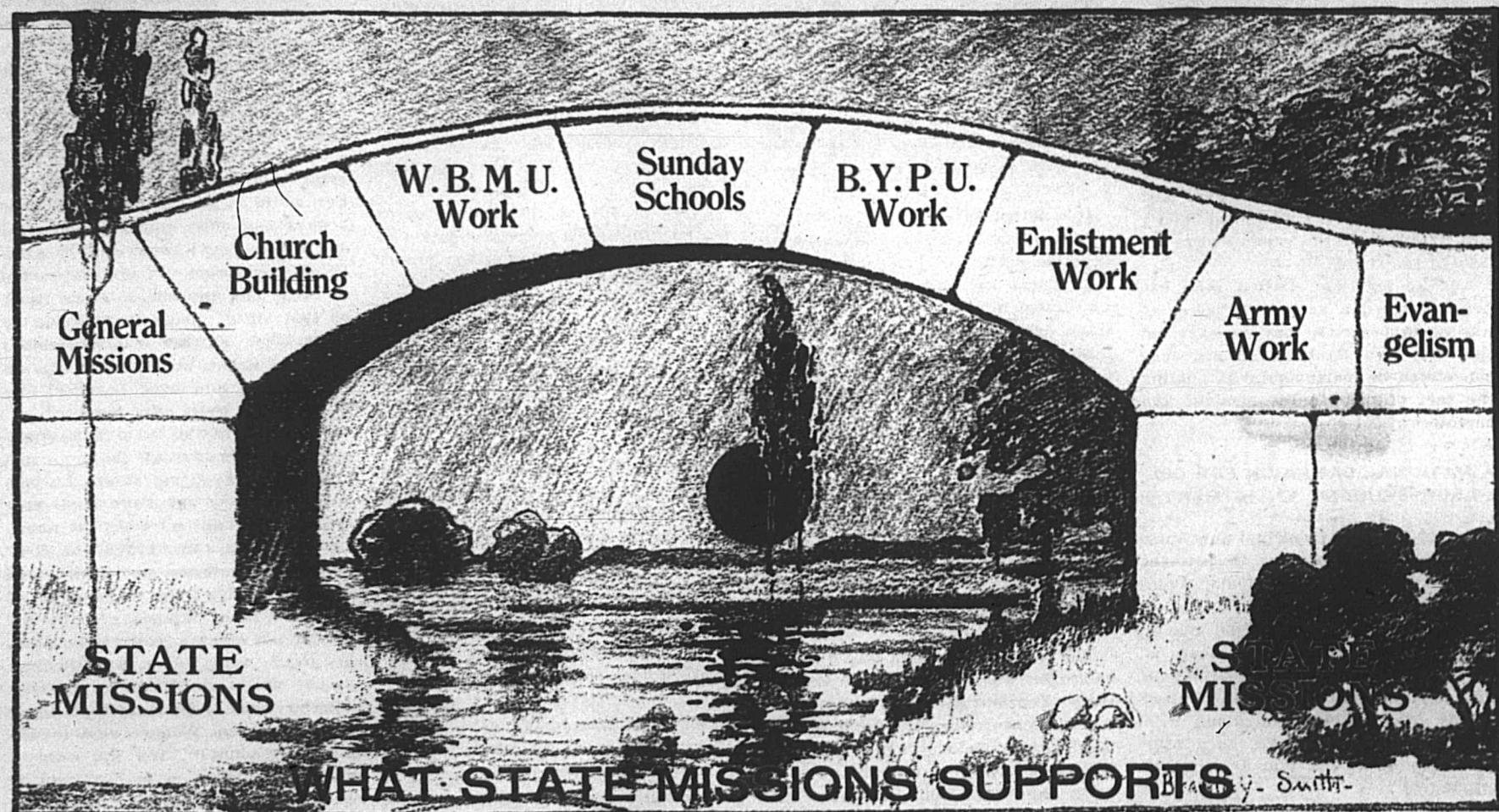
Here was a man who for the time being in the most wonderful city in the world, with "sights" enough to keep a man busy seeing for months, and yet he didn't know what to write about, because he was more interested in home and the simple home items of that little village from which he came, than all the sights—architecture, art, music, history—that this usually gayest and most beautiful city in the world could offer him.

The story of the "church meeting" and who were present, the crops and how they are getting along, the men seen at the village store and what they are talking and whistling about, and primarily the word about Mary and how she talked about him; and last but not least the very writing of mother, a little cramped, perhaps, and maybe not always correctly spelled, but every word golden and priceless, as she writes about cookies and pies and the dinner last Sunday when Uncle John and Aunt Nancy came to dinner after church. And the word of motherly admiration to her giant of a boy—all this he had missed for three months and he didn't know anything to write about.

I cheered him by telling him the home folks had written and that the letters were forthcoming and following him around and he would get them in a bunch all at once. I did wonder whether the home folks had written or had forgotten, or put it off from time to time because they were so busy, and as a result there was a homesick Nebiskan, who was hungry for a word from home.

The Y. M. C. A. is a Godsend to such men, for it finds them out and gives them a place to go to, and where there is someone around who is watching for an opportunity to cheer up these men who have given up their all, to enter the greatest adventure the world has ever known and to fight for principles as eternal as God. Everywhere here are the magic words, "Liberty, Equality, Fraternity." For these the French have staked their all, and for these we have come as brothers, to help them win. Do your part by cheering the lad over here.

STATE MISSION AND BAPTIST GO-TO-SUNDAY-SCHOOL DAY WILL BE OBSERVED SUNDAY, SEPTEMBER 29, 1918



OUR AIMS

Every Possible Person Present

Every Sunday School Member at Church

Every Church Member at Sunday School

Every School with a Teacher Training Class

Every Pupil Giving to State Missions

BAPTIST AND REFLECTOR

BAPTIST PROTEST AGAINST ELIMINATING CAMP PASTORS.**B. D. Gray, Corresponding Secretary.**

On August 22, 1918, representatives of the Northern and Southern Baptist Conventions conferred at Washington with the Third Assistant Secretary of War, Dr. F. P. Keppel, in regard to the order of the War Department eliminating Camp Pastors from army camps.

The commission made an earnest protest against the enforcement of the order, and a plea for its withdrawal, or such modification of it as would guarantee us the privilege of preaching directly to our soldiers in the camps.

The commission made it very clear to the secretary that we are loyal to the government; that all Camp Pastors are instructed to conform to the military regulations of the camp; that their work in no wise conflicts with, but supplements, the work of the chaplains and that of the Y. M. C. A.; that in the very nature of the case neither the chaplains nor the Y. M. C. A. forces can present in full the religious message of the great denominations to their boys in the camps; that the Camp Pastor does not function as an employee of the government, but does only a religious work, ministering to the spiritual needs of our soldiers.

We deplore the issuance of this order, for it springs a divisive issue, and infringes on the religious convictions of our people, and really is in violation of the First Amendment of the Federal Constitution concerning religious liberty.

The work of the Camp Pastor is done with no cost to the government, and brings to our government in this war the strongest force, namely, an enlightened patriotism reinforced by religious conviction.

Whenever a great need is to be presented to our people, the government turns immediately to the preachers and the churches for help. They are called on to preach conservation of food from their pulpits; to advocate the purchase of Liberty Bonds, Thrift Stamps, Red Cross and every other helpful means for the prosecution of the war. This the ministers have gladly done. Now, the greatest contribution that the ministers and the churches can make to the winning of the war is the preaching of the gospel to our soldier boys in the camps.

Our people are stirred to the depths on this great, vital question. Let the protest be made to Dr. F. P. Keppel, the Third Assistant Secretary of War, Washington, D. C., and to the Congressmen and Senators by all of our District Associations, by our churches and our ministers' conferences, as well as by our editors.

The protest of our Baptist Joint Commission, which was filed with the Third Assistant Secretary of War, Dr. F. P. Keppel, is hereto appended.

The Third Assistant Secretary of War, Washington, D. C.:

We, the undersigned, representing the two great Baptist bodies of the United States, with a membership of several million, respectfully beg to set before you the following, to wit:

1. The bodies that we represent are intensely loyal to the government, and are lending themselves with full strength to the successful prosecution of the war. We have on all suitable occasions gone on record as favoring

the prosecution of the war to a legitimate conclusion, in order that the world may be made safe for democracy. The Baptists are and always have been an intensely democratic people, devoted to the highest ideals of political and religious liberty.

2. We beg to say that we are the official representatives of the denomination to whom our two conventions have entrusted their war work. No other body or bodies have been authorized to speak for them in matters concerning war service.

3. It is our deep conviction that the present war is a war of the highest religious ideas, and, therefore, we believe that the churches have rendered and can render a great support by keeping alive in the hearts of the people at home and the soldiers in the camps a proper sense of the righteousness of the cause for which America is sending her armies overseas. The churches have been freely called upon to render service to the government, and they have never been found wanting.

4. We believe that the churches can render invaluable service to the army by cultivating in the hearts of the home people and the soldiers a proper sense of religious obligation. For the most vital element in patriotism is religion.

5. To do this the churches must have liberty to express themselves in terms which appeal to the hearts of their people who have gone to the war. We recognize fully the necessity of order and discipline in the camps, but we cannot admit that the government can so function religion as to prescribe what soldiers should hear and what they should believe in matters of religion. We believe that the churches should be free to give their message and to determine their own methods of work, subject, of course, to such regulations as are necessary to maintain military order and discipline.

6. We, therefore, hold that the order eliminating all Camp Pastors is an abridgement of that liberty in religion guaranteed by the Constitution and dear to the hearts of our people. We further say that Camp Pastors do not function as chaplains at all; they in no way affect the work of chaplains except to strengthen their work. They are a connecting link between the fathers and mothers and churches at home and the soldiers in camp. They are not government officers in any sense; their ministry is simple and direct to the hearts of men. They are instructed, all of them, to work in harmony with chaplains and other religious agencies. They represent not official religion, but free religion, and freedom is of the very essence of Christianity. We, therefore, respectfully submit that if the churches are to help in the war in the manifold ways now the case they should not be denied the right to carry their own messages to the men in camp. We further say that if the order removing Camp Pastors is carried out, and there is no way provided whereby the churches can carry their own messages to their own people in camps, that millions of devout and earnest people will be profoundly dissatisfied.

7. We, therefore, file with you this statement, and protest with the very earnest hope that the order of the War Department may be so changed as to recognize this reasonable demand of the millions of people in America who are giving their sons, their money, their prayers and themselves to the sacred cause of world liberty.

For the Northern Baptist Convention:

GEORGE W. COLEMAN,
Chairman War Commission;
SAMUEL Z. BATTEEN,

Secretary War Commission.

For the Southern Baptist Convention:

J. B. GAMBRELL, Pres.;
B. D. GRAY, Cor. Sec'y.;
GEORGE GREEN,
Director of Camp Activities.

* * *

WORTH NOTING.

Richmond P. Bond.

Literary men at a club in London recently debated the question of what is the most over-employed phrase of the war. When the question was voted on the majority decided in favor of "When the history of this war comes to be written."

* * *

At the annual competition of new roses at Bagatelle, the famous rose garden of the Bois de Boulogne, the gold medal, the highest award, went to a rose of American origin, one named Los Angeles, from the city where it was grown. Roses from all parts of France, England, Holland and the United States competed.

* * *

The following resolution was moved by Premier Lloyd George, seconded by former Premier Asquith and unanimously adopted by the House of Commons the other day: "That this house attend St. Margaret's, Westminster, on Sunday, the 4th of August, it being the fourth anniversary of the declaration of war, to invoke divine blessing on our just cause."

* * *

The land in this country devoted to the production of tobacco is about 1,400,000 acres, or about one-twentieth of the total farm land.

* * *

According to a letter reviewing the work of the Food Administration, sent by Food Administrator Hoover to President Wilson, food valued approximately at \$1,400,000,000 was shipped to the allied countries from the United States during the fiscal year of 1917-1918. Cereal products aggregated 340,000,000 bushels, an increase of 80,900,000 over the amount shipped the year before. Shipments of meats and fats totaled 3,011,100,000 pounds, increasing by 844,600,000 pounds the shipments of the previous year. Mr. Hoover credited the sacrifices of American homes with having made the shipments possible.

* * *

Some time ago the French government requested that the American Red Cross supply tent hospital equipment to take care of patients who had been removed from a hospital menaced by German air raiders. Within twelve hours 500 beds and other necessary equipment, with twenty-five large tents, weighing altogether some twenty-two tons, was got ready and shipped to the point designated.

