

Baptist and Reflector

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SURRENDER TO ALLIES

Washington, Nov. 11.—The world war ended at 6 o'clock this morning, Washington time, with red revolution in Germany and with William Hohenzollern, former emperor, a fugitive from his native land.

Announcement that the armistice terms imposed by the allied and American governments had been signed by the German envoys at midnight last night, 5 o'clock Paris time, and that hostilities would cease six hours later, was made at the state department at 2:45 o'clock this morning.

The momentous news of the ending of the war was given to newspaper correspondents verbally by an official of the state department. He said:

"The armistice has been signed. It was signed at 5 o'clock a. m., Paris time, and hostilities will cease at 11 o'clock this morning, Paris time."

Information that the armistice had been signed was transmitted to the White House immediately after it was received by the government, and President

Wilson was expected to issue a statement to the American people today.

The terms of the armistice, it was announced, will not be made public until later. Military men here, however, regard it as certain that they include:

Immediate retirement of the German military forces from France, Belgium and Alsace-Lorraine.

Disarming and demobilization of the German armies.

Occupation by the allied and American forces of such strategic points in Germany as will make impossible a renewal of hostilities.

Delivery of part of the German high seas fleet and a certain number of submarines to the allied and American naval forces.

Disarmament of all other German warships under supervision of the allied and American navies, which will guard them.

Occupation of the principal German naval bases by sea forces of the victorious nations.

Release of allied and American soldiers, sailors and civilians held prisoner in Germany, without such reciprocal action by the associated governments.

There was no information as to the circumstances

under which the armistice was signed, but since the German courier did not reach German military headquarters until 10 o'clock yesterday morning, French time, it was generally assumed here that the German envoys within the French lines had been instructed by wireless to sign the terms.

Forty-seven hours had been required for the courier to reach headquarters and unquestionably several hours were necessary for the examination of the terms and a decision. It was regarded as possible, however, that the decision may have been made at Berlin and instructions transmitted from there by the new German government.

Germany had been given until 11 o'clock this morning, French time—6 o'clock Washington time—to accept. So hostilities will end at the hour set by Marshal Foch for a decision by Germany for peace or for continuation of the war.

The momentous news that the armistice had been signed was telephoned to the White House for transmission to the President a few minutes before it was given to the newspaper correspondents. Later it was said that there would be no statement from the White House at this time.

SUNDAY SCHOOL WORK IN TENNESSEE.

By W. D. Hudgins, Superintendent Sunday School and B. Y. P. U. Work.

As superintendent of the Sunday School and B. Y. P. U. Department of the Baptist State Mission Board of Tennessee for the past ten years, it has been my purpose to develop a system of Christian education that makes no difference between the church in the city and the church in the country, nor do we believe that a boy or girl brought up in the city has needs differing from the one brought up in the country. On the other hand, we believe that if either be educated religiously it must be largely done in the school of the local church. Only two per cent of our people ever attend a Christian college, the public schools make no effort to give this Christian training, and very little Bible is definitely taught in the homes; hence if our people ever get Christian education it must be in the school of the church.

Our Plan of Organization.

Much of our state, from a denominational viewpoint, lies in the country and much of this is undeveloped. Our churches have schools, most of them, but "schools" only in name. Large sections of the state are entirely destitute of all definite religious training. Entire associations, consisting of forty and fifty churches, know nothing of the fundamental things we are teaching and doing as a denomination. Something like five hundred churches in the state do not co-operate with our Boards in any way whatever.

We use the association as a unit where the public schools use the county. We have elected in each association a superintendent, who has charge of the work in that particular association and who has under him a number of group superintendents, who have charge over a group of churches in a particular section of the association. These several workers make up the board of education for that association.

The duties of these superintendents are to direct the work in general, arrange for institutes and training schools and see that the best work and workers are carried to every church in the association.

We encourage regular conventions for gathering statistics and for inspirational addresses, but do not depend upon these for educational work. We also try to hold, in each association annually, a training school or institute for the training of teachers and officers for the Sunday school, just as the day school teachers are trained for their work.

We have also recognized the leadership of the pastors and find that progressive methods cannot be introduced in a Sunday school where the pastor is not in line. We have, therefore, instituted a system of "worker schools," where courses are taught which definitely fit ministers for leadership in Sunday school and B. Y. P. U. work, as well as for preaching the gospel. We furnish them the textbooks free and limit the number only as they take the memory test required. These schools have been well attended and much good has resulted therefrom.

The Rural Sunday School Drive.

This year we have taken advantage of the special offer made by the Sunday School Board and have entered into the drive for rural Sunday school work planned by them. In addition to the program already mentioned, which we have carried out for

THE LIFE SCHOOL.

My little boy came from his school today,
With his heart in a flurry of glee;
"O papa! they've taken our pencils away,
And I'm writing with ink!" said he.
And his breast is filled with a manly pride,
For it joys him much to think
He has laid his pencil and slate aside
And is writing his words in ink.

O innocent child! Could you guess the truth,
You would ask of the years to stay
'Mid the slate and pencil cares of youth
That a tear will wash away;
For out in the great, wide world of men
The wrong we may do or think
Can never be blotted out again,
For we write them all in ink.

—Nixon Waterman.

several years, with the help of Prof. J. B. Clayton for five weeks, Mr. Filson and I have held forty-four institutes, and before the campaign is over we will have held about sixty. The average taking the work in these institutes is about twenty-five, while some are more largely attended. This means that something near 1,500 people have studied the first division of the Manual this summer in churches where nothing had ever been done in a definite way in teacher-training.

Many of these did not take the test, and many never will, while others will finish not only the first division, but the entire book. From one of these institutes we have had as many as ten diplomas sent. All who took the course have a new idea of the work and will be enthusiastic hereafter.

Most of the schools have been held in rural communities and many of them far away from the centers. For example, I drove with two other workers twenty-seven miles in a two-horse wagon over two large mountains to a community where nothing had ever been done along this line. At this place we had an average attendance for four full days of 184 people. These came at 8:30 a. m., and studied with us six hours each day and back at night for conferences and addresses on missions and other live topics. We studied books and drilled through them like day school work. Some came twenty miles to this school. One young man walked fifteen miles and went away thoroughly saturated with the work. Many testified that they had gotten a new idea of the Lord's work and from now on would be interested in the kingdom at home and to the uttermost parts. Since this school closed we have had two training classes reported organized by the country pastors of forty-five pupils in one and forty-eight in the other. Books have been sent to them and they are down at work going through the Manual with their local workers.

We plan next year to enlarge this program and will hold in addition to our regular conventions and associational schools more than one hundred institutes. We hope to secure at least a half dozen workers for the entire summer. We also hope to use every dollar allowed us by both Boards in this definite work of developing our country churches.—Home and Foreign Fields.

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.

THINKING BACK.

By C. C. Brown.

"Thinking back" is one of Whitcomb Riley's expressions. It is very apt sometimes. An old fellow can do lots of "thinking back," but not much of thinking forward.

I guess, Mr. Editor, I need not introduce myself to the Baptist and Reflector readers. Some few of them know me already. It would not do the others much good to have an introduction at this late date. So let me plunge in medias res, as the Latin folks would say.

Jesus was a teacher. "Teacher" was what they called him. "And as he was wont, he taught them," says Mark. All through the gospels Jesus is set before us as a teacher.

On a shelf in my library my sermons are piled—hundreds of little books, all full of writing, the result of forty years' preaching in one place. Now and then, when "in still communion with the past I turn," I take a look at some of these little books. I turn the pages idly and review what was written. You see, when they were first made, and were supposed to be alive and kicking, I was quite satisfied to let them go as they were, and now and then I said of more than one of them, "That's pretty good for me." But I've got them now where I can examine them without mercy. In fact, I can hold an inquest over their remains. They are worth only the paper on which they were written—if, forsooth, they be worth that much. I can now sit in sober judgment upon them, and the verdict of my own soul is, that, if Jesus was a teacher, and teaching is the highest function of the preacher, I was a failure. I find that my sermons were mostly exhortations, just like the majority of sermons we hear in this day, and the teaching feature was largely absent. I guess I was trying through all those long years that are now dead and gone to make it easy for myself, and so I wrought deception on myself, and came to make myself believe that I was preaching just like Jesus wanted me to preach.

I find, too, that I preached about all manner of things that could not possibly have done the people any good. I wonder now what I meant. I guess I was just laboring for wind—enough to fill up thirty minutes' time on Sunday. I discussed the topics of the day also. Whenever anything new got into the papers or on the lips of the people, I dragged it into the pulpit and harangued the people concerning it. It was thus that passing issues were given an importance that they did not deserve, and, poor me, I have had to travel almost to the end of my journey before I could discover my mistake. I venture that I flattered myself all the time that I was preaching the gospel. I prayed over it, too, and begged God to bless it.

If I had a voice or a pen that would reach and influence the young preachers of today, I'd beg them to avoid making the mistakes I now see I've made. There is no use to waste one's life and labor preaching about gospel side issues. "What will this babbler say?" was the question asked at Athens, you remember. The Greek, which is rendered "babbler," means a seed picker, a little bird that gathers up seeds on the streets. That was the Athenian idea of preaching. The word might well have been kept in use until now. I have heard much preaching of that kind, and have been guilty of it myself. My honest conviction

is that the average sermon of today is apt to contain no teaching, does not stress some vital gospel truth, and the people who hear are not bettered in heart nor helped in head by hearing. One of three things is true: The gospel has no power, the gospel is not properly preached, or the average auditor hasn't sense enough to learn anything. I say this because I'll bargain to find for you man after man who has been preached to about the Bible for twenty-five years, Sunday by Sunday, and still knows as little about the Book as he knew in youth. Sitting as I do in judgment upon myself and my brethren, I am bound to ask, Who is at fault? The answer is, The preacher is at fault, all because the average sermon contains no teaching, and is, after all, only a pious exhortation which dies with the hearing. The sort of virtue-has-gone-out-of-me feeling is only present with the preacher now and then.

Where does the trouble lie? Maybe it lies in not preaching more about Jesus—about what he was, about what he said, about what he did. The tabernacle which Peter wanted to set up on the mountain top ought to be set up in every pulpit, a place for Jesus to abide always. Close beside it a preacher could and ought to have a place for himself. When a man begins to preach a series of sermons and advertises that the last one will be on "How to find a wife," I know he has gotten his consent to waste a part of his time, and is rather a seed picker than a preacher.

To preach Jesus, what he was, what he said, what he did, this is enough to fill one's life, and the people will never get tired of it. Nothing else is worth preaching.

Toplady's little book, "The Cross at the Front," is well worth reading. One of his stories caught my fancy. The scene was laid in a ruined French village, somewhere on the Somme. The little church was there—that is, all that was left of it, three centuries old. The Huns' shells had fallen in showers, and the church seemed to have been the target for all their madness and hate. Half the steeple was gone; the other half was leaning, and was marked "dangerous." The nearby graveyard was covered with weeds that ran riot among the overturned headstones. The people had all fled from the "crimson fury of the guns." The church walls, within and without, were pitted with shrapnel, and all the lovely windows lay in fragments of broken glass upon the floor. Even the roof, in great part, had been shot away, and standing within, one could gaze up at the white clouds sailing overhead. The figures of the saints had been blown from their niches in the walls and lay crushed on the slate floor. The altar rail—the altar itself—all the seats, the cushions, the pictures—everything lay in utter confusion. At last, says Toplady, the visitor's eye falls upon something no bullet has touched—a cross fastened to the wall, bearing a life-size image of Jesus. It stands intact, the one thing in the little church undamaged and untouched. The altar has gone, the saints have gone, the windows, the chairs, the pictures—yea, even the worshippers have fled. Just Jesus on the cross remained.

