

Baptist and Reflector

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1. What does this sign mean?
2. What does it take to make a paper?
3. Why should you pay your subscription?
4. Why let us suffer for your neglect?
5. Will you send your money now?
6. Will you be a real helper to the cause?
7. Who will help now?
8. Who will do the right thing at once?

DO YOU CARE?

This is a question we should like to ask every subscriber to the Baptist and Reflector whose time has expired—about 1,400. Do YOU care that only four days remain in which to raise the \$3,000 needed during September, and that less than \$800 of this amount has been received so far? Do YOU not feel a sense of shame that in these, the most critical times in our history, YOU are partly responsible for the fact that we have had the smallest receipts this September of any in many years? Does it not matter to YOU that the Baptist and Reflector is crushed beneath a load of debt, and that its very life is threatened. Is it of no consequence to YOU that, because of YOUR failure to send the two dollars which you owe the paper, that a printer's bill of \$700; a paper bill amounting to \$690, salaries amounting to \$1,000, and many smaller bills, all remain unpaid? Seriously, do YOU care whether YOUR paper lives or dies?

IF YOU DO CARE, and SURELY YOU DO, won't you, immediately upon receipt of this issue of the Baptist and Reflector—Friday morning at latest—send us your renewal, so that it may reach us before the close of September?

FACING SERIOUS FACTS.

By J. B. Gambrell.

It should be recalled that the Southern Baptist Convention at Hot Springs, Arkansas, charged the Home Mission Board with the responsibility of carrying on our camp pastor work in the cantonments at home and overseas. The Convention, also, in a carefully prepared report on the world crisis, went to record as strongly supporting the government in its war efforts. It also made a deliverance in favor of a larger opportunity for the great religious bodies to work for the soldiers, and declared for equal privileges for all in the camps. We must stand by the Home Board in its efforts to realize the aims of the Convention.

At the Convention in Hot Springs, a telegram was received from one of our camp pastors stating that he had it from a Y. M. C. A. worker that all camp pastors were to be put out of the camps. I saw this telegram. The camp pastor wanted some action taken, but most of us thought the Y. M. C. A. worker not informed. He was, as subsequent events have proven.

After the issuance of the order from the war office removing camp pastors within a specified limit of time, the Home Board was compelled to face a new and very grave situation. Secretary Gray, representing the Southern Baptist Convention, felt that we should protest to the authorities, and by wire asked me, as president of the Convention and member of the Home Board, to meet him in Washington and go with him and others to see what could be done.

I went in connection with representatives from the Northern Baptist Convention. We had two interviews with Third Assistant Secretary of War, Dr. Keppel, who has this matter in hand.

I stop to say here, that not one thing will be said in this article concerning which there is the remotest doubt. It is fully recognized that the situation is delicate and carefulness is necessary.

When we entered the secretary's office, he met us in a spirit of admirable frankness. "Gentlemen," he said, "you have found the guilty man." He assumed full responsibility for the order and, while expressing a willingness to discuss it with us, said pronouncedly that he had no idea of revoking the order. He re-affirmed, with emphasis, what he had before written Secretary Love of the Foreign Mission Board, that "the whole trend and the whole desire of the department is in the interest of breaking down rather than emphasizing denominational distinctions." He was told that the position taken by the department is fundamentally wrong, that the government cannot, according to the genius of Christianity and the constitution itself, function in religion, that the limit of the military authorities is to provide adequately for military order and discipline and leave all matters of religion free.

In a second interview the secretary seemed in a somewhat different mood. At his suggestion we had prepared a paper which has already appeared in the denominational press, setting out our views. It should be said that this paper was written with care. It was felt that nothing superfluous or irritating should appear in it. Secretary Keppel said he would consider the paper and confer about it.

Some outstanding facts stare us in the face. They are serious. We must deal with them sanely, and decisively in the interest of religious freedom now and hereafter. Vital religion is also involved, for governmentally controlled religion is never vital. Secretary Keppel informed us that the department had selected a committee of six with which to advise in matters of religious interests. These were selected because they represent the religious life of America, and do not represent denominational organizations. This committee is composed of John R. Mott, Robert E. Speer, William Adams Brown, Bishop De Wolf Perry, Harry Cutler, Father Burke.

The first four of these are of the Federal Council of the Churches. Cutler is a Jew and Burke is a Catholic, of course. The Jews are given special privileges in the camps, and the Catholics function in the camps through their Knights of Columbus.

We had it from Dr. Keppel that this committee helped to perfect and approved the order removing camp pastors before it was issued. The Catholics have their special privileges; also the Jews. They could well afford to be generous to the Federal Council members. The Federal Council is definitely committed to "breaking down denominational distinctions." And Dr. John R. Mott is also, as is proven by his leadership of the Edinburgh Continuation Committee. Also, let it be recalled that when America entered the war, it was Dr. Mott who went to Washington and put on the program, taking over all the religious activities in the camps, of the non-Catholic bodies, without consulting or conferring with anybody authorized, even remotely, to speak for the denominations.

We know now definitely, from original sources and authentic, how the order happened. Some plain things need to be said. First of all it should be said that Secretary Keppel has made a grave mistake in making his department function in the religious realm. The government has nothing to do with religion, except to protect every man in the free exercise of it. Why should the War Department join in the fight on denominations, led by a few conspicuous, but irresponsible, visionaries?

Notice to Readers: When you finish reading this copy of the Baptist and Reflector place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers at the front. No wrapping. No address.—A. S. Burleson, Postmaster General.

It is pertinent to say, also, that the gentlemen of the Federal Council do not in any considerable way represent the religious life of America. The religious life of America is represented in the great historic religious bodies, called denominations. These under the free play of their forces made America. They have made the Y. M. C. A. which now, under the lead of its General Secretary, Dr. Mott, assumes the overhead management of all their work in the camps.

And further, the department at Washington does not go "full length in its unwarranted effort to break down denominational distinctions," for it gives to Jews and Catholics recognition denied Lutherans, Methodists, Baptists and others. It requires a great stretch of the imagination to think that Mr. Cutler was put on the committee of six, or Father Burke, without any reference to their religious connections.

It seems unfortunate that the committee of six and the Third Assistant Secretary of War should, in times like we are in, force upon the country the discussion of an issue affecting the fundamental principles of religious freedom. In an article printed some time ago, I expressed my appreciation of the work of the Y. M. C. A. properly limited in the camps, but protested against any effort to take over the serious work of the churches in camps or anywhere. I wish these mistakes might be quickly remedied in the interest of every good involved.

SALEM ASSOCIATION.

It was impossible for me to reach this Association until the second day. The 96th session was called to order on September 11, with the Greendale Church, by the clerk. Devotional services were conducted by Rev. C. E. Scott. After reading the church letters the following officers were elected: M. H. Grimmer, Moderator; T. M. Givan, Assistant Moderator; C. Y. Givan, Clerk; H. M. Evans, Treasurer. A delightful dinner was served. Dr. J. W. Gillon presented and discussed the report on State Missions. The report on Orphans' Home was submitted and discussed by Dr. W. J. Stewart. The Isolation Hospital fund received \$50.00. At night the introductory sermon was preached by Rev. R. L. Whitlock, from 1 Tim. 4:16. Thursday morning devotional services were conducted by Rev. J. E. Spurlock. The report on education was read by Rev. C. E. Scott and discussed by Brethren Scott, Jagers, Spurlock, Atnip, Evans, Duggan and Burns. The Association adopted a protest against the order eliminating the camp pastors. The report on Temperance was read by Rev. C. E. Scott and discussed by Brethren Scott, Atnip, Jagers, Evans and Grimmer. The report on Woman's Work was read by Rev. W. F. Jagers and discussed by himself, Miss Whipple and Mrs. Keaton. Dinner was graciously served in the church yard. The report on Denominational Literature was read and discussed by the editor. The report on Home and Foreign Missions was read and discussed by Rev. W. F. Jagers. The Sunday School and Col- (Continued on Page 8).

BUY LIBERTY BONDS

Be a buyer
Overcome opposition
Nerve the Nations
Do your duty
Shame the slacker.

PREPARING A NATION FOR ITS MISSION.

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

It has been said that the war has internationalized our thinking. This is good for us and good for the world if our thinking is kept under the control of right motives.

In the development of a democracy we have been kept subject to the temptation to become not over, perhaps, but wrongly individualistic. The application of democracy calls for a cordial recognition of each individual unit in society. This can be dwelt upon and nursed until selfish individuals make claims for themselves which are extravagant. American policies and social agitation have not been without this false deduction from a good principle.

If this war in internationalizing our thinking not only brings home to us a realization that we cannot as individuals and nations live apart from the world, but also that as individuals and a nation we owe duties to the nations of the world which are solemn and binding, it will have made us better men and women, a better nation, and the world will be better for it. If, on the other hand, it should feed our selfishness or our self-pride, we should only become the bigger sinners because of the bigger thinking which we do.

It seems to me that the plainest lesson God has to teach us by this world convulsion is that duty, moral and even religious responsibility is a thing which belongs to nations as well as to individuals, and that the penalties which attach to the violation of obligation are the same and as certain in the case of nations as of individuals. The ages of progress seem to have blinded the eyes of men to this fact of national responsibility. The Old Testament carries in bold relief the proof that Jehovah is a God of nations and that a nation may fill a large place in the scheme of divine Providence, and that nations are subjects of divine solicitude, admonition, rebuke and chastisement.

May it not be well, therefore, for us to spend a little while in an inquiry concerning the meaning of this present hour for this nation of ours? In pursuing this inquiry suppose we take as a sort of guide to our thoughts some such statement as preparing a nation for its mission. If we would know what God wants this nation to do, we must know what God has been doing for this nation to prepare it for its present task. What God has done is a prologue to what he would do and would have us do. His acts indicate his plans. His providences are the signs of his purposes.

There is in the Scripture records manifest and manifold tokens of the course which God would take through human history and the ends which he is seeking. Every act of God recorded in the Scriptures is prophetic of something else he would do. The Old Testament is full of fine illustrations of this, but equally suggestive are some things in the New Testament. The 16th chapter of the Acts of the Apostles contains the account of how Paul was "forbidden of the Holy Ghost to preach the word in Asia." That is to say, the province and not the Continent of Asia; and also that he and his associate "assayed to go into Bithynia, but the Spirit suffered them not. And they, passing by Mysia, came down to Troas," and after his memorable vision, concluded "that the Lord has called us for to

preach the gospel unto them," that is, the Europeans on the other side of the Aegean Sea to the west. These missionaries were being guided on a course which God had selected for evangelical Christianity. Deeply prophetic of the future progress of Christianity is this remarkable event. That passage deserves to be pondered by the man who would help Christianity fulfill its mission.

Secular history is full of incidents which illustrate how the gospel stream has been guided westward by providential hands through succeeding centuries. In a little book, "The Mission of Our Nation," we have traced as we cannot in this brief space this onflowing stream and marked some of the signs of providential guidance.

This nation, with its principles of government and its high religious privilege, is itself an evidence of God's purpose. The part which America is playing in this war has its significance in the fact that God has through two millenniums been purposing great things for the world, and in his dealing with this nation preparing here a people for a world service. Just what has God been purposing by so manifestly setting us as a nation apart from other nations, nurturing here the things which have made us great? What contributions to the weal of the world does he design that we should make? Two distinctly, I think.

1. God has meant by these manifold tokens that we should be his agents to share with others that which by his providence he has enabled us to nurture in ourselves, and which we designate as democracy. This nation was transplanted to this continent, protected against monarchs and autocrats, shut in between the great seas, that we might perfect here a human society in which individual rights are guaranteed. Individual initiative is insured, and opportunity is given for individual development and expression. Mercifully we were protected from entangling alliances abroad until the principle of democracy was thoroughly rooted and had grown into an institution capable of withstanding any storm.

Eighteen months ago the hour arrived when this nation must, even at great price, under the manifest call of duty, undertake as it had never undertaken before this task of conferring democracy upon the nations as their inalienable birthright. The whole creation of humanity was groaning with agony and the eyes of all men turned to America, some with fearful looking for a judgment, and some with longing and expectancy for freedom. Our great President discerned the signs of the times and announced that America stood face to face with her mission to give democracy to the world, and almost instantly the conscience of the nation was quickened, and with utterly unparalleled prodigality have we laid on the altar of our country for this great mission our most precious treasure. We have given not only the shining gold from our coffers, but the wheat from our fields, the very bread from our tables, and the places at those tables are empty of our sons, because we realize that the supreme moment in which a nation must fulfill its mission or default has arrived.

2. But God's purpose is bigger than this. That stream of divine purpose which providentially glided rippling and clear out of Troas and the 16th chapter of Acts, and which, widening and deepening as it has swept through the centuries, carried on its bosom a greater boon for the West first of all and for East and West last of all, than democracy. Religion is God's

chief concern when he thinks toward men and nations. The loftiest expression of God's benevolent purpose for His creatures is in the gospel of Jesus Christ. It is evident in the chapters which the history of the centuries held from Pentecost until now that God willed to nurture in this nation evangelical Christianity and make this nation his steward of evangelical Christianity for the nations of the earth. We hold in trust his most precious treasure, and that which his father heart longs to share with every child of his creation.

If we at this hour divorce democracy and religion, recognizing that the time for the fulfillment of our mission for the one has arrived and failing to recognize that it has arrived for the discharge of our mission in the case of the other, we mar the plan of God and defeat his purpose. If we are called upon under present circumstances to conserve national resources, to economize, and as a nation dedicate all to the solemn end of promoting democracy, we are under equal obligations now to dedicate anew our substance and our lives to the proclamation of the gospel of Christ among the nations with whom this war has established for us new, friendly relations.

Is it thinkable that this nation could have been brought to its present state of development with emphasis put upon democracy alone or mainly? I venture the declaration with confidence that America today with democracy as a guiding star would, and with all the peoples and tongues of which it is constituted, be a bedlam of socialism and anarchy but for the wedlock which God solemnized between evangelical religion and democracy in the founding of this nation. We shall surely defeat the ends at which we aim in promoting democracy if we do not with it promote evangelical religion among the nations whom we would free from autocracy and depression.

And the time to declare this wedlock and to solemnize and sanctify the bonds between democracy and religion is now before the institutions of democracy are born and reared without religion. There was never so propitious an hour for internationalizing evangelical religion as this. Many lives put into the Foreign Mission enterprise at this hour, when America is standing up before the world to discharge her international mission, will count as it has never counted before and will never count again, if we are false to our mission now. This is God's hour for American international service, and a service to which God calls us must be chiefly religious. All ammunitions and men offered on the altar of the God of battles will issue in unholy incense if we fail of our religious mission at this time. The hoarse thunder of cannon on sea and land are but muffled calls to Christian men of America to discharge now their supreme mission to the nations of the earth.