* * *

CHURCH AND PERSONAL

Dear Baptist and Reflector:

I will burden your columns with a brief report of some meetings I have held during the past few weeks in the hope that it may be of interest to some of your readers.

The third Sunday in July I began a meeting at Friendship Church, near Culleoka, in the Ebenezer Association, which continued eleven days. The pastor did the preaching and the results

were nine additions by baptism and the church was very much revived.

From Friendship I went to Hannah's Gap, six miles east of Petersburg, in the Duck River Association, where I have been pastor for three years and where I have held four meetings. The pastor did the preaching for one week. At the close of the meeting I baptized fourteen. The meeting was pronounced by many of the members to be one of the best meetings the church ever had. On the last night of the meeting the young people under the direction of the pastor, organized a B. Y. P. U. with a good membership. Miss Ada Sorrels was chosen as the president and that means that the union will have consecrated and wise leadership. She is a successful and capable teacher and is alive to all of our denominational movements. Hannah's Gap is one of the best country churches in Middle Tennessee and ought to have a pastor for all his time, for they are abundantly able to take care of him.

From Hannah's Gap I went to Ardmore, on the Tennessee-Alabama line, where I assisted Rev. S. S. Hacker in a meeting for a week.

Brother Hacker is a young man of splendid spirit and consecration. He has been pastor at Ardmore for more than two years and has greatly endeared himself to the people of the community. He has offered his resignation, but when the meeting closed the church had not acted on his resignation. If they do accept his resignation it is to be hoped that other churches may lay hands on him and keep him busy. The crowds were large and attentive from the start, notwithstanding the intense heat and dry weather which prevailed throughout the week. There were eighteen added to the church by baptism and two by letter.

This week I am with Pastor J. A. Steelman, at Elk Ridge, in the Ebenezer Association. This is the fifth meeting I have held with Brother Steelman during the past three years. The prospects for a gracious meeting here are good. The pastor seems to have the confidence of the membership and has been laying wise plans for the meeting. He is a young man of devotion and has his work on his heart and is held in high esteem by all his churches.

We are expecting the editor to be with us at Kelly's Creek on the 13th of September where the William Carey Association will convene. Come on the L. & N. Railroad and get off at Baugh, where you will find conveyance to the church. Sincerely,

T. G. DAVIS.

Petersburg, Tenn.

* * *

REVIVAL AT LITTLE DOE

The special meetings that have been in progress at the Little Doe Baptist Church since August 5th, came to a close August 22nd. As a result of the meetings thirty-nine members were received into the church, with others to follow. The pastor baptized eighteen converts Sunday, August 18th; fourteen others are to be baptized Sunday, September 1st. Rev. C. H. Cosby was with us almost two weeks. Did fine work. After his going away, the pastor continued the meeting for several days. The brethren, many of them, consider it as the greatest revival in the history of the church. Had a fine day at Butler Sunday; four additions.

D. B. BOWERS, Pastor.

Butler, Tenn.

SUNDAY SCHOOL and B.Y.P.U.

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

Several new Camp Classes have been turned in and many have been enlarged during the last few days. We now have more than 3,000 on the roll. If you have not a class in your church will you not investigate the class work and write us for information? This is the most effective way to keep in touch with our soldier boys that I know anything about. Dr. Van Ness says that it is the only way to reach them with the literature after they leave for France. We should keep in touch with them from the local church angle. They will think more of their home church and their home Sunday school if some one keeps them posted as to what goes on there and sends them literature to read and have them understand that the home fires are burning in the church for them.

Letters are going out this week to all the superintendents concerning State Mission Day, September 29th. We are very anxious to have every Baptist Sunday school in Tennessee observe this rally day on September 29th. We also want our schools to give at least \$10,000 on that day to State Missions. If you have not already planned for this day, allow us to offer some suggestions as to how to plan for it.

First—Get your workers together in a council meeting and go over the matter thoroughly, planning every detail of the day's program.

Second—Take a religious census and find out definitely just who ought to be in your Sunday school, then divide up this material by classes and departments until you have just the number of classes that you should have. After this is done select teachers for the extra classes and thus grade your school anew. Give each teacher their material and have each class led by the teacher to organize for a definite campaign for pupils. Have cards printed and furnish the pupils with them to hand or send to their prospective pupils. Make it a great rally day for the Sunday school.

Third—Plan to care for every pupil who comes in a definite way. Have a place in the class for him and give him something to do for the following week. Make him a part of the school at once.

Fourth—Plan to make the program interesting to every one who comes, but do not leave out the main things. Let the people see the lesson in its setting and thereby gain their respect and interest in the real teaching service of the Sunday school.

Fifth—Get your school to set a definite amount to be raised for State Missions and divide this among your classes, letting each class assume a certain amount. This will secure many times as much as a regular collection.

Sixth—Place the large poster on the wall and keep referring to it until the day comes. Place your aim on this poster so every one will see it every time they come into the church building. Make this day count in every possible way from an educational viewpoint as well as Rally Day.

Seventh—Announce this program in the county papers and in every other way make announcements of the day,

so every one in the community will have to know about it. We hope to get every Baptist in Sunday school that day. If each school will do its part we will add 50,000 to our enrollment easily.

Institutes are on at Mountain City, Little Doe and St. Elmo, Chattanooga, this week. Mr. Filson is teaching a class at St. Elmo, with others, this week, while Mr. Clayton and the writer are conducting some Institutes in Wautauga Association.

The New River Sunday School Convention meets this week at Huntsville, Tenn. We are invited and expect to attend. This is the first invitation we have ever had to attend a meeting in New River.

Mr. L. D. Jennings writes that he has arranged for three Institutes in Salem Association as follows: Smith Fork Church, Woodbury and Providence. These will be held during the week of September 22 to 28. We hope to have a great week with Salem Association in these three Institutes.

Rev. W. R. Hill, Nashville, writes: "On suggestion of Brother Filson I am writing you that we had five to complete the Manual and get the K. T. Diploma on July 14th. Dr. Dargan preached for us and presented the diplomas. An interesting thing about this class, which began with eleven pupils, is that three of the graduates are blind and wrote the examinations in script. All could read it. They took the four written examinations. One blind young woman made a round 100. Best wishes. Fraternally, W. R. Hill."

This is a very interesting case, and we make mention of this to show that even blind people are willing to give time to studying this Normal Course. Should not every person that can see do even more?

Miss Pearl Davis, Knoxville, writes: "Inclosed find P. O. order for \$3.00, the amount our Union sends for the student fund. We would like to give more, but so many things call, and so many of our young men being called to the colors, we have but few left to give. Our Union is doing well un-

der the strain, and are looking forward with pleasure to the coming of the Convention to Knoxville next year. We have a splendid new pastor. A regular young people's man. Found him in Illinois. He has been the president of their State Convention." Bell Avenue always does her part in everything. She never fails to support anything that is good.

A letter from Mrs. J. P. Massengill, Decatur, Tenn., who is Camp Teacher and takes unusual interest in our soldier boys at the front. I quote this letter because it is interesting, and, besides, it has a fine lesson to us Baptist people in regard to the care of our boys in the army:

Decatur, Tenn., Aug. 19.
Mr. W. D. Hudgins.

Dear Brother Hudgins: I want two more Sunday school pamphlets. I received a letter from a young man at Vancouver, Wash., asking me to send him a Testament. Can you supply me with Testaments for the boys, or will I send somewhere else? I want two Testaments, as one of my class boys was on the San Diego when it struck a mine and went down. He lost his Testament, money and everything, and he asked me to send him another one. All the religious help he has had has been the Sunday school pamphlets I have sent him and his Testament. Their chaplain was a Catholic, and he was too strong a Baptist to find much comfort in him. One of my class boys was lost when the President Lincoln was destroyed, Grundy Johnson. He was a noble Christian young man. He gave his noble young life in defense of the right and for humanity. Blessed is his memory. And let us pray earnestly that the sacrifice will not be in vain. God bless you in your work.

MRS. J. P. MASSENGILL.

THE OFFICERS OF A SMALL SUNDAY SCHOOL.

No organization using the talents of any considerable number of people can be a success without an adequate number of officers to administer its affairs. Every Sunday school needs at least seven to ten general officers—pastor, superintendent, at least one associate superintendent, secretary, treasurer—one person may be both—director of music, organist or pianist,

The Religious Development of the Child

By RUFUS W. WEAVER, M.A., Th.D., D.D.
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 unsupervised 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.

If there is an instrument, and librarian.

The Pastor.

In most country churches the pastor can be present only once a month, but the one time ought to count more than any other officer if he uses his opportunity well. He is the inspiration leader of the whole enterprise. From the pulpit, in the homes as he visits and at Sunday school he must do everything he can to increase the membership—and efficiency of the work. He enlists and trains workers in the school. He plans for the training classes running weekly or for special institutes for study courses or reading courses. He ought to count much for teaching the Word as well as preaching it.

The Superintendent.

Of course the superintendent is the officer who makes things go. This happens by securing the co-operation of his co-workers. He plans a program for next Sunday and in this he uses as many classes and individuals as he can. He varies this program every Sunday by having something different, just after the lesson period. He begins on time, runs on time and closes on time if he makes a success of his school.

He is going to call together his other officers and teachers in teachers' meetings weekly for lesson study or monthly for conference in a workers' council. Both are best if a special night is used, if workers are near together. If not, the teachers' meeting can be held thirty minutes before Sunday school and the workers' council immediately after Sunday school once a month. Surely he is going to be a leader in teacher training.

The Associate Superintendent.

The associate superintendent, if there is only one, will conduct the school in the absence of the superintendent, but this is one of his smallest duties. Let him be superintendent of enlargement or membership. He will see that a religious census is taken and properly tabulated. He will urge pastor, superintendent and teachers to reach and hold every one who ought to be in Sunday school. This is comparatively a new office and yet one of the most important in a Sunday school.

The Secretary-Treasurer.

The work of secretary and treasurer may be done by one person in a small school, but by two in a larger one. The former plans and keeps a good set of records so in the future people may know what is being done. He plans for posting on blackboard or some other device the essential facts of the day's work—the enrollment, the attendance and offering. He may show comparison with a year ago.

The treasurer receives and disburses the money but he ought to do more. Let him become familiar with all objects to which the school contributes and keep these objects before the school at the time the special offerings are to be made. He ought to be a real educator in Kingdom enterprises.

The wife of a clergyman warned him as he went off to officiate at a funeral one rainy day: "Now, John, don't stand with your bare head on the damp ground."—Tit-Bits.

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.

WOMAN'S MISSIONARY UNION

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

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

Vice-Presidents:

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

Personal Service:

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

Our State Mission programs will have reached you by September 1st, we trust. Please read the story in this issue by Mrs. Burnley. It will be excellent to read on your State Mission Day; use it.

If you want State Mission envelopes, write us a card at once and state the number you can use and they will be sent by return mail. Get State Missions before your people. Show them the need and they will respond. People only need to know and they will give. Use government methods. Advertise! Give every one a chance; glean closely. Do your best—every leader and every woman in the church—and we will succeed gloriously.

Royal Service and Home and Foreign Fields are full of good things. Use them. Concentrate every energy of every organization on this one thing this month and push State Missions to the last trench. We are in a warfare to route the forces of evil in Tennessee. Our Captain never loses a battle, but we may be slackers and not share in the victory. Which will you be? A slacker or "a soldier true?" Answer by your presence, your prayers, your gifts. Ed.

THE ANGEL OF THE LUMBER CAMP.

By Mrs. A. F. Burnley.

Several years ago, a timid Tennessee Baptist girl found that the hand of the Father had led her into a section of the state where her brother was engaged in mercantile business, connected with a lumber corporation.

No church, no Sunday school—so the men and women were drifting along without a place where they and their children might enjoy religious privileges and training. Up the valley a dilapidated log cabin, with part of the floor gone, was the only available place the timid, but consecrated, young Christian girl could find in which to gather the children for Sunday school. With her own hands she swept and cleaned the uninviting cabin. A boy or two helped improvise a few benches and the children were asked to come.

By and by a state missionary found his way into the lumber camp and preached to the people. Later a meeting was held. There were a number of conversions and a church was organized. Then a little church building was erected, the timid young girl using the spade to break the ground when the foundation was laid. The joy of her heart at that moment words cannot portray.