I need not weary you by trying to get a moral from this story. There is nothing else but moral to it. Look in at the little church, brother. See the Christ hanging there. All else is shot away. See this, and you'll have an idea of how our sermons ought to

be made. The gew-gaw, the tinsel, all amounted to nothing. Christ on the cross, with arms extended to bless the world—that was all that was worth preaching about. I see it now. You'll see it one of these days, perhaps when it is too late.

Please have it understood, Mr. Editor, that I have said nothing against my brethren that was not meant to apply to myself.

Sumter, S. C.

THE BILL OF CIVILIZATION AGAINST GERMANY.

By Richard E. Edmonds, Editor Manufacturers' Record.

What a staggering bill it will be!

It will be a bill for four years, up to the present time—how much longer no one yet knows—of the most fearful crimes which the world has ever known.

It will be a bill for the millions who have died in the defense of civilization and for the millions who have been blinded and maimed and permanently invalidated.

It will be a bill for all agonies which hundreds of millions have had to endure.

It will be a bill for the tears which have flowed from the eyes of millions of mothers and wives, sisters and sweethearts because their loved ones have had to endure all of the hardships which the vilest ingenuity of hell could instigate, as they fight on the side of heaven in the battle against hell.

It will be a bill for such sorrows as earth has never known by dishonored womanhood which in shame and deathless woe cries out to heaven against the criminals.

It will be a bill for mangled children and for tens of thousands of helpless babies done to death by Germany's crimes.

It will be a bill for not merely for the tens of billions of money, not merely for the ships that have been murdered, for the towns and the countries that have been ravaged, for the cathedrals and churches that have been destroyed; these are only a part of the material things which must be charged against Germany in the bill of civilization against barbarism.

It will be a bill which no human words can ever portray and auditor can state in figures.

These are some of the items in this bill against Germany, the magnitude of which no expert accountant who ever lived could measure by human calculation.

Though the tears can never be wiped away, the broken hearts never be mended, the millions of murdered be brought back to life, the dishonored womanhood never be restored, the bill must be summed up in the most graphic language known to mankind. It must be written on the pages of human history with a pen fed by the blood of millions of broken, bleeding hearts. There it will stand forever as an unpaid debt from which Germany can never through eternity be cleansed.

As well might Judas have sought to blot out the reality of the betrayal of his Lord and of the agony of the Cross, as for Germany to hope ever to wipe out the record of this crime. In letters of fire, burned in the soul of every man and woman living now, or in the centuries to come they will forever stand.

Germany will for ten thousand years

be regarded as more typical of rotten heartedness than Judas and Nero.

Though Germany can never wipe out this bill, there is a bill for material things which should represent every dollar spent by America and our Allies in saving civilization from being destroyed.

There is a bill for every ship that has been murdered, for every pound of foodstuff and raw material of which Germany has robbed others.

There is a bill for the disruption and disorganization of every business on earth.

There is a bill for every fruit tree cut down, for every town looted and burned, for every car and locomotive stolen. These things must be summed and Germany be made to pay to the uttermost farthing.

To require anything less of Germany would be to condone its crimes, to become an apologist for them, and a coworker with Germany in sapping the world's moral strength.

There is also a bill which can be paid only by the death upon the gallows of the leading criminals.

Buy liberty bonds and stand by our soldiers in their march On to Berlin! Where this bill must be collected if civilization is to be saved.

SPIRITUAL LIFE BOOKS.

Several years ago I awoke to the realization that one reason our people are not reading more spiritual life literature is because it is not put before them. All kinds of trashy stuff can be found at any time and every sort of encouragement for the people to read it. Smarting under this condition, I set aside a portion of the book-case in our church office for a colportage department. I am glad to report that people are becoming more and more interested in this line of books such as are published by the Moody Colportage Association, Chicago.

When I hold revival meetings I am in the habit of carrying several hundred copies with me and I find the people exceedingly anxious to have them. Personally, I can say that I have often received more help from these fifteen cent books than from some books that have cost four and five dollars apiece. Owing to the increased cost of paper the price has advanced somewhat, but I am still furnishing them at 7 for \$1.00; 15 for \$2.00, postpaid. These books contain some of the cream of the world's spiritual literature. BEN COX.

Memphis, Tenn.

WHICH TOLD THE BIGGEST?

"Horses!" said the American. "Don't you talk to me about horses! I had an old mare that once licked the fastest express on our railroad by pretty near a couple of miles on a thirty-mile run to Chicago. You never heard of such speed."

"That's nothing," said the Canadian. "I was out on my farm one day, about fifty miles from the house, when a frightful storm came up. I turned the pony's head toward home, and he raced the storm so close for the last ten miles that I didn't feel a drop. On the other hand, my dog, only ten yards behind, had to swim the whole distance!"—Youth's Companion.

Hearts are sometimes as hungry to know of their own good influence as a young bride who in all the ecstasy of her wedding gayeties wished she could be on the sidewalk to see herself ride by in the limousine.—Exchange.

TOKYO, THE CAPITAL OF JAPAN.

J. F. Love, Corresponding Secretary.

With what does Japan first impress one upon his first visit to her shores? Speaking for myself, I would say picturesqueness, politeness, and babies. The natural scenery is something new and charming to the eyes of the Westerner. The people reflect nature. The gardens which they keep, the dresses which they wear, especially the girls and babies, the stores and shops even down to the fruit stands present a picturesque scene of beauty and in harmony with nature. There is charm and fascination on every hand. For politeness the Japanese are unsurpassed among the nations of the world. The graciousness and graceful bows of the women and the politeness of the men, on the street and in the home, is the despair of the Westerner, who, though he may try in vain to imitate it, is flattered by it and finds it a source of unbroken interest. And the babies, God bless them! The streets are full of them. Surely there never was a city which daily and on every hand exhibited more and prettier babies. An ugly Japanese baby or little girl is the exception and their mothers know how to adorn what nature has made so comely. Such quaint and gay little dresses as the mothers make for their babies were never seen out of Japan. The rich and poor wear them because every mother seems to have the instinct of the artist, and she exercises it upon her baby. It is with effort that one refrains from frightening the little darlings by taking them in his arms at every turn, although babies here are not, I should say, familiar with such fondling even from their mothers. The youngest of them appear on the streets tied to the backs of their little mothers or their fathers or brothers. Even tiny little sisters who in America would be in the arms of their mothers are seen carrying their tinier brothers and sisters on their backs. These little burdens are often asleep with their limbs and heads dangling limp relaxation as if they would fall off. It is the rarest thing that you hear a baby cry in Japan. These gaily attired babies and little girls set in the midst of nature's beauty make Japan a fairyland. We are told that Japan increases her population by 800,000 a year, and we accept this as the truth now that we have seen the baby procession on the streets of Tokyo.

Before we left our ship the missionaries were in communication with us by letter and wireless telegram, and Dr. G. W. Bouldin was on the wharf to meet us and give us a welcome. Nothing could have been more beautiful than the thoughtfulness of our friends and nothing could have been more appreciated by our party. Since our landing we have been in the hands of Dr. Bouldin, who has large and accurate knowledge of Northern Japan. At the wharf we were introduced to the jinriksha. This "pull-man" car was invented by a Baptist missionary in the city of Yokohama more than fifty years ago, although it is now looked upon as being peculiarly Japanese and Chinese. We were carried through the narrow and crowded streets to one of the hotels of the city at which we did not linger long. Hotel prices here as in America reflect the influences of the war. Great numbers of wealthy Russian refugees are in Yokohama and Tokyo, and their free use of surplus wealth has helped

raise the price of hotel accommodations as well as many of the commodities in the stores.

Yokohama is but eighteen miles from Tokyo, and after a few hours in Yokohama we took the electric car for the latter city and engaged quarters in a Japanese hotel where prices were reasonable, and we have found shelter at night while making a study of mission conditions in the capital city of the empire. We have tried Japanese dishes and studied their customs. The jinriksha man, I found, could talk English, while I was helpless in the use of his language. His superior attainment made me feel much like changing places with him. Speaking of Japanese hotels and language, reminds me of this, which I found written on a menu: "Please excuse us if you find invisible or mistaken names of dishes and others."

One is amazed at the strength of the little men. Not only do they pull men and women about in their jinrikshas at a lively trot for miles, but in larger part they haul the freight of the city. Individuals are seen pulling loads that would be burdens for horses in an American town. There are but few horses, and the Japanese do not ride or drive these, but lead them by a string. The tollers do not seem to know anything about an eight-hour labor day. One is inclined to believe that Americans have made a fad of the necessity of eight hours each for sleep and play and but eight hours for manly labor.

Two or three times we have felt the tremors of earthquakes, but these are so usual in Japan that they do not provoke comment. The ashes of a volcano forty miles distant often fall in Tokyo.

It has been said that Tokyo is the key to Japan and that Japan is the key to the Far East. For this reason one is constrained to study as best he can the intellectual, educational, social and religious conditions and tendencies in the capital city of the empire with the view to ascertaining how we can best direct our energies in seeking to help Japan and China. Men of Christian statesmanship and vision have planned and wrought here in a way that gives some hope to the situation. I wish I were able to say that Southern Baptists had matched the achievements of other denominations in this strategic center, but, alas, they have not. There are 80,000 students in Tokyo. The whole great center of the city fairly swarm with these young men and women who are bent upon the highest intellectual attainment. The Waseda University with great grounds and buildings has an enrollment of more than 13,000 students, all boys and men. The Aoyama Gakuin, the Methodist University, has a campus of thirty acres, with many buildings in use and others being erected, and a student enrollment of 900 boys and men, and 500 women. One of the most inspiring sights I have seen was several hundred boys leaving chapel worship for their classes. One alumnus of this institution has contributed \$250,000 for a building which is near completion, and which, I am told, would cost \$500,000 if it had to be started now. Several individuals in the home land have each erected buildings on this splendid campus. The main Imperial University is also located at Tokyo and has an enrollment of 5,000 students. This great school has many distinguished men in its faculty and has rendered a great service to the empire, but it has also

fostered agnosticism and rationalism. We are hopeful that the collapse and disfavor of German educational methods and thought will cause strong reaction in this and other schools of Japan.

There is perhaps a lesson in the educational situation in Japan for the educational leaders in America. Japan has compulsory education, and, with the single exception of Germany, has more of her population of school age in school than any other nation in the world, although the students must pay their own tuition. It is this latter fact that makes room for so many strong denominational schools in Japan. Since students must pay tuition, thousands of them choose denominational schools.

There are several other educational institutions of note in Tokyo, such as the Meiji Gakuin.

Our Northern Baptist brethren have a theological seminary and in other respects a good work in Tokyo. Southern Baptists have a small but promising work which ought either to be abandoned or made the nucleus of a greater work. What an opportunity is here presented to some far-seeing man to whom God has given money! I think I could tell him how he could put money in Tokyo and set fast in this city, as large as Chicago, the foundations of the kingdom of God and insure its expansion throughout the empire and the larger East.

Many thousands are coming here from all parts of the empire and all parts of the world, and these can be reached here more quickly and more economically than elsewhere.

