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Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, Editor
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THE BAPTIST PAPER VERSUS UNIONISM.

Victor I. Masters, Superintendent of Publicity.

There is just now a situation which is calculated to make every Baptist who is worthy of the name ready to rally to his denominational paper with zeal and determination.

Nearly all of the secular magazines and national weeklies have within recent years become sponsors of Church Unionism. Ten or fifteen years ago there developed among these publications and the Sunday supplements of many daily newspapers a "psychological movement" toward dabbling in theological subjects. That was bad enough. Inevitably they fed the "man of the street" with the kind of stuff they thought the casual crowd would like. Real Christianity does not make headway under such treatment, but retrogrades.

Still, why should publications care whose religious appeal is to popularity rather than to principle? To discount Christian doctrines as "dry theology," and magnify humanitarianism as about all there is in real religion was and is their cue.

It was inevitable that these publications in general should be ready to serve Church Unionism. The time-serving politician has not more interest in seeking how to approach the dear voters on common ground, and in discrediting and frowning on subjects that might not hold the crowd together, than these publications have of taking positions that will corral the religious impulses of their readers into one compound.

They cannot exploit so invincible a thing as the Christian conscience, but they think they can at least, through their smiles and frowns, beguile men into some sort of homogeneous mass, which it will be easy to handle. Therefore the unrelieved slant against "narrow sectarianism." Therefore nationwide publicity for any little union church attempt and nationwide silence when the puny infant dies. Therefore unlimited free advertising and exploitation for any sort of non-denominational religious effort, however casual its significance, and a reluctant doling out of attention to activities of fifty-fold more importance when they are conducted by responsible religious denominations.

Recently Dr. J. B. Gambrell wrote to the editor of the Saturday Evening Post and asked if he would publish a properly written article, in which would be given the side of denominationalism to balance one of the many Unionistic articles to which the Post had been opening its columns. The editor declined the article which Dr. Gambrell offered. The Ladies' Home Journal and the Country Gentleman, also publications of the Curtis Company, which publishes the Saturday Evening Post, give frequent aid and comfort to Church Unionism through opening their columns to its sophistries.

These publications know that there is a tremendous wave of religious sentimentalism in America now. They believe, doubtless, that they can maintain or add to their popularity by a one-sided presentation of the Church Union propaganda. To the contrary, we believe they will lose the respect of tens of thousands of quiet, thoughtful men and women among their subscribers, who have no well-paid publicity bureau, such as the Union Movement has, to push their opinions before the public, but who have religious convictions and do not enjoy having them sneered at, even by writers who know how to choose soft words and make the weaker reason seem the stronger.

It has come to this, that the denominational papers are practically the only class of publications that a self-respecting Christian man or woman can

THE CHRIST WE NEED.

*Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear thy voice, O Son of Man!*

*In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.*

*From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil*

*The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.*

*O Master, from the mountainside
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O, tread the city's streets again*

*Till sons of men shall learn Thy love
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God.*

—F. Mason North.

read without having thrust before him the endless repetitions of the Unionistic sophistry and endless shrewdly-phrased remarks intended to discredit the religious denominations. There has not been a time in this generation when there was so much need of a special campaign in every State in the South to double the circulation of our Baptist papers. And, often as we have talked about it without doing it, we CAN double the circulation of our papers, if we will go about it with zest and determination.

At every District Association this fall the appeal of the denominational paper ought to be presented clearly and forcefully. This ought to be followed by getting every delegate to subscribe and by pledging the pastors to go after the business like it was really important, which it is. It might be well to follow Georgia's example and apportion the subscribers to be gotten among the churches.

There are not lacking tokens that our people are ready to respond to such an appeal. Baptists want the truth, and they do not take pleasure in being insulted concerning their religious convictions, nor do they enjoy having their children misled by fair-seeming but false representations.

They always have needed the denominational papers, and the success of every mission activity or other activity of the Baptist denomination has always depended largely upon the papers. But now the continued integrity and growth of the denomination itself has come to depend upon the denominational papers as never before. For they are almost the only sources of information concerning religious life and work which do not lean toward the destruction of the integrity of the Christian bodies of this country.

These bodies have made America a country with more vital religious faith than is possessed by any other country in the world. The Great War is proving it, and the other nations are confessing it. While our sons are fighting for democracy in Europe, our people are not anxious to be led by self-appointed dictators towards such a religious autocracy in

THE CRISIS AMONG PREACHERS.

L. R. Scarborough.

Now is the most critical time in the history of preachers and hence of the cause of Christ. Hundreds of our strongest and best trained men in the various lines of war service are being withdrawn from the churches. It is glorious that this is so. More of us should give ourselves to this war work. The crisis that is on is found in the fact that so many of our men who ought to complete their education, both literary and theological, are not doing it. Many are putting it off until after the war. This is a sad and calamitous mistake. Every preacher under the age of forty-five who has not in a good measure rounded out his education ought to do so now, at any cost.

This article is meant to call out to our colleges and our seminaries men in the ministry who ought to go. It will be an unspeakable calamity if the ministerial departments of our schools and our seminaries go down in this awful world-crash. Preachers can get an education if they have faith and pluck and are willing to pay a heavy price for it. I call the attention of the brotherhood to the following pointed statements:

1. Every preacher who can, with a family or without a family, in a pastorate or out of a pastorate, who needs seminary education ought now to take it and prepare himself for the high needs of the coming day. This war in its great leadership says in unspeakable terms that a trained leadership is the highest need of the world. Any preacher ought to be willing to live on bread and water and wear patched clothing in order to get an education. The pastores around our seminaries and the students' funds will help any man through who has faith and pluck.

2. The pastors especially and the brotherhood generally should encourage, get behind, send out, and do everything possible to get the preachers in their churches and associations, who ought to go, to go to our seminaries. This is a time of unspeakable importance that our leaders should co-operate in training other leaders.

3. The same thing is true concerning our women. There never was such a need or demand for trained women in the Lord's work. Our daughters whom God is calling should be called out and urged and sent on to our training schools. Women are coming to a new day in their opportunities and responsibilities, and this new day demands many trained leaders.

4. The churches everywhere should co-operate with the seminaries in their students' funds and with the colleges in their ministerial departments. This matter must have primal place in the councils of our denomination or the denomination will suffer unspeakably at this point. Ministerial education must be a preferred fund with our boards and conventions. The Texas Board has so decided and it is their purpose to make it so hereafter. We need to save ourselves now from the impending crisis by taking care of our ministerial supply.

America as has caused shipwreck in European nations.

So far as the printed page is concerned, our hope of strength and edification for the masses of our Baptist people on this great theme of the day is mainly in our Baptist papers.

Let every Baptist pastor, layman, and leader come to the aid of the denominational paper and double its circulation!

Home Mission Rooms, Atlanta, Ga.

The American Christian's Duty in and During the Present War

By J. W. GILLON, D.D.

This subject ought to be of deepest concern to every Christian of our nation. In Isa. 54: 1-5 we have a message which vitally and directly bears upon this subject. This passage of Scripture is based on the statements found in the 53rd chapter of Isaiah. Every one of us who is familiar with this passage is aware that it is, in many respects, the most remarkable passage to be found in prophecy. From the beginning of the chapter to the end, it has presented to us the relationship of Christ to the sons of men, to their forgiveness, their salvation, etc. It is written in such style as to appear like a record of history rather than a prophecy. So much does it sound like a record of past events that many critics have dared to tell us that it is an interpolation. Such critics would put limitations upon God such as they know to exist in the life of men. Being conscious that men cannot write about coming events with any certainty but are compelled to write with certainty only about things that have passed, they have judged God to be subject to the same limitations. All plain Christians know, however, that God can write about things in the future with as much certainty and with as much accuracy as he can about the things that have already taken place, and so we know that Isaiah 53 is what it professes to be, a prophetic utterance with reference to the Christ. The 54th chapter, being based upon the 53rd chapter, is dependent upon the 53rd chapter. If the things of the 53rd chapter are true, the things in the 54th chapter are also true. If the things said in the 53rd chapter are false, then the things said in the 54th chapter would be false also.

Having given the message of the 53rd chapter, the Holy Spirit, dictating the message to the prophet, calls upon physical Israel, whom he speaks of as barren, to sing, to break forth into song, to cry aloud in song. The reason assigned for it is that the barrenness of Israel is about to pass.

The passage of scripture lays at the door of Israel a charge of barrenness, childlessness. God is here saying to Israel, "You have never produced another nation of your like and of your kind, life of your life, being of your being, you have not produced another nation that believes in your God, that holds your faith, that can be considered your child, your offspring, but the time of your barrenness is over, the day of your fruitfulness is on, get ready for this day, enlarge your dwelling place, make it strong that it may be secure, that there may come no calamity to the family that is to be yours, for you are to spread abroad on the right hand and on the left until your seed shall possess the nations and until you have made the desolate cities to be inhabited." God is here calling upon Israel to forget her shame. He reminds her that she was unto him as a bride of youth and that, through her wickedness, she had compelled him to turn in wrath from her, to leave her in widowhood, a grass widow, but here promises her that the day of her shame is past. She is to be restored, she is to come again to recognize that God her maker is her husband and she is to see the time come when her divine husband shall

be the God of the whole earth and shall be so confessed and called.

Israel did not believe this divine promise and did not prepare herself for its fulfillment and realization in her experience. Old physical Israel, in spite of this glorious promise, pursued her course of conceit and self-righteousness and self-centeredness, still considering the rest of the world Gentile dogs unworthy of a place in God's elect family. So physical Israel did not realize the fulfillment of this glorious prophecy. The prophecy did not fail, it has not failed and it will not fail of fulfillment. Physical Israel failed and failed in realization of what she might have realized had she been true to her opportunities.

God's prophecies, like all moral truth, are personal. This prophecy was personal to physical Israel. Had physical Israel met the conditions mentioned, all of its glory would have been realized in her experience.

This prophecy is personal and pointed to some people somewhere today. It is God's message to spiritual Israel as much as it was ever his message to physical Israel. God is standing before his spiritual people of the world saying, "Sing, O barren, break forth into singing, cry aloud in song, enlarge the place of thy tent, let them stretch forth the curtains of thy habitations, spare not, lengthen thy cords and strengthen thy stakes."

In a peculiar way this is God's message to the American Christian of today. The events of our time, the world conditions which we face, all tend to give tremendous emphasis to this call and promise of God to American Christian people. God is challenging us to get ready for the hour when the spiritual seed of Israel shall possess the nation and when the God of spiritual Israel shall be called the God of the whole earth.

As dark as seem the conditions brought on by the present world war, this war is but a part of God's program for bringing about the fulfillment to spiritual Israel of the promise of this prophecy. If spiritual Israel will hear God and heed his exhortation and commands and prepare aright for taking the earth in the name of her God, this war will prove a mighty factor in advancing her undertaking.

If this be true, we may well face today the question of our theme. What is the individual American Christian's duty during, and in, and in the time of, this world war? This question compels us to deal with other questions.

First—What is the duty of the United States of America in this present world war? In other words, what part must the United States of America play and what burden of responsibility must she shoulder?

Second—What is the duty of the individual American citizen in the light of the duty of the United States of America?

Third—What is the duty of that particular type of American citizen called the Christian American citizen during the period of this world war?

It is not difficult to analyze and outline the task that is set before our government in this hour. Our allies have come to us, making clear statement of what they conceive to be our part and duty as a nation. The neutral nations have been quick to

realize that the allies have justly stated America's part and task. The foe with which we contend has also given recognition of the fact that America's task has been cut out for her by those with whom she is allied in this terrible world struggle. Thus all agree that America's first duty in the present world war and during its period is to furnish adequate man-power to give to the allied armies predominance in man-power in the colossal struggle.

When America entered the war, France had already passed the zenith of her man-power and was on the decline; England had reached her zenith and was soon to be on the decline; Russia was already practically helpless and has since fallen out altogether; Italy was burdened beyond her own strength to meet the foes that were arrayed on her battle front. It was clear to all concerned that if the failing ranks of the allied armies were to be strengthened so that there would be hope of victory, America must furnish the men that would bring the strength.

So much did our leaders become convinced that this was true that, from the very beginning of our relationship to the war as a participant, they began to advocate a change of American policy in securing soldiers for battle purposes. Up to the beginning of this war we had boasted that our armies were always volunteers, that the strength of our arms was found in the fact that the men who fought did so of their own accord, fought from principle, fought for principle, fought as independent, intelligent units and yet fought co-operatively, courageously and heroically. In this great struggle in which we are now engaged the volunteer army has been discarded. The Congress of the United States voted a draft, or conscription, law which enabled the government to lay its hand on the head of every youth between the ages of 21 and 31, inclusive, and to call each one into service of the government to serve in whatever department he had capacity to serve in and where he was thought to be most needed. At first there were small mutterings and complainings but as the conditions became more and more widely known and the need for strenuous action became evident, our nation settled down to an almost unanimous approval of the act of Congress in enacting the selective draft law.