A year or two of further service and progress, and the timid young girl went to visit her sister, residing in an Alabama town. While there she became violently ill, and God took her home. When news of her death reached the lumber camp back in Tennessee there was sorrow everywhere,

and from all lips expressions of love and gratitude for the beautiful work done by the "Angel of the lumber camp"—the timid child of God whose willing heart and hand had been instrumental in "planting the banner of the cross" in one needy spot of her native state. A village now clusters about the little church and the work is on a permanent basis.

Never say "I can't do anything; I'm too timid." God can always use the willing one. Lift up your eyes and behold the work right before you. Will you, like the timid young girl, the "angel of the lumber camp," do your best, trusting God to send helpful aid when your work demands it?

LETTER FROM OUR SCHOLARSHIP GIRL.

Dear Miss Buchanan:

Just a note to tell you I'll soon be on my way. I leave the night of the 27th and will meet the other girls in Chicago. We leave there at 6:45 p. m. the 28th and are scheduled to reach Vancouver September 2. That will give us two days' rest there, as we sail the 5th. We will stop at Hotel Castle in Vancouver and sail on the S. S. Monteagle.

Most everything is ready. My packing is about finished and my passport, tickets, etc., are all in hand. Still I'll be terribly busy up to the last-minute.

With every good wish for you in your work and all the work of the Tennessee W. M. U. and with prayers and love, I am,

Lovingly yours,
GLADYS STEPHENSON,
Sharon, Tenn.

ROBERTSON COUNTY ASSOCIATION:

It was with grateful hearts that in God's loving providence the W. M. U. of Robertson County Association held the third annual meeting at Oak Grove August 6, 1918. We thank God even though the dark war cloud has covered our nation. He has not hid his shining face and has blessed our labors.

The ladies came from far and near until every W. M. U. except two were represented and many junior organizations. They all brought good reports. Not only offerings, but many phases of the work showed marked progress.

We are a small association with only nineteen churches, with thirty-six organization, nine of these being organized this year. Contributions to all objects was \$2,170.00.

Our young people are more interested in God's work, but we have the same problem other associations have—how to get leaders. I believe our greatest need is more love to Christ and for his work. If we would keep our watch word, "That I May Know Him" (Phil. 3: 10), before us con-

tinually it would increase our love to Christ, for to know him is to love him and then our problems would be solved.

More of our societies report better attendance and interest in quarterly meetings; came second in co-operation; have completed Josephine Winn Memorial Training School room; the association has given C. B. L. F. Memorial to the writer, which she appreciates very much. The Springfield ladies gave one to Mrs. Abbie McIntosh. They have the circle plan working nicely.

The association unanimously voted to raise \$100.00 in the next sixty days to buy out-door amusements for the orphanage which is so badly needed.

Our ladies are busily engaged in Red Cross and army relief work and have responded to every patriotic appeal. To do less would be to be disloyal citizens and slackers. Yet we have advanced in gifts to missions, to do less would be unworthy Christians and slackers. O, the shame of being slackers in God's army! Let's put first things first and match our patriotism by our consecration.

The success of this year's work is due largely to our faithful superintendents, Mesdames Morrow and Anderson. They have the work at heart. We also commend Miss Cora Lee Wilson, our secretary and treasurer, for her work.

We regret losing Mesdames Ivey, Mahaffey and Crosswy from our association. We miss them and pray God's blessings on them in their new work.

We are fortunate in Mrs. T. T. Martin coming to us, although she has been here a short time she has been a blessing to us.

The Springfield ladies have kindly invited the Associational Institute October 4th and 5th. Come, be with us. Isn't it splendid and are we not all happy that in spite of our problems we are really going forward. Bless the Lord, O my soul; my God, for He hath done marvelous things."

ETHEL JONES, Field Worker.

TWO ASSOCIATIONAL MEETINGS.

On the evening of the 20th I arrived in Knoxville and spent the night with Mrs. John Gilbert, superintendent of Chilhowie Association. Next morning we started at seven o'clock in the car for Kagle's Chapel, twenty-five miles distant, where the Chilhowie Association met, and got there in time for the morning session. I soon realized from reports read and business transacted that this is a great association. The woman's meeting was held on the afternoon of the second day in the school house nearby. We were sorry to have Mrs. Gilbert refuse to be re-elected superintendent, but for good reasons she felt it to be right. Mrs. Gilbert has done some splendid work in this office. Mrs. J. C. Martin, of Maryville, was chosen to take her place. We are sure this is a wise choice, and if the spirit of the meeting is an indication, the work will be well taken care of. Miss Gertrude Gilbert was elected secretary. I like the idea of giving the young women positions in associational work. Divisional superintendents were elected and some work mapped out for them and a large number of tithe and emergency cards signed. We then went to the general meeting where Mrs. Gilbert read the report on woman's work and I spoke to the report. It was voted to set aside a special time on the associational program for

The commanding officer of one of the largest army posts in the United States made the following statement in a recent public address: "I want to see every soldier a Christian, for it not only makes him a better man, but a better soldier. The Christian life not only gives him something to live by, but something to die by."—Ex.

DOING GREAT GOOD

AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Peptiron, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance.

It will be wise to get them today.

next year in order to give this work more prominence.

Friday morning I went to Del Rio for the East Tennessee Associational meeting, and spoke on woman's work that afternoon. The report was read by Miss Nannie Murray, their superintendent. We did not have a separate woman's meeting here, but on Saturday, just after dinner, we organized a Y. W. A., with Miss Mazuri Cole as president. We are praying that the fruit of this will be a greater missionary spirit and a strong organization for service there.

We enjoyed the associational dinners which were the real old-fashioned kind, and the kind hospitality of the hostesses, Mrs. H. L. Clark at Kagle's Chapel and Mrs. Henrietta Burnett at Del Rio.

AGNES WHIPPLE.

THE SPIRIT OF OUR BOYS.

A friend of mine was in one of those marqueses, and he told me a beautiful story. Some of the men stood there two and three hours waiting their turn, and the workers were run nearly off their feet. They were at it for three nights and three days. There was one fellow, a handsome chap, sitting huddled up and looking so haggard and so cold that my friend said to him:

"I am sorry you have had to wait so long, old chap. We're doing our best. We'll get to you as soon as we can."

"Never mind me," said the man; "carry on!"

As the sun came out he unbuttoned his coat and my friend saw that he was wearing a colonel's uniform.

"I am sorry, sir," said my friend. "I did not know. I oughtn't to have spoken to you in that familiar way."

"You have earned the right to say anything you like to me," said the colonel. "Go right on."

And then my friend said, "Well, come with me, sir, to the back, and I will get you a cup of coffee."

"No, not a minute before the boys. I'll take my turn with them."

That's the spirit. Your boys, I say, are great stuff. They have their follies. But they are the bravest, dearest boys that God ever gave to the world, and you and I ought to be proud of them. If the people at home were a tenth as grateful as they ought to be they would crowd into our churches, if it were for nothing else but to pray for and give thanks for the boys.—From "Your Boys," by Gipsy Smith.

The commanding officer of one of the largest army posts in the United States made the following statement in a recent public address: "I want to see every soldier a Christian, for it not only makes him a better man, but a better soldier. The Christian life not only gives him something to live by, but something to die by."—Ex.

EDITORIAL

WINNING THE WORLD TO CHRIST.

Matt. 5:13-16; 28:18-20; Acts 16:6-15; Neh. 1:1-11.

The religion of Jesus Christ is universal in its message. Judaism had been largely provincial and limited to the chosen people. Certain prophets were large enough to see that the religion of Jehovah should have a greater application than merely to Israel. Christianity from its very beginning was destined to become all-embracing. The selected passages indicate the broad scope of its message.

Personal Equipment for Victory.

The disciples of Jesus are to go forth upon a world conquest. They are not to be armored with the implements of earthly warfare but the conflict is nonetheless severe and commanding. Two illustrations are given from the Sermon on the Mount, suggesting that personal fitness for influence should enter as giving proper power for service. Salt is intended for a preservative, counteracting the forces that would destroy. In like manner the Christian should in his personal qualities exert a wholesome and preservative power over all. Salt is also used to make things palatable to the taste. The Christian is to make the world a fit place for man. Just now the great national slogan is, "Make the world safe for democracy"; another watchword is to be placed beside this one: "Make democracy safe for the world." The other illustration is that of light. Men can see only as they have the benefit of light. Without the influence of Christians, representing divine truth in the world, men would walk in darkness and be unable to come to God. The implication of the use of these two illustrations in this lesson is that we should be preservers of the good and dispensers of conditions of light, so that the religion of Jesus might have the chance for world extension.

The Alls of the Commission.

The Great Commission, which Jesus gave to his disciples, has become the basis for world evangelization. It constitutes the marching order for his followers. None can disobey its imperative commands without disobedience to the will of God and without bringing dire results in personal failures. There are four alls in this order, to which brief reference is made:

All Authority.—"All authority hath been given unto me in heaven and on earth." These are the words of supreme confidence on the part of Jesus. He was sending forth his disciples into a conflict that should be as great as human endeavor should make it and which should know no sense of defeat. The words were spoken after his wonderful victory over death and the tomb. He had the right to give supreme confidence to his disciples, as they were to go upon such a great undertaking. But this was no idle boast. Jesus knew his authority. He had the right to speak the duty for all men and the promise of reward for faithful service. No other voice equals his for royal splendor and authority.

All Nations.—"Make disciples of all the nations." This is all inclusive. There can be no discrimination due to racial or territorial faults or difficulties. The privileges of grace are to be universal. Jesus planned that his gospel should be sent to all the world. To make disciples of all men everywhere is the duty of the Christian. It does not matter that some men are personally unpleasant and even objectionable in their national life and condition. Universal sin prevails and therefore demands its remedy, which can come only through the redemption provided in the Cross.

All Things.—"Teaching them to observe all things." The message of Christianity should be well-rounded and commensurate with the needs of men. The disciple, going forth upon a world mission, has a world message which meets every need for every man. No part of the message should be omitted. An emasculated gospel is ineffective and should not be tolerated. The world needs the full message of Jesus.

All the Days.—"I am with you always." The promise of Jesus to be with his disciples would encourage them and give them power to endure. He should never leave them.

SHOULD THE ORDER STAND?

In last week's issue a serious typographical error occurred. It was not due to the proof-reader but to the telegraph company. The message from Dr. B. D. Gray gave the names of those who advised the War Department to eliminate the camp pastors. The correct wording of the telegram should be: "Committee of six, appointed by Secretary of War on Religion in Army, approved removal of camp pastors. Committee consists of Mott, head of Y. M. C. A.; Speer, Federal Council Commission; Cutler, Jewish Welfare; Father Burke, Catholic; Brown, Federal Council; Perry, Federal Council." The name of Mr. Mott was omitted from the message, owing to incorrect transmission.

It will be observed that the personnel of this advisory committee represents men who are avowedly in favor of the Union Movement. Mr. Mott has been the most vigorous and prominent advocate of the union of all denominations. He seems to think that he has been specially called to the kingdom for the distinct purpose of bringing all denominations into an incoherent amalgamation, regardless of their unity of belief. It seems that this influence has been instrumental in having the men, who are responsible for a certain definite type of denominational teaching and loyalty, eliminated from the camps. We believe that the soldiers have the right, under due military safeguards, to have the type of religious beliefs that they prefer. The Catholics have free access to the camps. Why refuse the privilege to others? While the Y. M. C. A. is doing a splendid work, and none would see it lessened, it is not competent to do all that is needed. We believe the order should be recalled.

EDUCATION AND MILITARY DUTY.

Now is the opportunity for young men between the ages of 18 and 21. Never before has such a chance come to American youths. The government desires that all standard colleges shall be filled with students this fall. It also is anxious that competent men shall be trained for the position of officers in the army. In order that these two high aims may be realized men between these ages may have their expenses paid at college. This will include tuition and board; uniforms and overcoats will be furnished; the sum of \$32.00 per month will be paid each student who thus enrolls in the Students' Training Corps. These students will be given military training in addition to the regular college course. They will be considered in the service but on inactive duty. When they shall be called, in the regular method of calling draft numbers, it will be the duty of the college president and the local draft board to decide if the student shall continue his course, enter at once a special officers' training camp, or be sent to the camp as a private. It will be largely in the power of the student to determine just what course shall be taken in his case. If he makes good in his work he will probably be continued in college, unless he desires to be transferred at once at the close of the term. The government is thus recognizing that intelligence counts for much in military training. You cannot afford to miss this wonderful opportunity. Carson and Newman College and Union University are both planning for the military unit. Write the president of your favorite college about further information.

THE SEPTEMBER CAMPAIGN.