Our Southern Baptist work in Tokyo is at present led by Pastor Amano, a strong and faithful man who is highly recommended by the missionaries and who has impressed us most favorably. The afternoon of our arrival Brother Norman Williamson, recently appointed to Japan, arrived from San Francisco. At the wharf to greet him were Pastor Amano, one of his deacons, three theological students and three of the splendid women of the church. It was a thoughtful and beautiful kindness. On Sunday afternoon we had the pleasure of speaking to an audience at Koishi Kaya Church of which Brother Amano is pastor. The interpreter was Dr. T. Takahashi, who graduated from our Louisville Seminary in 1916, and whose praise is on the lips of the missionaries. At the close of the service a most delightful reception was given in the upper chamber. The fellowship was sweet and the memory of that hour will linger with us long after we have left Japan. A company of these dear friends, led by Pastor Amano, followed us to the train upon which we left Tokyo, and the last view we had of them was through the windows as our car slipped away to other parts of this land of wonderful opportunity. May the Father's blessings be given these dear friends!

WORTH NOTING.

Wool Supplies Limited.—In order that the present stocks of wool and yarn may cover a greater period than heretofore the war industries board has ordered that sweaters and knit goods that are manufactured after January 1, 1919 (exclusive of hosiery and underwear), shall contain not more than 50 per cent of wool. No wool at all may be put into shawls, robes and knitted sport coats, it was decreed.

Piano from London to Paris by Air.—To demonstrate the capacity of the big new allied bombing planes which are capable of carrying six passengers and a large quantity of explosives one was used the other day for carrying a piano across the English channel from London to Paris. The heavy instrument was delivered safely in the French capital.

Censorship of Letters.—Question 1. Are letters written in this country to American soldiers in France censored? Answer. Yes, by American censors in France. Question 2. Does the censor ever take entire letters out of the mails and prevent them from going on to the addressee? Answer. He may if writing is of very suspicious character or if information that might be advantageous to the enemy is conveyed in them.

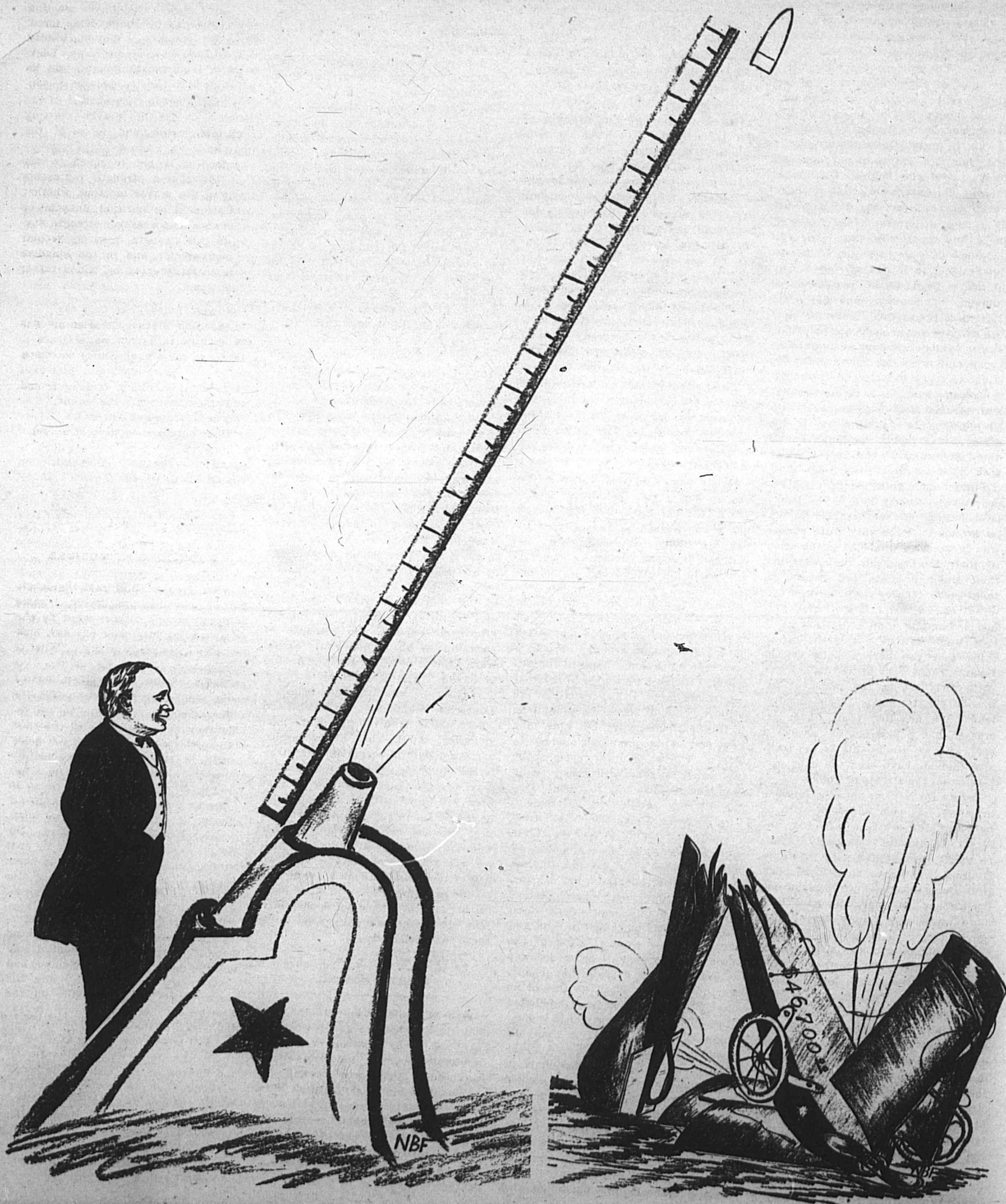
To Bring Bodies Home.—The war department has made provision for the return to the United States after the war of the remains of officers, enlisted men and civilian employes who died in France. It is also provided that the remains of men who die on ships "en route to or from the United States shall be embalmed and returned to the United States on the ship on which the death occurred."

Big Radio Station Completed.—The erection of the most powerful radio station in the United States was completed the other day, and messages were sent out from it to London and to Paris announcing the event. The station is located at Annapolis. There are four towers each 650 feet high and a force of 100 men are required to attend it. The cost of construction was about \$1,500,000.

Souvenirs.—Hun helmets and other souvenirs from the battlefields are coming to this country now in considerable numbers and the postmen constantly have to deliver such articles, sent by our boys over there to friends back home. The helmets show many signs of having seen long service. They are usually more or less battered and occasionally one has a hole in it made by a bullet or piece of shrapnel. They are camouflaged by being painted in futuristic designs in different colors. Generally on the inside they bear the name of the German soldier who wore it. If you don't possess a Hun souvenir yet, be patient; there will be plenty of them before long, and you can have your choice of a Prussian officer's corset or monocle, a soldier's paper shirt, pipe or love letter or a piece of the kaiser's coffin.

SOLDIERS ALL.

It is literally true, not merely rhetorical, that every worker, employer or employe engaged in an essential war industry is an industrial soldier called upon to serve his country with the same loyalty as the soldier in the trench. An industrial truce during the period of the war estops both capital and labor from taking advantage of the exigencies of war to advance selfish interests. The man in the trench gives up business prospects, sacrifices wages and comforts and risks life itself in the service of his country. The man at the bench and forge, in mine and on farm, should go about his work in the same spirit of national service. —From Leslie's.



AFTER THE WAR, WHAT?

Bishop Warren A. Candler.

St. Paul exhorts us that we "despise not prophesyings," but it is not easy to refrain from despising some prophesying.

There is a current of sorry prophesyings now running which is worthy to be despised by devout people who are also sensible. Reference is intended to those predictions that after the war all religious organizations will be reorganized and cast in new and better forms; that the churches have failed and all will be merged into some sort of pulp and principleless body managed by the officers of our interdenominational holding company.

All this is the veriest nonsense. In the first place, the churches have not failed. The evidence of their power and effectiveness appears on all hands.

If a Liberty Loan campaign is to be launched, the aid of the preachers and all the churches is instantly sought and their help has a tremendous effect on the campaign.

If a drive for the Red Cross or the Young Men's Christian Association is undertaken, forthwith the appeal is made to the preachers and churches, and ~~and~~ a call has never been made to them in vain. They respond very promptly and energetically, and their force is felt at once.

It ill becomes men who are constantly using the churches to be talking about how the churches have failed, and how they will be put aside when the war ends. Without the churches the Young Men's Christian Association, for example, could not secure either the men or the money which is required to carry on its great work.

From the churches have issued all the tender and blessed ministries that have served so well our boys in the camps and in our own country and in the fields overseas. And this fact most of the boys, if not all, know full well.

It is absurd to talk about the boys forsaking the churches of their mothers when they return from the war. Why should they? With these churches are associated the sweetest and most sacred memories of their lives. In these churches they have felt the holiest influences which have entered into the making of their manhood. They went out from these churches, and a star on the service flag of the church marks their absence in the service of their country. Prayers are made for them every Sabbath by the pastors who invoked benedictions upon their heads when they went forth to war. And when one of them falls in battle memorial services are held in the dear old church to his honor, and tender eulogies of his heroism are spoken where he was wont to worship before he left.

What has occurred in the field to make any revulsion of feeling or the churches of their mothers? Absolutely nothing.

This probably has occurred: Our men have witnessed the feeblenesses and failure of churches in Europe, where it has been attempted to confine all religion to state churches and where freedom of faith has been sacrificed for a dreary and dead uniformity. They have contrasted the religious conditions prevalent, where such uniformity is maintained, with the vital and vigorous Christianity of our country, doubtless; and they will return more attached than ever to the churches in which they have been brought up.

With all the shallow abuse of the denominations to which certain men who are ambitious to organize and conduct some kind of over-lording body to domineer all the churches, are addicted, it remains conspicuously manifest that in our country, where are the most denominations, and where therefore faith is most free, faith is also most forceful and pure. It scarcely admits of doubt that Christianity in the United States and Canada is more potent and uncorrupted than in any other lands under the sun. This fact must never be forgotten, and it will not be forgotten by most people. Any who would put this fact out of sight will not be permitted to obscure it. It is too clear for debate and too important to be overlooked, or set aside.

The return of thousands of soldiers from the war in Europe is not going to have any effect in the way of destroying the churches, or melting them into one body of indefinite belief and incoherent utterance.

In truth, the prophets of revolution seem to forget that soldiers have been to war before and returned without pulling down the churches and tearing all creeds to shreds.

After Waterloo British soldiers returned joyfully to their beloved churches in Britain, and there followed a great revival of religion. After our Revolutionary War in America came the great "Revival of 1800" and the churches were filled with worshippers and clothed with new power.

After the men returned from the Mexican War they went back to their churches to give thanks to God for their preservation and to seek solace from sorrows which had fallen upon them.

After the war between the states the soldiers of the South came back sore, wounded, sorrow-stricken, and poor; but they did not renounce faith and forsake the churches. They did rather pray and believe and worship with increased fervor and confidence. Doubtless the same was true of the men who returned north from the war.

By consequence great revivals prevailed throughout the length and the breadth of abounding grace in the days of Moody and Sankey.

If the future may be judged by the past, we may look for similar results when our boys now in France come marching home. Some have already come back blind and maimed and halt, and they have in most cases sought the consultation of religion as in former years when they met sorrows and suffered trials. Others will come bearing on their bodies and carrying similar griefs in their hearts. They, too, will seek at the altars of the churches the solaces of religion. If not there, where else can they find what their stricken souls will require to support them?