During the year and a half that we have been in the war so much has the conviction grown upon our people as a whole and upon our law-making body in particular that America must furnish the men who are to give victory to our armies and that of our allies and who are to crush forever the spirit of autocracy which has dominated the central powers, our enemies, that the Congress of the United States, with the consent of the people, is today, August 24th, voting on a conscription law which will enable the President, the commander in chief of all of our armies, to call in service the immature, uneducated, untrained youth of 18 and to call also every man up to the age of 45.

The consciousness of the need of extra man power has become so intense and so widespread as that the people of our nation are ready to make any reasonable sacrifice in order that, if need be, we may be able to supply 5,000,000 able-bodied men who will go to fight for the principles for which our nation has fought and contended from its earliest days to this

hour and for which we now fight with more hope of victory and more confident assurance than that which possessed our souls in any other battle or struggle we have engaged in in the past.

America would be perfectly willing, if necessity was laid upon her, to send 10,000,000 men to the battle front rather than to see the intoxicated, mad nations of the earth succeed in their wicked world ambition in this world struggle.

The story of America's change from the volunteer army to the conscript army sounds like the narration of a miracle. Nothing but an overwhelming sense of the justice of the cause for which we fight and the dire necessity for the change in policy would have ever brought it about.

America has accepted the task assigned to her by her allies. She has picked up the challenge thrown down to her by her foes. America means to, and America will, furnish the man power that will sweep the enemy from the soil of France and back upon his own soil and compel him to sue for peace. But this is not all of America's task.

America Must Furnish the Money.

Our allies have said to us that before we entered the war, in three horrible years of expense, they had spent their wealth, had been largely drained of their resources, and that if this war is to be financed and material equipment is to be furnished that will be sufficient to enable us to win the war, then America, out of her store of wealth, must furnish the gold that guarantees the furnishing of the equipment. This also has our nation believed to be so. During our first year in the war we loaned many billions of dollars to our allies, we spent many other billions upon our own preparation for furnishing equipment and in getting ready the splendid army that is being gathered from the homes of our nation for the horrible struggle. At this hour we are facing a new bond issue when the American citizen will be asked to purchase \$6,000,000,000 in the fourth Liberty Bond sale, and when they are notified that there will be a fifth \$6,000,000,000 bond sale in January or February, 1919, and yet a sixth in May or June of 1919.

All over our nation appeal has been made to men, women and children to purchase Thrift Stamps, War Savings Certificates and Liberty Bonds in order that our government may be able to meet our allies' expectation and may be able to do her part in the bloodiest struggle of all times for the political liberty of the nations of the earth. Millions of our people have responded, many of them up to the limit of their ability have made purchases. They have done it as a matter of expressing their patriotism, their loyalty to our government and their sense of the sacredness of the principles for which we fight. The people everywhere stand ready to make other and greater sacrifices in order that our government may be able to do her part. America must see to it that she and her allies have the needed ships for the sea and the needed aeroplanes for the air in order that we may be able to rout and utterly discomfort the enemy with whom we contend. America is determined to see to it that in no material things shall either her allies be lacking if her wealth will suffice to supply their needs. This, however, is not all of America's task.

America Must Feed Her Allies and Herself.

From the very beginning of our entrance into the war commissions came to us from every one of the allied nations warning us that, if they and we are to win in this hour, it must be America's part to feed the armies of the allies and the armies of America and to feed the civilians in America and the allied nations and to furnish enough food for the neutral nations to keep them at least neutral toward us in the great struggle, if it does not bring them at last to be a part of our alliance and to give their strength with our strength in the great death struggle.

So much did America believe it to be her duty to furnish the food that our government set to work to awaken our people everywhere with the necessity of raising a food crop such as had never been undertaken in the history of our nation. The result was that last year the crop planted and raised and harvested far exceeded any other crop in the history of the nation, and this year the conviction has grown that if we were to feed the people at all thousand of acres would have to be brought under the plow and subject to tillage for the raising of a food crop that had been allowed to run to waste or unused in all the past years of our history, and if God smiles upon us with seasons as in other years the crop this year will far exceed the crop of last.

So much did we believe that it was the task of the United States to furnish the food that our government appointed a food commission which has laid its hand on our grain bins, upon our stock yards, upon our poultry yards, upon our sugar barrels, and has gone into the kitchen and dictated our bills of fare, calling upon us, individually and as families, to subscribe to a food ration which would bring about a saving of food which would enable us to continually feed ourselves and our allies during the period of this war.

These three things our allies have said are our part during and in this world war. They have said we are able to do it. We have said it is our task, we accept it and it shall be done.

Since this is the task of our nation, every American citizen faces the question, What is my duty, what is my task during and in this present world war? Let it be said, with every emphasis possible to human speech, that for every man, woman and child who has intelligence enough to act for himself or herself and is able to take an intelligent position with reference to conditions with which life is now surrounded, whatever is the duty and task of our nation, that is, up to the limit of the ability of the individual to perform that task, the duty and task of each individual citizen. It is the duty of every American citizen, whether sinner, Jew, infidel or Christian, whether white or yellow, red or black, whether young or old, to furnish all the man power possible for the individual to furnish for the winning of this world war. No parent has the right to undertake to shirk for his child the responsibility of being a soldier in whatever department his service is needed, where it is thought he may serve best the nations of the earth, humanity and God. Every American citizen must face the fact that to try to dodge for himself and his is to brand himself a slacker.

This is true whether it be the parent of the child or the child that seeks to evade his part in the service of the world, and of his nation in particular. No man has the right to ask that somebody else will go and bare his bosom to shot and shell and shed his blood for the political independence of our nation and the other nations involved in this war who is unwilling himself to go or to furnish the dearest idol of his heart to go. No man is worthy of the protection that he has enjoyed through the years as a citizen of America who is unwilling, at this hour, to do his part in furnishing man power. To be sure, we all know that the parent, who sends the child, will stand with bowed head and broken heart as the lad goes.

It is also the duty of each individual American citizen to subscribe to his government's task and to meet his part of his government's task in furnishing the finances through which the material equipment will be secured to equip the armies of the allies for the successful pressing of the issue of battle until our foes are hopelessly and forever defeated. This is no time when any man can afford to think of making money at the expense of the success of our armies. This is no time when any right-thinking man can afford for a moment to harbor the sentiment or to be guilty of the practice of a profiteer. A man who is unwilling to bear his financial part in this struggle is a slacker, yea he is more and worse than a slacker, he is a traitor to his nation, to the soldiers that have already gone and to the soldiers that are yet to go to fight for him and his safety and for the security of his possessions. Every right-thinking man and woman will support the government's program in finances to the limit of his or her ability and do it cheerfully and uncomplainingly.

Each one of us must also, as a citizen, recognize the fact that, since it is our government's task to provide food, it is our task and every American citizen, who can secure a plot of ground that can be put into a food crop, ought to count it his patriotic duty so to do if he does not go to render personal service at the battle front or in some department of government work, and, even if conditions make it impossible for him to be the raiser of food, it is his duty to subscribe to the government's program for conserving and saving food. There is a disposition on the part of many—and perhaps all of us have felt it at some time—to say, "I have raised the herd or the flock or the wheat or the grain, these are the products of my toil and care and sacrifice, they are mine and I have a right to do with them as I please." No man has a right to say this. No man has a right to do with any of these things as he pleases, unless he pleases to hold them all subject to the service of humanity in this hour of the dire need of humanity. A man is a slacker, as much a slacker, who will not observe the government's food program, as the man who will undertake to shirk or avoid the government's man program. This needs to be said everywhere and sounded out again and again until everybody comes to an intelligent understanding and everybody subscribes to this doctrine and this principle.

All of this raises the question that is intensely personal to the Christian, that is, What is my duty during this present world war? Every Christian must answer at once, Whatever

is the duty of my nation is, up to the limit of my ability, my duty. Whatever is the duty of any other citizen of America, because he is a citizen, is, up to the limit of my ability, my duty. And this does not end the duty of the Christian. Every Christian is under every high and holy patriotic obligation to meet the requirements of his government up to the limit of his ability that rests upon any other kind of citizen. Every Christian ought to, both in man power, money power, food production and food conservation, do in proportion to his ability as does every other citizen of the United States.

But, when the Christian citizen has met all the obligations that rest upon the non-Christian citizen, the Christian citizen has other yet higher and holier duties and obligations resting upon him.

It is to be recognized that the Christian is a citizen of two nations, one a visible nation at the head of which sits a visible ruler; that he is to be a soldier in two armies, one a visible army equipped with material equipment the purpose of which is to shed the blood of the soldier in the army of the foe or to capture him in battle; but he is a citizen of a spiritual invisible kingdom, whose ruler is invisible, whose principles are eternal, as eternal as is the existence of the ruler of the spiritual kingdom. It is the Christian's duty to be a soldier of the spiritual army of this spiritual kingdom as much so, as genuinely so, as it is his duty to be a soldier in the visible army of the visible kingdom. In one army the Christian citizen of America must fight, either as an active soldier himself or as one who furnishes a soldier, or as one who equips and feeds a soldier, and he is a slacker, traitor, if he does not do it up to the limit of his ability in the invisible and spiritual army for its triumph. He must wage the two wars at the same time. He must be a soldier in both armies at once.

Many Christians are in danger, in this hour, when they are intensely conscious of their duty as temporal citizens of a temporal kingdom, of forgetting their duty in the spiritual army, in the eternal kingdom. It is not uncommon to hear lawyers and doctors and bankers and merchants and manufacturers and farmers and sometimes preachers say that "the main business of everybody today is to win this war across the seas." Let it be said with an everlasting emphasis, this is to utterly miss the true Christian conception of the Christian's place and duty in the time of, and during and in, this horrible world war.

It is the supreme duty of every unsaved man in America to work to win this war. It is the duty of every Christian, as fully and as genuinely as it is the unsaved man's, to work to win this war. The Christian dare not do less than does the unsaved man in any department of this government's program or in the performance of any duty. But when the unsaved man has done his best and the Christian has matched what he has done in this war, the Christian is yet to do what the unsaved man will not touch with the weight of his finger. The Christian must not fall behind the unsaved man in anything the unsaved man does to serve his government and the world, but when the unsaved man quits and sees no more duty ahead and does not answer a call to any other task, the Christian must perform his most wonderful duties, must make sacrifices, must be a hero.

Let it be faced by every Christian—we have not merely to furnish our part of the man power with which this bloody war will be won, but we have to furnish the man power with which the war in the name of the Christ shall be won, and the Christian ought not merely to bring his best and lay it on the altar for his nation, he ought to bring his best and lay it on the altar for his God. Let the Christian recognize that, when the sinner gives of his dollars to win the war, the Christian must not give less in proportion to his ability, but, when the unsaved man stops and feels no more dollar obligations, the Christian has another dollar obligation which is as high and holy as his own life. He must lay down the dollar, that will furnish the support of the army and the equipment, that the spiritual warfare may be waged with hope of success to the glory of our great Commander in Chief, Jesus Christ the Lord of glory.

Every Christian ought to count it a high and holy privilege and duty to make money during the period of this war, to make all the money he can in every honorable way he can, but he ought to make the money for only two high and holy and sacred purposes. No Christian has rightly faced his duty and is rightly performing his duty who does not make up his mind that he will make money but for two things while this war lasts. He will make money in order that he may do an individual Christian citizen's duty in the bloody struggle and he will make money in order that he may do his duty in the name of Jesus Christ in carrying the gospel to the lost of the earth. Every right thinking Christian will lay it down for himself as a rule of his life during the whole period of the war: "I will not make any money that is not dedicated to these two high and holy purposes and that is not spent for these two high causes." Never in the history of the world has the Christian citizen had such a chance to magnify the worth of his Christianity, of his religion, to magnify his devotion to God and to principle as he has today.

The Christian has it as his holy task to preserve spirituality for the world. He must see to it that his religious fervor does not run low; that the religious fires are not permitted to die, that vital godliness does not perish in his own heart or in the heart of his neighbor, his fellow Christian. And now he will be tried beyond all measure in his effort to keep piety and vital godliness alive! Everything in his world surroundings, every condition he faces, tends to undermine his religion, his spirituality. The undertow is terrific everywhere and men find their heads dipping in the great sea of hate again and again, and at times, when fresh atrocities on the part of the enemy come to the attention, each red-blooded American finds himself conscious that, if he would but look in the mirror, he would look upon the face of a man angered to the point of murder, when for the moment his wrath has grown until he feels he could take the blood of the chief offenders and leaders of the enemy nations and do it without a qualm of conscience. Men cannot hate and be pious and be spiritual. How the American Christian needs to set himself to save his own spirituality and himself from that hate that make spirituality an impossibility! We

(Continued on page 6).