Campaigns are the order of the day. From the far-distant fields of France come the constant and cheering news of the success of the allies. One reads with delight the story of success. But we started out to write about another campaign.

September has always been a busy and successful month with the Baptist and Reflector. We want this campaign to go far beyond that of any previous year. The war has been teaching us to think in larger terms than ever before. It is also placing heavier obligations than ever. The stress upon religion is greater and more vital. While the need for sacrifice is more insistent in order that all plans of the government may be met, the demand comes that we shall keep alive and vigorous our spiritual interests. Men cannot now afford to become spiritual slackers.

The denominational paper is called upon to fill a greater place. It must help in the creation of wholesome patriotism and to deepen the spiritual convictions of the denomination. These are times that call for the heroic in religion as in war. The agency to

accomplish this is the religious press. We could not carry forward our great enterprises without some competent medium of communication.

The Baptist and Reflector is not alone in its need for co-operation and support. All religious weeklies have felt the stress of the rise in prices. We must call upon our loyal friends to help. WE NEED NEW SUBSCRIBERS. Will you help to get them? WE NEED YOUR RENEWAL. Will you send it at once? BE A CAMPAIGNER!

SWEETWATER ASSOCIATION.

This Association met in its eighty-eighth session on August 28 with the Niota Baptist Church, being called to order by Rev. J. H. Sharp, former moderator. Devotional services were led by Rev. H. C. Pardue. In the absence of the appointee, introductory sermon was preached by Dr. J. W. Gillon. Rev. R. E. Corum acted as clerk pro tem. The reading of the letters was dispensed with and the following officers were elected: Rev. J. H. Sharp, moderator; Rev. S. B. Ogle, assistant moderator; Miss Roxie Jacobs, clerk and treasurer. Though the report on books and periodicals was not ready, the Association graciously invited the editor to speak to the subject. A delightful non-Hoover lunch was served. The report on Orphans' Home was read by S. P. Witt and spoken to by himself and Dr. W. J. Stewart. Collection of \$105.10 was taken for the Isolation Hospital. State Mission report was read by Rev. W. L. Singleton and discussed by Dr. J. W. Gillon. It was impossible for us to stay but the one day, but we were delighted at the reports of the churches and the prospect for a good session of the Association.

Notes.

Miss Roxie Jacobs has the unique distinction of being the first woman in Tennessee to occupy the position of clerk of an Association. We are sure that her work will be well done and will be a suggestion for other associations in the matter of selecting a clerk.

Rev. H. C. Pardue has been connected with the Sweetwater Association for forty years and has attended every session but one for the last thirty years. We trust that he may be spared to attend many more.

Rev. W. H. Laburn, of Kansas, was a visitor to the Association. He began his Christian life in the bounds of this Association.

BIG EMORY ASSOCIATION.

The forty-fourth session of the Big Emory Association convened with the Petros Baptist Church on August 29, being called to order by the former moderator, E. T. McKinney. After the reading of the letters the following officers were selected: E. T. McKinney, moderator; Rev. J. H. O. Clevenger, assistant moderator; W. A. Long, clerk and treasurer. The editor was invited to speak to the subject of "Books and Periodicals" in the absence of the report on the subject. At the afternoon session the report on State Missions was read by Rev. J. H. O. Clevenger and discussed by Dr. J. W. Gillon. The report on the Orphanage was read and discussed by Dr. W. J. Stewart and about \$23.00 was received for the Isolation Hospital. Rev. W. J. Osborne is the pastor and is doing splendid work. It was my pleasure to take dinner in the home of Mr. Kirk Beene, who belongs to the Baptist and Reflector family.

UNITY ASSOCIATION.

The Pine Grove Baptist Church responded to the necessity of the occasion and entertained the Unity Association in its sixty-first session, when the Cooper's Chapel Church was compelled to deny itself of this privilege on account of smallpox in the community. The session was called to order on August 30 by the former moderator. The following officers were re-elected: S. D. Jacobs, moderator; Jas. R. Sweeton, clerk; W. W. Cox, treasurer. The Executive Board was re-elected as follows: H. E. Carter, Dr. G. M. Savage, Dr. H. M. Milstead, Dr. J. D. Sasser, Sr., O. G. Cearley. Rev. J. W. Dicken, of Lafayette, La., preached the introductory sermon on the subject, "The Redemptive Mission of Jesus." Luke 19:10. The report on denominational literature was read and discussed by J. W. Stewart and also by the editor. The report on Associational Missions was read and discussed by Rev. T. R. Hammons.

The report on State Missions was read by Rev. W. W. Jones and discussed in a great address by Dr. J. W. Gillon. Dr. W. J. Stewart discussed the report on the Orphans' Home and received \$18.00 for the Isolation Hospital. The report on Christian Education was read by Rev. T. R. Hammons and discussed by Dr. A. T. Barrett. It was my privilege to preach Saturday night and Sunday morning to immense congregations. At the Sunday morning hour Rev. T. R. Hammons also preached at a nearby schoolhouse. Out of fifty-one churches in the Association, forty-two were represented. The Association raised something over a hundred dollars to purchase a tent to be used by the Association missionary. The Association was largely attended and great interest was manifested throughout the meeting. Rev. A. L. Bates is pastor of the Piney Grove Church. The session next year will be held with the Toone Baptist Church.

EDITORIAL BREVITIES

"I will never leave thee, nor forsake thee."

The more difficult the task, the more glorious the success.

Anyone may become a knocker. Complaints need no brains.

Have you made your plans to send your boy and girl to college this year?

Wish we might have saved some of last winter's ice to take care of the present famine.

The casualty list of Americans now reaches 21,467, of whom there were 8,133 deaths. The list of heroes grows rapidly.

The Holston Valley Association will meet September 19-21 at Oak Grove Church. Nearest train station at Solitude, Tenn.

The Allies continue to press the Huns back at various places. May they keep up the good work until grounds for peace are reached.

The American soldiers are said to be best in the offensive. Sure, that's why we sent them. We do not care for them to know what retreat means.

The soldiers in camp need the gospel of Jesus Christ, which teaches them that they can be saved only through a personal contact with the Saviour.

One is tempted this hot weather to lower the temperature of religious fervor. Hot weather religion would be welcome by most of us, if our consciences could be salved.

We congratulate the Baptist Courier, Greenville, S. C., upon the extraordinarily fine Educational Special. It is one of our best exchanges. The years seem to bring it increases of vitality as of wisdom.

"When a man stands before the sea, and on mountains, and before pyramids and ruins, and in the presence of misfortune, and feels himself exalted, then does he stretch out his arms after the great friendship." In a time of such outreaching the fellowship of Jesus Christ is most comforting and satisfying.

"I insist that the soul of Christianity is not a system of morals. It is not a system of doctrines. It is not a system of benevolence—it is the burning heart—the rekindling of faith and hope and patience whilst we walk with Jesus, and whilst He opens to us the Scriptures." The two disciples in the long ago knew the joy and mystery of such burning. May their joy be oft repeated by us that we may know the heart burning.

The death of Dr. W. P. DuBose, of Sewanee, Tenn., removes one of the most brilliant men and competent scholars of the South. For many years he had been professor in the University of the South. He was the author of many books, the best known being "The Soteriology of the New Testament," "The Ecumenical Councils." He will be greatly missed by the Episcopal Church. We extend sympathy to his brotherhood and family.

Religious freedom is fundamental to our national existence.

The freshness and vigor of American troops have entered as vital factors for success along the battle front.

President W. L. Gentry is hoping to be able to secure the training unit for the military feature of the school this session. Write him about the plan.

The preacher who enters war service should resign his church. It will be hard enough to keep the fires of interest burning even when the pastor is resident on the field.

Rev. Clyde H. Bailey becomes the new pastor of the Gallatin Baptist Church. In his four years at Wartrace he has enlarged the membership and brought the church to greater efficiency. We predict good things from his new work. May the Father's blessing be with pastor and people. We can vouch for Bailey's worth. We were mates at the seminary. Blessings on you, comrade.

Pray for your enemies should have universal reference as well as private and individual.

The office force rejoices at the return of our business manager, Miss Mattie Straughan, who has been on her vacation at her home in North Carolina.

The Gold Star upon the service flag will be frequently seen, now that our boys are dying for their country and freedom. The glory of that Star will never be dimmed.

We give a cordial welcome to Dr. Ryland Knight. He began his pastorate with the Immanuel Church last Sunday. We are expecting great things from his leadership.

We have received quite a number of orders for The Master Preacher. These will be filled as soon as possible. The supply on hand has been exhausted and we have ordered a large shipment and many orders to be sent directly from the New York publishers. You will doubtless receive your copy in a few days. We thank you for your kindness in waiting.

STATE MISSION RECORD OF ASSOCIATIONS FROM NOV. 1, 1917 TO SEPT. 1, 1918

| Association. | Apportionment. | Amount Given | Amt. Yet Due |
|-----------------------------|----------------|--------------|--------------|
| Beech River | \$ 506.35 | 101.62 | 404.73 |
| Beulah | 937.70 | 225.53 | 712.17 |
| Big Emory | 710.45 | 199.97 | 510.48 |
| Big Hatchie | 1,834.05 | 98.15 | 1,735.90 |
| Bledsoe | 431.25 | 120.08 | 311.17 |
| Campbell County | 350.80 | 143.13 | 207.67 |
| Central | 2,832.45 | 833.71 | 1,998.74 |
| Chilhowie | 1,470.90 | 194.23 | 1,276.67 |
| Clinton | 260.10 | 21.61 | 238.49 |
| Concord | 1,946.65 | 168.99 | 1,777.66 |
| Cumberland | 1,115.95 | 309.90 | 806.05 |
| Cumberland Gap | 268.70 | 25.11 | 243.59 |
| Duck River | 1,134.80 | 106.37 | 1,028.43 |
| Eastanalee | 235.20 | 53.64 | 181.56 |
| East Tennessee | 248.00 | 50.39 | 187.61 |
| Ebenezer | 906.85 | 33.59 | 873.26 |
| Enon | 106.25 | 10.32 | 95.93 |
| Friendship | 784.65 | 57.53 | 727.12 |
| Holston | 1,681.85 | 585.65 | 1,096.20 |
| Holston Valley | 387.35 | 130.18 | 257.17 |
| Indian Creek | 247.90 | 132.37 | 115.53 |
| Judson | 208.90 | 28.30 | 180.60 |
| Knox County | 3,754.65 | 1,096.89 | 2,657.76 |
| Little Hatchie | 510.90 | 94.83 | 416.07 |
| Midland | 143.60 | 14.73 | 128.87 |
| Mulberry Gap | 246.70 | 12.78 | 233.92 |
| Nashville | 3,424.10 | 697.63 | 2,726.47 |
| New Salem | 1,112.95 | 297.50 | 815.45 |
| Nolachucky | 1,249.35 | 591.94 | 657.41 |
| Northern | 214.50 | 7.69 | 206.81 |
| Ocoee | 3,625.65 | 1,112.14 | 2,513.51 |
| Old Hiwassee | 21.25 | | 21.25 |
| Providence | 164.30 | 43.80 | 120.50 |
| Riverside | 192.55 | 27.50 | 165.05 |
| Robertson County | 1,634.35 | 400.02 | 1,234.33 |
| Salem | 708.80 | 154.66 | 554.14 |
| Sequatchie Valley | 138.06 | 34.44 | 103.62 |
| Sevier | 500.35 | 37.80 | 462.55 |
| Shelby County | 3,888.30 | 92.07 | 3,796.23 |
| Southwestern District | 263.50 | 5.35 | 258.15 |
| Stewart County | 101.85 | 21.11 | 80.74 |
| Stockton Valley | 133.65 | 3.50 | 130.15 |
| Sweetwater | 980.05 | 184.25 | 795.80 |
| Tennessee Valley | 143.30 | 72.90 | 70.40 |
| Union | 139.10 | 4.09 | 135.01 |
| Unity | 854.15 | 105.37 | 748.78 |
| Watauga | 531.85 | 152.43 | 379.42 |
| Weakley County | 260.05 | 13.78 | 246.27 |
| Western District | 2,182.70 | 1,081.84 | 1,100.86 |
| William Carey | 360.50 | 29.92 | 330.58 |
| Wiseman | 87.00 | | 87.00 |
| | \$46,175.16 | \$10,021.33 | \$36,143.83 |

WOMAN'S WORLD

PRAYER FOR STRENGTH.

Through visions of the night and toils of day,
Let no temptation's power my purpose sway;
But grant, dear Lord, Thy love's unchanging might,
To keep my trembling faith and honor bright.