Men who have faced death daily for all these dreadful days, whose lives have been in jeopardy every hour, will want a very clear, definite and satisfying faith concerning life and immortality. They will not put up with the quibblings of rationalism, nor the peevishness of ritualism, nor the vagueness of liberalism. They will call for the faith of the ages—"the faith once for all delivered to the saints." And that will not mean the abandonment of the churches and the rushing pell-mell into creedless organizations filled with gush and sentimentality. And our returned soldiers are not going to stand for any proceedings looking to a receivership for all the churches.

It should be borne in mind that human nature will be the same after the

war that it was before the war, and such as it has always been since the fall. The old facts of sin and suffering will still confront men, and to meet the demands of these facts nothing better can be found than the old faith. The war has not uncovered any new sources of sin or sorrow, and certainly it has not brought in sight any better remedy than the redemption which is in Jesus Christ our Lord.

The old questions of life, death and immortality will call for answer as they have called since Abel died hard by the gate of Paradise, and the only answer that will satisfy the human heart will be the answer of faith supplied by that gospel in which Christ has brought life and immortality to light. There is nothing in the present situation, and nothing in prospect after the war, to justify the expectation that there will be any change in the fundamental wants of the human soul or the fundamental truths by which those wants have always been satisfied when satisfied at all.

Men need not look here or cry to there for any other adequate relief for human sin and human sorrow than that which Jesus Christ offers. With Simon Peter we all may well agree in saying to the Redeemer, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, and Son of the living God." (John vi: 8 and 69.)

Atlanta, Ga.

* * * *

FINDING THE REASON.

Rev. Fred W. Barnacko.

If a Sunday morning congregation represents the rank and file of the church, there must be a deciding reason why the mid-week prayer meeting does not include that congregation. Either that congregation is not the membership, or the membership as a whole is not spiritual, or the doctrinality, usually, of such meetings is not pleasing to the constituency, or else the prayer meeting attendance represents the church's reality.

I am very much inclined to the impression that the prayer meeting represents the spiritual constituency, barring, possibly, the infirmed, who are seldom able to come to the evening service.

There must be an impelling force that attracts folks to the Sunday morning service. Curiosity is certainly not that force. Perhaps social aggrandizement might enter into the matter; but if that were true, the same could be satisfied at the mid-week prayer meeting. No, there must be an altogether deeper reason for the pastor tramping to the door to find another saint wending the way to the hour of prayer.

Here is the reason: the prayer meeting bespeaks a warm, close season of consecration in which the rank and file of the church dare not partake. At the sweet hour of prayer there comes a season of devotionality that in reality surrenders the life as at no other time, and here only can the true and faithful kneel for the blessing that cometh by prayer and fasting.

The church, after all, appalling as it may seem, and hard as it may be to admit, is made up largely of babes in the faith, with inability of desire or service to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Their faith often is a mental and not a spiritual force. Their Christianity is always on a par with the beginning of a Christian life.

There has never been a spiritual ascendancy. No thought of this growth, even under the power and push of preaching and teaching, has ever made a dent in their spiritual intellect. Just church members! That's all! What a wonderful "beginning at Jerusalem" we shall always have!

The prayer meeting—the life of the church—will continue to pulsate with the prayers and sacrifices of the few. Their light may shine to show forth God's glory, and one by one recruits may be expected, but what we covet is the morning worshipers in the evening prayer meeting.

Is this a blessing or a curse? A blessing indeed. The prayer meeting few are the pastor's stabilizing force. Here the pastor may find his welded constituency, and from the background of his prayer meeting can be built all the activity of his church. The heart-blended congregation of the "stand-bys" in the prayer meeting spell the power and force of the church.

Indeed it is not to much to say that the church strength represents itself in the prayer meeting; whether that strength be spiritual, financial or otherwise, and whatever strength augments this strength is surely secular or semi-secular, and in the kingdom work is represented by minus rather than plus.

The saint, indeed, can only say
To the hour of prayer: I'm on my way
To lay before the Throne of Grace
My heart, my life, at that sweet place.

To look to Jesus, my Saviour, friend,
And think about this life to end,
And enter into service sweet,
In that eternal meeting at His feet.

To feel the impulse of Holy joy,
Where things of world cannot annoy,
And get a foretaste of the best,
When I can lay on Jesus' breast.
Oklahoma City, Okla.

* * * *

GOD LOOKS AT MOTIVES.

When I was a child, says the daughter of a well-known doctor, I came into my father's surgery when he was compounding medicines one day, looking cross and ready to cry. "What is the matter, Mary?" he asked. "I'm tired," I replied. "I've been making beds and washing dishes all day, and what good does it do? Tomorrow the beds will have to be remade and the dishes washed over again." "Look, my child," he said, "do you see those little empty vials? They are all insignificant, cheap things, of no value in themselves, but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they contain that gives them value. Your daily tasks, the dishes washed, or the floor swept, are homely things, and count for little in themselves, but it is the sweet patience, or zeal, or high thoughts that you put in your work that will last."—Exchange.

* * * *

TOUCHING TALES.

An English lord who had just arrived from England was talking to an American boy. "My grandfather," he said, "was a very great man. One day Queen Victoria touched his shoulder with a sword and made him a lord."

"Aw, that's nothin'," the American boy replied. "One day Red Wing, an Indian, touched my grandfather on the head with a tomahawk and made him an angel."—Boys' Life.

HOW LONG SHALL WE HALT?

Victor I. Masters, Supt. of Publicity.

Baptist Association met in October, 1918. This meeting place was less than twenty-five miles from one of the largest cities in the South. In the city and the State Baptists are very strong.

There was a report on Missions. It was read by one of the pastors. It was about as follows:

"We believe in preaching the gospel to every creature, even to the ends of the earth. But we insist that it is the gospel that shall be preached. Some of the men who are supported by the Mission Boards do not preach the pure gospel, and we are not surprised that many of our churches give nothing to Missions."

Then the preacher who read the report sat down. The succeeding silence was broken by a visiting minister, who mildly suggested that the workers of the Mission Boards certainly do preach the gospel, and wanted to know just where the delinquency was.

The poor, benighted man who read the report named a certain missionary of the State Board, who is prominently known for his doctrinal orthodoxy, but of whom the report-reader had heard certain rumors of something wrong in his doctrines. After being questioned, this brother bristled up and demanded to know if the visiting preacher doubted his word.

Thus ten minutes passed, and then the report was adopted. That was the last about missions in that body for another twelve months.

Brethren of the Southern Baptist Churches, there is a whole sermon in the sad and benighted little picture I have drawn. My impulse is to drop the pen and become silent. With thousands of other preachers, with scores of editors and hundreds of Sunday school teachers and thousands of elect women, I have spent years trying to do my part to teach our people some of the simple and some of the more advanced things of Christian service and of co-operative denominational work, and yet — Association in the second decade of the Twentieth Century stares us in the face, not a theory, a very real condition. I do not know how many others are like it, but there are not a few.

The church to which the maker of the report belonged gave nothing to Missions last year; neither did the church of which the moderator was pastor. The entire Association had given only about \$100 to all benevolent objects.

That Association is counted, with its churches and members, in the Southern Baptist Convention Minutes.

What shall Baptists do about — Association? Is there nothing to help which we are responsible for doing? Must the principle of local sovereignty and of Baptist individualism lead us to keep from our belated brethren any information we have that will give them larger and truer views?

Perhaps they are ignorant and prejudiced. Must we therefore wash our hands of them, and pass on by with a smile or a sigh? Is there nothing Baptists can do, nothing they will do, to help Baptist people who are in the fix those are in — Association? Several things about them are reasonably certain. They are paying their preachers next to nothing. Their preachers probably know the way of salvation, but they are not able to teach the people or lead them forward, and are not trying to do so. They may have suffered measurably for pioneer

SPECIAL NOTICE! ---

TO TEACHERS AND CLASS OFFICERS:

Owing to the epidemic of Influenza that has been sweeping the country for the past few weeks, the progress of the Special Organized Class drive planned for the month of October has been seriously interfered with.

I am asking therefore that we redouble our efforts during the month of November, to

Enlist a Million New Members in Baptist Sunday Schools.

Organize all the Classes in Your School Not Now Organized.

Register Your Class with the Baptist Sunday School Board.

Secure a Large List of Subscribers to Our State Paper.

Win the Unsaved to a Personal Faith in Jesus Christ.

Enlist Every Church Member in Systematic Giving.

Please do not forget that list of new subscribers to your State Baptist paper. Let's make a great showing on this.

Fraternally yours,

HARRY L. STRICKLAND

Secretary in Charge, Organized Class Department,
Baptist Sunday School Board

conditions, but the pioneer conditions have passed but left them stranded religiously and intellectually. As a matter of fact, the pioneer preachers who really helped the people were not enemies of progress. They led forward.

What shall Baptists do about folks like these, who are in retarded sections? Shall we invite the Holy Rollers and Russellites to come and get them? Just such are easy prey for these false teachers. Shall we label them "no account," and let it go at that, shutting our eyes from seeing, our ears from hearing, and our hearts from understanding the pathetic voiceless appeal which their need creates?

Shall we send out some tracts to teach them stewardship? They probably would not read them. Shall some of us from the Home Board, say, go out and preach them a sermon on Home Missions, telling them of the great need in the South? They would probably discount the sermon from the first word, telling themselves, "Yes, he has come out to get our money." And, if by any chance the discourse won its way to their hearts, through all the misconceptions and prejudices which aid them in closing all the avenues of approach, and they gave some money, would that really cure the ills of their condition? Would it? It would help, doubtless, but would that take care of the larger and primary needs of such churches? It would not.

Then is there no way under heaven to help such churches to juster views, to a larger outlook, to more generous fellowships? There is a way. It is as simple as the offices of understanding love. The way is to provide adequate teaching for them. Is that possible, when recalcitrant preachers block the way? It is. In the first place, most of those preachers are not recalcitrant. They are merely prejudiced for lack of an understanding fellowship with the brethren who

have had better opportunities than they. If they had some evidence that we cared for them and sympathized with them, they would open their hearts and give us their confidence.

It is astonishing how rapidly such backward churches can be brought on to a larger and fuller life, when some man who understands them and their pastors and who has love in his heart, will go to them and show them how to do better, and love them out of the petty little excuses behind which they have been hiding so long.

That association is near the mountains, and mountain folk are often slower than most to let drop their opposition to new things and ways. But I know scores of Baptist preachers any of whom could within six months change the whole "front" of that Association, kill the prejudice of nearly every one of those preachers, get the churches to support their pastors, bring in new pastors to supply neglected churches—yes, and get these folk to co-operate with others in supporting Missions and other benevolences.

Six months' work by the right man in such an Association would often change their whole outlook on life, and lift the life of that countryside to higher and more satisfactory standards.

That is what we now call Enlistment Work. The Home Board and various State Boards now have about fifteen such workers in the South. We need one thousand. For this work deals, not with "centers of influence." It deals with "sources of influence," most of which in the South are in the hands of the Baptists.

Not only such extreme cases as I have here presented need the stimulation and suggestion of Enlistment service. A still larger number of churches need it which are not entirely non-participant in service, but which are not more than half awake to their opportunities.