God has given us time to get ready for an hour like this. We are largely financing the war of the nation and its allies. It is cause for profound gratitude and lasting praise that, under the blessing of God vouchsafed to us through three hundred years, we are able to do this. But if we are able to do this, we are able to do the other, and with perhaps prodigal waste in attempting to do this without doing the other. We can fulfill our supreme mission, that of giving the gospel to the nations of the earth, with fewer and less money than we can pursue our mission of giving democracy to the world. It costs as

much money to shoot one of our great guns as it does to support a missionary twelve months, and the cost of making a warship would support all the work Southern Baptists are doing in Brazil, Argentina, Chile, Uruguay, Japan, China, Africa, Italy and Bohemia for a half dozen years, and support it with a hand far more lavish than we have been supporting it.

I doubt not that we could have spared ourselves much pains if long ago, amidst our prosperity, and following the manifest leading of God, we had betaken ourselves to the fulfilling of this religious mission to the nations of the earth. If of our yearly income we had given God his own, doubtless we would have escaped war taxes which have fallen as a consternation upon some. If we had filled our children with thoughts of Christian service and given them to God in their childhood, perhaps we would now have many of them in pagan and papal fields joyfully heralding the gospel of Christ, and not in the trenches the marks of German bullets.

Shall we not as leaders of our people tell them plainly that America has come to the place when she must discharge the international mission for which God has been preparing the nation, and that the most solemn part of our mission is the spread of the gospel among the nations made ready for it by this war?

GLORY BONDS.

R. L. Davidson.

While we are all buying Liberty Bonds, why not invest a little in Glory Bonds and keep up a good habit?

We are in a war, a spiritual war, a war which will determine who shall rule the world—God or Satan.

There can be no neutrals in this war. We must be on the side of God or Satan. There should be no slackers. He who does not do his best for God deserves to be under the rule of Satan.

We may not all be able to go to the firing line but we can all buy Glory Bonds. Support the Kingdom of Heaven in this great crisis.

When you buy a Glory Bond you are helping to make democracy safe for this world as well as making the world safe for democracy.

Back of these bonds as collateral security are all the wealth of the universe and the integrity of God. He says, "Give and it shall be given unto you, good measure, pressed down, shaken together and running over."

Moths may corrupt and thieves break in and steal but a Glory Bond is as honest as the Ten Commandments and as safe as the Rock of Ages.

As long as the Morning Star shines Glory Bonds will sell for par value. They are predicated on the Bible, on the veracity of God, and on Calvary's cross.

Don't wait for some one else to take your share of the best investment that is open to a Christian patriot. Our forefathers were not that sort. They didn't say, "Let George do it." They helped George do it.

Don't sell the Lord short. Don't be a bear on the Glory market. Don't make your Lord ashamed of you. Buy a Glory Bond.—Word and Way.

I rose with a great alacrity

To offer her my seat;

'Twas a question whether she or I
Should stand upon my feet.

—Cornell Widow.

CHRISTIAN EDUCATION—A NEW STATEMENT NEEDED.

E. K. Cox.

A new day dawned in the history of Southern Baptists when the Convention at Hot Springs launched the movement for fifteen million dollars for Christian Education, while Baptists have not been idle in this great field they were not meeting the marvelous task before them as they should.

Now our people are out in the deep and are committed to a program worthy of their name and destiny.

There was a day when some of our brethren looked askance at such enterprises and feared we were going to depend too much upon human wisdom and not enough upon the power of God in the work of kingdom building; but all these objections vanish when Christian Education is rightly understood.

In view of the fact that our denomination has committed itself to a vast educational program, would it not be well to have a clear and conclusive statement as to just what we mean by the expression "Christian Education?" What is Christian Education? What do Baptists mean when they are talking about Christian Schools and Colleges?

Do we mean simply education within a Christian environment? Do we mean the carrying out of the same line of work, in the same branches of human knowledge and research as the secular school, with the difference that we have Christian teachers and the surroundings are such as to give a Christian atmosphere to the whole thing?

Is education acquired under Christian teachers, with Christian influences thrown about the student necessarily Christian education? This seems to be the idea of many of our people. But this can all be had with the proper attention in the state or secular school; good men and women can teach, and in many places at least a wholesome Christian environment can be found. When we are speaking of education, is the true Christian concept the same as that of the state or secular school? Does education mean to us the same thing that it does to them? Now the things which I have mentioned, would be adopted by many as making Christian education, but to some of us it seems that if we do not go farther, if we do not do more than provide for a sort of course in moral philosophy and Christian evidence, more than for an easy, slipshod, elective Bible reading which as a rule amounts to but little, then our glorious program is not worth while.

Our present day standards of education have been made in the main by men and institutions where the secular or state conception of education has controlled, and the idea is that the matter of religion must be left open that the mind may approach the facts of all religions unbiased and free.

Now are we sure of the truths of Christianity? Do we believe them to be the hope of the world and the one power which shall lift men and women from the depths toward God? Do we believe the conception of life and service as taught by Jesus of Nazareth to be the ultimate ideal for humanity, and the only true and worth-while program for those made in the image of God? If so, then I ask in all frankness have we not made a mistake in allowing those

with ideals entirely different to frame for us our educational standards? Have not our schools been in the main passively rather than actively Christian?

Are not right thoughts about God, immortality, sin, redemption, duty, and moral standards things which affect character and destiny as essential parts of education as right thinking about the elements of matter, or the relation of physical forces?

Are not the truths of Revelation as important to our children as the relation of angles, and lines, and circles, and logarithms?

Would it not seem just as important from the Christian view, point that your boy or girl shall have the right idea of moral values as that they shall know the laws of profit and loss in the business world?

Why is not the revelation of God to men just as important part of education as the mastering of history, botany or biology?

Why should we not consider the story of the progress of Christianity in the world, and the unfolding of the kingdom of God, to be as essential to the right appreciation of the world's history as the doings of long lines of godless dynasties and cruel despots? Why not have a teaching of the world and its history which is really Christian and not simply secular and scientific? Why not approach the study of this world as the working out of a great Divine plan, rather than from a scientific point of view which ignores God and his working among men? Has not the time come to say to the world, the Christian idea of education, and the secular, or so-called scientific conception are different; we regard as fundamental and basal in education things which it ignores, and therefore cannot give; and that we propose to make a standard of education in which these things shall be paramount? We do not propose to teach any less mathematics or science, history or literature, but we do intend to teach these other things which we regard as more important in the building of life and character.

Must we not say with no note of apology, or the slightest sound of uncertainty, "Our conception of life and its duties is the true one; the facts of Christianity, its history and achievements mean more to our children than any other set of truths, and we mean to give them their proper place in our educational life?"

Has the time come when we are brave enough to say that an education which leaves out the Word of God, not merely as beautiful literature but as God's revelation, as his infinite law of human conduct is hopelessly deficient, entirely one-sided and leans like the tower of Pisa because the real foundation is lacking?

Are we not now ready to say to the world that purely secular, or so-called scientific education, is imperfect and leaves out things vital and of prime importance; and that the Christian idea is more scientifically correct because it provides for fundamental needs of human nature which the other neglects?

Now there are many of our Christian schools which have high standards and are doing splendid work for the kingdom, but so far as the writer knows we have none which have planted themselves squarely on the ground that its duty primary, and essential, is to teach Christianity, and to make its truths, its history, its ideals and activities as much a part of its cur-

riculum as science, literature, art or music.

Now I am not able to speak dogmatically about these things, but it is my sincere opinion that if we are going to have Christian education which will survive, we must make it robustly Christian. A slight dilution of Christian ethics, or an apologetic recognition of the value of Christianity is not going to justify the spending of millions on a program called Christian Education.

PLAYING TRUE IN THE ORCHESTRA OF LIFE.

By B. D. Sweat.

When I was a child I looked up at the twinkling stars that studded the heavens above me and with the faith of childhood I said: "Heaven is up there, and some day I expect to go there." I felt then, as I have felt many times since, that all earthly things are transitory and that this old world is not my home. As a child I thought of heaven as my real home, and many times I wondered what it was like. As a man I have frequently asked myself the same question.

Sometimes when I have been tired and careworn and tossed hither and thither on the restless old ocean of life, I have found comfort in turning to the fourteenth chapter of John and reflecting upon the Father's words: "Let not your heart be troubled. . . . In my Father's house are many mansions."

When painful disappointments have come and heart-breaking discouragements have overtaken me, driving me almost to despair, I have found help by hunting up that grand old song in our hymn book:

"There is an hour of peaceful rest,
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast;
'Tis found above, in heaven."

Realizing the futility of all things earthly, and being constantly reminded that everything pertaining to these old earth shores must pass away, that even the places we call home and the things we count most dear will soon decay, I have asked: "Is there nothing that will abide?" The poet answers my question:

"There is a home for weary souls
By sin and sorrow driven,
When tossed on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is dread—'tis heaven."

Then my faith grows stronger, and I seem to catch a fresh breath of hope from the eternal hills. The prospects of the joys that await in the city of immortals beyond the confines of time grow brighter, and I can almost see beyond the intervening veil "between that fair city and me."

"There faith lifts up the tearless eye,
To brighter prospects given,
And views the tempest passing by,
The evening shadows quickly fly,
And all serene—in heaven."

Then I have tried to draw a picture of the glory world. I have studied John's description of it in Revelation and have noted the length, height, depth and breadth of the city as seen by the great apostle. I have examined my title papers to the "mansions in the sky," and my heart has swelled with rapture at the thought of one day laying aside the harassing cares of life and going home, there to be "forever with the Lord" in that happy land,

death is felt and feared no more." It must indeed be glorious to be there.

"There fragrant flowers immortal bloom,

And joys supreme are given;
There rays divine disperse the gloom,
Beyond the confines of the tomb
Appears the dawn—of heaven."

I remember playing with the boys on a vacant lot near the old home in my boyhood days; and as the shades of night began to gather, the summons would reach me, "It's time to come home." Laying aside my ball and bat, I responded to the call. And soon a tired little boy was in his father's house, with the other children, to rest and prepare for the activities of another day.

Methinks 'twill be the same one day. The message will reach me, "Come home, my child;" and, laying aside the affairs with which I have been engaged here, in a little while I will be with the other children in the Father's "house of many mansions." I know it is so, because he says: "If it were not so, I would have told you."

Sometime ago I read a helpful little book, "Just David," in which the leading thought seemed to be that it is our great mission here to play our part in the great orchestra of life without a discordant note, assured if we do so that we shall go singing to that brighter world above. That's the way it should be, and daily I am trying to play my song without a discord to mar the harmony of life's music.

"When we gather home at last there'll be singing

Such as angels round the throne
have never heard;
For the song of souls redeemed shall go ringing,

When the day breaks o'er the hills."
Arcadia, Fla. —Exchange.

WORDS OF WISDOM.

Selected by Richmond P. Bond.

"Plain sense but rarely leads us far astray."—Young.

"God has but one precious thing, and He gave that."—MacDonald.

"Come what will, I will keep my faith with friend and foe."—Lincoln.

"Greatness lies not in being strong, but in the right use of strength."—Beecher.

"Have the courage to retract any mistake and confess any error you may have made."—Watts.

"At the basis of all morality, all knowledge, all lofty endeavor, lies the truth that God reigns."—Greely.

"Believe me, the talent of success is nothing more than doing what you can do well and doing well whatever you do."—Longfellow.

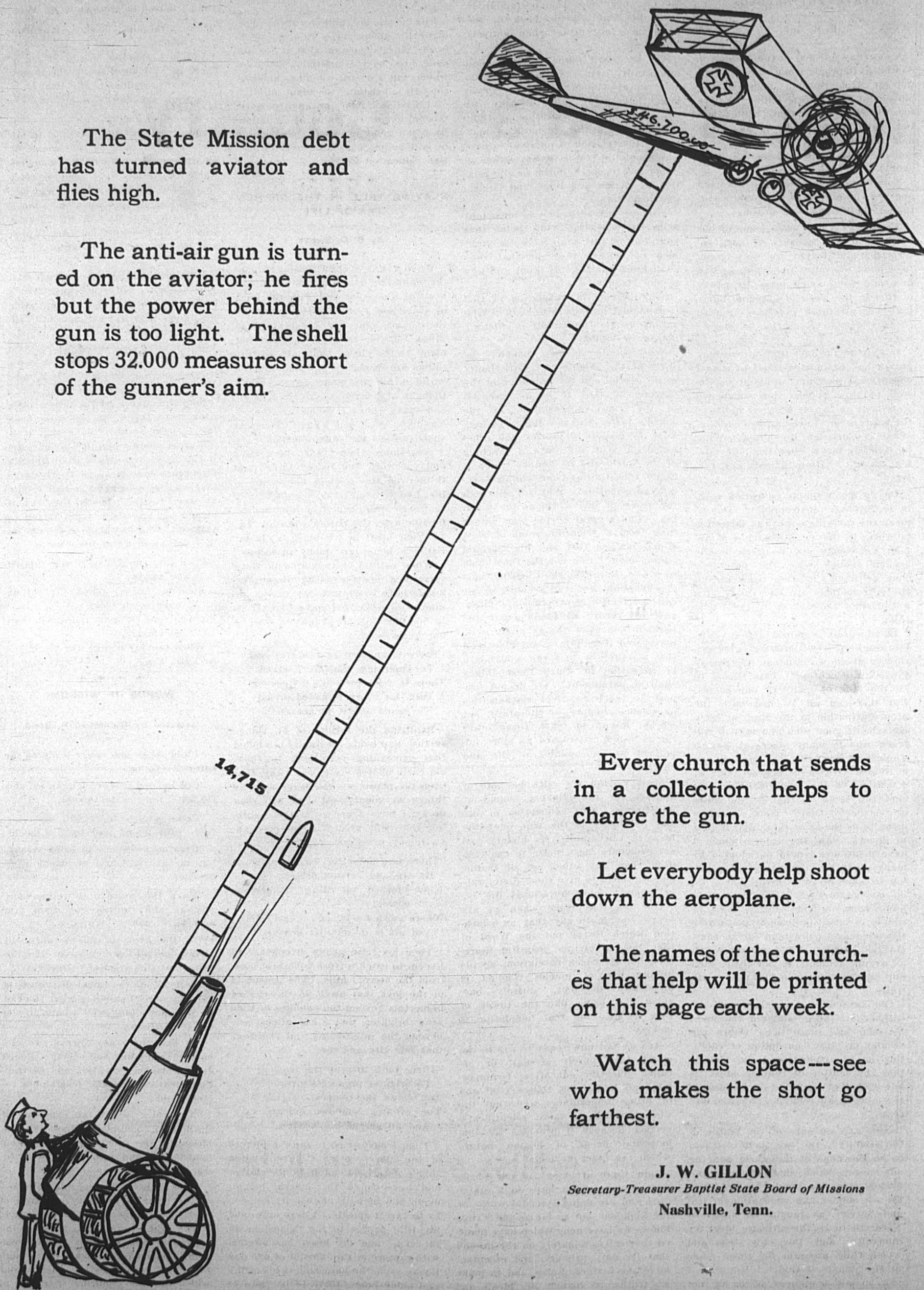
"In rest there are always two elements—tranquility and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness."—Drummond.