Be hand and heart alert to do Thy will,
Not with impatient haste, but calm and still;
Thus when the long day's work for Thee is done,
My waiting soul shall dread no setting sun.

At last, when softly fall the shadows deep,
And sinks th' o'erweary brain to quiet sleep,
From every anxious care and burden free,
Let me for evermore abide with Thee.
—From the Top of the Wine-Jar, by
Frederick Rowland Marvin.

BACK AGAIN.

My Dear Friends:

After a delightful month's rest at my home in the Old North State, on August 31 I turned my face back to Tennessee, Nashville and my work with the Baptist and Reflector. It was not an easy thing to say farewell to loved ones and friends, knowing that I should probably not see them again for many months. But I am happy again to return to my friends in Tennessee and the work I love so much.

Right here I want to tell you a little secret. For several months my health has been bad. I have been extremely nervous and a number of times it seemed almost necessary that I give up my work with the paper. The past year has been hard on all religious papers; the Baptist and Reflector has come in for its full share of the added burdens incident to the war. After

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.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 2 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

the death of Dr. Folk, because of my long connection with the paper and consequent knowledge of the work and also because Dr. Bond was new in the work, I felt keenly the financial responsibility. I felt that much depended on me during the critical months after his death. Many a sleepless night have I spent trying to devise some plan by which we could pay bills that were long past due. These problems have greatly taxed my strength, so much so that I felt when I left Nashville a month ago I should be compelled to give up the work or I should have a nervous breakdown. Consequently when I left the office I left with the understanding that, unless I was greatly improved I would not return to Nashville. When I reached home my people insisted that I take at least a year's rest, or change to a position that would be free from financial strain and worry. A number of such positions have been offered me. Most of them offered many advantages which I cannot hope for in the Baptist and Reflector office. Just now, however, is a critical time for religious papers. And, while I am deeply conscious of my weakness and inability to measure up to the great task, yet I feel that perhaps I can be of more service at this time than a person unacquainted with the work. So, after much thought and prayer over the matter, I decided to return.

It is not an easy task to which I return. In fact, when I think of its bigness and consider my own littleness I almost falter. But, believing that you will help me in the future as you have in the past, and knowing that we "can do all things through Him that strengtheneth us," I return with renewed vigor and determination, asking not that my task be made easier, but that strength be given me for the enlarged task.

I want to say that you, my dear women, have been no small factor in my decision to return to Tennessee. You have been a constant source of inspiration and encouragement to me. And to you I must look for a larger service, for the task is larger than ever before, and without your co-operation and prayers I shall fail. September is here and you know this is our biggest month. Two years ago we raised \$2,000 and last year more than \$1,800. This year we need at least \$3,000, and WE ARE GOING TO GET IT!

Yours for a bigger and better service for our Master,

MATTIE STRAUGHAN.

MRS WILSON GREETS WOMEN.

"The greeting which I am to send to the women of our beloved country who are playing so large and so noble a part in this day of our supreme test," said Mrs. Woodrow Wilson, in a Fourth of July message of greeting to the women of America, "can have but a single thought for its theme—the thought that is in all our hearts.

"That thought is that we are sustaining, not a government but the very principle of our national life. The morale of the war is in the thoughts and aspirations and hopes of the women as well as of the men. They stand at the very center of every issue

involved, as the men do, and in that sense the war is theirs. It is a war for what is human and right. They can put all that is best of them into the struggle. And they are doing so.

I deeply admire them and am proud to stand with them. A new glory attaches to the Fourth of July because we are striving to make the whole world free."

* * * "END OF A PERFECT ROW."

Sitting all alone with her thoughts isn't all modern Wellesley's idea of the end of a perfect day, for Wellesley maids now sit with their wool. A complacent Wellesley maid, as she surveyed the product of her knitter's art, bethought her that "The Song of the Shirt" had nothing after all on "The Song of the Sweater," and then that maiden tried her art on the "End of a Perfect Row," with the following result:

When you come to the end of a perfect row,

And you sit alone with your wool,
And your bosom heaves with a rhythm slow,

For the joy that you've followed the rule,

Do you think what the end of a perfect row

Can mean to a tired heart,

When you've dropped each stitch since you've learned to purl

And you lost three more at the start.

Well, this is the end of a perfect row,

And the end of a sweater, too,
Though it's for a man that is big and strong,

It will be pretty tight, 'tis true,
But toiling has rendered this perfect row

A nice piece of the knitter's art,
And 'twill stand at the end, still strong and firm,

When the whole thing comes apart.

—Milwaukee Journal.

* * * WHAT WOMEN ARE DOING.

Mrs. S. Schweitzer, of the Brooklyn Police Reserve Auxiliary of the Red Cross, has just knitted thirty-one pairs of socks in twenty-eight days, the fastest record for hand-knitting.

In a no-man factory in Philadelphia 2,000 women are now engaged in the manufacture of army uniforms. Additions to the ranks of employees average 100 daily, and it is expected that the number will eventually reach 5,000. The workers' wages range from \$12 a week up to \$30.

The quartermaster's department of the government directs the enterprise, and the working conditions are excellent. Welfare workers are provided, and a hospital, lunch room, rest rooms and a recreation center are features.

Of moment to all interested in the advancement of women was the action of Secretary of Commerce Redfield, who set a precedent by appointing Mrs. Agatha C Stewart, of Port Richmond, Staten Island, his private secretary. Mrs. Stewart, who has been Mr. Redfield's confidential clerk for several years, probably is the first woman ever to hold a post of private secretary to a cabinet member.

In England a talented woman occupies a similar position under no less important a personage than Lloyd-George.

In the annual report of the Brooklyn, N. Y., Rapid Transit Co. high

Telephone Main 331

"Ye Men's Shop"

George B. Farrar Co.
Clothing,
Hats and
Furnishings

226 Fourth Ave., N. Opposite Arcade
Nashville, Tenn.

tribute to the women employes is paid by the president, Mr. T. S. Williams, as follows:

"In common with other railroad systems our companies have found it necessary to employ large numbers of women to do work formerly undertaken by men. While some mistakes have been made in selection, such as would naturally occur at the inception of any experiment so radical, it must be said for the great majority of women who have sought these new occupations that they have shown themselves to be efficient, faithful and above reproach. There are approximately 576 women now employed as guards on the subway and elevated trains, 252 as conductors on surface lines; 120 in light shop work, and 173 as car cleaners and porters."—Nashville Banner.

Peanut Bread.—A baking company in a town in Florida is making a bread from peanut flour and selling it widely. The flour is made from the peanut cake left after the oil has been extracted. It is said to have almost as much nitrogenous value as dried beef and when used one part to four parts wheat flour a balanced ration is produced containing all the ingredients furnished by a bread and meat diet.

* * * * ANSWERED PRAYER.

By Ben Cox.

One of the most wonderful things concerning the noon prayer meeting and its work has been the striking manner in which God has provided funds. Never has there been a collection and never has anybody been asked for a cent for the support of the meeting. For several months we have been very seriously in need of an addition on the little space of ground we own at the side of the church, to be used for two dining rooms and a kitchen. Special prayer was made about this matter recently, at which time I told those present that the Lord had placed on my heart a certain family, but I did not call the name. In the meantime the architect was making his plans and getting estimates. He reported to me last Saturday morning. I went to see those people, Mr. W. A. Dockery and family, that afternoon, for they were the parties God had placed on my heart to do this work, and simply told them my impression. After dinner they came over to the parsonage and told me they would be very glad to do it. This was to cost \$1,392.00. Mr. Dockery would not consent to my using his name except from the fact that they are doing this as a testimonial of their appreciation of the noon prayer meeting and its practical work.

"What comes after G?" asked the teacher of the class she was teaching the alphabet.

"Whiz!" said the small boy with a big brother.

THE YOUNG SOUTH

Missionary's address, Mrs. P. P. Medling, Kagoshima, Japan.
Address communications for this department to Miss Ann Ave., South, Nashville, Tenn.
White Folk, 1106 Nineteenth Our Motto: "Nulla Vestigia
ward."

P. Medling, Kagoshima, Japan.
this department to Miss Ann Ave., South, Nashville, Tenn.
Retrosum" (no steps back-

My Dear Young South Friends:

The very first thing I want you to read this week is a letter from Dr. Jeffries, of the Baptist Memorial Hospital. I can't begin to say how much we appreciate this letter, and how flattered we are, too. Now, after reading his letter I think we will all want more than ever to work just as hard as we can for "our" room at the Hospital. Oh, please let's furnish that room! I know there are a-million other places that money seems to slip away, and we think: "Well, maybe somebody else needs it most." But think! When you are very sick don't you need the best and most comfortable things in the world?—And in furnishing a room in the Hospital the Young South would enable those who otherwise might not have that comfort, and relieve their pain and suffering somewhat. I want most terribly to carry out this plan. I've just set my heart on it. Don't let's fall.

joy reading them, so wishing you great success in your noble work that seems to have fallen on your dear young shoulders and praying God to ever bless the dear old paper and all its great family of Baptists. I am as ever, your friend and worker for Christ. MRS. T. M. MORRELL.

There are some people you just can't help loving although you have never met them. Mrs. Morrell is one of those. I have learned to know her quite well through the Baptist & Reflector, because she is always doing something to help it, and the Young South has no better friend. Personally, I want to thank Mrs. Morrell for this letter and gift to the memorial to my father, and too, I want to say thank you for the kind words you say about me.

* * *

Philadelphia, Tenn.

Dear Miss Annie White:—

Large undertakings, associated with prayer, bring big endings, and we are glad your Young South has engaged in the hospital work, which is none the less important and should bear the attention of every Baptist in the South.

Inclosed our check for twenty-five dollars to apply on building fund, and will help more later on, and, if you do not handle this building fund please hand to proper one, and oblige, we are. Very truly yours,

MR. and MRS. J. T. BARNHILL.

Just see what this letter says! Twenty-five dollars from Mr. and Mrs. Barnhill, and good, sound philosophy with it. It is for the hospital building fund, but it is not quite clear in my mind which building fund Mr. Barnhill refers to. You see at the orphanage they are making every effort to secure enough money to build a hospital, and so I don't know whether he means for this twenty-five dollars to apply on this or to go to the Baptist Memorial Hospital. No matter which one we are certainly grateful to Mr. and Mrs. Barnhill for the splendid gift. Won't they let us know on which fund to apply it?

* * *

Emory Gap, Tenn.

Dear Miss Annie White:—

You will find enclosed one dollar for orphans' home. It is a present from my father-in-law, R. W. Weaver, who is eighty-one years old. Wishing you great success.

MRS. G. W. WEAVER.

Please thank dear Mr. Weaver for the gift which he is sending through you, Mrs. Weaver. Won't you write to us again soon?

* * *

Rossville, Ga., August 11, 1918.

Dear Miss Annie White:—

Grace and I are sending you one dollar for the Young South.

We enjoy reading the letters on the Young South page very much.

As we have not sent anything in a long while, we thought we would begin sending something to the orphans again. Papa says that he has read the Young South for more than twenty-five years. He used to read it when

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Next session of eight months opens October 2nd. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information, write to

E. Y. MULLINS, President

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"Aunt Nora" Graves Hailey was editor.

Best wishes to you and all the little orphans.

MYRTLE and GRACE CARROLL.

Yes, we are perfectly aware that you haven't written to us in a long time, and that you are truants. The only way we shall for give you is for you to promise to write to us again very soon. Thank you for the dollar, it helps, and please tell Mr. Carroll that I hope he still enjoys the Young South.

* * *

Englewood, Tenn.

Dear Miss Annie White:—

Enclosed find check for ten dollars. Five for the hospital and five for the old minister's fund. Think we shall send a book or two to the library soon. Yours for the cause,

CHESTNUTT FAMES.

There's no use saying that those wonderful people at Chestnutt Farms are some of the very best friends we have. This time they send us five dollars for the hospital, which we presume is intended for "our Young South Room." It is my fault that I did not explain about the two hospitals, the one at the orphanage and the Baptist Memorial Hospital at Memphis. Hereafter won't you designate? I want to let Chestnutt Fames know that we appreciate the five dollars for the old ministers fund, and also the books which they may send for the library.

* * *

Lebanon, Tenn., August 22, 1918.

Dear Miss Annie White:—

I am sending you one dollar for the Orphans Home from the Saulsbury Church. This was promised the day the collection was taken which I sent you some days ago.

MRS. O. B. MIDGETT.