When will we Baptists come to believe in our hearts that we must provide that every convert may have the opportunity to be taught, just so surely as every soul must be urged to come to Jesus and be saved? How long, O Lord, shall we halt before our great and blessed opportunity, through fellow-helpfulness in Christ Jesus, to save what we already have?

Baptist Home Mission Rooms, Atlanta, Ga.

THE CHURCH MEMBER'S BEATITUDES.

By J. Frank Smith.

Blessed is the church member who will not lose the dare of faith, or cut the nerve of aggression.

Blessed is the church member whose optimism sees through the clouds, knows God reigns and helps daily to make it right with the world.

Blessed is the church member who finds time to keep the home fires burning, who has a place for the family altar and will let nothing hinder him from daily offering thereon the incense of prayer.

Blessed is the church member who will not shelve the midweek and Sunday services for his own pleasure or profit, or because he has a visit from his mother-in-law, or the weather is unfriendly, or he has multitudinous desires to lie down.

Blessed is the church member who is generous with his money. Verily, he loveth in his purse as well as in his professions. He shall be like the ocean lavish with blessings, like the sun bestowing a kindly light on many, like his Lord raining his benedictions upon the race.

Blessed is the church member who has no criticism that he will not share first with his pastor, no grouch that he will not give a speedy funeral, no hammer that he will not surrender the moment he has knocked to pieces the thing a majority of his fellow members think should go, and no imaginary or real slight that will make him sulk.

Blessed is the church member who regards God's house as the appointed meeting place with his heavenly Father, a spot where the rich and the poor, the wise and the otherwise, the sainted and the sinful worship before a common mercy-seat; where aspirations are sent heavenward, fellowship is had with the good who have gone on and those who are doing the real constructive work of the age, and where lamps are trimmed for the coming of the Lord.

Blessed is the church member who is always going about doing good—to little children, because they are the bud and blossom of God's future hosts; to the youthful, because they are soon to know the trying fires of life; to manhood and womanhood, because they are Atlas-like, bearing the burdens of the world; to old age, because it has fought the good fight and will soon make the great adventure. Yea, verily thrice blessed is he who hears the good singing in his soul, has countless memories of the shining faces he has made glad, and keeps bright and enthusiastic his trust in God.—Watchman-Examiner.

MORE WOOD.

"My father is a veteran and has a hickory leg."

"That's nothing. My sister has a cedar chest."—Jack o' Lantern.

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 Bldg., Chattanooga.

Personal Service:

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

THE END OF THE KING'S HIGHWAY.

"I worked for men," my Lord will say
When we meet at the end of the
King's Highway.

"I walked with beggars along the
road,

I kissed the bondsman stung by the
goad,

I bore my half of the porter's load—
And what did you," my Lord will say,
"As you traveled along the King's
Highway?"

"I made life sweet," my Lord will say,
When we meet at the end of the
King's Highway.

"I smoothed the path where the
thorns annoy,

I gave the mother back her boy,

I mended the children's broken toy;
And what did you," my Lord will say,
"As you traveled along the King's
Highway?"

"I showed men God," my Lord will say.
When we meet at the end of the
King's Highway.

"I eased the sister's troubled mind,
I helped the blighted to be resigned,
I showed the sky to the souls gone
blind—

And what did you," my Lord will say,
"As you traveled along the King's
Highway?"

—Baptist World.

The November meeting of the Executive Board was very well attended. Matters of importance were discussed relative to the work of the new year. The recommendations to be presented to the W. M. U. in annual session at Shelbyville were read and discussed. One of these will be of vital interest as it involves the question of co-operation in the great denominational movement for education. We must "make our plans large if we expect God to work with us."

When this is read, the record of our year's work will have been written and sealed. Will it be according to your desire or will there be vain regrets because of failure on your part? Will it be WE did these things, or will it be they failed to reach their goal? Whatever the record may be for the year past and gone, may we not determine that the incoming year shall be the very best year my society has ever had. My best shall be given to that end for the glory of the Master.

EDITOR.

REPORT OF CORRESPONDING SECRETARY FOR OCTOBER, 1918.

Office Work.

News articles 9
Letters received 85
Cards received 16
Letters written 62
Cards written 42
Mimeograph letters for Treas. 1,243

Mimeograph sheets with St. of Ex. 758
Mimeograph sheets, Executive Board minutes 44
Standard of exchange blanks returned 102
Packages sent 43
These contained 19 Royal Service, 8 H. and F. fields, 9 yearbooks, 8 record books, 4 W. M. U. and State minutes, 923 envelopes, 254 leaflets, 56 "emergency," and 87 "stewardship cards."

Two W. M. S. were organized. Expenses of office, \$21.60.

SUMMARY OF SUPERINTENDENT'S REPORTS FOR 4th QUARTER, 1917-18.

Mrs. S. E. Brummel, for Beulah; Mrs. T. L. Martin, Big Hatchie; Miss Geneva Carr, Bledsoe; Mrs. E. M. Hicks, Central; Mrs. J. H. Wallace, Clinton; Mrs. B. J. Dillard, Concord; Mrs. W. H. Vaughn, Cumberland; Miss Nora Raney, Duck River; Mrs. S. E. Maine, Eastanallee; Miss Lura D. Martin, Ebenezer; Mrs. John Irwin, Indian Creek; Mrs. R. L. Harris, Knox County; Mrs. E. F. Kincer, Providence; Mrs. S. N. Morrow, Robertson County; Miss Alice Brown, Sevier; Mrs. S. A. Wilkinson, Shelby County; Mrs. T. E. Moody, Sweetwater; Mrs. D. M. Nobles, Western District; Mrs. R. G. Bachman, Holston; Mrs. D. M. Hensley, Judson; Mrs. L. A. McMurry, Nashville.

These 21 report 73 societies visited, 24 meetings held; 8 societies organized, 433 letters and cards written, 568 pieces of literature distributed.

Mrs. Martin says that reports are coming in better than usual.

Mrs. J. H. Wallace has resigned because of ill health.

Mrs. Vaughn says our women have been more co-operative in the W. M. U. plans of work.

Mrs. Harris has a good meeting planned for October 31, in which the Sunbeam work will be magnified.

Mrs. E. F. Kincer accepts the work for another year.

Mrs. Morrow does most of her work over the telephone.

Miss Alice Brown had a successful quarterly meeting.

Mrs. Wilkinson has a visiting committee that does good work.

Mrs. Moody reports a good associational meeting.

Mrs. Noble says there is much more interest in W. M. U. work than ever before.

Mrs. Bachman reports \$195 given this quarter on their missionary's salary.

Mrs. Hensley makes the resolution: "Sick or well, will strive to overcome more difficulties; more patriotism for motto."

Mrs. McMurry has had regular reports from more societies.

The Y. W. A. of Nashville have had a quarterly meeting, with good attendance and interest.

EXPENSE FUND, RECEIPTS FOR OCTOBER, 1918.

Lockland W. M. S., \$1; Paris W. M. S., \$1; Harmony W. M. S., \$1; Friendship W. M. S., 75 cents; Fountain City W. M. S., 20 cents; Broadway, Knoxville, W. M. S., \$2; La Belle, Memphis, W. M. S., 25 cents; Portland W. M. S., \$1; Cordora W. M. S., 25 cents; Bolivar W. M. S., \$1; Athens W. M. S., \$1; Fountain City W. M. S., 50 cents; Chilhowie, First W. M. S., 25 cents; Martin W. M. S., \$1; Johnson City C. B. W. M. S., \$1.25; Jefferson City W. M. S., \$1; Blooming Grove W. M. S., \$1; Shelbyville First W. M. S., \$1; Island Home W. M. S., \$1; Grand Junction W. M. S., 25 cents; Smithwood W. M. S., 50 cents; Knoxville First W. M. S., \$3; Shop Spring W. M. S., 85 cents; Lewisburg W. M. S., 25 cents; Deaderick Avenue, Knoxville W. M. S., \$1.75; Oak Grove W. M. S., 50 cents; Edgefield W. M. S., \$1.50; Dyersburg W. M. S., 50 cents; Central Chattanooga, W. M. S., 75 cents; Pleasant Grove W. M. S., 25 cents; Morristown First W. M. S., \$1; Bluff City W. M. S., \$1; Immanuel W. M. S., \$2; Lonsdale Y. W. A., 50 cents; Lonsdale G. A., 25 cents. Total, \$31.30.

Respectfully,

MRS. J. T. ALTMAN, Treas.

REPORT OF YOUNG PEOPLE'S SECRETARY FOR OCTOBER, 1918.

Miles traveled, 461; talks made, 4; letters received, 12; letters written, 18; cards received, 4; cards written, 7; mite boxes, 63; fish, 20; auxiliary manuals, 1; R. A. manuals, 2; S. B. B. manuals, 5. New organizations: Y. W. A., 1; R. A., 1.

AGNES WHIPPLE.

MISSIONARY RUTS.

(Quotations from Mrs. Helen Barrett Montgomery.)

"A rut is the outward and visible sign of incompetence. The expert road-builder will have none of it. Rutless roads are possible; yet rutless roads are few, because the people have not learned that the unconscious tax they pay for rutty roads is greater than the cost of making smooth mudless roads without ruts."

"In our churches, too, we have our ruts; old, well established, highly thought of! . . . Over them with galled shoulders we drag one-horse loads a little way, when we might draw great burdens swiftly and with ease. Why do we tolerate them?"

"We tolerate them because on the surface it seems easier and less costly to endure ruts than to abate them."

"There is the monthly meeting. It has been monthly so long that there seems something sacrilegious in suggesting a missionary meeting oftener than once a month. To be sure, a French class or a whist club or a reading circle would languish if held at such intervals, but 'missions' and 'monthly' begin with the same letter of the alphabet. Let that settle it."

"Then there is the place of meeting. What a deep old rut that is in many churches! Why, for years and years, on the first Tuesday of each month, we have met in the church parlor, in the same seats arranged in the same way. . . . The hour of meeting is another rut; the election

AFTER INFLUENZA

The Grip, Fevers, and Other Blood-Poisoning, Prostrating Diseases,

The best course of restorative treatment, purifying the blood, strengthening the nerves, stimulating the liver, is:

Hood's Sarsaparilla, the standard blood purifier, before eating, Peptiron, a real iron tonic (chocolate pills), after eating,

Hood's Pills (cathartic, mild and effective) as needed.

These three great medicines make convalescence real, rapid and perfect. They are also of service in the prevention of disease and the preservation of health. They form Hood's Triple Combination Treatment.

Each is good alone; all are good together. Get them today.

of officers, the type of program are others."

"The most dangerous rut of all is to continue the same officers year after year. . . . In some of the most successful clubs no woman can succeed herself without an interval of at least a year. . . . It may look as if it would kill the society for the beloved president to retire, but it won't. Perhaps she is so competent that she makes the rest inefficient, just as many daughters never develop initiative because they have such executive mothers."

"If there are six officers, let three be retired each year, thus providing for both change and continuity."

HOW TO GET OUT OF RUTS.

"There is only one way to get out of a rut. A sharp turn, a strong pull, a big bump and there you are! There is only one way to keep out of a rut—scientific road making and systematic road mending."

"Take the monthly meeting, for example. Why not frankly regard it as a minimum, and go to further councils of perfection? Why meet, usually, at 3 in the afternoon? This hour cuts out every stenographer and school teacher and business woman and mother of young children. . . . Why not alternate afternoons and evening sessions, holding one of each every month? If we have always met in the church parlors, why not try an occasional meeting in a private home? Or if we have been afternoon tea-ed to death, try the church for a time. Change is the law of life; why make uniformity the law of the missionary society?"