"The ruler is but the exponent of the inmost thoughts, desires, and ambitions of the ruled; sometimes their punishment and sometimes their reward."—Van Dyke.

"One of the best cures and antidotes of the craze of publicity is a love of poetry—and of the things that belong to poetry—the beauty of nature, the sweetness and splendor of the common human affections, and those high thoughts and unselfish aspirations which are the enduring treasures of the soul."—Van Dyke.

The State Mission debt has turned aviator and flies high.

The anti-air gun is turned on the aviator; he fires but the power behind the gun is too light. The shell stops 32,000 measures short of the gunner's aim.



Every church that sends in a collection helps to charge the gun.

Let everybody help shoot down the aeroplane.

The names of the churches that help will be printed on this page each week.

Watch this space---see who makes the shot go farthest.

J. W. GILLON

Secretary-Treasurer Baptist State Board of Missions
Nashville, Tenn.

For God and Country Let Us Do Valiantly!

When the Southern Baptist Convention at Hot Springs put the Home Mission Apportionment at \$1,000,000, it in effect asked every District Association and every church to double their apportionments to Home Missions.

Tremendous issues of war are pressing, to be followed by vital issues of peace. To win this war, and to establish a peace worthy of the supreme sacrifices we are making, there is only one sufficient and trustworthy motive. It is the love and fear of God and love of freedom in men's hearts and lives.

By our Baptist love of liberty

By the suffering of our spiritual sires for a free gospel

By our present great numbers and wealth

By the almost appalling pressure of problems of the hour, for whose solution there is no specific but a real Christianity and soul freedom—

We call on every Baptist in the South to come up to the support of the Southern Baptist Convention in its purpose to raise \$1,000,000 for Home Missions.

Only large thinking and large giving will suffice now. Small plans and efforts will fail. But our people will respond to the call of Christian patriotism, and they have the wealth to raise this needed \$1,000,000, and then double it!

Order our exceptionally large and well selected assortment of free tracts. Read and study our Mission Study books, each on a topic vital to our present situation.

By all means see to it that Home Missions has a good and adequate discussion at your Association. Let this be followed by adopting a resolution increasing the apportionment to the million-dollar basis. If we shall have such preparation now, we may be confident that our people will give the \$1,000,000 before next May.

B. D. GRAY, *Corresponding Secretary,*

Baptist Home Mission Board, Atlanta, Ga.

SUNDAY SCHOOL and B.Y.P.U.

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

NOTES.

What? A great drive for State Missions and Teacher Training.

Where? All over the Southern Baptist Convention territory, especially Tennessee.

When? From now until September 29th.

Why? To get everybody in Sunday school; to get everybody in the preaching service; to get a Teacher Training Class started in every church; to teach a great lesson on Missions and to get \$10,000 for State Missions on September 29th.

Every loyal Baptist in the state must help or they will be slackers.

Some things we are trying to do through the organized classes in the South:

1. An effort to enlist every member of your church as an active member of the Sunday school.

2. The organization of every class in your Sunday school above the junior department.

3. The registration with the Sunday School Board of every class not now registered.

4. The co-operation of the church members in the classes with the general officers of the school to the end that the school will not at any time suffer for the need of officers or teachers.

5. The securing of 5,000 new subscribers to Home and Foreign Fields and 5,000 new subscribers to the various state denominational papers.

6. The winning of the unsaved in your school to a personal faith in Jesus Christ, to church membership and to enlistment in active service.

7. The enlistment of every church member in systematic and proportionate giving to missions, to benevolences and to the local church support; and in regular and punctual attendance at the preaching services.

8. The enrolling in the B. Y. P. U. and other church activities of all those not now enrolled.

There are more than a million members of Baptist churches in the South not now in Sunday school. There are probably two million members of Baptist churches in the South who are having small, if any, part in Kingdom work.

Will you please bring this matter to the attention of your class executive committee? Other literature will follow this.

It appears that many of the superintendents have failed to get their Rally Day literature, and we would like to know the reason why. If you have failed to get yours and will drop us a card, as many have already done, we shall be glad to send another lot and will try and find out where the trouble lies. If the mails are this deficient something ought to be done to remedy the trouble. If the addresses are at fault something ought to be done to correct our statistics. In either case every superintendent ought to have a large envelope full of programs, posters, etc., to be used on September 29th. If this is done and this day is properly observed we will get results sought after. If not, the whole thing will fall in the main. We are greatly anxious that our Sunday school prove loyal in this drive for State

Missions. State Missions support our work and we cannot afford to neglect this opportunity to show our loyalty to the agency which keeps us alive. Not only your State Mission Board but the Sunday School Board, which also promotes our department, is interested in this great drive for State Missions.

Have you seen the Six-point Record System? If not, please drop us a card and we will send you samples. Everybody should use this system of records. We now have both the card system and the book system, all using the six points.

We are sending out to our organized classes this month a splendid tract on State Missions, written by Dr. Gillon. This is the best that can be had anywhere. We would like to furnish these in any quantity to classes for free distribution among the class members. It will help to keep things lively in the class and furnish a constant source of information to the members of the classes. Send for these tracts and place them in the hands of your members.

Why not use a good system of record keeping? It is much more easily kept and costs no more than a poor system. Order the six-point system.

We are trying to add a number of subscribers to the Baptist and Reflector in this drive for every good thing. The organized classes are largely made up of church members and every one of them should be a reader of the Reflector.

A letter is going out from this office this week to the pastors of the state asking that they organize in their church or churches a Teacher Training Class. This is the most effective way to do training work. Already several have responded. Rev. D. L. Sturgis, of Winchester, has organized a fine class of about twenty in the Winchester church and also two classes in the church at Estill Springs. These will be reported when the enrollment is sent in. Let every pastor get started with us in this great drive for teacher training. Nothing can do more for our work and workers than this definite training.

A very fine little book has just come to our desk, "The Sunday School Teacher Magnified," by J. B. Tidwell, D.D. It costs seventy-five cents and should be on every teacher's desk in the country. It is interesting reading and brimfull of suggestion. I am pleased to recommend it for general reading as well as study. It can be had from this office.

If you are teacher of big boys or big girls you ought to have the new book, "Helping the Boy Over Fool's Hill." You can get it from this office or the Sunday School Board at Nashville. It is very fine on this troublesome problem.

Order the six-point record for your school. The new year begins October 1st, and this is the time for new records.

So many requests have come for information on the Camp Class that I am printing again in full the plan of this class. We now have more than 3,000 registered in these classes and they are still coming in each week. This is the beginning of a new quarter and a fine time to begin a Camp Class. No one keeps up with the addresses of the boys across the waters like some one in the home church. Nothing does the boys more good than a word from home. Some one ought to be charged with this particular duty in every Sunday school. Send them papers, magazines; write them letters telling them everything that has happened at home. They are interested in anything that happens here. They are not someone else because they are across the waters. Don't forget them. Keep them on the hearts of the people at home.

The Camp Classes in the Baptist Sunday Schools of Tennessee.

Since the war began it has been our deep conviction that we were leaving the interests of our soldier boys too much to the care of the Y. M. C. A. and other agencies and neglecting them from the angle of the local church. I fear that the boys will not respect and love the local churches when they return if they receive no attention from them while they are away and all their spiritual help comes from some other source. I would not do less through these agencies, but more through the local churches. It is my conviction that a young man, going from a Christian community and Baptist Sunday school, would appreciate any reading matter or religious literature placed in his hands by one who knows him personally and who is interested in him individually much more than if it be handed to him by a Camp Pastor or a Y. M. C. A. worker whose business is to do that very thing. When the Sunday School Board prepared the little pocket quarterly, "On the March with the Master," and offered it free to our soldier boys through any agency that would deliver it to them, I, at once, decided that this should be done by the workers in our local churches. In the first place, I think it wise that the local workers do this for their own benefit, and second, I believe the soldier boys will appreciate it more coming from the home Sunday school and people whom they know to be most interested in their welfare. Hence I fell upon the plan of the "Camp Class."

The Class.

The class is composed of all the soldier boys going out from a particular church or community and of that particular religious preference. They may be in different camps and some may be on the seas or in the trenches. Wherever they may be they belong to the home school and are so counted in this plan.

The Plan.

There is elected by the local church a regular teacher called the "Camp Teacher," and is a member of the teaching force like all other teachers. This teacher has charge of all the boys going out from that particular school and deals with them as though they were studying under him or her in the home school. It shall be the business of this teacher to furnish the names of all the boys to the Sunday School and B. Y. P. U. Department, and we furnish them with the literature. This literature includes "On the March With the Master," also a postcard with blank for the individual report of each soldier in the class. The card gives the number of Daily Bible Readings

done, the number of lessons studied during the quarter and a personal message from the soldier to the teacher at home. These reports are to be gathered each quarter and placed on the blackboard as the "Home Department" and counted in the main school. This teacher is to mail the literature to the boys and in every other way keep in touch with them and also keep them on the hearts of the church and school at home. It will be the business of this Camp Teacher to keep before the school the "Service Flag" with the stars and names of the boys belonging to the class. It is also the duty of this teacher to see to it that regular services are held by the church for these boys and keep before the church their spiritual welfare.

It is also well for this teacher to keep the needs of these boys, as well as all others, before the local Red Cross workers and urge greater efforts in their behalf.

This teacher should assist the parents of these boys in every possible way, administering to their spiritual needs, as well as the material.

This teacher will also render any assistance that may be possible by reporting to Camp Pastors and to local church workers the names of the boys from that particular church and seeing to it that these boys are looked after. Many boys go to these camp cities and no one knows them and they are led astray, when they would have been saved by some one putting a Local Christian Worker in touch with them.

No one can do more than this Camp Teacher, on whose hearts these boys are constantly, in the way of appealing to the people for "Food Conservation." The mentioning of the names of these home boys before any community gathering will do more to enlist the sympathy and co-operation of the people than anything else. Men will work harder to raise food if the boys of their own homes and home communities are constantly on their hearts.

Our people are not sacrificing as they should in this great war. This war will never come to a close as long as men at home are indifferent to the sacrifice these boys are making of their splendid lives and are willing to "graft" from their neighbors under conditions made possible by this mighty carnage of war.

This office furnishes the literature in bulk to these teachers, who send it through the mails to the individuals.

We also keep a register of all the classes reported and make mention of them through the notes in the paper each week.

We also give special mention to any unusual happening that may be reported to our office. For instance, if a boy be killed or taken prisoner, we make note of this in the paper and ask prayer for him or his loved ones. If a boy is converted in the camp we make mention of this in order that our workers over the state may be encouraged and rejoice with him.

Let us stop doing our "bit" and do our "best" to save these boys from disease and death, and if not from death, from hell.

We earnestly seek the co-operation of all the workers all over the state and ask your prayers in this undertaking.

W. D. HUDGINS,
Superintendent S. S. and B. Y. P. U. Work, Tennessee Baptist State Mission Board.
Estill Springs, Tenn.

WOMAN'S MISSIONARY UNION

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

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

Vice-Presidents:

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

Personal Service:

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

Topic for September—State Missions.

Apportionment of W. M. U.—\$10,000.

It will take a strong pull, a hard pull, and a pull altogether to reach our aims for State Missions. Let us all do our best.

After the associational period we will publish by associations the number of tithers in our ranks. The stewardship cards are presented in our meetings and also the emergency cards. Many are found who recognize their stewardship, but alas! many who do not and fear to enter into partnership with God, unwilling to trust him from whom every good gift comes. If our women would only pay God what is his already we would have no difficulty in meeting apportionments. Ed.

FIELD NOTES.

On the invitation of Mrs. W. H. Vaughn, superintendent of Cumberland Association, Saturday and Sunday, the 14th and 15th, were given to work in Cumberland. Mrs. Vaughn has the good habit of visiting all her organizations in the interest of State Missions, and I was asked to give some time to assist her in this campaign.

The all-day meeting at Little Hope was a decided success. Mr. Oscar Winn kindly met me at the railroad station. When we neared the church the sound of the hammer and saw told of the new and up-to-date church building rapidly going up. A good auditorium and six Sunday school rooms. We gathered in the woods back of the church for our meeting, to center our thoughts on the work of the day. Mrs. Winn, the president, had the work well in hand and directed the program successfully. Pauline Vaughn, daughter of the superintendent, was at the organ. The program was carried out as suggested. Several visitors were present from Harmony Church, Port Royal, and some from Clarksville. Mrs. Vaughn's talk on "God's Fashion Book" was unique and provoked much thought. The Juniors, directed by Mrs. Whitefield, gave a good program. The G. A. girls sang the song, "Keep the Home Light Bright." The church was up to the standard. Several of the brethren were present and seemed interested. Mrs. Vaughn had apportioned the society for \$20.00 for State Missions, but when the offering was taken, to the surprise of all except Mrs. Vaughn, they had \$45.00. She had been praying for \$40.00. The Lord often gives more than we ask. The Juniors had a good offering also.

Saturday night was spent with Mrs. Vaughn. Sunday morning we went to Harmony Church. After the Sunday school the visitors were given the right of way. It was easy to make a missionary talk on the lesson of the day. It was a missionary lesson. Most of the Sunday school, which was al-

most entirely adults, stayed for the talk on Missions, giving earnest attention.

In the afternoon we went to Little West Fork Church fifteen miles in the other direction. Here there was preaching service. After a sermon by the pastor, the women and girls stayed for a while and again we talked State Missions. The superintendent is working for each society to double its apportionment.

An all-day meeting will be held at Harmony Church October 4th. As I write the Clarksville societies are having their State Mission day. No one could fail to be enthused to be associated with Mrs. Vaughn. She is working under difficulties, but is bringing things to pass. As I had talked over the time for my train into Nashville, I went back and spent the night with Mrs. Winn, coming into Nashville Monday morning. M. B.