Thank you for the additional gift from the Saulsbury Church.

* * *

Saulsbury, Tenn.

Dear Miss Annie White:—

You will please find enclosed money order for \$2.00 for the Orphans' Home

Grove's Tasteless chili Tonic

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

GOOD POSITIONS

await those who have taken the Draughon Training of Bookkeeping and Shorthand and Typewriting. Uncle Sam and large business houses are calling upon us to supply help. Only trained help wanted. Responsible graduates guaranteed good positions. Board and room as low as \$10.00 a month. For catalog and rates write to

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from the Saulsbury Royal Ambassadors.

Yours Truly,
JOHNNIE B. NEWTON, SEC.

These boys have been very faithful, have not missed a meeting since last October, I am proud of them. Their leader,

JENNIE BLACK

This letter, with the note added by the teacher speaks for its self. We, too are proud of them for this splendid record, and are very much obliged for the two dollars from the "Royal Ambassadors."

* * *

Cleveland, Tenn.

Dear Miss Annie White:—

Enclosed you will please find two dollars. One is for state missions and the other please give to Mr. Stewart for the little orphans. May God bless you and the Young South friends in your efforts to do good.

A FRIEND.

I shall be very glad to place these offerings where they are intended, and thank you, dear friend.

* * *

Cornersville, Tenn.

Dear Miss Annie White:—

You will find enclosed one dollar for ministerial education from W. M. U. of the Cornersville Baptist Church.

Respectfully,

FLORA HATCHETT, Treas.

Thank you Miss Hatchett for the gift to Christian Education. We should be very glad to hear from you again.

Loyally,

ANNIE WHITE FOLK.

PASTORS' CONFERENCE

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

MEMPHIS.

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

First—Pastor A. U. Boone preached to good congregations. Three hundred in Sunday school. Four received by letter and three baptized since last report.

Seventh Street—Service flag service at the morning hour. Fourteen stars on the flag. Pastor spoke on "Our Banner's Might—The Church Prayer Meeting." In Sunday school, 175.

Speedway Terrace—First day in our own house. Pastor spoke at both hours. One addition. Seventy in the Sunday school. Fine day.

Binghamton—Pastor preached both hours. Good congregations. In Sunday school, 101. One addition to the church by letter.—T. R. Stroup, pastor.

Central—Sunday school attendance better than usual. Good attendance at morning service—nearly up to usual at night attendance. Brother Leavell conducted brief services.

Highland Heights—E. G. Stout, pastor. Pastor preached at both hours to good and attentive audiences. Two came out on the Lord's side—one for baptism, one by statement. Good Sunday school.

La Belle Place—Pastor D. A. Ellis spoke at both hours to large congregations, 216 in Sunday school; three received, one by letter, two for baptism. Two weddings and calls for three more while pastor not at home. Church in fine condition.

North Evergreen—Pastor Wynne Maer preached at the morning hour. At the evening service he baptized seven persons as a result of the recent meeting which he conducted with his people.

Bellevue—Pastor R. M. Inlow spoke at both hours to full houses. In Sunday school, 240. Five received since last report. Good B. Y. P. U. meetings.

Calvary—Pastor Norris is supremely happy. Greatest meeting ever. Dr. Wolfe doing greatest preaching of his life. Meeting continues. Mr. Cambron singing.

CHATTANOOGA.

Alton Park—Rev. C. D. Creasman preached at both hours. Splendid services. Church hopes that Brother J. H. Fuller will accept call.

Chamberlain Avenue—Pastor spoke on "Things That Last." In the afternoon preached at Mars Hill.

KNOXVILLE.

Gillespie Avenue—David N. Livingstone, pastor. Morning sermon by Rev. R. A. Johns, subject "That I May Know Him." Evening subject by Robert A. Johns, "The Gospel." In Sunday school, 175. In the beginning of a revival.

First—Len G. Broughton, pastor. Morning subject, "The World's Burden and the Place of the Cross." Evening subject, "A Possible Pentecost and Our October Bible Conference." In Sunday school, 356.

Grove City—D. W. Lindsay, pastor. Morning subject, "Remember Lot's Wife." Evening subject, "Sin Finding the Sinner Out." Four baptized. Revival continues unabated. Between 30 and 40 conversions up to date.

Immanuel—A. R. Pedigo, pastor. Morning subject, "The Christ-Drawn Life." Evening text, Luke 7:30. In Sunday school, 138.

Central—A. F. Mahan, pastor. Morning subject, "The Lord's Day. Evening subject, "The Uplifted Christ." In Sunday school, 154. Two received by letter. Revival begins, with Bro. H. T. Stewart preaching.

Lincoln Park—T. E. Elgin, pastor. Morning subject—"Love and Reverence for the House of God." Evening subject, "Laying Aside the Crown and

Taking Up the Cross." In Sunday school, 136.

Mt. Olive—W. H. Fitzgerald, pastor. Morning subject, "The Saints Reason for rejoicing." Evening subject, "Neglecting the Great Salvation." In Sunday school, 153.

Broadway—Lloyd T. Wilson, pastor. Morning subject, "The Lord's Supper." Evening subject, "Loved, Loosed, Lifted." Sunday school average, 450 in July and August. Supplied in Baltimore, Norfolk and Newport News during August.

Lonsdale—J. C. Shipe, pastor. Morning subject, "The God of Fire. Evening subject, "Christians Like Trees." In Sunday school, 203. Fine congregations.

Burlington—No pastor. Morning sermon by S. G. Wells, subject "The Things That Jesus Began to Teach." Evening subject, "Over the Line." In Sunday school, 107.

Fountain City—E. A. Cates, pastor. Morning subject, "Fruits of Love." Evening subject, "Christian Duty." In Sunday school, 138.

South Knoxville—M. E. Miller, pastor. Morning subject, "Giving." Evening text, Acts 16:30.

Calvary—S. C. Grigsby, pastor. The morning subject was "Christian Development." Evening subject, "Job."

Euclid Avenue—J. W. Wood, pastor. Morning subject, "The Lord's Supper." Evening subject, "Paying Vows." In Sunday school, 172. Spiritual services.

Bell Avenue—Rev. Jesse B. Hyde, pastor. Morning subject, "The Carpenter, or The Carpenter's Son." Evening subject, "The Call to Labor." In Sunday school, 344. One baptized. Large congregations and extra good services.

Deaderick Avenue—H. T. Stevens, pastor. Morning subject, "A Man Under a Juniper Tree." Evening subject, "Secret of a Happy Life." In Sunday school, 408. Pastor back from vacation.

Oakwood—S. M. McCarter, pastor. Morning subject, "The Two Returns." Evening subject, "The Principle of Trust." In Sunday school, 182. Two baptized. Congregations growing.

Gallaher View—C. M. Drinnen, pastor. Morning subject, "The Bible, the Book of Books." Evening subject, "Self Consecration." In Sunday school, 54. Two received by letter. The interest is growing.

Beaumont—Preaching in the morning by the pastor on "One Thing I Do." Preaching at night on "Christian Race Running." In Sunday school, 148. Five received by letter. Ten subscriptions for the Home and Foreign Missions Journal. The pastor made 60 pastoral visits last week. A visiting preacher makes a going congregation.—A. D. Langston.

NASHVILLE.

Grace—W. Rufus Beckett, pastor. Morning subject, "The Treasure and the Pearl." Evening subject, "The Draughts of Fishes." In Sunday school, 188.

Shelby Avenue—C. A. McIlroy, pastor; preaching at both hours by the pastor. Morning subject, "It is More Blessed to Give Than to Receive." Evening subject, "The Disciples Waiting for Power." Attendance at Sunday school, 51; collection at Sunday school, \$1.75; at church for building fund, \$4.00.

First—Preaching by Pastor Allen Fort; themes, "Crucified With Christ" and "Vacation Experiences." In Bible school, 224. Five additions.

Immanuel—First service of the new pastor, Ryland Knight. Good congregations. Two additions.

Grandview—Pastor A. F. Haynes preached in morning on "Forgive Us Our Debts as We Also Forgive Every One That is Indebted to Us." Union services at night. Baptist pastor preached at Methodist church.

Judson Memorial—Bro. E. M. Gardner filled the pulpit quite acceptably in the morning. Pastor C. F. Clark spoke at night on "Strength for the Work." Good congregations.

North Edgefield—Pastor Duncan spoke on "The Faith," and "The Soul's Anchor." One addition.

* * *

Good day at Goodlettsville. Two additions and \$16.45 offering for Baptist Memorial Hospital. Revival begins next Sunday.

J. T. OAKLEY.

* * * * *

CHURCH AND PERSONAL

GOOD MEETING AT ERIN.

We closed a very gracious meeting in Erin Baptist Church Sunday night, August 19th. The meeting began August 4th and lasted fifteen days of the hottest weather we have had for a long time. But notwithstanding the hot weather we had good crowds from the beginning, and on the last night the house was filled to overflowing. Dr. T. N. Compton, of Lebanon, Tenn., did the preaching, and his strong, eloquent sermons, together with his fraternal spirit, won for him the love and admiration not only of the church, but of the whole town and community. This is the third meeting in which Dr. Compton has been with me in meetings and each time we are drawn closer together and his loving fellowship in the home is such that no one can help but love him.

The visible results of the meeting were sixteen professions of faith and ten additions to our church by baptism and one by letter and the church revived and given new life.

Dr. Compton delivered an address at the court house on Saturday afternoon on the great world war to an audience that taxed the capacity of the building. He spoke for two hours and held the audience spell-bound and gave one of the greatest addresses we have ever heard. Dr. Compton is a great man and a great preacher and has done a magnificent work at Lebanon and has had over three hundred additions in two and a half years. It was a joy to have him in our home and we will never cease to thank him for the blessings he brought us in the meeting. C. E. HUTCHINSON.

Erin, Tenn.

* * *

SEVIER ASSOCIATION.

The Sevier Association will meet with the Evans Chapel Baptist Church No. 1 Wednesday, October 2, 1918. All visitors going by rail may go via Maryville over the Southern to Elkmont, Tenn., or over the K. S. & E. to Sevierville. The distance from Elkmont station to the church is about five miles. I do not know as to transportation from the station. The distance from Sevierville is about 17 miles, with good transportation. Visitors are always welcome to this Association.

W. W. RULE, Clerk.

* * *

At the Ridgedale Baptist Church of Chattanooga, Rev. Jesse Jeter Johnson recently dedicated a service flag with an appropriate program, including a patriotic address by Attorney General M. M. Whittaker.

* * *

JUDSON ASSOCIATION.

To the Churches of Judson Association: As it is only a few weeks until the meeting of the association with the Missionary Ridge Church, three miles west of Bon Aqua, on the Centreville branch of the N. C. & St. L. R. R., I am writing you to ask that your church send its full number of

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1. To Evangelize a Thousand Million People from whom we have withheld the Gospel which we enjoy.
2. For Hospitals and Doctors to heal 2 millions who are sick and suffer and are without physicians.
3. To Educate the most ignorant and most superstitious of all the people on earth; and especially to Train Preachers, Teachers, and other Christian workers for these.
4. To Build Houses of Worship for more than half the churches which are without places of worship.
5. To Print and Distribute the Scriptures, Religious Tracts, and other Christian literature.
6. To Erect Residences for Missionaries, many of whom are enduring great hardship.

Only A Million And A Half Dollars

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Three Million Southern Baptists
for
ALL OF THIS WORK!

delegates and urge them to be present at the opening session Saturday before the first Sunday in October, which is the 5th, at 10 a. m. As everything has increased in price we will have to increase our gifts for minutes, so kindly have your church send fifty per cent more, if possible, than they sent last year. All trains will be met at Bon Aqua Saturday morning and convey all who come by rail to the church.

C. N. HESTER, Moderator.

* * *

FIELD NOTES.

Rev. L. A. Hurst reports another approved for baptism as a result of our meeting at Straw Plains.

Rev. G. W. McClure is assisting Pastor J. H. Sylar in a meeting with his Burning Bush Church in Georgia, begun September 1.

Riddleton Church has been pastorless for some time, and Rev. J. H. Neville is supply pastor and Rev. C. G. Hurst supplied on a recent month, and favorable comments are made.

The writer began the meeting Saturday afternoon, preaching on "Waiting and strength."

Give me items of interest from your church.

R. D. CECIL, Evangelist.

Cleveland, Tenn., Sept. 1, 1918.

* * * * *

PRESENT, NOT POST MORTEM.