"There is the order of exercise. . . . Why should we always begin with a hymn, then have a Bible reading? . . . Suppose we sometimes take the message from the Word of God as the last thought which we carry away. Suppose we have a prayer after the program and that 'not a devotional exercise,' but real prayer for which our hearts have been prepared by the facts presented."

"I am come," said Jesus, 'that they might have life, and that they might have it more abundantly.' Life means youth, change, joy, movement, color, courage, energy, will, love. It is the foe of death and stagnation and dullness. So the very spirit of the Master is opposed to the stereotyped, the formal, the traditional. His work is hindered when we allow it to become dry, dull, hackneyed, stereotyped, unvarying. We are to tend the beautiful Road so that over it may go loads of health and hope and love for the feeding of the world."

EDITORIAL

KNIGHTED BY GOD.

Genesis 33:1-11. November 24.

In former ages, "when knighthood was in flower," men were specially honored by being knighted because of special deeds of valor or as special honor. The Sunday school lesson suggests a spiritual knighthood. The knight of the middle ages was counted among the royalty. Today in England the men of title are considered with special favor. We study how Jacob was made a "prince of God."

A Twenty-Year Preparation.—It will be recalled that in the last lesson we studied the flight of Jacob. The time between that lesson and this is a period of about twenty years. Jacob fled to Haran, the former home of Abraham. He fell in love with the beautiful Rachael, the daughter of his kinsman, Laban. Not having the means to offer the customary dower, Jacob pledged himself to a seven-year service for his bride. The years sped by, for "they seemed to him but a few days, for the love he had to her." But the crafty Laban palmed off the older sister, Leah. Another seven years of service Jacob gladly gave in payment for his beloved Rachael, whom he married within a week after his marriage to Leah. For twenty years Jacob lived with his father-in-law. By his special method of bargains, he was enabled to grow rich and prosperous. Children were born to him; both wives besought him, according to the custom of that day, to take their maids as subordinate wives. Finally, when Jacob decided to return to the Land of Promise, he had accumulated great possessions and large family.

Facing Danger.—Jacob still remembered his former treatment of Esau and was uncertain what treatment he might receive. He consequently sent messengers to Esau to tell him of his coming. The messengers brought back the startling report that Esau was coming with four hundred armed men. Jacob feared that his brother was coming to have vengeance for the theft of the birthright. There was but one recourse; Jacob took it.

Strength Through Prayer.—Jacob took his trouble to God. "The prayer which he offered on this occasion was one of singular beauty and piety, being at once humble and bold, simple and sublime, brief and comprehensive. It begins with an invocation to God, not as an impersonal force, but as a living personality, who, as Jehovah, had entered into covenant with his fathers Abraham and Isaac, had given them precious promises of which he was the heir, and had specially appeared unto himself (28:13; 31:3, 13); and it ends with a repetition in sense of the Bethel promise, which likened his descendants to the dust of the earth, just as Abraham's had been previously likened to the same dust (13:16), to the stars of heaven (15:5), and to the sand upon the seashore (22:17)" (Goodspeed and Welton). After praying for success Jacob makes a selection of animals for a present to Esau. While putting his trust in God, he felt that his intelligence should be used in finding a way to appease the wrath of his brother. Confidence in God should not destroy initiative and wisdom in adjusting difficulties.

Crafty Diplomacy.—The natural ability of Jacob was brought into play in dealing with Esau and this occasion. Gifted with keen insight into his brother's character and endowed with the power of craftiness, Jacob arranges his family and gifts so that the best effect may be had on Esau. It was a good stroke of diplomacy to send relays of presents to Esau.

Reversal of Character.—During the night, while alone and pondering his difficulty, Jacob finds himself in a wrestling contest with an angel. The contest became so sharp that the angel was forced to touch with miraculous power the hip of Jacob and thus lame him for life. At the same time he gave Jacob a new name. "God invested Jacob with spiritual knighthood on the spot. Henceforth he was to be not Jacob the supplanter, but Israel, the Prince of El; that is, one who strives with God, and (by implication) has power with him. From this time forward this new name would confirm to him the theocratic promise (see 35:10), as the name Abraham had confirmed it to Abram." This was the turning point in the life and character of Jacob. Thereafter he shows finer traits. The

astonishing thing of life is that men may have their characters radically and forever reversed by a great experience with God. This experience we now call regeneration, or conversion, and is brought about through the work of the Holy Spirit.

Reparation for Wrongs.—Jacob's presents were probably also intended to make reparation for the material loss that came to Esau because of the sale of the birthright. The doctrine of restitution for wrongs needs to be emphasized. Personal remedy should be made for injuries. It often happens that this thing stands in the way of a man's peace or even his conversion. The great world problem now is concerned with the reparation that Germany should make for her untold woes and wrongs.

THE VICTORY OF THE SPIRIT.

The dream of world autocracy is over.

The nightmare of horrors is ended.

The awakening will be to a morning of world liberties.

The Kaiser has become a private citizen and few there be who will do him honor.

The German people have been freed from the demon-god of might. They have long worshipped at his shrine. But no longer will the incense of burning civilization be offered on his altar.

The plans for world supremacy had been well laid. Great preparations had long been in progress. To the primitive savagery, that held nothing too sacred, had been joined the most minute and well-ordered equipment, that science and genius could invent. But all that is now over. The world will no longer quake at the sound of approaching armies of a foe that rejoiced in brutalities and violations of things sacred.

Four years of Teutonic demonic rage.

Four years of unutterable woes.

Four years of unsurpassed heroism on the part of Allied armies and outraged peoples.

Four years of unequalled agonies—flame, pestilence, murder, womanly outrages, devastated lands, abused children, wanton destruction, and wasted civilizations.

But four years of glory. The glory of sacrificed Belgium that threw her quivering body in the path of the onward march of the demon of war; the glory of France, that was willing to be bled white for the sake of the world's safety. Then came the strong-willed British, while unprepared, was willing to do their part in stemming the red tide of destruction. Then young America, long unused to the arts of militarism, came with her rapidly growing arms and provisions. The story of heroism can never be worthily written.

One can never forget the part that each of these Allied nations have taken in this victory of the spirit. It is a triumph of the immaterial over the material ideal of life. French, British, Italian, Serbian, Russian, America—what a combination of diversities! They were all impelled by the unconquerable determination to win a peace that should guarantee to the whole world the right to manhood and liberty.

Last spring the world stood in awful expectation of doom. The victorious Huns were pressing back the valiant but outnumbered and out-equipped Allied armies. It seemed that the whole fabric of the world was tottering. But there came a day when the stubborn British and the unconquerable French declared that "they shall not pass."

There came another day. It dawned at Chateau-Thierry. The American troops, that the Teuton had scorned as toy soldiers, faced the terrible trial of battle. These khaki-clad boys, born to freedom and nurtured upon democracy, proved themselves masters in the art of military powers. The gateway was opened to Sedan—the Sedan of 1918 that shall forever stand over the Sedan of 1870.

It is the victory of the spirit over the mere material ideal of life. It means a new day for the world.

Teutonic autocracy is dead.

Long live world democracy!

THE PASSING OF THE KAISER.

William II., Kaiser and King, is now a private citizen.

He signed his abdication, and the Crown Prince has renounced his claims to the throne. The rule of the Hohenzollern dynasty has ended. On November 9 the momentous papers were signed. Prince Maximilian of Baden, the chancellor, made the official announcement. The chancellor will remain in office until a proper regency can be selected.

For thirty years Kaiser William has occupied the throne, as German Emperor and King of Prussia. His dominant ambition has been so to build up a system of militarism as that he might finally rule the world. He dreamed of a Pan-Germanic Empire. His dream is over. He seemingly became obsessed with the idea that he had become the favorite of heaven and that his Gott had called him to world ownership. Held captive by this idea of the divine right of kings, wonderfully exalted in his own opinion, cruel in his disregard for all other people, the Kaiser thought that he would be able to subdue France and England, and perhaps later turn his attention to America. But it was not to be so.

William II. now stands before the world as the most loathed and hated man among all men. His day of opportunity is passed. His diabolical dream is over. He awakens to the stern fact that the whole world dishonors him.

The glory of the once mighty monarch has been forever dimmed. The future historian will use him as the example of ungovernable ambition, cruelty unsurpassed, supreme egotism, and diabolical inhumanity. He has been willing to resort to all sorts of base schemes and falsehoods, so that his word would not be accepted as a pledge of good faith for a promise; he has either ordered or permitted unmentionable cruelties and desecrations. Henceforth his name will be the occasion for hisses and shame. No country will desire to give him a place of refuge.

VICTORIOUS OVER HER OWN SOUL.

Prince Maximilian of Baden—just before offering his resignation as chancellor of Germany, issued an address to the Germans—of the world in which he used this significant language: "The victory for which many had hoped has not been granted to us. But the German people has won this still greater victory over itself and its belief in the right of might. From this victory we shall draw new strength for the hard time which faces us and on which you also can build."

Germany is now in the mighty throes of regeneration. The first victory over her own soul has been won. It were better for her to have won this than that of world supremacy. The Chancellor declares that she has lost her dominant purpose to acknowledge might as the standard by which to judge the right. Guided by the false belief, that might makes right, she has degenerated into a militaristic demon. But, underneath the roar of mighty guns has been heard the rumblings of the mighty wave of democracy. The red flag of revolution is now waving over many of her cities. The first draught of liberty is apt to bring the intoxication of mad license, similar to that which followed the French Revolution. But, the people, so long accustomed to the tyranny of an absolute autocrat, will learn the lesson of self control.

The chancellor would in these few words tell of the rebirth of his people. Guided by such a principle—might makes right—it was to be expected that Germany would follow the low road of brutality and cruelty. It will mean more than anything else, when her people really accept this new ideal of national and individual conduct.

Germany has conquered her own soul.

A BLOW AT ROYALTY.

The press reports indicate that Germany is reaching out for a democracy. The slogan that has sounded forth as the watchword of America seems likely to come true in the largest possible sense: The world safe for democracy. Now let us be sure that the other will also be true: Democracy—safe for the world.

The following editorial from the Nashville Banner is well worth quoting:

"If all Germany becomes democratic, what an array of kings, grand dukes, princes, etc., will be turned out as plain citizens on an unsympathetic world. It is not the imperial house of Hohenzollern alone that must go to make all Germany a complete democracy, but the King of Bavaria, the King of Saxony, the King of Wurtemberg and other hereditary rulers of less degree, who rule the various German states, some of them of families much older than the Hohenzollerns.

"The royalties of all Europe have been accustomed for centuries to draw on these petty German royalties for consorts.

"The late Queen Victoria was married to Prince Albert of Saxe-Coburg and Gotha. The late Czar Nicholas II was married to a princess of Hesse. The queen of Belgium is a Bavarian princess. The wife of the ex-King Constantine of Greece was Princess Sophia of Prussia. King Christian of Denmark is married to Princess Alexandrine of Mecklinburg, and King Gustave of Sweden is married to Princess Victoria of Baden, a niece of Prince Max.

"It has been going on that way for centuries. These royal families of the petty German states have been considered prime stock in the royal line and have been extensively drawn on for contracting marriages. No royal family in Europe, except, perhaps, those of Serbia and Montenegro, are wholly without German blood.