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We must preach Christ to our people at home, as never before.

We must marshal our forces to take for Christ the hundreds of thousands being brought together in war-work plants in the South.

We must conserve our denomination's integrity and our Baptist witness to the truth before the world in the midst of powerful influences that desire that both shall be broken down.

We must through enlistment strengthen our country churches that they may make strong the rural places both in war and in peace.

We must project the most powerful and far-reaching program of Evangelism that even Southern Baptists have ever known. We must this year finish our Million-Dollar Church Building Loan Fund, through which we shall send forth a perpetual stream of helpfulness in erecting houses of worship.

At the Associations

Never before has it been quite so important that Home Missions should have a great presentation at the District Associations. We appeal to our Home Board representatives, to pastors, moderators and laymen. See to it that Home Missions has a great discussion, and get the Association to enlarge its apportionment to the Million-Dollar basis.

B. D. GRAY, Corresponding Secretary.

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

THE AMERICAN CHRISTIAN'S DUTY IN AND DURING THE PRESENT WORLD WAR.

(Continued from page 3).

must save our piety and our godliness, whatever else we lose, for if we lose these, whatever else we gain, we are yet losers. The Christian that finds his piety waning needs to read his Bible more than he has ever done, needs to pray more than he has ever done. The Christian that finds the spirituality of his church waning needs to be on his knees in behalf of the spirituality of his local church more than he has ever been in his life. We need to see to it that, during these days when the brave lads go to battle, such spirituality will be preserved, such faithfulness and loyalty to God as that, when the lad comes back, whether in full possession of his faculties, unaimed, or maimed in body for life, he shall find parents and the churches left at home more spiritual than when he went away. We must keep the spiritual fires burning. What a fight the Christian has ahead of him! What a battle to be waged in the name of God and the life of the nation!

Then it is the Christian's task to so keep before himself and his nation the great high and holy principles for which our Master, who is our chief leader, gave His life as that, when the victory comes in the bloody battle across the seas and the diplomats meet around the table to determine the terms of peace, our nation, in its representatives, shall speak so true to principle and after such high and holy spiritual fashion as that even our enemies shall be astonished at the spirit shown and at the terms dictated, that even our enemies will want to know from what source America has gotten such ideals and such standards and such principles, and in that hour we do not want America to fail. We want America to let the world know that the glory of America is not her rich soil, is not her inexhaustible mines, is not her mountains, her plains, her resources for temporal wealth, is not even her generals or her soldiers, but the glory of America is her religion, the principles that she has absorbed from the Book of books and embodied into her life's practices.

American Christians must face out the fact that this world war may largely have to deal with the hastening of the fulfillment of the prophecy contained in the text with which we began this discussion. We may so conduct ourselves and so effect the life of our nation as that, when the war is over, our spiritual seed shall literally inhabit the whole earth, not Americans, but those who have been born into the family of the same God whom the Americans worship, love, and serve, who are children of the same divine parent. We may so conduct ourselves during this period as that this war and its termination may hasten the coming of the hour when our God shall, according to the terms of the text, be called the God of the whole earth, when every nation under the sun shall confess Jesus Christ and bow before Him to the glory of God the Father.

If this is a true statement of America's, the ordinary American citizen's and the Christian citizen's duty, and if we are justified in calling the man who does not do his part in the program of our nation a slacker, what are we to call the professed Christian who does not do his ability part in the great spiritual struggle? Is not the one who fails the Lord and the world

Sunday School Literature

for October, November and December (First Quarter Graded Lessons and Fourth Quarter Uniform Series).

Sufficient labor to handle the rush orders for literature which come during the last month in each quarter is difficult to secure. Note change in prices and order now.

UNIFORM SERIES

	Per copy	Per quarter
Home Dept. Magazine	\$0.06	
Supt.'s Quarterly	.15	
Bible Class Quarterly	.05	
Advanced Quarterly	.03 1/4	
Intermediate Quarterly	.03 1/4	
Junior Quarterly	.03 1/4	
Children's Quarterly	.03 1/4	
B. Y. P. U. Quarterly	.07	
Jr. B. Y. P. U. Quarterly	.06	
Jr. B. Y. P. U. Leader's Quarterly	.10	
Kind Words	.16	
Baptist Boys and Girls	.10	
Child's Gem	.06 1/2	
Teacher	.16 1/2	
Lesson Leaf	.01 1/4	
Primary Leaf	.01 1/4	
Organized Class	.12	
Bible Lesson Pictures	.75	
Picture Lesson Cards	.02 1/2	

GRADED SERIES

	Per copy	Per part.
Beginners' Teacher (2 Gr.)	\$0.25	
Beginners' Bible Stores (2 Grades)	.07	
Beginners' Pictures (2 Gr.)	.75	
Primary Teacher (3 Gr.)	.25	
Primary Bible Stories (3 Gr.)	.07	
Primary Pictures (3 Gr.)	.75	
Junior Teacher (4 Grades)	.25	
Junior Bible Stories (2 Gr.)	.07 1/2	
Intermediate Teacher (4 Grades)	.25	
Intermediate Pupil's Book (4 Grades)	.07 1/2	
Senior Teacher (4 Grades)	.15	
Senior Pupil's Book (4 Gr.)	.07 1/2	
Beginners' and Primary Superintendent's Manual	.25	
Junior Supt.'s Manual	.25	

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Avenue, North, Nashville, Tennessee

in this spiritual war a worse type of slacker in the great bloody world struggle between the nations?

If we do our spiritual duty in this hour of the world's crisis, we will make it our chief concern that the spirituality of our local churches be kept burning at full blast. All right thinking and right acting Christians will go to Church as never before and will spend more money in keeping the life and work of the churches at full tide.

Every Christian who is worthy of the name Christian will give more money to every department of the Lord's work than he has ever done. Every right thinking loyal Christian will lay all he makes down to win the great world war and to win the great spiritual war.

To do this he must give more to the support of all the mission causes fostered by his church and denomination than ever before. He must also give as never before to all the benevolences supported by his church and denomination.

WORTH NOTING.

By Richmond P. Bond.

Tobacco is no longer a "Southern crop." A government bulletin shows that more tobacco is grown in Ohio than in Tennessee and more in Pennsylvania than in South Carolina. Wisconsin and Connecticut are also classed as big producers.

During the fiscal year ending June 30, 1918, over 528,000,000 one-cent pieces were coined in the United States mints. This beats all previous records for the penny output.

A double triangle instead of the cross will be placed above the graves of Jewish soldiers who fall in France, according to a recent decision of the War Department. The allied nations have been using the double triangle for some time. The action was taken following a conference between officials of the Jewish Welfare Board and the War Department.

The king and queen of England received the naval committee of the United States House of Representa-

tives at Buckingham Palace a few days ago and spent an hour chatting with them. The American solons visited the admiralty and later called on Vice-Admiral Sims, commander of the American naval forces in the war zone. While in London they dined in the house of commons and were received by Premier Lloyd George.

The government of Sweden pays so-called "stipendiums from state funds to authors, sculptors, musicians, and painters, and this year the list was extended to include stipendiums to journalists, two of 1,000 crowns (about \$268) each and four of 500 crowns (about \$134) each. A Stockholm reporter was awarded one of the 1,000-crown grants for a two-months' study in the United States of work in the journalistic field.

Medical advisory boards throughout the country have been instructed to change the physical requirements for drafted men, making the minimum height 60 inches and the minimum weight 110 pounds. This order affects only men under the draft; the minimum height for the regular army remains at 62 inches.

As a preventive of wrecks such as recently occurred near Chicago and also near Nashville, in which about 150 lives were lost, the railroad administration is planning to install automatic stop machinery on all the principal passenger lines, compelling trains to slow down while passing danger signals.

The people of Liege celebrated the recent allied success on the western front by an enthusiastic public demonstration at which "The Marseillaise" was sung. To punish them the German governor ordered that the curfew be rung nightly at seven o'clock for seven weeks and imposed a fine on the city.

Carrier pigeons are widely used in the war for sending messages. Reports, orders, etc., can be flashed through the air by wireless at lightning speed, but there is always danger that such messages will be picked up by the enemy and turned to his advantage, and, still more serious, that mistakes will be made in transmission and that costly blunders will result.

The carrier pigeon flies swiftly and with remarkable directness, safely reaching its destination in the great majority of cases. As the message it carries is written out by the sender, there is no danger that it will be misunderstood or incorrectly transcribed.

A PROTEST AND A COMMENDATION.

In the Baptist and Reflector of August 1 is an expression that calls for an earnest protest. A correspondent says: "To save that soul you simply have to accept the Lord Jesus Christ as your Savior, follow him in baptism and live for him." Every reader of the Baptist and Reflector who follows that teaching is as certain to spend eternity in hell as there is a hell, and I am unwilling for it to go into the homes of the people with a vigorous protest following it. It is no little matter. It is fatal; it will damn every soul that believes it. Jesus said plainly, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation." There is no "following him in baptism and live for him" in that. Paul says that our Saviour Jesus Christ "gave himself for us that he might redeem us from all iniquity." It is iniquity for the believer, the saved man, not to "follow him in baptism," but he is redeemed "from all iniquity"; it is iniquity for the believer, the saved man, not to "live for him," but he is redeemed "from all iniquity." The reason the believer, the saved man, should "follow him in baptism and live for him" is because he is saved, and not in order to be saved; from love to him for redeeming him, and not in order to be saved. Jesus said: "If ye love me keep my commandments," and not to be saved, not from fear of hell. He wishes no vicious, hell-scared service.

I wish to warmly commend an article in the same paper from the pen of my noble brother in Christ, Prof. G. M. Savage, of Union University, on his declining the title D.D. Jesus said, "Call no man your father on the earth, for one is your father in heaven." Every time the Catholic calls the priest father, he violates that scripture.

But the verse just before says just as plainly: "Be not ye called Rabbi, for one is your teacher, and all ye are brethren." The very word "Doctor" means teacher, and our Saviour said to make no such distinction between brethren. Where is the difference between a Catholic calling the priest father and a Baptist calling the preacher doctor-teacher? Where is the difference between a Catholic priest who allows himself called "father" and a Baptist preacher who allows himself called "Doctor"? Yet, alas! many of our Baptist schools hold out to the young preacher the tempting bid that by a certain course of study he can get the title "Doctor." And the Baptist defending it is as pitiable and as lame in his pleadings as the Catholic priest in defending his title, "father." My heart goes out to our noble brother, Prof. G. M. Savage, in taking this unpopular stand for our Lord's simple, plain teaching.

I congratulate the young Baptist preachers of Tennessee and other states in their privilege of studying under such men as Professors G. M. Savage and I. N. Penick, in the Theological Department of Union University.

T. T. MARTIN,
Orlinda, Tennessee.

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.

"Let us put by some hour of every day
For holy things!—whether it be when dawn
Peers through the window-pane, or when the moon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light ineffable!"

—By Clinton Scollard.

The Executive Board meeting was directed by Mrs. L. A. McMurry in the absence of the president, Mrs. Moore. The usual official reports presented and passed on. Several of our valuable members have moved away from the city. They will be missed in our councils. Attendance small.—Ed.

HOW OUR SUNBEAMS ARE WORKING.

A few days ago there came a check for \$10.00 from the Newbern Sunbeam Band for work among the Indians, which is the Sunbeam special in Home Mission work this year. Now, don't you think that is splendid for a Sunbeam Band? It would make some of our women's societies ashamed. Mrs. R. L. Walker is their leader, and I'm sure that this band will also have a good offering for State Missions. Let us see if we can all do as well.

A. W.

REPORT OF YOUNG PEOPLE'S SECRETARY AND COLLEGE CORRESPONDENT FOR AUGUST, 1918.

Miles traveled, 626; talks made, 7; letters received, 25; letters sent, 20; cards received, 3; cards sent, 16; mimeograph letters, 340; programs, 340; mite boxes, 141; fish, 28; auxiliary manuals, 10; R. A. manuals, 1; Sunbeam manuals, 6.

New Organizations.

Y. W. A., 3; R. A., 1; S. B., 4.

Wrote a playlet and prepared junior programs for State missions. I visited three associations and three of our mountain schools in interest of our Y. W. A. work; organized a Y. W. A. at Smoky Mountain Academy, and the others will organize soon.

AGNES WHIPPLE.

HAVE YOU HAD STATE MISSION DAY?

If you have not surely you are planning to have it a little later. The early date was suggested that we might get our thoughts centered on our state interests, learn of the needs,

and plan our offering, having time to glean in all the corners, giving every woman, boy and girl a chance to have a part. I have seen this definition of State Missions: "It is the co-operative effort of the churches in any given state to bring everything, human and material, in the state into right relation to God and into his service, and where they will minister to the world."

As we gather in this season of prayer, may the burden of our prayer be that we may do our best to save our state for the Master.