Postmortem kindness cannot cheer the disembodied spirit, neither can flowers upon a casket cast a fragrance back along life's weary way. I would rather live in an atmosphere of sympathy and love and be buried in a pine coffin without a flower or a eulogy than spend my earthly existence among cold and unappreciative people and have a regal funeral and be sepulchred with kings. In the language of James Whitcomb Riley, "One rose for the living is more than sumptuous wreaths for the dead." One kiss upon the warm lips of your mother today is more than a shower of caresses tomorrow when her lips are cold and her voice is hushed; one word of affection and love today is more than an ocean of endearments when the spirit has gone beyond the smiling and the weeping.—Baltimore Southern Methodist.

* * * * *

"Feyther," said little Mickey, "wasn't it Patrick Henry that said, 'Let us have peace?'" "Niver," said old Mickey. "Nobody by the name of Patrick ever said anything like that."

Among the Brethren

Fleetwood Ball
Lexington, Tenn.

Mr. V. B. Filson, of Chattanooga, Tenn., writes: "Mr. W. D. Hudgins and I have been talking of arranging for a Sunday School Normal similar to the county normal, where we can get teachers and workers from all the Baptist churches of the county to attend. Our plan would be to begin about 10 o'clock in the morning, and run through the entire day, with some good speakers for the evening."

Rev. J. H. Oakley, of Lineville, Ala., writes: "I am this week with Brother Jas. Davenport at Woodbury, Tenn., in a good meeting. Mr. Leach, of North Carolina, is leading the singing. Will assist Rev. S. P. DeVault in a revival at Smyrna, Tenn., beginning the fourth Sunday in September. Am kept busy these days in meetings and in my own work in Lineville. We are talking of having a mid-winter Bible Institute at Lineville."

Rev. W. L. King, of Parsons, Tenn., writes: "Our meeting at Decaturville is moving along nicely. Brother S. C. Reid, of Centerville, is doing some fine preaching. Had good meeting at the U. B. missionary point last week. Two additions to Friendship Church."

Rev. S. P. Andrews, of Dyersburg, Tenn., writes: "Just closed an eight days' meeting at Mary's Chapel, near Ripley, with twenty-two additions by baptism. Rev. J. R. Burke, of Memphis, assisted."

Rev. David C. Gray, of Paris, Tenn., writes: "Have had fifty-one conversions in the meetings I have held thus far this summer. Go today to begin a meeting at Union Church, near Springville. Had Brother J. T. Upton, of Cottage Grove, with me at Springville last week. Baptized two there Sunday evening. The four churches that Brother Upton is serving in our Association gave him a nice horse and buggy last week."

Dr. H. E. Watters, president Union University, Jackson, Tenn., writes: "I am completing arrangements for military training in Union University this fall. High school graduates subject to military duty between the ages of 18 and 21 may enter Union University at government expense for board, tuition and uniform, with full pay, \$32 per month, extra, with the additional opportunity of being transferred to an officers' training camp by or before the close of the year. School opens September 11. Help us get this information to the boys."

The Western District Association will meet with Spring Hill Church, four and a half miles south of Paris, Tenn., on October 10-12. Visitors from a distance will be met at Paris, Tenn., and conveyed to the church.

Rev. E. E. McPeake, of Jackson, Tenn., closed a good meeting the last of the week at Spring Creek, Tenn., and is now holding a revival at Toones, Tenn., where it is the writer's pleasure to render some assistance.

Rev. B. F. Bray has resigned as pastor of the First church, Nevada, Mo., to continue further seminary training and to put himself in line for chaplain service in the army.

Rev. C. C. Cunningham, state B. Y. P. U. Secretary of Missouri, has been called to the care of the church at Kirksville, Mo., and it is believed he will accept.

Rev. S. I. Myers, of Kearney, Mo.,

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has accepted the care of the First Church, Kennett, Mo., and will take charge at an early date. He goes to one of the best fields in southeast Missouri.

Immanuel Church, Hattiesburg, Miss., has secured as pastor Rev. W. S. Allen, who lately resigned at Lyon, Miss. The change is effective September 1.

Rev. Leon M. Gambrell, of the First Church, Collinsville, Okla., has been called to and has accepted the care of the church at Portales, N. M. The Oklahomans hate to give him up. If he is like other Gambrells we know, he is in great favor.

The sympathy of Southern Baptists goes out to Dr. Charles S. Gardner, of Louisville, Ky., over the death of his son in battle in France, and to Dr. W. T. Derieux and wife of Greenville, S. C., over the accidental death of their son at Camp Wadsworth.

Rev. Wallace Wear, of Lakeland, Fla., has accepted the care of the church at Cordele, La., and begins his work there on September 15.

Prof. Hugh V. Rowe, of Chicago, has been secured as assistant pastor and musical director of Tabernacle Church, Atlanta, Ga., of which Rev. J. W. Ham is pastor. He began work September 1.

Evangelist G. E. Kennedy, of Kansas City, Mo., lately assisted Rev. Elihu A. Cottrell in a revival at Hodgenville, Ky., resulting in forty-three additions, thirty-two for baptist. Brother Cottrell has resigned that pastorate and gone to White Plains, Ga.

Rev. S. P. Poag, of the First Church, Biloxi, Miss., has been accepted as a Y. M. C. A. secretary, and is waiting for a call to go overseas for service.

Dr. R. S. Gavin, of the First Church, Corinth, Miss., reconsiders his acceptance of the call to Sheffield, Ala., and goes to the First Church, Columbus, Miss., instead.

Rev. J. H. Fuller, of Yazoo City, Miss., has been called to the care of Alton Park Church, Chattanooga, Tenn., and hope is entertained that he will accept.

Rev. Elihu Martin, of Trezevant, Tenn., lately held a meeting with Concord Church, near McKenzie, Tenn., resulting in fifteen conversions and twenty-two additions, twenty by baptism. The pastor did his own preaching.

The recent revival at Eldad Church, near Humboldt, Tenn., in which the pastor, Rev. R. B. Butler, of Martin, Tenn., did his own preaching, resulted in twenty-four professions and sixteen additions by baptism. Six others were added by letter.

Rev. B. T. Huey, of Martin, Tenn., has resigned the care of the church at Obion, Tenn., after having done effective work there for three years.

Their hosts of friends in West Tennessee have enjoyed the recent sojourn on the scenes of their former labors of Dr. W. H. Major, of Atlanta,

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Ga., and Rev. Chas. H. Bell, of Holdenville, Okla.

WHAT HAVE WE DONE TODAY?

By Nixon Waterman.

We shall do so much in the years to come

But what have we done today?

We shall give our gold in a princely sum

But what did we give today?

We shall lift the heart and dry the tear

We shall plant a hope in the place of fear

We shall speak the words of love and cheer

But what did we speak today?

We shall be so kind in the afterwhile

But what have we today?

We shall bring each lonely life a smile

But what have we brought today?

We shall give to truth a grander birth And to steadfast faith a deeper worth

We shall feed the hungry souls of earth

But whom have we fed today?

We shall reap such joys in the bye and bye

But what have we sown today?

We shall build us mansions in the sky But what have we built today?

Tis sweet in idle dreams to bask

But here and now do we do our task?

Yes, this is the thing our souls must ask

What have we done today?

—Church Life.

HUMANITY'S GREATEST ENEMY.

The greatest enemy of humanity is worldliness. It takes on many forms, but it grips the heart and holds the people to the earth when they should be rising toward heaven. Any theory of life that puts the strongest emphasis upon the present life and upon material and physical comforts here may be unhesitatingly condemned as destructive of man's highest good.—Raleigh Christian Advocate.

Certain members of the house party were describing the accidents that had happened to them during their respective careers.

Adventures by flood, fire, and field had all been well received, and Mr. Brown, eager for fame, thought it was his turn.

"D'you know," he said, "I had a very painful experience once. I ran a splinter that was more than half an

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W. T. WYNN, President, Box J, Palaski, Tenn.

Government Sends An Urgent Call

The President of the Civil-Service Commission recently wired:

"Need for stenographers and typists at Washington grows more acute daily. Increase effort all possible."

The Government and business concerns are short five hundred thousand bookkeepers and stenographers, and are offering beginners salaries never before heard of.

The Government drafted our Civil-Service Bookkeeping Set, and about EIGHTY-FIVE per cent of the Government's stenographers write the Shorthand system that we teach—THE BEST evidence that our courses are THE BEST.

Take, BY MAIL, our eight-weeks' Civil-Service-Mercantile-Bookkeeping Course or our Simplified Shorthand Course, the latter course consisting of THIRTY LESSONS, and we guarantee you from \$85 to \$125 a month as soon as you qualify. Money back if not satisfied. Two hundred thousand satisfied, money-making former students. Clip, fill out, and send us the following coupon:

COUPON

DRAUGHON'S COLLEGE, Nashville, Tenn.:

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

Yours truly,

(Name)

(Address)

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

inch long right under my fingernail, don't you know?"

"Really, Mr. Brown," said a maiden of the party; "how did you do it?"

"Well," he said, "it happened like this."

As he spoke he unconsciously raised his head and scratched his forehead.

"Oh, I see," she interrupted sweetly; "how very careless of you!"

THE BIBLE A SUFFICIENT MESSAGE.

Rev. Geo. S. Price.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

The Scriptures detail with minute clearness the doctrines to which we are to hold, and the duties which we are to perform. There is no doctrine or duty which is not so clearly stated that he who runs may read and understand. God does not place responsibility by teaching doctrines and enunciating duties, and then leave his children at sea, as it were, without rudder or compass, to guess at what he means. Perhaps, with reference to the eternal world, there is as little said as of any subject in the Bible, and yet there is enough said on this subject to cause any one, of sane mind, to desire to reach heaven and escape hell. In the context the Lord represents a conversation as taking place between a lost man and Abraham. A poor beggar had been laid at this rich man's gate, while the rich man had enjoyed the good things of this life. Now he sees that the conditions have changed, and Lazarus is comforted while he is tormented, and he begs for one drop of water to be sent by the one-time beggar, but that is denied, and he is informed that it is impossible for any one to pass from one place to the other. He then begs that Lazarus be sent back to his father's house to testify to his five brethren, so that they may repent and escape the torments which he must endure forever. Then Abraham tells him that they have Moses and the prophets whom they may hear; but the rich man is not satisfied, so he makes his plea stronger and says, Nay, father Abraham; but if one went unto them from the dead, they will repent. Then the text follows which is sublime in its statement as well as for the truth which it contains. The truth here presented is that there is a heaven and there is a hell, and the very statement of these truths should lead any one who will stop and think for a moment to repentance and faith; in other words, to salvation. While there is no doubt, in my own mind, that "Moses and the prophets" has reference to the Old Testament writings, there are some who will not as readily concede this as a fact. But when it is remembered that almost every time the expression, "Moses and the prophets," "law and the prophets," and "Scriptures," is used it refers to the writings of the Old Testament, there is no other conclusion which can be well deduced. Just a few quotations must suffice to prove this. Jno. 1:45: "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." Moses in the law wrote of Jesus, as also did the prophets, and to my mind there is nothing more natural than for them to use the expression, "Moses and the prophets," when referring to their writings. Again, when Paul and his company were at Antioch in Pisidia they went into the synagogue on the Sabbath, and after the rulers had read "the law" and the prophets," they invited the brethren present to speak if they had anything to say. And Paul preached a wonderful sermon to them. But the point here is that "the law and the prophets" is an expression synonymous with "OLD TESTAMENT." Paul says that he believes "All things which are written in the law and the prophets," which is but another way of saying that he believes

all things written in the Old Testament. In this connection, it is worthy of note that when Scriptures is mentioned in the New Testament, it INvariably, with perhaps one exception, refers to the Old Testament, for the simple reason that the New Testament was not then compiled, and a part of it was in process of writing.

We also find in the writings of "Moses and the prophets" the way of salvation very clearly delineated, so that, if the New Testament were destroyed, there is enough written, and the evidence is sufficiently clear to lead a soul seeking to know the way of life, to Jesus Christ. It is no wonder to me that Philip could, and did, begin at THE SAME SCRIPTURE at which the Eunuch was reading, which was the 53d chapter of Isaiah, and preach to him Jesus. The wonder is that any one should not be able to see it. The idea that the plan of salvation is revealed in the Old Testament is clearly set forth in the following passages: Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." The Old Testament is what is referred to here, because the New Testament was not then written; and it is stated here that these scriptures were written for our learning, and that we might have hope through the patience and comfort of them. But if they shut us up to eternal condemnation, they would give us no hope, nor could they give us any comfort; but they do give us both; therefore they do not so shut us up. They make clear, that if we have sinned, there is a way of escape from the wrath of a sin-avenging God. Then Christ said: "Search the scriptures." Why? "For in them ye think ye have eternal life; and they are which testify of me." If they testify of him, why should it be thought a thing incredible that they point out the way to him? Then, Paul in writing to Timothy speaks of the Old Testament when he tells him that "from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." And he does not stop with saying that they are able to make wise unto salvation, but he adds: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." There can be no just reason for saying that the Old Testament does not depict clearly the plan of salvation, and Jesus knowing this, put the language of the text into Abraham's mouth. He says: "If they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead."