"King Alfonso of Spain has an Austrian mother, a Hapsburg that, in so far as blood and lineage count, is German. He is married to an English princess, the granddaughter of Queen Victoria, but her father Prince Henry of Battenburg, was a German.

"Now, if all the kings, grand dukes, etc., in Germany are put out of office and their states made democracies, the breeding stock of royalty is going to be much depleted."

A WORLD PEACE.

Thank God!

The Christians of the world will praise God for the coming of world peace. The terms of the armistice have been accepted by Germany. This practically means peace. It has come after great struggle and calamity. No one can prophesy the full benefits to mankind. It means the overthrow of tyrannical kings and kaisers. Again we thank God.

Humility is a needed grace just now.

DR. MOTT AND HIS NEAR ASSOCIATES FOR CHURCH UNION.

Bf J. B. Gambrell, D.D.

Those who are acquainted with the Union Movement in its manifold organizations and its intricacies, will have no trouble to put Dr. Mott in the first place among its leaders. Next to him, Dr. Robert Speer would come, and then, Drs. A. J. and William Adams Brown, with others down the line.

Lately from two of Dr. Mott's close associates have come to me positive assurances that Dr. Mott does not stand for denominational extinction through church union, but for denominational co-operation. In the light of the facts, I cannot accept the assurances of these close in-co-workers of Dr. Mott. He has made a record by which he must be judged.

His record is distinctly for denominational obliteration. The principle of law and reason is that sane people must be held to the intent of the natural results of their actions. Dr. Mott must be put down as intended to ultimately do away with denominations, for he has made a record that forces that conclusion.

He is at the head of and is the leading spirit of the Edinburgh Continuation Committee, and as such has held conferences on most of the great mission fields of the world. These conferences formulate what they call "findings." In support of the affirmative that Dr. Mott and his group are for union and not for co-operation merely, the following quotations are given. Indeed, they furnish conclusive evidence of the spirit and methods and intentions of this movement. The program is definitely and adroitly set for "union," using co-operation to that end. I quote from the "findings" of the Chile Conference:

"Co-Operation and Unity.

"With the passing of the years and the consequent growth of the churches of Chile, the conviction grows deeper and clearer to the workers present in this conference, that the aim of our Christian work in this country should be the creation of a united Chilean evangelical church undivided by the denominational distinctions which obtain in other parts of Christendom. As intermediate steps in achieving this end we approve all practicable measures of co-operation among the recognized evangelical bodies." The following plan for co-operation is recommended:

1. Division of delimitation of territory to be readjusted from time to time.

2. The use of a common name for evangelical churches, for example, "The Evangelical Church in Chile."

3. The use of a common hymn book, and, as soon as possible, the use of a common version of the Bible.

4. The organization of a committee on co-operation and comity into which all recognized evangelical bodies at present at work in Chile shall be invited to have representation.

5. An agreement for the transfer of members between all recognized bodies.

6. An understanding concerning the transfer of workers and the treatment of dismissed agents.

7. A general agreement for all to respect the discipline imposed by other evangelical churches.

8. A great nation-wide effort in evangelization.

9. That the present Bible seminary be enlarged so as to admit students from all recognized evangelical bodies.

10. To extend the scope of the present co-operative plan in the production of literature so as to admit all regular bodies that may desire to participate in such work.

11. The founding of a union Christian hospital, orphanage, and an institutional church as soon as it is possible to do so.

12. An interdenominational Christian university for this part of Latin-America to be located in Santiago.

Note that the end aimed at is the "CREATION OF A UNITED CHILEAN EVANGELICAL CHURCH UNDIVIDED BY THE DENOMINATIONAL DISTINCTIONS WHICH OBTAIN IN OTHER PARTS OF CHRISTENDOM." And note, also, that all the rest are "INTERMEDIATE STEPS IN ACHIEVING THIS END."

This is in full accord with the "findings" of other conferences.

"All candidates should in the future be prepared for the mission field by a systematic course in the principles and practices of co-operating agencies to organize and execute their work in the spirit of these principles."

Quotations of like import could be greatly extended, but enough is a plenty. In the face of this official "findings," I submit that Dr. Mott's friends will have a hard time clearing him of a charge of being set to destroy denominationalism.

Dr. Fox, an eminent Presbyterian minister, attended the Panama Canal Conference, and afterwards wrote it up in the "Princeton Theological Review." He says:

"It is pretty plain that for the most part the Continuation Committee's ideal begins with co-operation, continues with federation, and ends with unification. It aims first to bring the missionary organizations at work in the field and then the churches which they represent into some kind of strange organism, which all shall recognize as supreme."

This states the case fairly. A committee was formed in that conference on the last day of it to give effect to the "FINDINGS" of the commission. The work of unionizing is going on now in South America, as is proven by a letter from an honored missionary on that field, which letter is in my file.

Furthermore, Dr. Mott is connected with the Federal Council of the Churches, which is persistent in many ways seeking to establish an overhead leadership for all of the non-Catholic denominations, and move them with the policy outlined above for missionary work abroad.

I have now stated simple facts, quoting from documents put out by the coterie of men co-operating along the lines indicated. A study of the movement will show that co-operation is urged where union cannot be obtained, and the whole effort is directed toward breaking down denominationalism. This, in all candor, ought to be admitted by Dr. Mott and his co-laborers and by all of his friends. The scheme is adroitly little in its methods. In almost innumerable ways it is sought to involve the denominations in some sort of union effort with the expressed conviction that every such union effort helps on.

My conviction is that the people, everywhere, ought to understand what is going on and the denominations, especially the Baptists, are called to face an issue of tremendous import. It involves the virility of Christianity, the integrity of Christian faith, and it involves the future of the non-Catholic bodies. For Baptists it is a life and death issue. If Dr. Mott has his way, there will be no Baptists after a while.

I fully admit the right of any set of men in the world to make any kind of religious proposals. But I would insist that the methods should be undisguised and as open as daylight. There are other articles to be written on this subject. One on the ethics of the movement; another on its wastefulness; perhaps another on its utter futility.

WORDS OF WISDOM.

Selected by R. P. Bond.

It is no good asking God to fight on our side unless we first make our side fit for him to fight on.—John Oxenham.

It came from my own heart, so to my head,
And thence into my fingers trickled.
—John Bunyan.

A man cannot speak but he judges himself. With his will or against his will, he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it.—Emerson.

His self-cultivation included a deep moral purpose, a determination to do nothing that would taint his mind or blunt his conscience.—Hugh Black.

Politically speaking, we have too great a number of those who "hang on behind" and are a dead weight on those who bear the yoke.—Meredith Nicholson.

This low man seeks a little thing to do,
Sees it and does;
This high man, with a great thing to pursue,
Dies ere he knows it.
—Robert Browning.

You may blame the wind or no.
But it ever hath been so—
Something bravest of its kind
Leads a frustrate life and blind,
For the lack of favoring gales
—lowing blithe on other sails.
A shipwrecked sailor, buried on this coast,
Bids you set sail.
Full many a gallant ship, when we were lost,
Weathered the gale.
—Theocritus.

We may gather wood for the altar, but the true fire must descend from heaven. The speed and excitement kindled by one's own exertions are very different from the varying stress of a wind that bears one onward without the thump and rattle of the engine room.—Edward Dowden.

"Since right is right and God is God;
Right the day must win.
To doubt would be disloyalty,
To falter would be sin."

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

The prayer of faith must be a prayer of thanksgiving, because faith knows how much it owes to God.—Robert Rainy.

Sail on, O ship of State!
Sail on, O Union strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
—Longfellow.

It is not our work, but our worries, that hinders the Master's presence with us. The former is duty, wherein he stands ready to aid and strengthen us, the latter abide always in the atmosphere of distrust, that bars his presence as a fog shuts out the sun.—East and West.

WOMAN'S WORLD

CONSCIENCE.

From out of my heart there spoke a voice—
A calm little voice and still—
And it said to me, "Have you done your part,
With a steady cheerful will?
Have you brushed the care from another's life?
Have you smiled in the face of dread?
Have you done your part?" asked the voice of me.

And I wondering spoke and said:

"What are you, Voice, that you ask me this?

Why do you seem to care
Whether I shirked my task or not,
Whether I did my share?
And the voice rose out of my heart again,

And it said, "I am just the trace
Of the hand of God that is stretched to you,
And the smile that lights his face!"

—Margaret E. Sangster, in the Christian Herald.

WHAT WOMEN ARE DOING.

Would Make Offices Attractive.—Secretary of the Navy Daniels sent a letter to Congress the other day asking for \$375,000 for linoleum to cover the concrete floors of the offices of the new army and navy buildings where many feminine workers are employed. "The proportion of women employed as clerks and messengers," wrote Mr. Daniels in justification of the expenditure, "is large and is constantly increasing and will continue to increase as they displace men coming within the draft and enlisted men who are being ordered to sea. The crowded accommodations throughout the city where our female employees must live are not of the best, and everything possible should be done which will better the conditions under which they work, and promote not only their health and comfort, but their mental contentment as well. I consider this added expenditure well warranted under the circumstances."—Exchange.

Married by Cable.—Miss Anna Welter, of Baltimore, was married a few days ago to Lieut. George Finch, of the American Expeditionary Forces, who is stationed in France. As in several cases that have occurred before, the couple were not with each other when the ceremony took place, but were married by wire, being separated by thousands of miles of land and ocean.—Exchange.

Uniforms for War Workers.—For some time certain women employed under the war department in Washington have been agitating the adoption by all women in the department of a plain drab uniform similar to that worn by the soldiers. The idea was submitted to the heads of the departments with the request that they order the adoption of such a plan. The chiefs replied, however, that they had no power to compel employees to wear uniforms unless they were enlisted in some branch of the service. But if any of the workers desire to wear a uniform that is not prohibited by statute they are at liberty to do so, they said.—Exchange.

A Woman Coroner.—California boasts of a woman coroner. She is Mrs. Lillian Kitto, of Woodland, who has been in office nearly four years. Her husband formerly held the job and after his death her father filled out the unexpired term. Mrs. Kitto was then elected to the office and likes the work so well that she expects to be a candidate for re-election.—Exchange.

Ambulances Behind the Italian Lines.—During the Austrian offensive last summer four sections of Red Cross ambulances were behind the Italian lines, manned by veteran drivers from France and by newcomers from America. Many times, after bombs and tear-gas-shells had forced the medical corps to abandon outposts, the ambulances continued to carry the wounded. Seventeen emergency canteens sprang up behind the lines. Coffee, cigarettes, chocolate and hot food were supplied, the supply stations sometimes serving 3,000 men. What the Italians thought of the service rendered was expressed gruffly, as the lines of dusty men moved off, by a low "Eviva l'Amerique!"—From The Red Cross Magazine for October.

THE WOMEN OVER THERE.

She was a dumpy little woman in a rusty black dress and a black straw hat trimmed with shabby yellow flowers. Her shoes were of the blunt, ugly kind; and they were not new.

As she stepped up on the speaker's platform, her contrast to the other women sitting there—the smartly frocked business women conducting this big rally for the Fourth Liberty Loan—shocked the eye.

But suddenly she began to speak, and all else was forgotten. We sat, spellbound, staring up into her lighted face and blazing blue eyes. And as she talked, we relived the scenes she was describing. She was just here from Over There!

"I want you to know," she said quietly, "what heroism women are displaying overseas. Then you can decide whether or not you are sacrificing to the utmost here."