Get each person to give according to her ability. Our apportionments can be more than met by systematic planning. This will require thought and work and prayer, but are we not willing to set apart some time this month to this specific thing? It will be well pleasing to the Master, we are sure. Surely it is a privilege to be covetous to be co-workers with God in the salvation of the lost. M. B.

Topics that may be used profitably for prayer in society meetings and in our private devotions.

September 12—Pray for our country, that it will hold true to the Christian principles and ideals upon which it was founded, and that it will share its strength and opportunities with all mankind.

September 13—For our churches, that they may not fail to meet their present-day test and bring all to recognize the Lordship of Christ and the supremacy of his everlasting kingdom.

September 14—That we may have a consciousness of the Holy Spirit's presence during our season of prayer and gifts.

September 15—That our women may learn to put first things first, making God's call to service pre-eminent.

September 16—For all missionary forces in our state, that they may be led by his Spirit in all things.

September 17—For Tennessee Baptists, that they may be led to give generously.

September 18—For our State Board, Education Board and Executive Board of W. M. U.

September 19—For our societies, that each one may do its part toward meeting our aim of \$10,000.

September 20—That we may speedily mobilize the prayer power, life power, and money power of our churches.

September 21—For greater interest in the study of God's Word.

September 22—For our Sunday school superintendents and teachers, that they may interest our people in our state work, and for our B. Y. P. U. work and workers.

REPORT OF CORRESPONDING SECRETARY FOR AUGUST, 1918.

Letters received, 65; cards received, 11; letters written, 64; cards written, 34; news articles prepared, 10; mimeograph letters, 48; packages mailed reg-

Field Work.

Attended Bledsoe quarterly meeting, traveling 84 miles. Societies organized, W. M. S., 2.

EXPENSE FUND RECEIPTS FOR AUGUST, 1918.

Chattanooga, Central	\$0 75
Pleasant Grove	25
Chattanooga Highland Park	1 00
Ripley	2 00
Corresponding Secretary, Ocoee Association	2 00

\$6 00

Respectfully submitted,
MRS. J. T. ALTMAN, Treas.

A FOUR DAYS JOURNEY.

Agnes Whipple.

On the afternoon of August 24 I left East Tennessee Association at Del Rio, and in company with Professor Bowen, the principal of Cosby Academy, Miss Adelia Lowry, who is matron there this year, and Elizabeth Parsons, one of the pupils, started on my first visit to the mountain schools. We came up to Newport on the train and there got a car to take us out to the school, which is about ten miles distant. It did not take us long to get there, for we sped around curves and up and down hills at a good rate, although the man who drove us explained the scenery as we went along and continually kept one or the other hand gracefully waving in the air as he pointed out the sights. In a short time we came near the school, and I got my first view of Cosby Academy. It is a splendid location, the main building on the top of a hill, with the boy's dormitory and the girl's home on either side of the campus. The group of buildings can be seen for some distance in the surrounding country.

My visit being in the first week of school, not many pupils had come in, but more were expected soon, and a good number of day pupils were enrolled. Many of the girls in the higher classes teach in the county schools while they are in session, and the attendance at the academy is much larger during the winter and spring terms. Many boys over twenty-one have been in all of our mountain schools, and this year they are gone to serve their country and are greatly missed in the school life.

I was a guest in the girls' home and was delighted to meet two of the teachers, Miss McNabb and Miss McMann. Also the housekeeper, who has come to do this work simply to keep her two boys with her and have them in the school under Professor Bowen. I was so glad to have this short visit with Miss Lowry, whom I felt as if I already knew, because I had heard so much about her and knew she was a Training School girl. Professor and Mrs. Barton have rooms in the boys' dormitory and invited us over to spend the evening. With good conversation,

A SUCCESSFUL MEDICINAL COMBINATION

And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Peptiron after eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life into the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. If a laxative is needed take Hood's Pills. All druggists.

victrola music, and the antics of little Miss Barton, about two and a half years old, we spend a delightful evening.

This is only the fifth school year of Cosby Academy, and of course there are many things needed in the way of equipment. The buildings are new, and everything is nice and clean, but there are no dressers in the girls' rooms, simply a little washstand and a small mirror. There is something in the heart of every girl, whether she has been used to it or not, which longs for a room suitably furnished, and it means much to the building of character, which is the main object in these schools, to have the necessary things. If any one would like to help along this line, I am sure it would be very much appreciated. Another thing needed is a library. They have started a book club in which any one can be enrolled by paying fifty cents or donating a book suitable for the library. Elizabeth made a talk on the book club at the Association, and nearly everybody present joined; but it will take a lot of members to get the books needed, and any one can join. If you care to do so, write to Miss Adelia Lowry, Cosby Academy, Cosby, Tenn.

On Sunday morning we went to Sunday school at the church near by, and following this I talked on our mission work and the need of organization. They called the church in conference and, as a church, asked Miss Lowry to take the lead and do what she thought best in the way of organization. So we may look for a forward movement in that church and community. The first thing she will organize is a Sunbeam Band.

After dinner Mr. Weaver, the efficient moderator of East Tennessee Association, kindly offered to take me to Smoky Mountain Academy, so about two o'clock we started in a buggy on the twenty-mile drive across the country over mountain roads where an automobile could not go. I greatly enjoyed the beautiful scenery along the way, as we came out on top of a high hill and could see far across the country, or as we forded a rocky mountain stream. It was beginning to get dark, and I could see nothing that looked like a school; but Mr. Weaver assured me that it was not far ahead and that we would surely get there if we kept going. The main point of worry was that we might be too late for supper. Well, it kept getting darker, and the hills kept getting steeper and closer together, until we could not see a very great distance ahead, and it looked as though we were going straight into the mountain.

(Continued in our next issue.)

"I haven't paid a penny for repairs on my machine in all the ten months I've had it!" said the motorist.

"So the man who repaired it told me!" said a friend in corroboration.

EDITORIAL

FRUITS OF THE CHRISTIAN LIFE.

Matt. 25:14-30; 5:1-12. Sept. 22.

In the preceding lessons attention has been given to certain phases of the Christian life that have to do with its character and service. We now come to look at the fruitage or reward of the Christian life. The two passages of scripture present the parable of the talents and the section of the sermon on the Mount known as the Beatitudes.

The Reward of Faithfulness.

A number of suggestions come from this parable relative to the Christian reward.

1. Reward for faithful service may be expected. One must clearly distinguish salvation itself, which is the free gift of God, appropriated by the personal relationship, and the rewards of the saved life which are bestowed because of fidelity in service. Salvation is a free gift; rewards must be earned. It is right for the Christian to expect the reward for faithfulness, though desire for reward is not to be the compelling motive in service.

2. Capacity for service varies with individuals. In the parable of the talents, the three men were entrusted with three different amounts of money. Each one had what he was competent to use. No two people have the same capacity. God has a plan for every life. One of the disturbing elements in character frequently is the thought of comparison between one's own talents and the larger number of another. The man with the two talents could have excused himself from service on the ground that he was not entrusted with the larger amount of the other servant. All men are not born free and equal with reference to the ability to make life what it ought to be. Inheritance, environment, natural capacity, draw lines of difference between people. The Apostle Paul cautioned his friends against measuring themselves by themselves. Let there be the full recognition of variety in gifts, and yet let each one honor full well his own trust.

3. Fulfilled capacity is the measure of reward. The two servants who received approval of their master benefitted in proportion to their full service. In the day of recognition for Christian service one will be judged not by the standard of actual deeds, but by the relationship of things done to the amount that could have been done. The difference between actual and possible service will determine the measure of reward.

4. Lack of reward will be due to lack of service. The unfortunate man with the one talent was not condemned because he had only one talent, but because he failed to use what he had. In proportion to his ability he would have profited in the joy of reward if he had been faithful. It will be noted that each of the two faithful servants received the joy that was commensurate with their ability. The man who could use five talents would have had ability larger than his opportunity if he had been entrusted only with the two talents, while the man with the two talents would have been too small for his task if he had been entrusted with the five. The Lord distributed opportunities according to the several abilities.

The Promises of the Beatitudes.

1. The Beatitudes are spiritual characteristics that bear their fruitage in character. The Christian life in its joys has its own best reward.
2. The promise of the Beatitudes corresponds to the real desire indicated in the condition of the soul thus declared happy.
3. Promises have to do not with temporal prosperity but with spiritual blessings.
4. The promises are sure of fulfillment because they are bound up in the very nature of the elements of life indicated in the "Blessed."

SHALL WE RAISE THE PRICE?

The war has increased the price of all commodities. Living is much higher now than four years ago. In keeping with these advances in cost of living most salaries have been increased. Even day laborers must be paid more now than ever before. This increase in price has hit hard the denominational paper.

During the time of the war stock paper has gone up more than twice the amount formerly paid. On Nov. 1, 1917, three-cent letter postage went into effect. On May 1st of this year we were compelled to change printers, which almost doubled our printing bill each week. The new postal law which went into effect July 1st adds largely to the expense of mailing the paper. All these things enter in to determine the policy of the religious paper. Almost all secular papers and magazines have increased their prices. Those that have not done so will the first of October.

The religious paper has a right to live, because it has a function to perform that no other agency can fulfill. We are facing the problem of increasing the price of the Baptist and Reflector. We have hesitated in this matter, and will make the increase only as a last resort. We have not yet finally settled upon the plan, but it seems almost certain now that we will be compelled to raise the price. We are sure that our readers desire that the paper shall continue its existence, and will stand by us in the small increase in price. The paper cannot exist and serve the purpose for which it stands without a larger income. The small increase in price will not entail hardship upon any one, but will be of great benefit to the paper. Definite announcement will be made later with regard to our final plans. In the meantime we wish to hear from our readers as to what they think of the plan.

KEEP THE SCHOOL FIRES BURNING

A great slogan has aroused nation-wide patriotism—"Keep the Home Fires Burning." We wish to place beside this one that which stands at the head of this article. Never before has there come such a confirmation of the value of education as we have in the government's attitude relative to the Student Training Corps. The government is willing to bear the expense of the college training of the boys from 18-21 in order that competent leaders may be trained for the army. It is estimated that 90 per cent of the officers in the army are college-bred men. The man who has a thorough college training is able to give himself more intelligently and competently to military life, as in any other occupation. Education fits one to give proper attention to any profession or calling. We make a plea that the boys and girls may be sent to school this fall even though there must be sacrifices on the part of the parents. There is no investment that will pay quite so large dividends as money put into the education of a boy or girl. Ignorance has no premium upon it. Keep the School Fires Burning.

ATTENTION, DELINQUENT SUBSCRIBERS

Did you know that you can keep the price of the Baptist and Reflector at \$2.00? Well, you certainly can. If every delinquent subscriber should pay his or her subscription before October 1st it would be possible for us to avoid the increase in price at least until January 1st. In other words, if you fail to pay your subscription YOU will be partly responsible if the price of the paper is raised. We are this week sending statements to more than 1,500 subscribers, and we are here making the earnest plea that every single one of you shall pay your subscription promptly.

TENNESSEE VALLEY ASSOCIATION.

The Tennessee Valley Association convened with the Washington Baptist Church on September 6, being called to order by former Moderator, Rev. G. W. Brewer. After devotional services and the reading of church letters the following officers were elected: Rev. T. M. Byrom, Moderator; J. B. Trotter, Assistant Moderator; Reece F. Cooley, Clerk and Treasurer; J. F. Collins, Assistant Clerk. After dinner, to which the delegates were invited in the homes of the church, the first report was on Foreign Missions, which was read by Rev. W. N. Rose and discussed by himself. Rev. G. W. Brewer read the report on Home Missions, which was discussed by himself and the editor. The report on Orphans' Home was read by — Wilkie, and discussed by the editor. The report on Denominational Literature was read and discussed by the editor. The annual sermon was preached at night by Rev. T. M. Byrom.

Saturday morning the devotional services were conducted by W. E. Northrup. The report on Sun-

WORDS OF WISDOM.

Selected by Richmond P. Bond.

"There is no state of life without its obligation. In their due discharge consists all the nobility and in their neglect all the disgrace of character."—Cicero.

"The purest treasure mortal lives afford is a spotless reputation."—Shakespeare.

"The friend with whom one does not have to make explanations is God-given."—T. N. Page.

"It is very queer, but not the less true, that people are generally quite as vain, or even more so, of their deficiencies than of their available gifts."—Hawthorne.

"The most certain sign of wisdom is a continued cheerfulness."—Montaigne.

"The dream of the poor man is the reality of religion."—Van Dyke.

"The greatest burden in the world is superstition, not only in the ceremonies of the church but of imaginary and scarecrow sins at home."—Milton.

day School Work was read by R. M. Clack and discussed by Dr. J. W. Gillon. The report on Woman's Work was read by the editor and was discussed by himself, Dr. W. J. Stewart, Dr. J. W. Gillon and Rev. T. M. Byrom. The report on State Missions was read by the editor and discussed by Dr. J. W. Gillon.