Riddleton—Meeting continued ten days. Supply Pastor J. F. Neville was in meeting most of the time and at the close of the meeting baptized three and one other approved for baptism and three professions and one renewal; seemingly all the church revived and also the Sunday school. During the meeting \$10 was raised for State Missions and \$2.50 for minutes and free-will offering for the writer of \$66.70; also Brother Neville, who has supplied the church some five or six months received compensation for his work. Rev. C. G. Hurst, of Nashville, was unanimously called as pastor for one-fourth time at a salary of \$180.00 a year. This is a good church and is composed of splendid people, and the writer is due Dr. A. R. Bond thanks for suggesting to them to ask him to assist in the meeting. This is the home church of Rev. R. E. Corum, formerly of Lenoir City, but now of Nashville.

Chickamauga, Ga.—Supplied Sunday morning and evening and received \$10.15. Fine congregations and seventy in Sunday school. Both the Junior and Senior B. Y. P. U.'s doing good work.

Attended prayer meeting at First Church, Chattanooga, Wednesday evening, the 11th. Good attendance and good meeting and Pastor Mayor asked Dr. E. B. Griffith, of Detroit, Mich., secretary of War Camp Social Service, to speak, and he spoke and stated he was a Baptist pastor.

Rev. C. Maples, of Dalton, Ga., recently assisted Pastor Kuykendall, of Antioch, in a good meeting and received \$90 for his services. Pastor J. B. Tallent recently held a good meeting with the Tyner Church, resulting in a number of additions. Pastor J. J. Johnson, of Ridgedale, assisted Pastor Sam Evans for a week in a meeting recently. Good week.

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

HOW LONG?

Miss Sophie Lanneau, Soochow, China.

On the fifteenth of the first moon, I passed by the great city temple of Soochow. I stepped inside, and stood by the door for a few minutes. A woman dressed in satin passed me, advanced to the cushioned stool before the enormous idol, and knelt, striking her head upon the cushion. A gentleman followed, performing the same ceremony. A servant woman, a pretty little child, a rough laboring man, all by turns prostrated themselves. As they rose they flung the incense sticks which they held into a huge incense burner, or went on to offer more before the lesser shrines. One thing that I noticed especially was the number of well-to-do young or middle-aged business men. They were just the sort who in America would scorn to go to church, and say, "Leave that sentimental business to old people, women and children." But here they went most punctiliously to offer their sacrifices of worship to a hideous idol. If only that worship were given to the One to whom it is due! Why not? Because not enough people in America have cared about it. Even those who care don't care enough about it. If you care enough, you will give and send, send and give—not mere money, but money and life, until these hard-headed Chinese business men, these nice old ladies with their silver pipes, these coolies and these pretty young girls and these irrepressible young boys of republican China will be coming reverently into a Christian church and bowing the knee to One who is King of kings and Lord of lords. How long must it be?—Home and Foreign Fields.

MISSIONS AS USUAL.

If the slogan, "Business as Usual," is of value just now in trade, equally valuable in religion is the slogan, "Missions as Usual." This country has begun the stupendous task of mobilizing its military, financial and industrial resources in order to throw itself into the greatest war of history.

HOOD'S SARSAPARILLA AND PEPTIRON

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

It is just as imperative for us to mobilize our moral and spiritual forces. The work of missions must be continued regardless of the war. The investments of millions of dollars must be protected. But of far greater importance than our property interests are the scattered and needy groups of converts who, were our missionary forces to be withdrawn, would be as sheep having no shepherd. The work of decades, undertaken and carried on at great sacrifice, would be seriously weakened if not destroyed. For years to come our forces on the far-flung battle lines would face discouragement and defeat.

"Missions as Usual" could well be the theme of more than one prayer-meeting and more than one sermon in the near future. The church has great tasks before it. These tasks will be attempted and accomplished not by diverting the energies which are already absorbed in other religious opportunities, but by utilizing the vast stores of undeveloped resources in our church membership.

We wish that, just as over many a desk in the business world today is found the motto, "Business as Usual," in every church building in some conspicuous place might be hung the slogan, "Missions as Usual."—The Standard.

Having finished his meal the diner called for his check. "Let's see," said the waiter, "what did you have?"

"Can't tell you for the life of me," was the reply, "but what I ordered was minced chicken."—Boston Transcript.

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	\$.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 1/2
Primary Leaf	.01 1/2
Organized Class	.12
Bible Lesson Pictures	.75
Picture Lesson Cards	.02 1/2

GRADED SERIES

	Per copy
Per part.	
Beginners' Teacher (2 Gr.)	\$.25
Beginners' Bible Stories (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

EDITORIAL

A CALL AND ITS RESULTS.

Gen. 12:1-9. October 6.

For the next six months the Sunday school lessons will be from the Old Testament. The studies will be largely biographical. They will also give certain principal features of the beginning and growth of Israel. The present topic deals with the call of Abram to leave his country and kindred for a country and service which would be shown to him by Jehovah. We suggest:

1. **New Environments.**—Abram was commanded to leave his own country and people to travel under the direction of God, not knowing whither his steps might lead. In his native city of Ur of the Chaldees, Abram was surrounded by people who worshipped idols and were given to low standards of morality. His call would lead him into new environments which would in a measure be determined by himself. In every man's life environment has a great deal to do with character. A man selects his own friends because of his nature, but his nature is also affected by his friends. There is a two-fold action. It is probable that Abram would never have amounted to much had he remained in the city of his youth. It is often necessary for a man or woman to get out of the old stations into the new in order that there may be real development of character and a useful service rendered.

2. **New Obligations.**—Abram was called into a new obligation. Through him should come a nation that should bring a world message. Though his name was not known before, Jehovah promised to him a great future. One may hesitate to assume new obligations, but the struggle for life and the development of character make new obligations imperative. The old forms of service and the worn-out ruts of yesterday must be left behind. One of the largest contributions to the present and future method and thought, that come from the world war, is the creation of new obligations and new types of thought. One can no longer be satisfied with the tasks of yesterday.

3. **New Tastes.**—Abram was to be called to stand new tests. He did not foresee these and possibly would have preferred to shun them, but the enlarged life brought new tests of character that were incident to his unique position as father of a new nation. In some of these tests Abram showed himself by failure allied to the common order of men. One never knows the tests that tomorrow will bring. The guarantee for the coming test is the fulfillment of present duty.

4. **New Blessings.**—Abram was to be blessed personally and was also to become a blessing to others. Not only should his name be made great, but through him all the families of the earth should be blessed. The value of one's blessing abides not only in its personal benefits, but also in the extent in which it is shared with others. Selfishness warps character and limits blessing. Abram had never counted himself as a factor in the large blessing of others, but now his chief promise should be that through him all nations might be benefited. The parallel of this truth may be found in present-day living in preparation that we should become channels through whom God's blessings may come to others.

5. **New Fellowship.**—Abram was to have new experiences of contact with Jehovah. We do not know the method by which Jehovah appeared unto Abram, but we know the fact of his appearance. Abram had this personal contact with Jehovah and also built an altar through which he might express his religious attitude. The answered call of Abram brought a newer and larger fellowship with God. Through his obedience he had the power of appreciation of divine things increased. Jehovah meant more to him than ever before. When one answers God's call and follows his leadership, he may be assured of larger and richer experience of fellowship in holy things.

A CORRECTION.

In several articles and editorials recently reference has been made to the belief that Dr. John R. Mott, head of the Y. M. C. A. of America, used his influence to secure the order doing away with the camp pas-

tors. We give the following letter which was written to Dr. E. Y. Mullins by Dr. Mott:

New York, N. Y., Sept. 7, 1918.

My Dear Dr. Mullins:

On my return I find awaiting me your important communication of August 30th. Let me state in the most unqualified manner that neither the National War Work Council of the Young Men's Christian Association nor any of its departments or bureaus or leaders is in any way responsible for the recent action of the War Department concerning Camp Pastors. It has been brought to my attention within the past two or three days that I personally have been directly or indirectly responsible for this action. This is absolutely untrue, for I have had no connection in any way with the matter. It is my understanding that the War Department itself took the initiative and is itself solely responsible for the measure.

I appreciate deeply your own attitude and your thoughtful kindness in writing me on the subject. It would be most unfortunate and prejudicial to the work of the Association and its service to the churches were such a false impression to spread as you have reported.

With highest regard,

Very sincerely yours,

J. R. MOTT.

President E. Y. Mullins, Administration Building, Army Young Men's Christian Association, Camp Zachary Taylor, Kentucky.

P. S.—From the time it was decided to admit Camp Pastors to the cantonments our office has consistently and regularly instructed our workers to do all in their power to help them.

J. R. M.

We have two things to say:

1. We are willing to give full credence to Dr. Mott's statement in which he denies any connection with the matter. In a letter to the Western Recorder of Sept. 19th Dr. Mott is even more explicit in his denial. He says: "I make haste to inform you that I am in no way, directly or indirectly, responsible for this order. I knew nothing about it until it had been issued."

2. Our statement that this Committee of Six, of which Dr. Mott was a member, had approved the order of removal, was made upon the word of Dr. B. D. Gray and Dr. J. B. Gambrell, that the Third Assistant Secretary of War Keppel had informed them that the order was upon the advice and with the approval of the Committee of Six. There is evidently a discrepancy somewhere. We do not undertake to discover where the fault of this false impression rests.

THE ORGANIZED CLASS.

An aggregation of soldiers does not make an army. Equipment for and direction in service determine the value of a fighting force. The organized class has come to be recognized as a growing factor in the up-to-date Sunday school. Our Sunday School Board, under the direction of Mr. Harry L. Strickland, is seeking to organize classes for definite and efficient work in the Sunday school. Mr. Strickland has shown himself fully competent to have a vision of the method for this new department. Already about 3,000 classes have been organized with a total enrollment of about 100,000. One of the benefits of organization accrues because of the definite task that can be committed to the classes. Mr. Strickland has called upon the Tennessee organized classes to assist in securing 500 new subscribers for the Baptist and Reflector during the month of October. To the Work!

AN OLD FACE RENEWED.

Certain people would gladly exchange their faces if it were possible. Doubtless many of us would be improved if we could change our faces. We call attention to a method by which a number of our friends may practice the art of facial changes. Look at the label of your paper. See if its face doesn't need changing. The better to indicate our meaning, we give an example. "John Jones 6jul17" means that John Jones allowed his subscription to expire on the sixth of July, 1917. If the face of your label appears any date short of the day on which you receive your paper this week, you need to change your face. These are times of great stress and no enterprise has suffered more because of the rise of prices than the denominational paper. We need more than words can say the money that is due on subscriptions that have expired. If you believe in the denominational paper and owe us anything, send it at once. We make this

plea as a matter of honesty and even continuation of the paper. We cannot pay our bills unless you pay us what you owe. Please do not throw this aside, but give it your prompt attention. THIS MEANS YOU!

FOR THE PASTOR.

We call attention to the great need of the churches to give adequate support to their pastors. While the cost of living has increased, many churches are paying their pastors the same salary that they have paid for many years. The pastor should not be forced to live in a half-starved way, for it lowers his sense of personal worth and dignity and decreases the respect of the community for him. There is no reason to justify the demand that the preacher should be a man without ability to provide against his old age. We call attention to the magnificent appeal which we last week quoted from the Literary Digest. Remember that this does not come from a religious paper, but from one that knows full well the spiritual and economic value of the preacher. Treat your pastor fair. Pay him a decent salary.

The First Baptist Church of Columbia, Tenn., has given its pastor, Dr. J. H. Barber, for overseas work. There will be no letting down in the interest of the work, for the church will secure a strong leader and the church will follow into larger service. Through Deacon J. F. Brownlow we learn that the church has not yet decided upon a man. The church occupies a large place of usefulness and deserves a good preacher.

We regret to record the death of Rev. I. H. Cate, pastor of the Tabernacle Baptist Church, Lenoir City, Tenn., which occurred on September 14. He had served well and has earned a good reward. May the God of comfort tenderly minister to his loved ones.

We give a glad welcome to our friend and seminary classmate, Rev. Edward Stubblefield, who comes to the pastorate of the First Baptist Church of Clarksville. He will find a loyal and enthusiastic membership, and they will find in him a competent leader.

SALEM ASSOCIATION.

(Continued from page 1).

portage was presented by L. D. Jennings and discussed by himself, Brethren Atnip and Cubbins. I could not stay longer, as another Association was in session.

NOTES.

The following resolution was passed heartily:

"We, the messengers to the Salem Association, representatives of 31 Missionary Baptist churches, with a total membership of 4,000, do most respectfully, but earnestly, protest against the recent order issued by Third Assistant Secretary of War Dr. F. P. Keppel, eliminating camp pastors from army camps.

"We deeply deplore this order from the fact that it injects into this war, which as loyal American citizens we are desirous of bringing to a speedy termination with honor to our nation, a religious issue which infringes on the religious convictions of our people and is in direct violation of the First Amendment of the Federal Constitution, which guarantees religious liberty to every citizen of these United States.

Be it therefore resolved, That we most earnestly protest against said order, with the hope that the order may be so changed as to recognize this reasonable demand of the millions of people in America who are giving their sons, their money, their prayers and themselves to the sacred cause of liberty.

"Be it further resolved, That we urge upon every minister of this Association, together with each male member of each of the various churches of the Association, to write a letter protesting against said order to each of our United States Senators and to our representative in Congress.

"Resolved, That a copy of these resolutions be mailed by the clerk of this Association to Dr. F. P. Keppel, Third Assistant Secretary of War, Washington, D. C., and also a copy be sent to the Baptist and Reflector for publication.

M. H. GRIMMETT, Moderator;
C. Y. GIVAN, Clerk.

EASTANALLEE ASSOCIATION.

The Eastanallee Association met with the Cog Hill Church in its 48th session on September 12. The meeting was called to order by Rev. H. K. Watson.

who conducted the devotional services. Pastor F. M. Waugh welcomed the Association. The annual sermon was preached by Rev. J. R. Kincaid from Luke 18:12. A splendid dinner was then served in the church grove. Letters from the churches were read and the following officers were elected: Moderator, Rev. Granville Lee; Assistant Moderator, Rev. H. K. Watson; Clerk and Treasurer, R. P. McKnight. On Friday morning the Moderator directed the devotional services. The following visitors were recognized: Dr. J. W. Gillon, Dr. W. J. Stewart, Dr. J. T. Henderson, Sister R. M. Varnell, of Ocoee Association, Sister Velma Williams of Sweetwater Association, Rev. S. B. Ogle of Athens, Rev. R. D. Cecil, T. J. Isbell of Sweetwater Association; James Chastian, Hiwassee Association, and the editor.