The coming of a messenger from the dead would seem to be the most powerful messenger that could be selected, and one who would put forth the strongest reasons for people repenting; but should such a messenger come, he would be forced to prove that his mission was divine. What evidence could he give of this? Would he state it as a truth? Should he prove it to be a truth, he could not prove it more clearly than the Bible is proven that it and its message are both from God. But even with the plain evidence of this before the people they do not repent and believe. What evidence can be given that they would repent, if one should go to them from the dead, and prove that he ad his message were from God? He could not more clearly prove that he came from God than

the Bible is proven to be from him. So, if they will not hear Moses and the prophets neither would they be persuaded, though one rose from the dead.

In the next place, the truths which a messenger from the dead might deliver could not be more important truths than those taught in the Bible. What could he tell us of God more than the Bible has revealed? Would he say that God hates sin, and can not look on it with the least degree of allowance, and that sin must be punished? The Bible has told us these things, and it has been as clear and as distinct as one risen from the dead could possibly be. Would he speak of the justice of God in sending a rebel soul to hell? Even so he might, but "Moses and the prophets have told that in no uncertain terms. Has not God revealed as much of himself in the Old Testament as he deemed necessary, and if he has, is it reasonable to think that he would commission one coming from the dead to reveal more? It is evident, to me, that should one come from the dead, he could not, because God would not permit it, reveal more of God and his attributes than he has seen proper to reveal by "Moses and the prophets."

Then would he turn to man for his subject? And what could he tell more of man than has already been revealed in the Book? Would he tell how man was created in the image of God, with the stamp of his holy character on him, and that he was flung from the plastic hand of the Almighty, capable of doing right and pleasing his Creator, but by transgression, his nature became depraved, and his tendency toward evil, and that continually; and because of this, God purposed to punish him with eternal banishment from God and all that is good and right and holy, into eternal punishment? That would be nothing more than is told us by "Moses and the prophets." Nay, he could not tell more than God has revealed on this very important subject. Would it be possible for him to speak more eloquently of man's fall, and his consequent woe and misery into which that fall plunged him, than "Moses and the prophets" have done? Could he tell more of sin and its effects on the human race than the Bible has revealed? Would it be possible for him to more accurately describe, and more fully explain the plan of salvation than has already been done by the Book? Look, for a moment, at the sacrifices, all of which point with unerring accuracy to the death and sufferings of Jesus as the great sin-bearer of the world; but we see this idea more especially in the sacrifice on the day of atonement, when an innocent lamb gave its life to expiate the guilt of a guilty people, and then the scape goat, having had the sins of the congregation confessed over its head, bore these sins into the wilderness. So the innocent lamb of God gave his life as a ransom for the sins of the whole world, and when the individual repents of his sins and believes in Jesus, his sins are borne by the world's great scape goat into the wilderness of God's forgetfulness; for God says that he will forgive our sins and remember them against us no more forever.

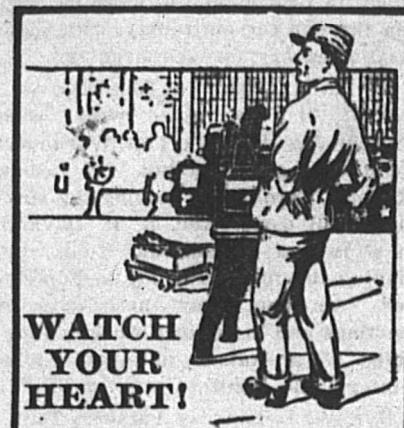
(Continued next week.)

* * * * *

A little Irishman was being examined for admission to the army. He seemed all right in every way except one. The doctor said, "You are a little stiff." Quickly the Irish blood mounted as the applicant retorted, "And you're a big stiff!"

No Worms in a Healthy Child

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

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STUBBORN COUGHS AND COLDSEckman's
Alterative
SOLD BY ALL LEADING DRUGGISTS

Work-shop Strains result
in Heart Trouble when you
least expect it.

Dr. Miles
Heart.
Treatment

is a Tonic and Regulator
for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., EIKHART, IND.

PARKER'S
HAIR BALM

A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray and Faded Hair.
60c. and \$1.00 at druggists.

Rely On Cuticura
For Skin Troubles

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

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.

SAFETY FIRST

It is mighty easy to make little of every scratch, cut, burn and sting. Sometimes you can neglect them and luckily get by without any serious infections. If you do, don't think you are fortunate. The next case of neglect may prove fatal. Blood poison is likely to set in unexpectedly and the result may be fatal. Don't play with fate. Take care of your body. In every case of broken skin apply Gray's Ointment immediately and freely. It is healing and antiseptic. For nearly a century one of nature's greatest methods of insurance against infection. Telephone your druggist, or write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., for sample.

TRAIN FOR OFFICERS—Young men may train in college for war work, also young ladies. For particulars, write Meridian College, Meridian, Miss.

CHURCH AND PERSONAL

THE BLUE MOUNTAIN
EVANGELIST.

On June 1st I finished eighteen years' work as an evangelist and accepted the pastorate at Orlinda, Tenn. Some years ago, because of receiving so many more calls for work than I could accept that I might help pastors and churches in securing some safe, effective evangelists for meetings, I organized "The Blue Mountain Evangelists." The character of this work is now well known. Their work will continue. They are Evangelists Joe W. English, of Texas; G. E. Kennedy, of Kansas City, Mo.; L. C. Bowen, of Illinois; Chas. E. Watkins, of Indiana; D. P. Montgomery, of South Carolina, and J. B. De Garmo, of Blue Mountain, Miss.

For the last few years I have acted as forerunner for Evangelist F. J. Harvell, of Waco, Texas, and E. J. Isenhower, of Blue Mountain, Miss., going ahead of them for a week or ten days, and they following and doing the reaping. They will continue as Blue Mountain Evangelists. I know of no safer, sounder, more effective evangelists. No ill after-effects will follow their work. They are specially used of God in reaching men. I strongly commend them to the pastors and churches. I would not hesitate to recommend them to any church in the land. They will gladly go to aid in the weak churches as well as in the stronger ones.

They and the other Blue Mountain evangelists can be reached by addressing them directly or by writing me at Blue Mountain, Miss., or to Orlinda, Tenn. Let the pastors and churches make their engagements as far ahead as possible, and in choices as to dates.

T. P. MARTIN.

Orlinda, Tenn.

Christianburg church has just closed one of the most successful years' work in its history. During the past year with Rev. C. A. Johnson as pastor, our church has seen many increases both financially and in additions to church. The disbursements of last year were more than three times that of any previous year. All association apportionments were more than covered. In addition to the regular pastor's salary \$300 the church gave him as a gift an amount equal to salary.

Mr. Johnson has held two very successful revivals closing the second on last Sunday, which resulted in thirty-three professions and thirty-one additions to church.

In addition to the above work of pastor a \$300 school building has just been completed for the community as a result of his efforts.

This has indeed been a great year for us.

ROXIE JACOBS.

Sweetwater, Tenn.

Springfield, Tenn., Augut 7, 1918.
To Those Who May Be Interested:

Wm. McMurry, Jr., is a member of the missionary Baptist Church of Springfield, Tenn. He is a young man of fine Christian character. He has the confidence and love of the entire church and community. He is of a good family and stands well in every way in the community.

On August 7th, he told the church of his religious experience and how the Lord had been dealing with him. He told of his consecration to God and that God had called him to preach. The church was mighty moved. We

cried and rejoiced together. It was a great hour in the church.

The church immediately licensed Brother McMurry to preach. We send him out praying God's richest blessings to be upon him. We crave for him that he may be received by the churches everywhere, with the same love and confidence that we have in sending him out.

L. S. EWTON, Pastor,
R. J. HOLEMAN, Clerk.

* * *

The above paper explains itself. We rejoice that the Springfield Baptist Church is getting to be the mother of a large family of preachers. This is the fourth one that we have licensed since I have been pastor. We rejoice. No greater honor can come to a church than to send out a noble young man to preach the gospel in all the world. If all the churches were turning out preachers as is the church here, we would not be facing such an alarming scarcity of preachers. The secret is, "Pray ye the Lord of the harvest, that he send forth laborers into the harvest."

L. S. EWTON.

* * *

Rev G. L. Boles, a Tennessean, for a number of years at Wartrace, and now for nine years the beloved and successful pastor at Lonoake, Ark., is Field Secretary for Arkansas for Royal Ambassador work. This work he is doing in connection with his work as pastor. He also gives much time to special work among the men in the U. S. Aviation Field located just outside of Lonoake. In short, Boles is just about the busiest man in Arkansas, and his friends are delighted in his success and usefulness.

* * *

This note from a Kentucky brother was appreciated:

My work moves along nicely on the new field. Recently returned from a week's meeting where we had three conversions. Give my love to my dear friends in Tennessee. I hope it is the Lord's will that I shall sojourn in Tennessee again.

NELSON CRULL.

ASSOCIATIONS.

September.

- 6 Tennessee Valley, Washington.
- 10 Central, Medina Church.
- 11 Midland, Salem Church, Knox County.
- 11 Western District, Spring Hill Church, five miles south of Paris.
- Salem, Greenvale Church.
- 12 Eastanallee, Cog Hill Church, two and one-half miles southwest of Etowah.
- 13 William Carey, Kelly's Creek Church, Lincoln County.
- 14 Stockton Valley, Oak Grove Church, six miles south of Byrdstown.
- 17 Ocoee, 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, West Union, Wiseman, New River.

THE BIG FOUR



"AUNT FANNY."

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

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.



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.

THE CHRIST WE FORGET.

"A Life of Our Lord for Men of Today." One of the greatest religious books written. Dr. P. Whitwell Wilson, the author, is correspondent of the London Daily Times, and is a prominent journalist. Dr. J. Wilbur Chapman says of this book: "I wish I could tell you how much I appreciate it. This book ought to be in every minister's hands. Is there not some way to arrange it?" We wish we could put a copy into the hands of every Baptist preacher in Tennessee. 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.

Baptist and Reflector, 161 Eighth Ave., N., Nashville, Tenn.

Baptist and Reflector

PUBLISHED BY THE BAPTIST PUBLISHING COMPANY.

Office: Room 81, Sunday School Board Building, 161 Eighth Ave., North, Nashville, Tenn. Telephone M. 1543.

ALBERT R. BOND, D.D. President and Treasurer

F. P. PROVOST Vice-President

C. A. FOLK Secretary

"The Baptist," established 1835; "The Baptist Reflector," established 1871; consolidated as "The Baptist and Reflector," August 14, 1899.

ALBERT R. BOND, D.D. Editor and Manager

MISS MATTIE STRAUGHAN Assistant Manager

MISS ANN WHITE FOLK Editor Young South

Subscription, per annum, in advance \$2.00

Or, \$2.50 if not paid within 90 days after date of expiration.

Our Advertising Department is in charge of

JACOBS & CO., Clinton, S. C.

Soliciting Offices

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GOVERNMENT PAYS COLLEGE EXPENSES

Enlist in Student Training Corps

TUITION --- BOARD --- PAY

Read the startling and welcome information of the following letter:

August 31, 1918.

DEAR BROTHER: I am now at Fort Sheridan, Chicago, in conference with representatives of the War Department, completing arrangements for military training in Union University this fall.

Please have announced in all the churches and in the county papers that High School graduates subject to military duty between the ages of 18 and 21 may enter Union University at government expense for board, tuition and uniform with full pay (\$32.00 a month) extra, with the additional opportunity of being transferred to an Officers' Training Camp by or before the close of the year.

School opens September 11. Please give this the widest possible publicity, for the boys and their parents want to know it, and the government wants these boys in preparation for officers. It is *urgent*. Get word to all High School graduates to write for full information immediately.

Please telephone this out to all near sections where there are any High School people.

Yours in the Master's and the government service,

H. E. WATTERS, *President*,
Union University, Jackson, Tenn.

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