After dinner the devotional exercises were conducted by Dr. W. J. Stewart. The report on Ministerial Relief was read by W. E. Northrup and discussed by the editor. The report on Christian Education was read by T. M. Byrom. The report on the Memorial Hospital at Memphis was offered by the committee and was discussed by the editor, Dr. W. J. Stewart and Dr. J. W. Gillon.

NOTES.

It was my privilege to preach Saturday night at the Association and Sunday morning at Dayton.

The collection for the Isolation Hospital at the Orphanage amounted to \$15.85, which was a splendid offering for the congregation.

The entire Association missed Brother W. A. Howard, who was called to his heavenly reward since the last Association. He was pastor of the Washington Church and was greatly loved and honored.

The next session will be held with the New Union Church. The fifth Sunday-meeting will be held with the High Point Church.

EBENEZER ASSOCIATION.

This Association was entertained by the Friendship Church at Culleoka. The session was called to order by Vice-Moderator J. E. Hight on September 4. After devotional services, conducted by Rev. L. M. Laten, and reading the letters, the following officers were elected: J. E. Hight, Moderator; Levi Malugen, Vice-Moderator; Rev. W. E. Walker, Clerk; G. P. Howell, Treasurer. After a delicious dinner, which the editor was too late to enjoy, the annual sermon was preached by Rev. A. N. Hollis, on the subject, "The Worthiness of the Lamb." The report on State Missions was read by Rev. A. N. Hollis and discussed by Dr. J. W. Gillon. The report on Orphans' Home was read and discussed by Dr. W. J. Stewart. The Isolation Hospital Fund was raised, amounting to \$43. The editor preached at night. Thursday morning devotional services were conducted by Dr. W. T. Ussery. The report on Denominational Literature was read and discussed by the editor. The report on Associational Missions was read by Levi Malugen and discussed by himself, Judge Williams, Rev. L. A. Hatfield, Rev. W. E. Walker, Rev. S. C. Reid. On motion of Judge Williams the

churches of Lawrence County were granted letters of dismission to organize a new County Association, the clerk being authorized to issue letters upon request of each church so desiring. Judge Williams and Rev. Davis discussed the question. On motion of Rev. L. M. Laten the same privilege was granted to the churches of Giles County.

The report on Foreign Missions was read and discussed by Rev. T. G. Davis. After a bountiful non-Hoover dinner the Woman's Missionary Union held its session. The report on this work was read and discussed by Miss Margaret Buchanan. The report on Christian Education was read by J. E. Hight and was discussed by him, the editor, Dr. W. T. Ussery and Rev. J. W. Patton. The report on Temperance was read and discussed by Judge Williams. The report on Tithing was read by Rev. W. E. Walker, J. E. Hight and E. H. Haywood. It was impossible for me to remain longer.

NOTES.

The church rejoices in the privilege of displaying a service flag with twenty blue stars and one gold star.

If the movement for the new association is carried out, Ebenezer Association would give ten churches to Giles and six to Lawrence, leaving in its membership twenty churches. As a rule the smaller associations, where the churches may keep in touch with each other, will do better work than the great, unwieldy body.

Rev. T. G. Davis is doing a growing work as pastor of Friendship Church.

The community entertained the Association in royal style. It was a pleasure to be in the home of Mr. and Mrs. J. B. Redding.

THE VOICE WITH A SMILE

Voice indexes character. The man with a grouch in his nature will be apt to express himself in the tone of his voice. We recently heard the remark, "He has a voice with a smile in it." The criticism is worth attention. Why not put into your voice a smile, and thus help in the social contact, for a smile will go farther to get what you want than a frown. Even from the utilitarian viewpoint a smile is worth more than a grouch.

EDITORIAL BREVITIES

Religious liberty is a priceless boon, won by ages of struggle.

Competency for larger service depends upon faithfulness to present duty.

There is no comfort so assuring as the fact of God's conscious presence with us.

America has shown the most resplendent example of how the strong may bear the burdens of the weak.

Efficient co-operation is essential to make an army. An aggregation of men without mutual relations would be but an immense mob. The lesson for Christian co-operation is not hard to find.

The new draft extension to the ages of 18 to 45 will permit innumerable stars on service flags, and each star will be but another pledge that America will win the war for God and freedom.

The correct date of the Holston Valley Association is September 19, instead of October. Please remember that the place of meeting is Oak Grove Church, and that Solitude, Tenn., is the railroad station.

The Clinton Association will meet September 26 at Zion Church, one mile from Edgemore, on the L. & N. Railroad, instead of September 19, as appeared in the paper recently. Remember the correct date.

In the visits to the Associations we have been impressed with the absence of old men, especially preachers, in attendance at the sessions. Have we come to a young generation, or are the old brethren unable to attend?

If the government be gladly accorded the right to bring under tribute the entire resources of the country, shall we not all the more readily grant God the right to claim all that we are and have for the advancement of his cause in the world?

The kingdom of God has its relations to the world order, but it can not be identified with any form of civil government or state of society.

Vox populi, vox dei. It may not always be true, but it seems nearer now than ever before, when the problem of world freedom is being waged. As you serve your country now, you may be sure that "The Voice of the People is the Voice of God."

We are delighted to give in this issue the address by Dr. J. W. Gillon. The Nolachucky Association requested its publication and also voted to pay the expense of putting it in tract form. The address has been wonderfully received at the Associations where it has been given, and will do much good. Read it and pass it on to your friends. It is filled with patriotism and Christian statesmanship.

The correct date for the Western District Association is October 11, and it meets with Spring Hill Church, five miles south of Paris.

Dr. Rufus W. Weaver has left Nashville to assume his new duties as President of Mercer University, Macon, Ga. His many friends wish him unbounded success. He has accomplished a splendid work in educational circles in Tennessee and the South.

We rejoice at the success of our friend, Rev. L. W. Sloan, at Kentwood, La., in whose church a splendid revival was recently held. There were 112 additions to the membership. One of my pleasant memories is that L. W. Sloan, Joe P. Jacobs and myself were licensed to preach the same night by the Central Church, with Dr. George A. Lofton as our pastor. Dr. Jacobs is secretary of missions in Missouri.

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	23177	532.28
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	846.41	1,986.04
Chilhowie	1,470.90	194.23	1,276.67
Clinton	260.10	24.61	235.49
Concord	1,946.65	169.99	1,776.66
Cumberland	1,115.95	323.90	786.05
Cumberland Gap	268.70	25.11	243.59
Duck River	1,134.80	106.37	1,028.43
Eastanalée	235.20	58.64	176.56
East Tennessee	248.00	52.39	185.61
Ebenezer	906.85	126.46	780.39
Enon	106.25	10.32	95.93
Friendship	784.65	57.53	727.12
Holston	1,681.85	596.32	1,085.53
Holston Valley	387.35	133.40	253.95
Indian Creek	247.90	132.37	115.53
Judson	208.90	28.30	180.60
Knox County	3,754.65	1,106.76	2,647.89
Little Hatchie	510.90	99.83	411.07
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	340.83	770.12
Nolachucky	1,249.35	591.94	657.41
Northern	214.50	7.69	206.81
Ocoee	3,625.65	1,163.23	2,462.42
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	450.02	1,184.03
Salem	708.80	163.56	545.24
Sequatchie Valley	138.06	34.44	103.62
Sevier	500.35	48.62	451.73
Shelby County	3,888.30	101.03	3,787.27
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	191.62	788.43
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	160.98	370.87
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	\$10,399.48	\$35,775.68

The attention of the churches and the showing of their Associations, the executive committee is called to Will the brethren organize their Associations to bring up State Missions?

It would be fine to make a clean sweep of our State Mission obligations by the close of September 29th, State Mission Day in the Sunday schools. Fraternally, J. W. GILLON.

WOMAN'S WORLD

THIS IS MY FRIEND.

Let me tell you how I made His acquaintance. ♀

I had heard much of Him, but took no heed.

He sent daily gifts and presents, but I never thanked Him.

He often seemed to want my friendship, but I remained cold.

I was homeless and wretched and starving, and in peril every hour, and He offered me shelter and comfort and food and safety, but I was ungrateful still.

At last He crossed my path, and with tears in His eyes He besought me, saying, "Come and abide with me."

Let me tell you how He treats me now.

He supplies all my wants.

He gives me more than I dare ask.

He anticipates my every need.

He begs me to ask for more.

He never reminds me of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of Him.

He is as good as He is great.

His love is as ardent as it is true.

He is as lavish of His promises as He is faithful in keeping them.

He is as jealous of my love as He is deserving of it.

I am in all things His debtor, but He bids me call Him friend.—From an old English manuscript, found on the person of one of our fallen heroes in France.

SOME THINGS WE, THE BAPTIST WOMEN OF TENNESSEE, ARE GOING TO DO DURING THE MONTH OF SEPTEMBER.

First. We are going to raise at least one-half of the three thousand dollars needed to pay off the indebtedness on the Baptist and Reflector, thus bringing us to our new fiscal year, October 1, free of debt.

Second. Each woman who is now a subscriber to the Baptist and Reflector who has not already done so will, if possible, make a contribution to the Edgar E. Folk Memorial Fund. We want to make this fund at least one thousand dollars by October 1. The list of contributors will be published on our page each week.

Third. We will, every one of us, make an honest effort to secure at least one new subscriber to the Baptist and Reflector during September. There are more than fifty thousand Baptist homes in Tennessee into which the Baptist and Reflector does not go. Realizing what it would mean to State missions just now, and also to our other great causes, to have these people read and be informed about our work, we will, God helping, help to send the paper into as many of these homes as possible.

Fourth. We will, as far as possible, see that every delinquent subscription to the Baptist and Reflector is paid: 1. By paying our own, if it is due. 2. By asking our neighbor to pay hers.

Fifth. We will do all in our power to make September the biggest month in the history of the Baptist and Reflector. Solemnly pledged:

The Baptist Women of Tennessee.
By MATTIE STRAUGHAN.

WOMEN IN WAR WORK.

It is still a matter for surprise to step into an elevator in a city office building and to find a young woman running it, or to observe young women in overalls working in the fields. Yet if America were devoting the same proportion of its man power to military service that France and England are giving it would be almost as unusual to find men running elevators and working in the fields as it is to see women in such occupations. And if the war lasts another year, American women will to a very large degree be carrying on the industries of the country.

In England it is said that a battleship can now be built entirely by women. In America women have not yet turned to shipbuilding, but it is possible that before many months they will be taking their places in the shipyards. There seems to be no reason why they should not work as mechanics in shipyards as well as in railway shops and in factories.

The idea that women's war work would be restricted to nursing, knitting, and making surgical dressings was of short duration. And in other than the essentially feminine activities women are not merely helping men; there are branches of war work in which they are gradually supplanting men. The manufacture of aeroplanes and tents, of uniforms and gas masks, calls increasingly for women's skill. In other fields of labor women will be employed more and more as the military arm draws men to itself in greater numbers.

But the women do not yet occupy any positions of high responsibility or authority. They work under the direction and supervision of men. Even the American Red Cross, which was organized by a woman, and in the work of which women take such an important part, has no women representatives on its war council or among its national officers. And just as men are reluctant to admit women to positions of official control and authority, so organized labor is reluctant to welcome them into work that men have hitherto done. If we are to judge by the experience of England and France, where women now hold a more commanding position industrially than they do here, it is possible, even probable, that the attitude toward them, both of employers and of labor organizations, will change. Certainly the days when women were simply members of the domesticated sex are gone forever.—*Youth's Companion*.

NOTES ABOUT WOMEN.

Lincoln's Appreciation of Knitting. A correspondent to the New York Sun sends a copy of a letter that President Lincoln wrote during the Civil War to a woman of Pittsburgh, Pa., thanking her for the work she was doing knitting socks for the Union soldiers. The letter follows: "Madam: Learning that you who have passed the eighty-fourth year of life have given to the soldiers some 300 pairs of stockings knitted by yourself, I wish to offer you my thanks. Will you also convey my thanks to those young ladies who have done so much in feeding our soldiers while passing

through your city? Your truly, A. LINCOLN."

British Women at Front. Nearly 6,000 British women are at the front doing work back of the lines so as to relieve more men for fighting. The women are known as Wnaacs—short for Women's Army Auxiliary Corps. They clean and repair auto trucks and airplanes, attend to clerical duties, cook and serve food. It is said that their presence there serves to increase the morale of the soldiers and make them more contented. Women who are accepted for work of this kind must be over eighteen years of age and of high moral character.