The report on Layman's Movement was read and discussed by Dr. J. T. Henderson. Reports on Missions were read by Rev. Granville Lee on Home; by R. M. McKnight on Foreign; by Rev. J. P. Massengill on State. Discussion on these topics was participated in by the editor, after which Dr. J. W. Gillon delivered a great missionary message at the preaching hour. After dinner the discussion was continued by Dr. J. T. Henderson, Rev. Chas. Wattenbarger, Rev. S. B. Ogle, Rev. Granville Lee. The report on Orphans' Home was read and discussed by Dr. W. J. Stewart and a collection of \$22.65 was taken for the Isolation Hospital. The report on Denominational Literature was offered and discussed by the editor. We were compelled at this point to leave for another Association.

The North Athens Church and the Clear Water Church were admitted into the fellowship of the Association.

It was my pleasure to take supper with Rev. and Mrs. S. B. Ogle at Athens. They are doing a splendid work. An addition to the church building, amounting to about \$3,000.00, is nearing completion.

We are indebted to Brother Jas. Chastain, of Athens, who made it possible for us to get to and from Cog Hill because of his splendid car.

OCOEE ASSOCIATION.

This Association met in its 57th session on September 17th with the Candies Creek Church, being called to order by Moderator W. C. Smedley. Devotional services were conducted by Rev. O. D. Fleming. Church letters were read and committees were appointed. Dr. J. W. Gillon in a masterly address discussed State Missions. Dinner was served in the grove, and the bountiful supply made the guests feel like staying a week or more. Dr. T. N. Eblin presented the report on Publication and the editor discussed it. The Orphans' Home report was read by James K. McDowell and discussed by Dr. W. J. Stewart. The offering amounted to \$42.88. The B. Y. P. U. was presented by Rev. W. R. Hamic and discussed by him and Miss Maggie Whaley. One of the most interesting features was an experience meeting, in which members told of the work in the various churches.

NOTES.

The Ocoee Association has the unusual custom of electing officers toward the close of the session, they being expected to serve during the year and the following annual gathering. We could remain only the first day.

We expect W. D. Powell to send in some interesting items of the work of the Association.

It was a great pleasure to take breakfast with Rev. and Mrs. Claude E. Sprague, of Cleveland. He showed many courtesies to the denominational men.

The First Baptist Church of Cleveland, Rev. Claude E. Sprague, pastor, rejoices in the rapid erection of the brick walls of its splendid new building. Pastor Sprague has taken strong hold upon the affections of his church and community.

During the past year the Association has had three unusually serviceable laymen for officers: Moderator, W. C. Smedley; Clerk, W. D. Powell; Treasurer, B. F. Hargis.

WILLIAM CAREY ASSOCIATION.

The 26th session of William Carey Association met September 13 with Kelly's Creek Church, in Lincoln County. It was not my privilege to arrive until noon of the second day. We found that the Association was in the midst of a great, enthusiastic effort to raise \$1,500.00 for the salary of a missionary in the Association. More than sixty delegates agreed to guarantee the fund. There was great fervor in the

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

Association.	Apportionment.	Amount given.	Amount Yet Due
Beech River	506.35	101.62	404.73
Beular	937.70	249.63	688.07
Big Emory	710.45	222.59	487.86
Big Hatchie	1,834.05	106.65	1,727.40
Bledsoe	431.25	135.20	296.05
Campbell County	350.80	164.63	186.17
Central	2,832.45	996.70	1,835.75
Chilhowie	1,470.90	189.23	1,281.67
Clinton	260.10	35.61	224.49
Concorn	1,946.65	169.99	1,776.66
Cumberland	1,115.95	329.90	786.05
Cumberland Gap	268.70	25.11	243.59
Duck River	1,134.80	108.37	1,026.43
Eastanallee	235.20	66.94	168.26
East Tennessee	248.00	52.39	195.61
Ebenezer	906.85	131.10	775.75
Enon	106.25	28.82	77.43
Friendship	784.65	57.53	727.12
Holston	1,681.85	601.29	1,080.56
Holston Valley	387.35	162.60	224.75
Indian Creek	247.90	136.24	111.66
Judson	208.90	28.30	180.60
Knox County	3,754.65	1,224.28	2,530.37
Little Hatchie	510.90	99.83	411.07
Mildand	143.60	32.73	110.87
Mulberry Gap	246.70	39.78	206.92
Nashville	3,424.10	697.63	2,726.47
New Salem	1,112.95	342.83	770.12
Nolachucky	1,249.35	634.60	614.75
Northern	214.50	43.15	171.35
Ocoee	3,625.65	1,284.59	2,341.06
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	454.52	1,179.83
Salem	708.80	231.96	476.84
Sequatchie Valley	138.06	54.44	83.62
Sevier	500.35	60.62	439.73
Shelby County	3,888.30	1,036.03	2,852.27
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	198.07	781.98
Tennessee Valley	143.30	72.90	70.40
Union	139.10	4.09	135.01
Unity	154.15	105.37	748.78
Watauga	531.85	181.51	350.34
Weakley County	260.05	19.78	240.27
Western District	2,182.70	1,093.84	1,088.86
William Carey	360.50	140.52	219.98
Wiseman	87.00	87.00
	\$46,175.16	\$12,254.77	\$33,920.39

The figures in the table above tell their own painful story. We are \$33,000.00 short of our expenditure for the year. When this paper reaches the subscribers we will have only one month in which to raise this amount.

We ought to get most of it on next Sunday, September 29th.

It is hoped that the churches will do their best on next Sunday to get State Missions rounded up and out of the way for this Convention year.

Sincerely,

J. W. GILLON, Cor. Sec.

raising of this fund, and great plans are being made for this progressive work. The Association organized by the election of the following: Moderator, J. A. Stewart; Vice-Moderator, L. C. Lincoln; Clerk and Treasurer, Rev. T. G. Davis. The introductory sermon was preached by Rev. Roy Chandler. The Foreign Mission Work was discussed by Dr. W. D. Powell in a stirring address. Rev. L. M. Laten preached at night. Friday morning was given to a thorough discussion of the good of the Association; the great program for next year was the climax of the morning hour. In the afternoon the report on State Missions was read and discussed by Dr. J. W. Gillon. The report on the Orphanage was read by Dr. W. J. Stewart. The collection for the Isolation Hospital amounted to \$36.25. Miss Agnes Whip-

ple made a great impression in her discussion of Woman's Work. Rev. William Taylor read the report on Religious Literature, which was discussed by the editor. Rev. R. S. Kirkland preached at night at Kelly's Creek Church, and Dr. W. D. Powell at Cash Point. Sunday morning the work of Sunday School and Colportage was discussed by J. E. Ussery and Rev. William Taylor. The report on Obituaries was discussed by Rev. W. J. Malone, Rev. Smith and Dr. W. D. Powell. Appropriate tributes were paid to the memory of E. J. Cambron and Rev. J. V. Kirkland. The subject of the "Teacher's Preparation" was discussed by Rev. M. R. Fletcher. Dr. W. D. Powell preached at 11 a. m., and the editor at 1:45 p. m. The session was marked by great interest and enthusiasm.

WOMAN'S WORLD

THE UNFAILING CRUSE.

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew,
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving,
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

—Selected.

CONTRIBUTIONS TO EDGAR E. FOLK MEMORIAL FUND.

Amount previously reported..	\$311.50
Dr. J. H. Anderson	5.00
Rev. and Mrs. G. W. Wheatly.	3.00
J. E. Cook	1.00
A. J. Campbell	1.00
Miss Loula Bell	1.00
Mrs. Geo. W. Everett	1.00
Mrs. S. B. Boykin	1.00
Mrs. Mary Myers	1.00
Mrs. Robert Taylor50
J. W. Prewitt25

\$326.25

We thank each and every one of these kind friends for their contribution this week. But I wonder if we can't make a better showing next week? Surely there are more people in Tennessee who love our old worn-out preachers, and who would like to make a contribution to this Fund, in order that these dear old souls may enjoy the Baptist and Reflector. If you could only see some letters we receive from these old preachers, thanking us for the paper, I am sure you could not refrain from giving. A letter came this morning which touched me so that I am publishing it, and I trust it may prompt you to follow the example of this dear old lady. Won't YOU send at least one dollar to this fund before another week passes?

"Dear Brother Editor:

I have waited until this day to send my dollar to the Folk Memorial Fund, as for a number of years I have sent a dollar on my birthday to aged ministers. I am 70 today. Husband and I have been trying to work for the Master for 50 years. We celebrate our golden wedding this year. I notice in an editorial brief you ask why our old preachers do not attend Associations. We go when they meet with churches in towns where we can go to a hotel, but you must not accuse us old folks of falling from grace. For, let me whisper to you, old preachers are not shown any kindness any more—not invited to the homes. One time my dear husband was sent to sleep on a cot over some building, while the young men were royally entertained in the homes. But, thanks to our dear Father in heaven, he has not cast us aside. I wonder sometimes what must be the heartache of a dear old preacher who is poor and cast aside. My own children say with tears that it spoils so much of their enjoyment in church to see

their honored father so slighted. We try to give ourselves to the Master and quietly keep out of the way. May God bless our aged ones is our prayer, and service."

We are so glad to hear again from our dear friend, Mrs. M. Hitt, of Goodlettsville. As usual, she comes bringing a subscriber. Mrs. Hitt just can't come empty-handed.

The summer has past now. I trust all of you have spent it pleasantly and that you are now ready to go to work in earnest. I'm just so hungry for some letters and new subscribers from my women.

Mrs. J. E. Cook of Cross Plains, was a delightful caller in our office last week. She and Mr. Cook and little son attended the State Fair. It is always a pleasure to see our friends and we wish they would come more often.

Miss Mary Tipton, in renewing her subscription, very kindly adds: "Hope to send you some new subscribers soon." And Miss Mary will, too.

My dear Miss Straughan:

I received some sweet letters from you last spring and it certainly would have given me great pleasure to have sent you some seed for your garden. I am sure the seed you are sowing will yield a rich harvest in eternity. The fact that I have taken the Baptist and Reflector for more than a quarter of a century is proof that I appreciate it. May the Lord restore you to health and strength and give you many years to help send out the grandest paper in the land.

Your sincere friend,
MRS. MOLLIE WHITE.

Kenton.

Thank you, Mrs. White. I cannot tell you how much I appreciate your sweet letter. It has helped me much in my work. Write me again.

CHURCH AND PERSONAL

I reached Medina, where the Central Association convened, in time for the preliminary business, which was well dispatched. Brother Jarrell was again chosen Moderator. He presides in a business-like yet courteous way. We had some most excellent speeches, two from our Secretary, Dr. J. W. Gillon; one from Dr. W. J. Stewart, of the Orphans' Home; Brother Dear, pastor of the Trenton Baptist Church; Brother J. H. Wright, of Milan. I was delightfully entertained while at the association. It was a delight to me to be present at the opening session of Union University, Jackson. The prospects for this year are splendid. Dr. G. M. Savage entertained me while in Jackson, and it was a great pleasure to be in his home. For three years I have not been able to preach, but am now better and shall be glad to have work. Will do either pastoral or evangelistic work. W. J. COUCH.

Jackson, Tenn.

Rev. J. Bernard Tallant has just closed a successful series of revival meetings at Peavine Church, Georgia; Chickamauga Church, Tennessee, and Tyner Church, Tennessee.

The services were attended by unusually large and attentive congregations. Much interest was manifested. The result of the meetings was 73 conversions. Forty were added to the churches; 33 of these were by baptism. Others will be added.

Something near \$400 was raised during the meetings.

Eddyville Baptists have recently enjoyed a spiritual uplift occasioned by a twelve-days revival, closing September 12. Rev. C. H. Warren, pastor of the West Jackson Baptist Church, of Jackson, Tenn., did the preaching, much to the delight of those who heard him. The attendance was unusually good, especially at the day services. The business men of the town closed their houses for the services, a deed which added considerably to the attendance of men. There were eight professions of faith and eight additions to the church, two coming by letter. Eddyville has been unusually fortunate in the last two years in the men she secured to hold revivals. The preaching a year ago was done by E. F. Adams, of Fulton, Ky. Adams and Warren are both safe and sound builders in the Master's work and we shall not soon cease to feel the effects of their stay among us.

J. G. HUGHES.

Eddyville, Ky.

It was my privilege to conduct a meeting for Salem Church, Liberty, Tenn. There were 24 professions of faith and 24 additions to the church.

Prof. R. V. Edwards, Alexandria, Tenn., a splendid singer, led the service of song. He delighted the people, and was asked to conduct the music in their annual meeting next summer.

Salem Church is very old—the mother of several churches—but she is a strong and vigorous body, having more than 300 members, many of whom are among the prominent people of Liberty and the surrounding country.

The church was very kind to me and honored me with a unanimous call to their pastorate.

W. C. M'PHERSON.

924 Arthington Avenue, Nashville.

I am sending a brief report of the services held with New Era Church. The church had been organized for some years and had been worshipping in the schoolhouse. They decided that they could build a meeting house. They asked Rev. J. W. Gillon to come and preach a sermon for them and dedicate the meeting house to the Lord, but he could not get there, so they asked me to go, and I went, arriving at the church at 12 m. I found a very large crowd waiting. The pastor, Rev. Clark, led the congregation in prayer, after which the writer preached, using for his subject, "The Model Church." Then an offering was taken to pay off a balance that was due. They received \$200 in cash. I was struck with the liberality of the people, and especially with the ladies. I don't think I ever saw so many of them respond in life before. We had a great time. Rev. Mullendore led the prayer, after which we adjourned for dinner. We then gathered around the table, where Rev. Huff asked the blessings upon us while we partook of the many good things prepared for us. When we looked over the crowd it looked as if the whole country had turned out, but there was plenty and to spare, and all went away feeling happy. During the noon hour the pastor tied two knots, which made four happy people and sent them on their way rejoicing. They were going to

put up a service flag just after the noon hour. I was very sorry that I could not stay for the last service, but had to get back to the train. The writer came away feeling good, for the New Era Church knows how to make people feel good. They handed me \$25.

L. A. HURST.

Knoxville, Tenn.

It was my pleasure to be with Pastor J. E. Hight in a great meeting at Old Knob Creek Church, near Columbia, Tenn. I got there on Monday night and stayed till Sunday night. We had great crowds. Brother Hight has been with that church for nine years, and being a hardworking pastor, together with a noble band of workers, they had the field closely worked. Some nights out of a large crowd there would not be over a dozen sinners, and yet we had 17 professions and 13 additions, 12 by baptism.

This is one of the best country churches I ever saw. It was my privilege to be with them last year in their meeting, and they invited me back for next year. They showed their appreciation of my service by presenting me with a purse of \$95.

R. J. WILLIAMS.

Friendship, Tenn.

RESOLUTIONS

On the Resignation of Dr. Ryland Knight Adopted by the First Baptist Church of Clarksville Sept. 4, 1918.

Our pastor, Dr. Ryland Knight, came to this church from Richmond, Virginia, January 1st, 1913, and left us to go to Nashville September 1st, 1918.

When we undertake to set down his record as pastor of this church we find it impossible. He followed the example of the Master and went about doing good. Under his wise leadership this church prospered spiritually and temporally; the membership and the gifts to benevolences increased; the Sunday school grew and prospered in attendance and interest; the various auxiliary organizations rendered most efficient co-operation in keeping the church in the front line in the march of progress.

The splendid church building which we now own is largely the result of his work. The beauty of its architecture, the magnificent quality of its construction and its admirable adaptability to modern, progressive methods of church work will long attest to Dr. Knight's artistic and practical ability.

He was loved, honored and respected not only by every member of this church, but by all of the people in this community. His life in Clarksville was most useful to this church and the community. He measured up to the highest standard and type of American manhood in every walk—an eloquent preacher, a manly man, a delightful and inspiring companion, an educated, cultured, refined gentleman, a kindly, helpful friend, we feel like saying of him, as Anthony said of Brutus, "This is the noblest Roman of them all." Our prayers, our hopes, our love, go with him. God bless him and keep him. Respectfully submitted,

F. N. SMITH,
E. C. MORROW,
GEORGE SCOTT,
Committee.

YOUNG MEN GO TO COLLEGE. Government pays expenses and thirty dollars monthly to those between eighteen and forty-five in college classes who enter Students Army Training Corps. For particulars write Meridian College, Meridian, Miss.

THE YOUNG SOUTH

Missionary's address, Mrs. P. P. Medling, Kagoshima, Japan.
Address communications for this department to Miss Ann White Folk, 1106 Nineteenth Ave., South, Nashville, Tenn.
Our Motto: "Nulla Vestigia Retrorsum" (no steps backward).

WHEN PAPA BUILDS THE FIRE.

By Mrs. Laura F. Eagleson.

When papa builds the fire and I am warm in bed,
I pull the blanket tighter and cover up my head,
'Cause I know as soon as ma is up she's sure to call to me,
"Come, Johnny, dear, now hurry up, it's late as it can be."

But I pretend to be asleep and answer, sleepylike,
Until she calls again, "Come, honey, get a hike,
The schoolbell soon will ring, the clock is striking eight;
Come, hurry, dear, or I'm afraid that you'll be late."

But, oh! my bed is warm and nice, and so I just lie still;
Then mamma calls again, "Say, Johnny, are you ill?"
Just then I hear my papa's step. He's got the feeding done.
And then he opens up the door and calls, "John Henderson!"

I never stop to answer, but grab my clothes and run,
Because I know what happens when he says, "John Henderson!"
And I never stop to argue or answer back to dad;
I did once and got a licking, the worst I ever had.

Yes, when my papa builds the fire, oh! it's then I love to sleep;
And I pull the blanket tighter, but I always try to keep
One ear open, and I'm ready just to jump up and run
When daddy opens up the door and calls—"John Henderson!"
Lore City, Ohio.

Greenbrier, Tenn.

I am the leader of the Girls' Auxiliary of the Baptist Church at this place. We pledged an unlimited amount at the association for furnishing the Orphans' Home porches and yard, so the Girls' Auxiliary went to work and rendered a program at the Baptist Church and then took up a collection. The audience responded with a beautiful Christlike spirit which is characteristic of Greenbrier, the contribution was \$25.26. Our apportionment was \$15.00. We sent the whole amount to Brother Stewart next day, telling him to spend the rest as he thinks best. We had our September meeting yesterday and took up our collection for State Missions, which amounted to \$10.10. There are only nine girls with their names on our list and only two Christians.

RUBY PHIP, President,
LORINE SHANNON, Secretary,
ADDIE MAE SUITER, Treasurer.

MR. DON'T AND MR. DO.

Isn't it queer how many things a little boy eight years old can think of to do which he ought not to do? He seems to pick out always the

things which mother has to say "don't" to, doesn't he?

Now Joe White was an ordinary little boy, just like other little boys; and when he played marbles in the house mother said "Don't Joe," because it scratched the walls; and when he played "coon shine" on the piano for ten minutes with two fingers mother just had to say "Don't."

"What's a boy to do, I wonder?" he thought. "Believe I'll pull Nellie Gray's tail and see if she'll say 'don't.'" Nellie Gray was a big gray cat that sat in the sun all day and purred just as contented as could be. "Nellie Gray, if I just pulled your tail a teeny-weeny bit, would you say 'don't'?" he whispered. And he tried it.

Nellie Gray still purred. Joe White tried pulling a littlet harder, and—

"Ouch!" he cried, running to mother. "Muvver, Nellie Gray said it, too. She said it hard." He held up a finger down which a little stream of blood was trickling.

"Said what, son?" mother asked, hunting in her work basket for a clean white rag.

"Don't," Joe replied, "just like you said to me a while ago, only Nellie scatched when she said it. I wisht I had sumpin' to do," he wailed.

Mother smiled understandingly at this. "Did you think the world was all 'don't' sonny boy?" she asked. "I'll tell you what let's do. Let's play 'do' for a while. Instead of saying 'don't,' I will say, 'Joe, do this;' and instead of saying 'I don't want to,' you can just say 'I do want to.' We'll have a 'do' game; and anybody who says 'don't' will have to tell a funny story as a fine. Would you like that?"

"Oh, goody!" cried Joe, clapping his hands. "I just hate that word 'don't,' muvver."

Mother let him sit down and wind back on all the thread that had come off the spools in her work basket. All the time he hummed a happy little tune, "Do, do, do." Soon all the spools were wound up again, and he pushed the things about in the work basket. He found a little white cord. On the other end was something which looked like lace, and when he pulled it came unravelled, leaving the cord nice and crinkly. He pulled and pulled.

At last mother looked down. "Joe," she cried, "don't." Then she laughed. "Well, I did it first, didn't I? But that is mother's crocheting. You musn't pull it all out. Suppose you run out into the garden and gather some apples for mother. Then tonight we will have our story."

"But, muvver," Joe objected, "I want the story now. I don't want to—" Then he clapped his hand over his mouth as mother's eyes twinkled. "We'll have to have two stories, won't we, muvver?" he asked, as he went toward the kitchen for a basket.

That night at supper mother and Joe kept smiling at each other so delightedly that finally daddy asked what it was. Mother told him, and daddy laughed.

"Joe, you will have to be mighty careful, or poor mother will have to tell stories all night," said daddy.

"Never mind; Joe has to tell one himself tonight."

"Daddy, may I have some more gravy?" Joe asked, holding out his plate and looking at mother, thinking about his story.

"Don't tilt your plate so, son," daddy said sharply. Then he joined with mother and Joe in the laugh.

Joe said: "I'll hold it straight next time, daddy. We just must run Mr. Don't out of this house. I 'spise him, anyway."

And so the game went on day by day. For a long time Joe and daddy and mother were kept busy thinking up funny stories to tell. After a while, however, Mr. Don't was driven away for good, and Mr. Do came to take his place. But mother and daddy and Joe by that time had grown to love their story-telling every night so much that they kept on telling one apiece every night—Sarah Paris, in "Nashville Christian Advocate."

SOLDIERS OF FREEDOM.

By Katharine Lee Bates.

They veiled their souls with laughter
And many a mocking pose,
These lads who follow after
Wherever Freedom goes;
These lads we used to censure
For levity and ease,
On Freedom's high adventure
Go shining overseas.

Our springing tears adore them,
These boys at school and play,
Fair-fortuned years before them,
Alas; but yesterday;
Divine with sudden splendor
—Oh, how our eyes were blind!—
In careless self-surrender
They battle for mankind.

Soldiers of Freedom! Gleaming
And golden they depart,
Transfigured by the dreaming
Of boyhood's hidden heart.
Her lovers they confess them
And, rushing on her foes,
Toss her their youth—God bless
—them!—
As lightly as a rose.

—Good Housekeeping.

Can't Be Done.—"A man betrays himself by braggin'," said Uncle Eben. "When I hears a man tellin' 'bout how easy he kin drive a mule, I knows right off he ain't no reg'lar mule-driver."—Washington Star.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and \$1.50 Bottles at all druggists or direct, postpaid, from
ECKMAN LABORATORY, Philadelphia

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

Remove

Impurities from your body
as you would dirt from
your home.

Constipation is the cause
of much disease.

Keep your system clean
by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for
Torpil Liver, Biliousness,
Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

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PASTORS' CONFERENCE

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

NASHVILLE.

Eastland—R. E. Corum, pastor. Rev. A. W. Duncan, pastor North Edgefield Church, delivered a very inspiring sermon at the morning hour. Pastor preached at evening service, subject, "Training Christian Workers."

First—Allen Fort, pastor. Morning subject, "Freely Have Ye Received, Freely Give." Evening subject, "The Passover." In Sunday school, 232. Received by letter, 3.

Park Avenue—M. Bunyan Smith, pastor. Morning sermon by Brother Colter, of Calvary church. In the evening the pastor preached, subject "The Transfiguration of Jesus." In Sunday school, 134.

North Edgefield—Brother Corum preached in the morning. The pastor spoke in the evening on "True Citizenship." One by letter.

Judson Memorial—Pastor C. F. Clark spoke at the evening service on "The Lord's Side." Bro. Beckett, of Grace Church, spoke at the morning hour. In Sunday school, 103. Good services.

Friendship—Pastor R. J. Williams preached in the morning on "Life in Christ." Preaching at night by W. J. Couch. Pastor on his way to Columbia to assist W. E. Walker in a meeting at Rock Springs.

Calvary—Pastor Smith, of Park Avenue, supplied in the morning service, the pastor preaching at Park Avenue in the morning and at Calvary in the evening. Good Sunday school. Good services all day.

Union Hill—C. G. Hurst preached in the morning; subject, "Hearing and Obeying God's Calls." Preaching in the evening by Rev. L. A. Hurst. We are in a revival. The work is beginning nicely. L. A. Hurst is doing the preaching. Pray for us.

Third—Bro. H. L. Strickland spoke at the morning hour. Pastor Creasman spoke at night. Subject, "Jesus in Trouble." In Sunday school, 147. Fine audiences. Four additions. Good day.

Grace—W. Rufus Beckett, pastor. Rev. C. F. Clark preached in the morning. The pastor preached at night on "The Triumphant Kingdom." In Sunday school, 180.

Shelby Avenue—C. A. McIlroy, pastor. Preaching at 11 a. m. by Rev. Geo. L. Stewart; subject, "Christian Growth." Preaching at 7:45 p. m. by the pastor; subject, "The Progress and Curse of Sin." Attendance at Sunday school, 26; collection, \$1.58. The pastor preached at Central Church at 11 a. m. Subject "Training for Service."

Lockland—W. R. Hill, pastor. In Sunday school, 169. Dr. P. E. Burroughs preached at morning service on "Marks of the Faith That Saves." Pastor preached at night on "The Gospel of Which None Should Be Ashamed." One baptized. Fine congregations. Preached in country in afternoon.

Immanuel—Ryland Knight, pastor. Prof. W. J. McIllohl preached an impressive sermon on "The Prodigal Son." The pastor enjoyed the privilege of preaching to the Edgefield Church.

MEMPHIS.

Bellevue—Pastor R. M. Inlow preached at both hours. In Sunday school, 275. Two fine congregations. Two received by letter. Very fine day.

Calvary—Pastor Norris preached at both hours. Subjects, "With What Measure Ye Mete It Shall Be Measured Unto You Again," and "Have a Purpose in Life." One valuable addition by experience and baptism. Fine B. Y. P. U. One marriage. Great day. Speedway Terrace—Pastor S. A. Wilkinson spoke at both hours. Seven additions. In Sunday school, 71.

Prescott Memorial—Pastor E. L. Watson preached at both hours. Good Sunday school and B. Y. P. U. Three received by letter.

Boulevard—The pastor, Dr. Gilbert Dobbs, preached at both services. Six additions by letter and restoration; 96 in Sunday school.

Highland Heights—Pastor preached both hours. Good Sunday school, considering the gaslessness of the Sunday. Sunday school union of the city with us in the afternoon. An inspirational address by Dr. Gilbert Dobbs.

Temple—Pastor J. Carl McCoy spoke at both hours on "The Picture Wonderful" and "The Wiles of the Devil." Fifteen baptized. Raleigh Church baptized four. In Sunday school, 153. Fine B. Y. P. U. Splendid day.

South Memphis—Pastor preached at both hours. Sunday school slightly below normal. Attendance at morning service small. At evening service above the average. On last Wednesday evening at prayer meeting hour we ordained a deacon.

Seventh Street—Pastor I. N. Strother's subject was "A Talk to Young Women." Evening subject, "Exalted of God." One by letter.

First—Pastor Boone preached at both hours. Five approved for baptism. Three baptized. Gracious day.

Central—Pastor Cox preached on "Food and Forgiveness" and "Much More." Four received, four baptized.

Union Avenue—Six by letter, one baptized. In Sunday school, 260. Dr. Nash, of Greensboro, N. C., spoke at both hours.

CHATTANOOGA.

Tabernacle—J. W. Gillon preached at the Tabernacle at 11 a. m. and 7:30 p. m. Three additions by letter. One addition by profession. Fine day.

Avondale—We are beginning our revival, the pastor preaching. Morning subject, "In No Man's Land;" evening, "Jesus." Two professions of faith; 3 joined the church.—W. R. Harris.

St. Elmo—Oscar D. Fleming, pastor. Subjects: "The Way of Redemption," and "All things Made New." In Sunday school, 185.

East Lake—W. E. Davis, pastor, preached at both services. Morning subject, "The God of Bethel." Evening subject, "How I May Know I Am Saved." In Sunday school, 134. Next Sunday is to be observed as Rally Day.

Woodland Park—Pastor McClure spoke on "Doing Whatever Jesus Says" and "The Penitent Thief." Very helpful day.