Women Mayors 5,000 Years Ago. Dr. A. B. Sayce of Oxford University, a famous Oriental scholar, recently completed a translation of the prehistoric tablets in the University of Pennsylvania Museum and according to the version rendered by him women in Asia Minor acted as mayors more than 5,000 years ago. The tablets were the work of Hittites of Cappadocia whose boundaries at that time extended from the Mediterranean to the Black Sea and from the Euphrates to what is now the kingdom of Persia. Each province, it was learned, was made up of cities over which ruled a mayor and a prefectress. In some instances women possessed the powers of municipal government independent of the male head.

CHURCH AND PERSONAL

The New River Sunday School Association met in its regular annual session on Saturday, August 31 and Sunday, September 1, with the Huntsville Baptist Church. The meeting was called to order by President G. W. Byrd, and the following new officers were elected for the coming year: C. C. Cross, Huntsville, President; T. A. Vanderpool, Huntsville, Secretary. Interesting reports were read from some of the Sunday schools in the Association. V. B. Filson, State Worker under the State Mission Board, was present and discussed the officers and their duties in the Sunday school, how to build up the Sunday school, and how to make the Sunday school interesting to the community. An Executive Committee of three was appointed to arrange for Teacher-Training Institutes to be held in the Association and it was voted to invite our State Sunday School Secretary, W. D. Hudgins, to come to Huntsville October 6, and from there to Oneida on October 9. The New River Association is a promising field for Sunday school work and is a strong Baptist section. Plans were laid to make the next year's work the best ever, and the new President, Brother C. C. Cross, is a live public school teacher, and we are sure of great things next year.

V. B. FILSON.

Rev. W. N. Griffit accepts the pastorate of Madisonville and Tellico Plains Churches.

I thought when I was writing to you about coming to Tennessee to hold a meeting or two, if the way opened, that it might be that I could arrange to do so in August. But our meeting being arranged for July, and the two meetings that I promised to hold for the State Board fell in August, so that hindered me, and that is why I did not state a time to come. However, I would like to come later if the Lord should open the way. My family has returned from a visit among relatives,

near College Grove, Tenn. Brother H. R. Holcombe, pastor at Mansfield, La., assisted us in our meeting at Mangham. Forty-three asked for membership and twenty-seven for baptism. We returned yesterday from Nelson Bend Schoolhouse, ten miles from here, where we were eleven days. Brother Gaddis, who preaches once a month, began the day before we arrived. Thirty-two asked for membership and thirty for baptism. A church will be organized, we think, in the near future.—H. E. Pettus, Mangham, La.

Just a few lines about our meeting at Mt. Pleasant Baptist Church, where I preach once a month. Brother J. C. Davis, of Mooresburg, was our efficient helper. He did some able preaching, bringing the messages of the gospel with power. In answer to prevailing prayer, the Holy Spirit came with great power, both upon the saved and the unsaved. There were forty-nine conversions and thirty accessions to the Church. The writer baptized twenty-five last Sunday morning in the presence of a large crowd. Five more stand approved for baptism, with more to follow. The greater number of those baptized were grown people, among whom were eight heads of families.

B. A. SMITH.

I am now convalescing after an operation at the Baptist Memorial Hospital. My operation was performed by Dr. J. Hugh Carter. I felt exceedingly grateful as Rev. C. E. James came in that morning to prepare me for the operation, and after the operation came to my room and led in a very sweet prayer. Brother James expects to be the Medical Missionary under our Board in Mexico. He was formerly the successful pastor of Highland Heights Baptist Church of this city. He gave our people two very fine sermons on the Sunday I was at the hospital. Dr. J. Hugh Carter, who performed the operation, is chairman of our Board of Deacons. I was not able to preach yesterday, and Brother Clarence S. Leavoll, the pastor's assistant and superintendent at Walnut Street Church, Louisville, favored our people with two striking sermons on Church efficiency and foundation. I hope to be in the pulpit myself next Sunday. I feel exceedingly grateful also for the wonderful work being done by the Baptist Memorial Hospital. Brother P. C. Wilkes, the indefatigable manager, and his faithful coworkers are worthy of much credit. Great good is coming, I am sure, from the coming of Dr. Jeffries, the hospital pastor. His Tuesday night prayer meetings are a great success. They are given very largely to singing, every word of which came into my room on that night I will never forget. The nurses have consented to sing these songs for us at Central Baptist Church next Sunday night. We are greatly counting on the occasion. I think we should make much of the fact that ours is the only fireproof hospital in Memphis. It should mean much for people who send their relatives to the hospital to know that they are in a fireproof building.

BEN COX.

Please change my address for the Baptist and Reflector from Knoxville, Tenn., to Cuthbert, Ga., 492 Church Street. We were royally received by the Cuthbert saints. We received eight additions by letter at the morning service. The other denominations joined the Baptist in a welcome service at the evening hour.

WILLIAM M. SENTELL.

WORDS OF WISDOM.

Selected by Richmond P. Bond.

"Pray in faith, and faith is not only a trust in God's goodness or power, but the definite assurance that we have received the very thing we ask."—Andrew Murray.

"Give unqualified assent to no proposition but those the truth of which is so clear and distinct that they cannot be doubted."—Descartes.

"He is the freeman whom the truth makes free,
And all are slaves besides."

—Cowper.

"If we knew our brother as God knows him, we should never dare to despise him any more."—G. H. Morrison.

"Conversation is an exchange of ideas; this is what distinguishes it from gossip and chatter."—Van Dyke.

"Every act rewards itself, or, in other words, integrates itself in a two-fold manner—first in the thing, or in real nature; and, secondly, in the circumstance, or in apparent nature. Then call the circumstance the retribution."—Emerson.

"At last, after creeping, as it were, for such a length of time, along the utmost verge of the opaque puddle of obscurity, we take that downright plunge, which, sooner or later, is the destiny of all families, whether princely or plebeian."—Hawthorne.

THE FOREIGN MISSION ADMINISTRATIVE COMMITTEE.

Dr. Love, the Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, left Richmond on Saturday, August 31, for the Western Coast, whence he is to sail on September 14 on a tour of our missionary fields in China and Japan, with a visit also to Korea. He undertakes this journey by the practical direction of the Southern Baptist Convention. The convention puts upon the Corresponding Secretary direct responsibility for administering the affairs of the Board and puts upon the Board the direct responsibility for filling his place in the case of his removal. His visit will take him away from this country for not less than six months and the business of arranging for the administration of the Board's affairs during his extended absence was the subject of long, patient and prayerful consideration by the Board. It was at length unanimously determined to appoint three men to serve as an Administrative Committee, to meet regularly at offices of the Board and to give such time and attention as necessary to this work of administration. The Board felt that some financial compensation ought to be made for such work. They also came to the conclusion that the men to be selected ought to have had some experience in and some knowledge of the work committed to them. They were compelled therefore to choose men who were in the service of the Board, and they chose the undersigned. In view of the technical provision in the Convention's Constitution that "no salaried officer or employee of any Board may be a member thereof" it seemed best for the men appointed to retire from the membership of the Board. They therefore resigned, and their resignations were accepted.

It need hardly be said to Southern Baptists on behalf of the signatories to this letter that they undertake this difficult and arduous work with a deep

sense of responsibility and only at the unanimous call of their brethren charged with the duty of caring for the great interests of Foreign Missions. This committee will need the patient, earnest, and forbearing co-operation of the great constituency which they seek to serve. They are fortunate in having continuously with them Associate Secretary Ray, whose ordered and accurate knowledge of the foreign fields will be always available, and with him they may hold counsel as occasion requires. It is the steadfast purpose of all three of those who have accepted this responsibility to do their best, under God's blessings, to meet it, and to keep the great interests, for the time committed to their direction, first in their thought and labor.

Entering now upon the discharge of these duties, they think it unnecessary to weary the denomination with any lengthy statement. From time to time they will have occasion to communicate with the brotherhood through the mails and the public press. They content themselves for the present with asking their brethren all over the South to give careful and prompt attention to such communications as they may receive or as may come under their notice and to remember distinctly that only through their prompt, steady and earnest co-operation can such a committee as this fill even in part the place of the absent secretary, or care even measurably for this great enterprise.

Trusting therefore in God and leaning hard upon the brotherhood, we enter upon this important service.

R. H. PITTS, Chairman;

T. C. SKINNER,

F. F. GIBSON,

Administrative Committee.

GREAT OCCASION IN NEW ORLEANS.

August 31, 1918.

The greatest occasion in the history of the Baptist cause in New Orleans was Friday, August 30, 10:30 a. m. The transfer of the Sophie Newcomb College property to the board of directors of the Baptist Bible Institute took place at that time. It was the consummation of our efforts to pay in full the cash payment on the property, which was \$26,250.00. The Home Mission and Sunday School Boards made the initial payment at the time of the contract for the property was signed, and Dr. B. H. DeMent, president of the Institute, has been leading gloriously a campaign in Louisiana to secure the other \$16,250.00.

We had the title to the property thoroughly examined and everything done to make sure that the title was good, and we discovered that it was "gilt edge." We assembled in the office of the attorney who conducted the act of sale for us, and the representative of the Tulane Board, with the members of the faculty and President, and other members of the board of directors. The president of the board of directors, on behalf of the Institute signed the papers and note for the balance due, and other members of the board of directors and of the faculty signed as witnesses of the transaction. The most glorious thing about it was we had the money in the bank to make the payment. Surely this ought to be an inspiration to all the Baptists of the South to come to our help in subscribing to the purchase money fund, so that the whole \$105,000.00 may be paid in five years, instead of fifteen years, and thus get

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

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

CHURCH AND PERSONAL

FROM CAMP SEVIER, GREENVILLE, S. C.

The Baptist Camp Pastors' Conference meets every Monday morning (Camp Sevier). This organization is composed of the following workers: J. Dean Crain, Camp Pastor; J. Furman Moore, recently appointed for hospital work; Mark R. Osborne, Camp Pastor; Gospel Singer, James H. Maichen, pastor of White Oak Baptist Church; and T. E. Seago, pastor of Mountain Creek Baptist Church. One of these churches is just outside the camp; the other is within the government reservation.

Since the Eighty-First Division left, more than a month ago, only the units which were attached to that division and the men who failed to pass the physical examination for overseas service have been in camp. The following is a summary report of our work for the month ending August 25. Sermons and addresses, 109; personal interviews, 415; reconsecrations, 253; conversions, 157; baptisms, 15; New Testaments given to men, 263; tracts distributed, 1,577; letters written to soldiers' home folk or church, 67. We are conducting evangelistic services every evening at one of the adjacent churches. These meetings are well attended, and we hope as the new division comes in, the men will be reached by these services.

The response on the part of the soldiers has been encouraging. They come to the churches and to religious services held elsewhere, ready to listen to the gospel appeal as it comes

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The bodily process known as assimilation is well explained in these words: "As the blood, in its circulation, approaches any organ, the portions that are appropriate for this organ feel its attractive force, obey it, and leaving the others, mingle with the substance of its tissue and are changed into its own true and proper nature."

How important it is that the blood should be pure and rich, not loaded with worn-out and useless matters! Hood's Sarsaparilla purifies and enriches the blood, and does all it is possible for medicine to do in the way of perfecting assimilation and building up the whole system. When you have made up your mind to take Hood's Sarsaparilla, insist on having it—don't accept a substitute, for no substitute acts like it.

STOP! Young Men Go to College. Thirty scholarships for free tuition in College classes. Easy payments for board. Work available for part payment. For particulars write Meridian College, Meridian, Miss.

through the preached word and through song. Brethren, pray for us as we labor in this great field that is always white to harvest.

J. DEAN CRAIN, Chairman;
MARK R. OSBORNE, Secretary.

THE ATTENTION of ALL PASTORS AND SUNDAY SCHOOL WORKERS

IS CALLED TO

September 29

this is the Annual Observance of

Baptist Go-to-Sunday-School Day

The collection on this day is for State Missions, and programs will be furnished free.

This occasion is of special interest this year. Why? Because our Sunday Schools must not fail us this winter. If everything else religious is interfered with, the Sunday School need not be and must not be. We must rally for a great winter's work. And so we must make September 29 a great Rally Day. The statistics for last year show Southern Baptists have a church enrollment of 2,844,301, and a Sunday School enrollment of 1,835,811, or 1,008,492 less. Where are the other million? We need to get them now. September 29 is the time to start.

I. J. VAN NESS, Corresponding Secretary

BAPTIST SUNDAY SCHOOL BOARD

Nashville, Tennessee

If you take advantage of this day, you must get ready. Start now. For programs and information, write to

J. W. GILLON, State Secretary
161 Eighth Ave., N., Nashville, Tenn.

W. D. HUGGINS, Sunday School Secretary,
Estill Springs, Tenn.

CHURCH AND PERSONAL

RATHER REMARKABLE.

In a recent meeting at Columbia, Rev. W. T. Ussery, who is eighty years old and been preaching sixty years, was associated with Charles R. Turner (who is about eleven years of age and been preaching six years). The former is one of the oldest preachers in these parts, and the latter is perhaps the youngest ordained preacher in the world. A rare incidence.

W. T. USSERY.

* * *

I closed a week's meeting with Saulsbury Church yesterday, Rev. G.

A. Ogle, pastor. Results: Six conversions and five additions by baptism. Among the number was Rev. J. F. McKnoblis' daughter and two granddaughters. I go to Riddleton to-day for a week's meeting or perhaps longer. Brother R. D. Cecil will be with me. Pray for us that we may have a great meeting. J. F. NEVILLE.

Brush Creek, Tenn.

* * *

Our pastor, Elder C. R. Shira, a student of Hall Moody Institute, Martin, Tenn., closed a most successful meeting with the Brighten Baptist Church July 28th. There were eleven or more

confessions; thirteen additions to the church, three by letter and ten by profession in baptism, and several more we hope to receive later. The church is much revived and strengthened.

J. H. SIMONTON.

* * *

The Knox County District, formerly the Tennessee Association of Baptists, will meet in its 116th session October 9, 10, 11, at the Deaderick Avenue Baptist Church, Knoxville.

The opening session will be held Wednesday, the 9th, at 7:30 p. m. It is greatly desired that all messengers be present for this session and remain

throughout the entire meeting. The recommended order of business provides that missions and benevolences be discussed on the second day of the sessions.

J. C. SHIPE, Moderator.

* * *

FRIENDSHIP ASSOCIATION.

The Friendship Association will meet with the Maury City Church Sept. 18. Those from a distance will be met at Maury Junction, Tenn., and conveyed to the church.

Come, brethren, and help to make this a good and helpful meeting.

J. A. BELL, Pastor.

PASTORS' CONFERENCE

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

NASHVILLE.

Judson Memorial—Pastor C. F. Clark spoke on "Praying for a Revival" and "Growth of Faith." Good congregations. Sunday school considerably off. Good B. Y. P. U.

Immanuel—Preaching by the pastor, Dr. Ryland Knight. Growing Sunday school, H. C. McGill superintendent. Three additions by letter.

North Edgefield—A. W. Duncan, pastor. Brother H. L. Strickland spoke in the morning on "Living a Life." The pastor spoke in the evening on "The New Birth." One addition. Training school this week, led by Bro. Strickland.

Eastland—Rev. R. E. Corum, pastor. At the morning hour the pastor delivered his message on "Consecration for Service," and entered upon his duties as pastor. At the night service the choir presented a "Fannie Crosby Musical service," which was attended and appreciated by a large congregation. In Sunday school, 140.

Grace—Rufus Beckett, the pastor, preached in the morning, H. C. McGill in the evening; subject, "If God Be For Us."

Third—Pastor Creasman spoke on "Help From Jehovah" and "Riches and Righteousness." In Sunday school, 155. Good day.

First—Preaching by Pastor Allen Fort. Themes, "Thoroughness" and "How to Become a Christian." Two for baptism; four by letter; 215 in Bible school.

South Side—Pastor C. W. Knight preached morning and evening; subjects, "God's Presence," "Hell."

Lockland—W. R. Hill, pastor. Morning subject, "Bearing One Another's Burdens." Evening subject, "Some Things Following Coming of Christ." In Sunday school, 169. One profession and approval for baptism. Excellent congregations. Closed meeting at New Bethel Church.

Shelby Avenue—C. A. McIlroy, pastor. Preaching at both hours by the pastor. Subject at 11 a. m., "The Church of One Accord." Subject at 8 p. m., "The Smitten Rock." Attendance at Sunday school, 36, and collection \$1.14.

Calvary—H. B. Colter, pastor. Morning subject, "God is Love." Evening subject, "He Brought Him to Jesus." Pastor preached both services. Good Sunday school. Good congregations at all services.

MEMPHIS.

Central—Good crowds at both services. About 260 at Sunday school. One addition to church at night. Dr. Jeffries preached at both services. Pastor took part in both services.

Baptist Hospital—Pastor M. D. Jeffries supplied for Dr. Ben Cox at Central Church. The body of nurses from the hospital, in uniform, sang at the evening service. Two professions on the part of patients. Dr. Cox is convalescing from an operation which kept him two weeks in the hospital.

Boulevard—In Sunday school, 105. Offering, \$7. Preaching at 11 a. m. Morning subject, "Person and Work of the Holy Spirit." Evening subject, "The New Birth." Good B. Y. P. U.—J. R. G. Hewlett.

Calvary—Dr. Wolf's meeting closed last night—35 additions. Church greatly revived. Two hundred dollars collected for Home Missions. All departments of work helped.—W. L. Norris.

Rev. Koonce preached twice at Normal yesterday. Good crowds.

Temple—J. Carl McCoy, pastor. Evangelist J. A. Scott spoke at both hours on "Childhood, the Battle Ground of the Kingdom," and "Three Scenes on the Road to Hell." Excellent Sunday school. Great congregations. Two by letter, eight for baptism. The meeting continues this week. Brother Scott is delivering some great messages.

Union Avenue—Pastor Hurt spoke at both services to very large crowds. Two by letter.

New South Memphis—Brother T. R. Stroup, of Birmingham, preached at both hours. Hearers well pleased with the sermons. Pastor preached at Birmingham church at both hours. Five professions, two joined church for baptism and one by letter.

Bellevue—Pastor R. M. Inlow preached at the morning hour and Brother S. F. Hudson preached at night. Two full houses. In Sunday school, 237. Fine meetings of the young people. Pastor preached at the Home of the incurables in the afternoon.

First—Pastor Boone preached at both hours. Two added by letter; 318 in Sunday school. A good day.

Highland Heights—E. G. Stout, pastor. Good day. Pastor preached both hours to good and attentive audiences. Good Sunday school.

Seventh Street—I. N. Strother, pastor. Morning theme, "Preaching the Lord Jesus." At night the subject was "Contracts." In Sunday school, 157.

La Belle Place—Pastor D. A. Ellis spoke at both hours. Good congregations and very fine interest. In Sunday school, 230.

Rowan—Pastor J. E. Eoff spoke on Matt. 5:13, "Ye Are the Salt of the Earth, and the Lord Looketh on the Heart." Good Sunday school and B. Y. P. U. One received by letter and one for baptism. Collection for hospital, \$18.10.

Central—Central Church had an unusual day Sunday. Dr. M. D. Jeffries, hospital pastor at the Baptist Hospital, preached in the morning on "What the Bible Says About Healing," and at night the subject was, "Jesus Seeking and Saving the Lost." At the night service thirty-six nurses of the hospital attended in uniform and rendered four selections such as they are in the habit of singing at their Tuesday night meetings held at the hospital. Rev. Ben Cox, having been a patient at the hospital several weeks recently, was so much impressed with this singing, as the sweet strains came in through his windows, that he issued them a cordial invitation to bring some of these songs to his people at Central Church. The large audience was very much appreciative and gave a unanimous vote of thanks to the young ladies. Other special musical features of the day were selections by the mixed quartet of the church in the morning, and the Central male quartet at night. Pastor Cox presided, this being his first Sunday since his operation.

KNOXVILLE.

First—Len G. Broughton, pastor. Preaching in the morning by Charles P. Jones, assistant pastor; subject, "Christianity on Trial." Preaching at night by Rev. Jones on "Joy Over a Sinner Saved." In Sunday school, 305. Received three by letter, three on profession of faith.

Mt. Olive—Wm. H. Fitzgerald, pastor. Morning subject, "The Christian in Armor." Evening subject, "Parable of Tares and Wheat." In Sunday school, 132.

Grove City—D. W. Lindsey, pastor. Morning subject, "All for Jesus." Evening subject, "Judgment of the White Throne." Baptized five. A number of others offered for baptism. Revival closed.

Strawberry Plains—L. A. Hurst, pastor. Morning subject, "Missions." No preaching at the evening hour.

Mountain View—W. C. McNeely, pastor. Morning subject, "Jesus the Only Way." Evening subject, "The Fool's Three Steps to Hell." In Sunday school, 178. One received by letter. Revival in progress, with good interest.

Gillespie Avenue—David N. Livingstone, pastor. Rev. R. A. Johns delivered the sermon in the morning, on

"Things That Accompany Salvation." Rev. Johns' evening subject was "Selfish Worship." In Sunday school, 160. One received by letter. Revival in progress.

Oakwood—S. M. McCarter, pastor. Morning subject, "The Christian Vocation." Evening subject, "Where Art Thou?" In Sunday school, 186. Two received by letter.

Lincoln Park—T. E. Elgin, pastor. Morning subject, "The Church's Worldwide Task." Evening subject, "A Faithful Life."

Central—A. F. Mahan, pastor. H. T. Stevens preached in the morning on "Children and Chickens," and in the evening on "Remedies for Sin." In Sunday school, 148. Six for baptism. Meeting continues with interest.

South Knoxville—M. E. Miller, pastor. Morning text, Matt. 28:9. Evening, Eph. 1:18. In Sunday school, 237.

Bell Avenue—Rev. Jesse B. Hyde, pastor. Morning subject, "The Call of the Pierced Hands." Evening subject, "Calling for Ditch Diggers."

In Sunday school, 399. Five were received by letter. The church is looking forward to special meetings in October.

Deaderick Avenue—H. T. Stevens, pastor. Morning sermon by A. F. Mahan. Subject, "A Christian Four Square." Bro. Mahan preached in the evening on "The Perfect Gospel." In Sunday school, 425.

Euclid Avenue—J. W. Wood, pastor. Morning subject, "Office Work of the Holy Spirit." Evening subject, "The Great Day of God's Wrath." In Sunday school, 162. One baptized; one received by letter. Five conversions. Revival begins next Sunday.

Immanuel—A. R. Pedigo, pastor. Morning subject, "God's Man Power." Evening subject, "The Profiigacy of Man." In Sunday school, 125.

Lonsdale—J. C. Shipe, pastor. Morning subject, "The True Christian Spirit." Evening subject, "The Three Resurrections." In Sunday school, 130. One received by letter.

Calvary—S. C. Grigsby, pastor. The morning subject was "The Hidden Talent." Evening subject, "God's Anointed." Baptized one.

Broadway—L. T. Wilson, pastor. Morning subject, "The Work of the Lord." Evening subject, "A Loyal Disciple." In Sunday school, 440. Two received by letter. Dr. G. W. Swope will be with the church in a meeting beginning October 20th.

Beaumont Avenue—Pastor, A. D. Langston. Preaching in the morning by the pastor on "How to Be a Strong Christian." At night on "Spiritual Power." In Sunday school, 131. One baptized, one by letter. Church raised pastor's salary from \$16 to \$20 per week. Jesus said if you will ask anything in my name I will do it.

CHATTANOOGA.

First—Morning sermon, "The Habit of Making Excuses," by Rev. Harold Major, the pastor. Evening service on the court house lawn. In Sunday school, 362. Teachers Council reorganized Wednesday night, Sept. 11, with a big booster meeting and plans made for fall campaign. Stress laid on "Go-to-Sunday-School Day," for September 29th. Good delegation will go to the Association, which meets at Candies Church Sept. 17th.

Little Hopewell—The pastor of the Cleveland Church preached at three o'clock, after which our ladies organized a W. M. U., with great interest on the part of the Hopewell Church.

Highland Park—Pastor Keese preached at both hours. Good congregations. One addition for baptism, two by letter. Planning good campaign, with Rev. J. H. Snow, beginning Sept. 22.

Cloud Springs—G. A. Chunn preached at 11 a. m. on "The Fruit of the Spirit." Sixty in Sunday school. A very spiritual service.

Rossville—Pastor W. C. Tallant preached both hours. Morning theme, "Loyalty to Civil Government." Eve-

ning theme, "Wives, Be Subject to Your Husbands." Congregations good. B. Y. P. U. and Sunbeam Band doing good work. Baptized since last report fourteen. Conversations to faith in Christ, thirty.

Cleveland—In Bible school, 138. Preaching morning and evening by Pastor Claude E. Srague. Our new church building is going up as fast as could be expected for war times. The first floor will go up this week. We hope to occupy the basement by the first of November.

Chamberlain Avenue—G. T. King, pastor. Dedication of service flag, address by G. W. Chamlee. Service at the tent at night. Twenty requests for prayer at the tent. Good delegation from this church will attend the Association.

KINGSTON.

Loudon—J. H. O. Clevenger, missionary pastor. Morning subject, "A Grain of Wheat, or Winning This War." Dedication of service flag with fourteen stars. Evening subject, "What Lack I Yet?" Five additions since last report. Baptized four at 3 o'clock in the Tennessee River. Large congregations at each service. Beginning our revival at Kingston.

NEWS NOTES.

Rev. H. T. Stephens is in the midst of a great meeting with Brother A. F. Mahan, pastor of Central Church, at Fountain City. There have been several professions of faith and additions to the church.