First—Messages by the pastor, Rev. Harold Major, were "Malachi's Modern Message" and "The Unpardonable Sin." We had 364 in Sunday school. Big preparations for "Go-to-Sunday-School-Day" next Sunday, with program in main auditorium, followed by a sermonette by the pastor. Additions, two by letter, one by restoration, and one by baptism.

Highland Park—Rev. J. H. Snow spoke at both hours to good congregations. Mrs. Snow held "story hour" with children in the afternoon. Meetings continue during week. Mrs. Snow in the afternoon with children and Bro. Snow in the evening for a campaign of enlistment. Good Sunday school and B. Y. P. U.

KNOXVILLE.

Smithwood—No pastor. W. O. Rotten preached morning and evening. Morning subject, "Delayed or Changed Answers to Prayer." Evening subject, "The Man God Made."

Mountain View—W. C. Moseley, pastor. Morning subject, "True Greatness." Evening subject, "Possibility of Faith." In Sunday school, 174.

Central of Bearden—J. N. Poe, pastor. Morning subject, "Deeds That Never Lie." No night service. In Sunday school, 84.

Oakwood—S. M. McCarter, pastor. Rev. U. S. Thomas preached morning and evening on "A Place of Prayer" and "Sleeping." In Sunday school,

210. Received by letter, one. Two large congregations.

Deaderick Avenue—H. T. Stevens, pastor. Morning subject, "The Joy of Salvation." Evening subject, "The Lion in the Pit." In Sunday school, 421.

Gillespie Avenue—David N. Livingstone, pastor. Morning subject, "Stewardship." Rev. Carl C. Ray delivered the sermon at night, on the subject, "Sin, the Leprosy of the Soul." In Sunday school, 140; one received by letter.

Fifth Avenue—J. L. Dance, pastor. Morning subject, "How to Be Happy." Evening subject, "Have You the Spirit of Christ?" In Sunday school, 186. Three received by letter.

Lonsdale—J. C. Shipe, pastor. Morning subject, "Faith and Its Results." Evening subject, "The Importance of an Effort." In Sunday school, 200. Revival continues.

Immanuel—A. R. Pedigo, pastor. Morning subject, "God's Man Power in Achievement." Evening subject, "Sin and Salvation." In Sunday school, 160. Meeting beginning, with Dr. Stevens doing the preaching.

Central—A. F. Mahan, pastor. Morning subject, "Is the Soul Immortal?" Evening subject, "Sunday Movies." In Sunday school, 157. One received by letter, one baptized. One approved for baptism.

Fountain City—E. A. Cates, pastor. Morning subject, "Witnessing Unto Jesus." Evening subject, "Signs of the Times." In Sunday school, 141.

Euclid Avenue—J. W. Wood, pastor. Morning subject, "An Ideal Church Member." Evening subject, "Second Coming of Christ." Services at 2:30 for men only. Twelve conversions. Revival still going.

Bell Avenue—J. B. Hyde, pastor. Morning subject, "The Gospel Gate." Evening subject, "The Hardest Hearted Folks in the World." In Sunday school, 357.

Broadway—Lloyd T. Wilson, pastor. Morning subject, "The Need of Evangelism." Evening subject, "A Faithful Witness of Jesus Christ." In Sunday school, 409. Received by letter, six. Evangelists Swope and Butler to be with church in special meeting, beginning October 20th.

Third Creek—George M. Reeves, pastor. Morning subject, "Being Spiritually Led." Evening subject, "Spiritual Plowmen." In Sunday school, 141. Good collection for State Missions.

South Knoxville—M. E. Miller, pastor. Morning text, 1 Cor. 1:24. Evening text, Phil. 3:10. In Sunday school, 230.

First—Len G. Broughton, pastor. Morning subject, "What Christ Means to Us." Evening subject, "Jonah and the Whale in the Light of Recent Discoveries." Received by letter, five. Packed house at both hours. Fifth Sunday meeting at Block Springs.

Beaumont—A. D. Langston, pastor. Preaching in the morning by the pastor on Psalms 27:4. At night on Ps. 9:17. Service flag raising at 11 a. m. In Sunday school, 116. Two additions. Raised \$104 to install a heating system in the church. Revival continues with good interest.

BRUSH CREEK.

Brush Creek—G. A. Ogle, pastor. A good day here Sunday. A program was rendered by the Sunday school in the interest of State Missions. Fifty-two dollars was given by the different classes. We have one of the most liberal churches in the country. Next Sunday Dr. J. W. Gillon and E. A. Cox will dedicate the new house of worship at Lancaster. A good day is expected by the brethren of that part of the kingdom. Rev. W. E. Wauford is pastor and has wrought well at Lancaster, as he does everywhere.

CHURCH AND PERSONAL.

In a personal letter to the Editor, Dr. L. E. Barton, pastor of the First Church, Fayetteville, Ark., adds the following, which will be of interest to his friends in Tennessee: "Am just back from Mississippi, where I conducted an excellent meeting for Pastor Jeff Rogers at Beecher, a country church near Amory. Fifteen accessions, ten for baptism. It was a joy

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulated and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 20 B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
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(Please Write Distinctly.)

NOTE—I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number of cases.—Rev. A. McA. Pittman.

to be in a good country church, and Rogers is the 'best ever' to work with."

"Speak of me," quoth the novelist, magnanimously, "as frankly as if I had been dead a hundred years."

"If you had been dead a hundred years I shouldn't be speaking of you."

It was after the distribution of prizes at a Sunday school.

"Well, did you get a prize?" asked Johnny's mother.

"No," answered Johnny, "but I got 'horrible mention.'" — New York Times.

"I believe in the old maxim," said the foreman, "Spare the rod and spoil the child." When I was a boy I received many chastisements and whackings, and it did me good. On one occasion I was punished for telling the truth."

"It cured you," whispered a voice from the far corner.

Tommy—I suppose we shall be making history in a few minutes, sergeant?

Sergeant—History! What you've got to make is geography.—Punch.

"Yes, indeed, we've gotten so used to these privations that when the war is over I don't see how we'll ever be able to get along without them!"—L'Illustration.

"AGIN" THE RECALL.

"I say, Tom, do yez believe in th' recall of judges?"

"Faith, I do not. The last time I was up before his Honor he sez, 'I recall that face. Ninety days.' I'm agin the recall of judges."—Harper's Magazine.

Among the Brethren

Fleetwood Ball
Lexington, Tenn.

Rev. W. R. Farrow, of Amory, Miss., writes: "We are in our beautiful new church. Had our first service last Sunday. We are now in the midst of our revival meeting, to continue two weeks. Rev. A. M. Nicholson, of Louisville, Ky., is doing the preaching. Had one addition in the first service. Brother Nicholson is doing some fine preaching. This is the first revival meeting the church has had for three years."

Rev. Roswell Davis, of McLemore Avenue Church, Memphis, Tenn., accepts the call to the care of the First Church, Brinkley, Ark., and has moved on the field. He is a kingdom builder.

Rev. T. R. Stroup, of Binghampton, Tenn., who is doing a great work as pastor of that church, has been appointed clerk of the city of Binghampton on the field. He is a kingdom builder. He has two sons in France.

Dr. H. L. Winburn has resigned Walnut Street Church, Louisville, Ky., to accept the call to the First Church, Arkadelphia, Ark., where he was pastor for so many years. The change is effective Nov. 1.

Charles O. Cook, assistant pastor of the First Church, Abilene, Texas, has gone to Anniston, Ala., to assume the same relation with the pastor of the Parker Memorial Church of that city. He is the kind of Cook every church needs.

Rev. J. W. Hickerson, of Fort Worth, Texas, who has been doing the work of an evangelist, accepts the care of North Dallas Church, Dallas, Texas, and is on the field.

Dr. J. M. Carroll is to write a history of Texas Baptists. He will resign his church in San Antonio, Texas. His salary during the two years which will be required for the work will be paid by Deacons M. H. Wolfe, of Dallas, and R. E. Burt, of Houston.

Dr. J. J. Bennett, of Atlanta, Ga., former Secretary of State Missions in Georgia, has been called to the care of Jackson Hill Church, Atlanta, Ga., and has accepted. This church was destroyed in the terrible Atlanta fire.

Rev. O. W. Yates has resigned the care of Beechmont Church, Louisville, Ky., in order to become a member of the faculty of Bethel College, Russellville, Ky.

Rev. Wallace Binns, of Cherokee Heights Church, Macon, Ga., has accepted the care of the church at Lawrenceburg, Ky. He has lately finished the course at Mercer University and is a bright, promising young man.

Rev. Olus W. Hamilton, of Walton, Ky., lately assisted Rev. R. T. De Mossey in a revival at Burlington, Ky., which resulted in several additions.

A revival is in progress at Camden, Tenn., this week, under the direction of the faithful pastor, Rev. G. L. Ellis, of Martin.

Rev. G. M. Workman, a Tennessee product, has resigned at Cordell, Okla., to accept a call to Cushing, Okla. At his closing service at Cordell there were five additions to the church and six baptisms.

Lieutenant James Herman Scott, son of Evangelist J. A. Scott, of Oklahoma City, Okla., was seriously wounded in the left chest and right shoulder at Solissons, France. All his men were

killed. All will hope and pray for his speedy recovery.

Dr. S. J. Porter, of the First Church, San Antonio, Texas, has accepted the care of the First Church, Oklahoma City, Okla., succeeding Dr. W. H. Hulten. He will be a tower of strength in that great western metropolis.

Dr. R. H. Pitt, editor of the Religious Herald, lately made an address to the congregation of Grace Street Church, Richmond, Va., after which 55 new subscriptions were secured. The movement will not stop until the paper goes into 100 homes.

The work done by Dr. A. R. Bond, of Nashville, Tenn., last week at Beech River Association meeting with Fellowship Church, near Sardis, Tenn., in representing all of the general denominational interests, was of a constructive, inspiring type. He greatly endeared himself to the delegates.

The Beech River Association, representing 45 churches, in session last Saturday, adopted with unanimity and enthusiasm resolutions protesting against the policy of the War Department in removing Baptist Camp Pastors from work among the soldiers and insisting the order be annulled. The resolutions were introduced by the writer and spoken to by Rev. W. F. Boren, Dr. A. R. Bond, Rev. R. L. Rogers and Rev. T. M. Newman. They were great speeches.

Dr. J. E. Dillard, of the First Church, St. Joseph, Mo., makes the change to the pastorate of the Southside Church, Birmingham, Ala., about October 10. The Missouri brethren deeply regret his going.

THE OCOOEE.

This Association, which includes most of the Baptist churches of Hamilton, James and Bradley counties and a few churches of Meigs and Polk, was organized in 1859. It held its 57th session September 18, 1918, with the Candies Creek Church in Bradley County.

There were messengers and letters present from 49 of the churches. Two new churches asked admission.

W. C. Smedley, a layman, of Chattanooga, was, for the sixth time, chosen Moderator. W. D. Powell, also a Chattanooga layman, has held the office of clerk for eight years, and was re-elected.

B. F. Hargis, a hustling business man of Cleveland, was re-elected Treasurer. The session just closed was a most harmonious one, the fellowship of the churches was never sweeter. The reports and speeches were above the average, some of them excellent.

The great address of Dr. Gillon Tuesday morning thrilled the audience, and set a high key for the session.

The sermon Tuesday night by Dr. Harold Major, of the Chattanooga First Church, was much enjoyed. His theme was "The Inspiration of the Invisible." It was Dr. Major's first appearance before the Association, and the entire brotherhood welcomed his coming.

Brother J. T. Henderson, the General Secretary of the Laymen's Work, was present Wednesday morning and added much to the interest of that session. The discussion of the report on Laymen's Work was perhaps the best hour of the entire meeting. The number of tithers was doubled, and quite a number joined the Emergency Band.

Wednesday afternoon Bro. Sprague called attention to a little girl, Lizzie Bledsoe, who is almost blind, and will

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doubtless lose her eyesight if not treated at once. It was stated that a Nashville institution had proposed to take her and give her proper treatment and training if transportation and clothing were provided. Without being asked, almost everybody in the audience came forward and put a cash offering on the table, ample, we understand, to meet the needs of the case. Somebody said it was the most joyous offering they had ever seen a Baptist gathering make.

Bro. C. E. Sprague, who for the past two years has been doing mission work in the Association, now the beloved pastor of the Cleveland church, whom he is leading in the erection of a splendid house of worship, was one of the leading spirits of the meeting. He acted as moderator Tuesday night in the absence of Brother Smedley, called home by the illness of his little girl. He called the roll of the churches and had a regular experience meeting. One messenger of each church gave a brief report. Tabulation of the reports so far made does not justify a comparison of gifts with that of other years, but the indications are some advance has been made in our mission offerings.

W. D. P.

WORTH NOTING.

By Richmond P. Bond.

The War Department has decided to establish laundries in all the camps and cantonments. Over \$5,500,000 has been set aside for their construction, the average cost of each being about \$150,000.

Plans of the erection in France of a big gun plant and reclamation equipment base for the American expeditionary forces were announced a few days ago. A striking piece of equipment will be a lathe 500 feet long, the biggest in the world, and costing \$7,000,000. It is said that this piece of machinery will be so huge that in order to keep its alignment accurate the curvature of the earth had to be considered in drawing the plans. Machine tools for the plant will cost over \$12,000,000.

A new order has been put into effect making it illegal to sell or serve in any way intoxicating liquor to naval officers or enlisted men except when administered for medical purposes by or under the direction of a regularly licensed physician or medical officer of the United States. Heretofore prohibitions applied only to certain districts around naval camps and stations.

The Germans are forcing the sale at nominal prices of many beautiful chateaux and homes in Alsace. Crown Prince "Willie" has lately bought two at ridiculously low figures, and is said to be planning to acquire others.

The Canadian food board not long ago reduced the monthly sugar allowance to one and a half pounds per person, half a pound less than people in the United States are allowed to use. All regulations and orders are cheerfully complied with by the great mass of the people, who are unwilling that personal comfort and convenience should stand in the way of the earliest possible victory for the allies.

THE GOAL OF A GREAT PEOPLE:

A MILLION AND A HALF DOLLARS

FOR
Foreign Missions This Year
BY
SOUTHERN BAPTISTS

YOUNG MEN GO TO COLLEGE. Government pays expenses and thirty dollars monthly to those between eighteen and forty-five in college classes who enter Students Army Training Corps. For particulars write Meridian College, Meridian, Miss.

The Audifret prize of \$3,000 has been awarded to Herbert Hoover, U. S. administrator, by the French Academy of Moral and Political Science for the services rendered by him as food administrator in Belgium and in the French territory invaded by the Germans.

The War Department has turned over to the Department of Agriculture conscientious objectors at the various training camps in order to put them to work on farms in lieu of military service. Already a number of objectors have been removed from camps to farms. Records of their work are kept and forwarded to their commanders, who, should their efforts as agriculturists prove unsatisfactory, have the power of calling them back for military duty at any time.

SOME OF THE BITS YOUR LIBERTY BOND WILL DO.

If you buy a \$100 bond of the fourth Liberty Loan you are lending the United States Government enough money to feed a soldier in France a little more than seven months. Or you have furnished enough money to give him a complete outfit of winter and summer clothing, including shoes and stockings and slicker and overcoat and blankets, with enough left over to arm him with a good revolver. You have done that much to beat back the Hun.

It takes \$35 more to arm him with a rifle with a bayonet on it; and if you buy a second \$100 bond you furnish him this rifle and 1,000 cartridges for it; and there will be enough of your money left to purchase a good-sized bomb to throw in a dugout or demolish a machine gun together with the Huns operating it.—Exchange.

A young lady said to her friend, "I cannot get interested in missions!" "No," replied her friend, "you can hardly expect to. It is just like getting interested in a bank. You have to put something in before you get any interest. And the more you put in—time, money, prayer—the more the interest grows."—Selected.

The story is told that a Chinese girl, who was carrying a rather bulky baby, was asked if she did not get very tired carrying that burden. She replied: "That's not a burden; that's my brother."

CHURCH AND PERSONAL

A GLORIOUS REVIVAL.

I have just closed one of the most successful revivals at the New Bethel Church, of the Duck River Association, it has been my pleasure to hold during my vacation, resulting in 26 professions of faith and 23 additions to the church by baptism, among whom were several heads of families. The meeting lasted only nine days.

Rev. O. L. Nolen, of Murfreesboro, is the beloved and efficient pastor. He has his people well organized and is leading them to a higher and nobler life of usefulness. They seem to love him and are willing to follow his leadership.

It has never been my pleasure preach to people who were more appreciative than those of the New Bethel Church. Great crowds attended every service. I believe they came for the good they might receive. It was a real joy to preach to them. My prayer is that the Lord's blessing may rest upon pastor and people, and that He may use them as a channel through which He may bless many lives, and that their light may shine unto the uttermost parts of the earth.

REV. J. HENRY DELANEY.

UNION UNIVERSITY GOES OVER THE TOP.

Union University has just had what Dr. G. M. Savage pronounces its greatest opening. Three hundred and seventy-five students are already enrolled and fifty more are expected within the next two weeks. Fully two hundred were turned away because they could not meet entrance requirements. Many of them were boys and girls who wanted first or second-year academy work, but most of them were young men of draft age who could not present the necessary twelve or thirteen units for entrance.

The Jackson Y. M. C. A. building has been taken over by the university, to be used as barracks by the soldier students until Adams Hall can be repaired. This will give the university the finest and best barracks in the state, perhaps in any state. Nearly two hundred have already enrolled for the training unit, and by October 1 it is expected that 225 will have entered.

A larger number of girls than usual have entered. The conservatory has been converted into a girls' hall and is full. Lovelace Hall is about full, and many boarding out in town.

A CALL TO PRAYER.

In view of the universal demand of the Christian heart for fellowship in expressing its deeper desires to God in an hour of national and world need, and in unison with those who have suggested the setting apart of a brief period of time for such, we, the undersigned, in a measure leaders in our churches by reason of our official positions therein, call upon the people throughout the land to set apart a sacred moment daily at the striking of high noon, in which united prayers shall be offered:

For those who fight and die for us;

For an appreciation of the issues involved in the war;

For strength to finish the task of winning a just peace;

For those who loyally serve and sturdily sacrifice at the home base;

For individual and world-wide cleansing from the sin which leads to war;

For the coming of the kingdom of brotherhood and good will and God;

For a revival of the faith that there

shall be ultimately an end to war and the dawning of the reign of peace.

Signed) Eugene R. Hendrix, Bishop M. E. Church, South; J. B. Gambrell, President Southern Baptist Convention; Edgar DeWitt Jones, President International Convention of Disciples of Christ; Wm. O. Shepard, Bishop M. E. Church, South; James I. Vance, Moderator Presbyterian Church, U. S.; Hubert C. Herring, Secretary National Council of Congregational Churches; Wm. M. Anderson, Moderator United Presbyterian Churches; Alexander C. Garrett, Bishop Episcopal Church; J. Frank Smith, Moderator Presbyterian Church, U. S. A.; George W. Coleman, Chairman Northern Baptist Convention War Commission.

We have just received a letter from Dr. Charles E. Wauford, asking us to change his address from Camp Taylor, Louisville, Ky., to Camp Sheridan, Ala. He adds: "Have just reported, and of course haven't got settled good yet. All I know is that I am going to like it fine." Brother Wauford has promised to write some articles for the paper, which we are sure our readers will look forward to with pleasure.

Brother R. M. Faubion, for ten years pastor in Tennessee, subscribes to the Baptist and Reflector in order to hear from his Tennessee friends. He is now pastor at Athens, Ohio. We wish that we might get him back in Tennessee.

Memphis.—Our work at New South Memphis Church is progressing as well as could be expected, we suppose. It is a very difficult matter to get the young people to remain for preaching service after Sunday school; however, our attendance is increasing slowly. Sunday, September 9th, we exchanged pulpits with Brother T. R. Stroup, of Binghampton. We are told that he delivered two powerful sermons to the South Memphis brethren that were well received. In our feeble efforts at Binghampton we tried to hold up Christ to a lost world. Five professed faith and three united with the church, two for baptism and one on the prospect of a letter. Brother Stroup was in the midst of a protracted meeting and we had been with him for a night or two. Up to Sunday night four had united with the church for baptism and three by letter. We have been on the South Memphis field just one month and have visited fifty-four homes; made nine sick visits; assisted in one funeral; helped ordain two preachers; and received into the membership of South Memphis Church three by letter, two of whom are preachers. Sunday, September 29th, we are going to make a heroic effort for state missions. Pray for us.

J. N. PENNOCK, Missionary.
Mallory Branch, Memphis.

"I have been a subscriber of the Baptist and Reflector for more than thirty years and cannot do without it." What more beautiful compliment could we want than this from Brother J. A. Walters, of Columbia? And we appreciate it.

Rev. Z. P. Freeman goes from Stanton, Tenn., to Maynard, Ark., where he will teach in Maynard Baptist Academy, one of our mountain schools. We wish for him abundant success.

We are glad to have the following note from Dr. C. A. Owen, former pastor at Humboldt: "I am now settled in Salisbury, N. C., as pastor of the

First Baptist Church. My stay in Thomson, Ga., was most delightful." Salisbury presents a large field of opportunity and we are sure Dr. Owens will measure up to it.

The fifth Sunday meeting of the Central Association was divided into two districts, all on and north of the L. & N. R. R., known as the north side, will meet at Bradford on Friday night before the fifth Sunday in September. A splendid program has been prepared and we hope for a good meeting. The introductory sermon will be preached by Rev. W. E. Dear, of Trenton.

The Baptist and Reflector has no better or more loyal friend than Brother J. E. Cook, of Cross Plains, and we greatly appreciate the following kind words from him: "We must rally to the support of our church paper. In this critical time it needs and must have a wider circulation than ever before. The outcome and final decision of this world conflict rests upon God's people. They must do their duty to their church and to their country. I think the price of the paper will have to be raised to \$2.50 a year."

Having finished my course at Union University in June, I have resumed my work as teacher in Hall-Moody Normal School, thus my change in address from Jackson to Martin. I resigned my work at Avarat Church, near Jackson, last Sunday, also at Harris' Grove, near Whiteville, the fourth Sunday. These churches are in good condition and are composed of God's elect. Whatever I shall accomplish in the ministry will be due to such churches as these which made it possible for me to remain in school to the end. I have two Sundays open for work, wherever the Lord leads, in reach of Martin.

J. W. McGAVOCK.
520 Lee Street, Martin, Tenn.

We have just closed one of the best meetings that we have had this year, having had to assist us Rev. S. H. Clark, of Sevierville, Tenn., Brother Clark made a strong hit with the people at Townsend. He is a plain gospel preacher, full of the Holy Spirit and he burns his way to their hearts. Had about forty conversions, twenty-one baptized into the church and more to follow.

J. H. POTTER, Pastor.
Maryville. Bethel Church.

Kingston.—J. H. O. Clevenger, pastor. We are in the midst of a great revival. Four conversions Sunday night. Many at the altar. Spiritual interest running high in the town; using only home talent for every department of the work. Pray much for us.

We have just closed a gracious meeting with the Four Mile Church, fourteen miles south of Maryville, Tenn., of which Rev. J. A. Caylor is pastor. There were 75 professed a hope in Christ. Sixty-eight joined the church. Fifty-six were baptized on Sunday, September 8. The church was wonderfully blest. The pastor done the preaching. Pray for us.

W. O. NELSON.

Grove City Baptist Church, Knoxville, has just closed a revival, conducted by the pastor with about forty professions; twenty-four additions to the church to date, sixteen by baptism and eight by letter. Others stand approved for baptism.

D. W. LINDSAY, Pastor.

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FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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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FIELD NOTES.

Pastor J. W. Elliott reports a good meeting with Walnut Grove Church, doing his own preaching. There were twenty-three professions and fourteen baptisms.

Union Grove.—Pastor J. W. Elliott assisted Rev. F. R. Sherrell. He reports eighteen professions and fifteen baptisms and one by letter. The writer was once pastor of both of the above churches and ordained by Union Grove Church. Pastor Elliott is doing good work.

Hiwassee Association meets on Friday before the fourth Sunday in September with Paint Rock Church.

Cog Hill Church, Pastor F. M. Waugh.—Eastanallee Association met September 12 and continued for four days. Rev. G. Lee, moderator; Rev. H. K. Watson, assistant; and Deacon R. P. McKnight, clerk and treasurer. Introductory sermon by J. R. Kincaid. Rev. J. P. Massengale preached Thursday evening and Dr. J. W. Gillon Friday at 11 a.m. Drs. Bond, Stewart, and Henderson were all present Friday and made splendid addresses; and Pastor Ogle, of Athens, also spoke. An excellent dinner was served at the church Friday, and the attendance and interest was fine. The writer was one time moderator of this association, and he was impressed with the progress made. I had a fine day with my work. Deacon R. P. McKnight and clerk of the association brought me to Charleston in an automobile and gave me supper. I certainly do appreciate the assistance of the brethren in my work. Rev. J. H. Lusk, of Cleveland, Tenn., was on hand and gave the association some good help in leading some of the old hymns. Brother J. T. Denton, a former clerk of the association, gave me aid in my work. R. D. Cecil, evangelist, Cleveland, Tenn.

OBITUARIES

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

J. M. RILEY.

The death of Brother J. M. Riley on Friday night, June 28, 1918, took from Chiniquipin Grove church one of her most faithful and useful members. He had been for many years a patient laborer, constant in the care of the Lord's house and always lending a helping hand in the burial of the dead. It was his hand that gave a cordial welcome to strangers and Christian greetings to all. His opinion was sought and valued in church and public interests. His home was always open to strangers and visitors. The humble, unassuming, though very positive life of service which he gave, was the expression of a strong unwavering faith in God. His influence for righteousness will be felt on and on. A great host of friends mourn because of his absence. We as a church extend our heartfelt sympathy to his devoted wife and four children in their great bereavement.

Brother Riley's character was so pure and true and noble, his going away constrains us to live more Christ-like, that we too, may have a more abundant entrance to the rich inheritance of those that love the Lord.

ADELIA LOWRIE.

Steele.

On September 1, 1918, our beloved brother, M. F. Steele, departed this life. He was a devout Christian man and a very useful member of our church. His life, coupled with his activities for the church's advancement, showed him to be a true man, who was letting his light shine for God and the advancement of his church. He believed in a noble and pure life. The fruits of his life gave evidence that his ideals of life were of high order.

Brother Steele was a close student of the Word of God and was a faithful worker in the Sunday school and church. When brought to face the question of death he was heard to say he was ready to cross over; therefore, be it

Resolved, By the Union Grove Baptist Church and Sunday school: (1) That in the departure of our brother, M. F. Steele, our church and Sunday school have lost a faithful member, his family a devoted husband and father, and the community a useful citizen. (2) That we tender our sympathy to the bereaved family and relatives. That we have recorded in our church minutes a copy of these resolutions, a copy to be furnished the family, one to be sent to the Baptist and Reflector, also one to be furnished to the Maryville Times for publication.

Signed by the committee.

W. O. NELSON.

FRANK F. CRYE.

K. S. THOMPSON.

Cate.

At Lawnville, four miles east of Kingston, Sunday afternoon at 2 o'clock, was held the funeral of Rev. Isaac Hull Cate. After an illness of three weeks with typhoid he passed to his reward, leaving to mourn his loss a wife and eight children, his churches and many hundreds of converts from every walk of life scattered over upper East Tennessee.

No minister throughout this section has labored harder and witnessed more conversions than he.

His wife and children need the prayers, sympathy and support of his many friends. Pray that his mantle may fall on worthy shoulders. Lord, will you not call many of our young men into the ministry?

J. H. O. CLEVENGER.

Resolutions adopted by the Baraca Class of the Edgefield Baptist Sunday school on the death of Lieut. Winston Bailey, September 15, 1918:

Whereas, The sad news has reached us that "somewhere in France" one of our beloved members has made the supreme sacrifice, giving his all for his country's cause in the great struggle that all men shall be free and equal as God has made them; and

Whereas, Our friend and brother, Winston Bailey, will be sorely missed from our ranks with his cheery smile and buoyant spirit, his gentlemanly manners and Christian deportment, which qualities were both an inspiration and example to all; and

Whereas, We cannot fathom the divine will nor fully understand why death loves a shining mark, yet we bow our heads in sorrow and humble submission to His will, knowing that "He doeth all things well"; therefore, be it

Resolved, That we extend our love and sympathy to his grief-stricken parents, commending them to the care of an all-wise and loving Father, and reminding them of the words of the great apostle, written under similar circumstances to Timothy: "For I am now ready to be offered and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all that love His appearing" (II Tim. 4:6-8); and be it further

Resolved, That we know our loss has been heaven's great gain and another priceless jewel has been added to the diadem of America's heroes to give it greater luster; and be it further

Resolved, That a copy of these resolutions be spread on our minutes, a copy given to the press and a copy furnished to his beloved parents.

E. L. CLEMMONS,

F. B. KIRTLAND,

D. E. SHORT, JR.,

Committee.

ASSOCIATIONS.

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 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.

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