Rev. John Hazelwood has just closed a gracious meeting with Rev. J. L. Dykes at Beech Springs Baptist Church. There were thirty additions to the church. One man seventy years old was converted and united with the church.

Rev. W. C. McNeely is in a meeting with his own people at Mountain View, with fine results. Many people are being saved. In the absence of Dr. Broughton, Assistant Pastor Chas. P. Jones filled the pulpit at the First Church, Knoxville. There were three professions of faith.

Rev. Lindsey has just closed a great meeting with his own people in Grove City. About twenty were added to the church by baptism.

Rev. Robt. A. Johns is in a meeting with David N. Livingstone, pastor of Gillespie Avenue Baptist Church, at Knoxville. Many are being saved.

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THE BIBLE A SUFFICIENT MESSAGE.

Rev. Geo. S. Price.

(Continued from last week.)

A messenger from the dead could not possibly speak more eloquently of the substitutionary work of Christ than Isaiah has in his 53rd chapter. Read that chapter and you will see how the prophet declares that Christ was bruised for our iniquities, that the chastisement of our peace was upon him, that he was wounded for our transgressions, and that God hath laid on him the iniquity of us all. Could one risen from the dead be more explicit on the purpose of the sufferings of Christ than the prophet has here expressed himself? Could he, think you, tell how God loved, and loves, lost men in plainer terms than "Moses and the prophets" have told it? Would it be possible for him to reveal more fully the grace of God in bringing salvation to the lost of earth, and would it be possible for him to speak more eloquently of God's condescension in inviting rebel men to salvation, and his gracious act in making them heirs of God and equal heirs with Jesus Christ than the Book has spoken? Or could he tell men how to repent and believe better than "Moses and the prophets" have told them? "The spirit of the Lord God is upon me; because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengence of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Would it be possible for him to make it plainer than that?

Now, in regard to heaven and hell, would a messenger from the dead be permitted to draw aside the curtains of the eternal world and present to us visions which Paul said were not lawful for man to utter? Had it been possible for God to find language that would adequately describe the joy and bliss of one, and the horrors and punishment of the other, would he not have inspired the holy men of old who spake as they were moved by the Holy Spirit to describe these more fully? But God could find no words that would more clearly indicate to us the joy and bliss of heaven than to say: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Isa. 64:4. And then this by the mouth of Paul: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." So it seems that by the all wise dealings of God, the curtains have been drawn on revelation concerning these places and, to me, it is not thinkable that God would commission a messenger from the dead to reveal more than has already been

revealed by "Moses and the prophets." Could that messenger find language more adapted to the description of these places than God himself has been able to find? If all this be true, and who is ready to deny it, are we not ready to say with Abraham that "if they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead?"

Again, a messenger from the dead could not urge stronger motives for a sinner's repenting than are urged by "Moses and the prophets." He could urge the justice of God. So do Moses and the prophets. He could urge God's love, his goodness, and his mercy. But the Bible does the same thing. He could tell how the doomed and the damned cry for one drop of water to cool their parched tongues, and how that little boon is denied them. But God has revealed this through the holy men of old. He could tell of the smoke of the torments of those forever lost rising forever and forever. But that is just as plain in the Bible as one coming from the dead could possibly make it. He could tell of the throne of God, the city, the lamb who is the light of that city, the river of life with waters clear as crystal, and all the joys that the righteous are to enjoy forever at God's right hand. But he could not make them plainer than the inspired men of old have made them, because it is not lawful for them to be uttered more fully than they have been revealed. Well, then, may we ask, would men repent if a messenger from the dead were to come to them?

In the next place, a messenger from the dead could not remove the obstacles that are in the way of a sinner's repenting any more than the Bible can remove them. Such impediments as depraved nature and man's consequent love of sin, could not be removed by a messenger from the dead. Man's hatred of God and his stony heart can be removed only by the gentle wooings of the Holy Spirit and an application of the blood of Christ who has stood as a lamb slain from before the foundation of the world. No. In this respect, "If they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead."

A last remark is that persons have been raised from the dead and men have refused to be convinced, nor have they repented. When Jesus had raised the daughter of Jairus from the dead, what was there to hinder the people from immediately accepting Jesus as the Christ, if one coming from the dead would convince them? Could not she have told them all that any one else might be permitted to talk of? But the people did not repent. When the son of the widow of Nain was raised to life did the people repent? Why should it be necessary to wait for some one else to come from the dead to tell them what he could have told them had he been permitted to tell more than is already revealed? Or was his mouth closed while some one else coming from the same place might be permitted to speak? Such does not seem at all reasonable to me. And now, after Lazarus has lain in the tomb for four days Jesus stands at the grave weeping with the broken hearted sisters, and then calls Lazarus from his four days' sleep in the grave, and the people are unmoved towards repentance. So far are they from repenting and accepting Jesus as the Christ, that they not only want to take the life of Jesus, but they go about to take the life of him who had been raised to

life. Last and greatest, Jesus is delivered and is crucified, and after laying in the tomb for three days and three nights, he bursts the bands of the grave and comes forth triumphant over death and the grave, and is seen by the people, and his resurrection is attested by many infallible proofs. He declares it to be a fact, the angels assured the women of the truthfulness of the occurrence, he is seen at one time by more than five hundred brethren, and his resurrection is now proclaimed throughout the world as an indisputable fact, and yet men and women will not repent. Is it not true, then, that "If they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead?" What more can he say to them than he has already said by the mouth of the holy prophets and in the law.

If, then God's word is faithfully preached, why should a messenger from the dead be added, or why should he even be sought for? The message from the Book faithfully presented is all that is necessary. And may we not say with some degree of truthfulness, that one reason why so few are being saved today is because the Bible is not faithfully presented to the people. God has said: "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Oh, for a spirit-filled ministry who will "preach the word," and let God be honored and glorified in fulfilling his promise that his word shall not return unto him void.

Huntingdon, Tenn.

FIELD NOTES.

Chickamauga, Ga.—No pastor. Rev. L. H. Sylar held a meeting and had four professions and five additions by letter and received \$67. Rev. B. N. Brooks preached once, and the writer preached twice and received \$7.20. Brother Sylar was pastor of this church for a number of years and is loved by the people.

Niota.—No pastor. Sweetwater Association. I attended the second day and had a good day with my work. Dr. Bond had attended the first day, so he will write up the organization. President Gentry and Secretary Henderson made strong addresses on the special work, and Moderator Sharp preached a timely sermon on a United Kingdom. A splendid dinner was served at the church.

Friday night in Nashville with Rev. C. G. Hurst, 616 Joseph Avenue, who is open to a pastorate. Write him. He will do you good work.

We had a very pleasant visit with Pastor Duncan, of North Edgefield Church, who is happy in his work and believes in his Church. I enjoyed being with the brethren.

Friendship Church.—Pastor A. P. Moore, assisted by Rev. W. G. Mahaffey, of Portland, is in a meeting beginning September 1, to continue for some days.

Riddleton.—Supply pastor, J. F. Neville. The writer assisted in a meeting which began August 31 to continue indefinitely. Pray for me and my work.

R. D. CECIL Evangelist.
Cleveland, Tenn., Aug. 31.

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According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

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CHURCH AND PERSONAL

OPENING OF THE BAPTIST BIBLE INSTITUTE.

The Introductory Conference of the Baptist Bible Institute will be held September 23 to 30. The Institute opens formally October 1. We are fortunate in being able to announce a fine group of our Denominational Leaders, who are expected to take part on the program—viz.: Drs. B. D. Gray, I. J. Van Ness, and J. F. Love, President E. Y. Mullins and President Lee R. Scarbrough and Dr. J. B. Gambrell. Editors E. O. Ware, P. I. Pipsey, and E. C. Routh, and Secretaries J. B. Lawrence and George H. Crutcher, and Drs. R. P. Mahon and John T. Christian.

As far as possible visitors will be entertained in the Institute dormitories at one dollar per day per person, provided they notify our Business Manager, Dr. J. E. Gwatkin, 1231 Washington Avenue, New Orleans, La., of the time of their arrival.

We are glad to state that the entire faculty is on hand and in fine spirits. Prospects are growing brighter every day for a good opening.

B. H. DEMENT.

The Lord has very graciously blessed us for the past two weeks by sending us a great revival. Our pastor, Rev. F. M. Waugh, did the preaching. We had sixty-eight conversions and seven renewals. Forty-nine were baptized Sunday afternoon, and several others are approved for baptism. Three came in by letter during this time, and many more are to come in by letter soon. The majority of these are grown up people. Many middle-aged men and women. We have more than two hundred enrolled in Sunday school, an interesting Bible class and B. Y. P. U. While we fully realize that we are not doing all that needs to be done, we are very grateful indeed for this number to strengthen our band that we may go forward and do greater things for the Lord in the future.

MRS. JOHN L. WILLIAMS.

AN ORDINATION SERVICE.

On Thursday evening, August 29, 1918, at the Bellevue Baptist Church, Memphis, Tenn., a council for the ordination of Brother Wynne Maer to the Gospel Ministry was called together pursuant to the request of the North Evergreen Baptist Church, which Brother Maer has been serving for some months as pastor. Brother Maer is a member of the Bellevue Church.

The council was composed of the following brethren, most of whom are pastors in and around Memphis: R. M. Inlow, M. D. Jeffries, J. C. Schultz, S. A. Owen, T. R. Stroup, C. S. Koonce, J. H. Pennock, J. E. Eoff, W. J. F. Allen, E. L. Watson, I. N. Sterother, E. H. Garrott, of Mississippi, and E. G. Stout. Dr. Inlow was made chairman of the council and Brother E. G. Stout clerk.

The program was as follows: Dr. Jeffries asked the questions of the candidate. The examination was thorough, beginning with the candidate's experience of conversion and call to the ministry and including his views on the doctrines of grace. These questions were supplemented by others asked by different members of the council, bearing on the officers and ordinances of the church. The answers to these questions were unhesitating, clear, and sound, showing that the young brother had evidently put

on the helmet of salvation. The council, after consultation, unanimously, even enthusiastically, voted that the church should proceed with the ordination of Brother Maer, since he was found worthy and well informed.

The remainder of the program consisted of five-minute addresses and the ordination proper. Brother Stout first presented the Bible to the candidate. Then Brother Strother addressed the church on its duty to the young preacher, and Brother Watson delivered a charge to the candidate. Brother Allen, a veteran of eighty years, offered the ordaining prayer for this young recruit to God's service. After this came the laying on of hands by the members of the council and all of the ordained deacons who were present.

Brother Maer pronounced the benediction. So ended a solemn, impressive service, in which a young man full of intelligence, energy, and grace—another Timothy, perhaps—has given himself to God for service in his kingdom. And there is yet room for many more like this one in religious experience and call to the ministry.

This good church has two other ministerial students in college who are awaiting ordination. E. G. STOUT.

Dear Dr. Bond: Our monthly report shows that, during the past month, the Sunday School Board has issued 453 Teacher-Training Diplomas, 33 Blue Seals, and 4 Gold Seals.

Of this number, Tennessee received 17 Diplomas, 2 Red Seals, and 1 Blue Seal. The Blue Seal was sent to Mrs. W. P. Glisson, Jackson.

P. E. BURROUGHS,

ASSOCIATIONS.

September.

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

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.

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A Call to Baptists

C

"One thing has become perfectly clear in these days of war. The place of the educated man and woman in America is now fixed. The position of leadership can never be taken from them. If this had not been true before, the war has determined it now. The race may not be to the swift nor the battle to the strong, but the leadership of the world's life must be to the trained and educated men and women.

"Baptists must now determine the position they wish to take in the reconstruction of the world's life. The crisis in the world's history is also bringing a crisis in the history of American Baptists. It is going to be a new world when the war is over. The people who make any appreciable contribution to its remaking will do so because they are qualified to direct the world's thinking. . . .

"We stand as your watchmen upon the walls, not to sound an alarm, but to utter a great challenge. Our fathers were the world's first great democrats, the founders of Christian democracy. We, their sons, may be the leaders in this day of giving to the world a democracy that is safe because it is Christian. All we need are the trained leaders and the educated people. Baptists, will you give your children a chance to fill this great role? Baptists, we challenge you to face this new day!"

Baptist of Tennessee

we can make no stronger appeal to you than the above, taken from the Report of the Education Board of the Northern Baptist Convention. Shall we stand indifferent while other denominations, whom we outnumber, take the lead in the remaking of the world? We cannot have an important part in this reconstruction unless we have trained, competent leaders and an educated constituency. Let us accept the challenge, and take as our slogan:

*A college education
for every Baptist boy and girl
in Tennessee*

EDUCATION BOARD OF THE TENNESSEE BAPTIST CONVENTION
161 Eighth Avenue, North

Nashville, Tennessee