She told, first, of a munition factory she had visited, where air raids were a frequent menace. When one occurred, the lights in the factory were instantly extinguished, and the girl workers (the night shift) had to stand motionless, in the dark, with explosives all about them, waiting for certain death or else for the departure of the raiders.

She reminded us, next, of the "Canary Girls"—women munition workers in England who quietly volunteer to do certain work which gradually turns their skin and hair a hideous yellow. If these women marry, their children are born with the same yellow skin and hair. Yet more than one English gentlewoman has taken up this work, for the sake of her country!

She told us of the bombing of a hospital behind the lines, and of how the young nurses stuck to their posts. She related thrilling tales of the bravery of women ambulance drivers, women doctors, college girls doing relief work, and Salvation Army and Y. M. C. A. workers.

Her talk was a paean of praise for heroic womanhood; and she terminated it with an incident that brought the tears to our eyes.

It seems that one woman among a group of men and women canteen workers at the front refused to leave when the warning was given that it was no longer safe there. Every other woman left; this one alone stayed on, despite all protests. She was of middle age, and (she declared) alone in the world. So long, she insisted, as she was able to add to the comfort of our boys, by having dry socks and hot coffee ready for them, she was going to remain. And remain she did, mothering our boys, until, one day a shell fell on the hut she was working in, and a piece of it struck her. It was not quite the end of the story, although it was the end of her. For, on the following day, that little soldier was laid to rest with full military honors!—Christian Herald.

"IF I WERE A GIRL AGAIN."

One afternoon, when the sewing circle met, one of those present, a dear, beautiful old lady, said: "If I were a girl again, I would be more thoughtful of my mother. Not until I had girls of my own and to work for did I begin to realize what my mother had done for me."

Then another lady, middle-aged, with sharp, worried face, spoke quickly: "If I were a girl again, I would learn to do something to support myself. Here I am forty-two, as you all know, and I can't earn my breakfast unless I go out and do housework. Nobody cares for an unskilled and untrained work woman, and that's what I am. It's a blessing to me that I don't have to earn my breakfast."

"If I were a girl again," said a lady with a sweet voice, "I would never leave my Sunday school. You can't think how I envy the girls who have grown up in Sunday school as if it were a home. They are as much at home as I am among my children. I've been out of Sunday school thirty years, and it is a loss that can never be made up to me."

"I have been out of Sunday school a year. I left because I didn't like my teacher. I am going back next Sunday," said a young girl listener.

"If I could be a girl again," a placid-looking woman said, "I would never give up my studying. I would never allow myself to lose the habit of learning things. Why, it is even hard for me now to learn a long Bible verse. I must choose a short one or humbly write it on a slip of paper to look at the last minute."

"And if I were a girl again," spoke up a lady with a quick tongue, "I would never allow myself to speak of anybody's faults—no, not anybody's. You can't think how much you get to see faults if you let your mind run on them."

Then a lady in a corner spoke sadly: "If I could be a girl again, I'd begin by not being ashamed to be a Christian. I would take a stand and stand. You who have never failed cannot think how it helps to have people know what to expect of you. By shilly-shally work you don't know what to expect of yourself."

The girl again seemed to be going through the two rooms, and every lady had something encouraging or discouraging to say about her own girlhood. "If I could be a girl again," came from somebody, "I would make

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myself write letters. Today when I write one of my awkward letters (and I never write a letter if any one else will do it for me), I regret that I hated to write letters and would never learn to make it easy. I always feel that I have lost something when I hear people who have letter friends. My sister writes the happiest letters to twenty invalids. She is doing a cup-of-cold water work in a way that I never can."

"And I," said a little woman, "would learn to sew. I am as awkward with a needle as though it were a hoe, and my work shows it." Everybody laughed.

Then a very pretty woman said: "If I could be a girl again, I think I would rather be a homely girl. I was pretty, and people told me so, and I was spoiled. I loved admiration better than bread and butter, and twice I lost promotion in school for having beaux and going to parties. Not but that a pretty girl can have good sense."

"If I were a girl again," said an intellectual-looking lady, "I would not give up everything for study. I would be a womanly and house-wifely girl as well as a student, and if I had one taste that dominated all others, I would not let all the others run to waste. I was deep in mathematics when I could not spell my own language as correctly as a girl of twelve, and my penmanship was disgraceful."

"And I would try to make friends," remarked a quiet-looking lady. "I forgot when I was a girl that I would need friends when I was older; and when I see women with their school friends keeping them young, it makes my lonely heart ache."

"If I could be a girl again," said somebody whose face I couldn't see, "I would read only the best books."

"I would study and read the Bible more," somebody said in reply. "I would take it as real and alive and meant for me and grow up on it."

Then quite a young lady said the sweetest thing: "If I could be a girl again, I wouldn't grow so fast. I would stay as fresh and young as I could, not live ahead of my age, but just as a girl, flower and bloom as God gave sunshine and rain."—Unknown.

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 back-
ward).

THE KEY TO THE SUNSHINE BOX.

It was plain that Elva's old enemy, Ill Temper, had her in his possession again. We were all sorry, too. She had kept away from him so long a time that we felt she had almost entirely overcome him. But this morning she was very cross. One had to wonder how she could be so cross on such a bright and beautiful morning.

"It is very cloudy this morning," said mamma, as they took their places at the breakfast table.

"Yes," said Uncle Dave, with a sly glance at Elva's scowling face. "If the clouds keep on gathering it will certainly take an April shower to scatter them."

"I wonder where Sunshine is," said mamma. "If he were here, they would soon scatter."

"Sunshine is in the box and cannot get out," replied Uncle Dave, with another sly glance. "Good Temper ran off with the key, and we will not be able to see Sunshine until he comes back and lets him out."

"I wish he would return soon," said mamma. "We do miss Sunshine so much; and then, too, we need him all the time. I wonder how we could find Good Temper?"

"That will not be hard to do. Just pull the cork out of the smile bottle and that will soon bring him back, me so?" And two bright drops on Elva's smiles, but frowns soon chase him away."

"Oh, Uncle Dave, how can you tease me so?" And two bright drops on Elva's long lashes showed that the "April shower" was not far off.

"Why-ee," said Uncle Dave, looking at his niece in much surprise, "we were talking about Sunshine. What makes you think we were talking of you?"

"Because you mean me! you know you do." And Elva had a mind to get real angry and let the shower come down in a torrent. But just then she caught herself. She thought of how she had asked Uncle Dave to show her her faults and help her overcome them and in what a kind, jolly way he had just done so. And then she thought of how very true it was—Good Temper running away with the key as fast as he could and poor Sunshine longing to get out. Her rosy face dimpled all over, the cork to the smile bottle flew out, and sure enough that very minute Good Temper came back and let Sunshine out.—Our Boys and Girls.

An old colored Uncle was found by the preacher prowling in his barnyard late one night.

"Uncle Calhoun," said the preacher sternly, "it can't be good for your rheumatism to be prowling round here in the rain and cold."

"Doctor's orders, sah," the old man answered.

"Doctor's orders?" said the preacher. "Did he tell you to go prowling around all night?"

"No, sah, not exactly, sah," said Uncle Cal, "but he done ordered me to use chicken broth."

THE TREASURE HUNT.

"Hello, Rupert the Brave! Where are you going with all that outfit?" asked Mr. Fenton.

It was no wonder that his father asked the question, for Rupert wore his widest-brimmed hat; at his side was his wooden sword; and he carried a pail and a small but stout shovel.

When Rupert told where he was going, his father said:

"Say that over again; that journey sounds worth while."

The journey sounded like this:

"Through the barnyard and under the bars, up the lane, across the meadow, over the fence, through the corn, along by the wall, up to the corner, over the wall into the stump lot, across the brook; into the woods, up the hill, and down the hill, to the sand bank."

"Well, that is a journey indeed!" said his father, and all the time father was writing down the hunter's route on a scrap of paper. "And what do you think of doing when you reach the sand bank?" he asked.

"That is a secret," said Rupert, "but I do not mind telling you. There is a treasure hidden under that great rock in the sand bank, and I am going over there to dig for it."

"I see," said his father. "What sort of treasure is it?"

"Oh," said Rupert, "Nobody knows. Maybe it is money; maybe it is jewels or maybe just one big jewel. Anyway, whatever it is, it is the most wonderful treasure in all the world."

"That is worth knowing about," said father. "How did you learn where the treasure is?"

"I learned it in the surest way," said Rupert. "I dreamed it. You know that is the real way to find out secrets."

"Oh, is it?" said his father. "Well, good luck to you!" And he waved his hand as Rupert started; then, when the boy was out of sight, he hurried, not by the way Rupert went, but by a short cut, to the sand bank.

Rupert went whistling all the way through the barnyard and under the bars, up the lane, across the meadow, over the fence, through the corn, along the wall, up to the corner, over the wall, into the stump lot, across the brook; into the woods, and out of the woods; up the hill, and down the hill, to the sand bank. Here he laid aside the trusty sword, pulled off his coat, rolled up his sleeves, and got to work with his shovel. The sand flew here, and the sand flew there, and by and by Rupert's shovel struck something hard and square.

"The treasure!" he cried, and pulled at a small wooden box.

It was rather hard to pry off the cover, but at last it was off, and there was a folded paper.

"Oh, it must be a clue!" thought Rupert.

Sure enough, it was a clue! When Rupert had smoothed out the paper, he read:

"It is not always safe to leave the greatest treasure in the world under a rock in a sand bank. Now, if you will

follow out these words, you will find the treasure in a safe place. Upon reaching your journey's end, enter the library of the house you see before you. The treasure will be in plain sight, but, in case you should overlook it, it has been marked with a large sign. Use your eyes and you will see it. Good luck to you who have found this box!"

Rupert was all excitement; below this he joyfully read: "Directions: Go up the hill, and down the hill; into the woods, and through the woods; and out of the woods; across the brook; into the stump lot, over the wall, up to the corner, along by the wall, through the corn, over the fence, across the meadow, down the lane, under the bars, through the barnyard, and before you will appear the house that holds the treasure."

Rupert laughed as he put on his coat and picked up his sword and shovel. It was the homeward path, of course! How funny! Father must have come to the sand bank first and dug up the treasure. He knew that his father would do the right thing.

With good courage the treasure hunter began his journey. He went up the hill, into the woods, and through the woods and out of the woods.

After passing through the last part of the journey back, Rupert came to his own house. He marched straight into the library, and there sat his father, reading his paper, and looking as calm as if nothing had happened.

"I am looking for that treasure for which I have the clue," said Rupert.

Then his father laughed at Rupert's wide-open eyes.

"Well, look around, my boy," he said. "It is a good thing to have sharp eyes on treasure hunts."

Rupert looked upon the table, and under the table; searched every shelf; looked behind chairs. By this time he had reached the farther end of the room, and there sat his mother, whom he had not seen before. Rupert was about to kiss her, when he saw a large card pinned to her dress. On the card were the words:

"The Most Wonderful Treasure in All the World. Don't You Think So?"

Then they all laughed; but Rupert asked his father for his pencil, and under the last words on the card he wrote, in rather crooked but very large, black letters:

"Yes, I Do!"
—Blanche E. Wade, in The Youth's Companion.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

MOTHER'S RIGHT-HAND MAN

Throughout the day in the household the mother must face the burns, stings, cuts, bruises, sores, boils, etc., of the children. Gray's Ointment gives immediate relief, soothes the pain, wards off blood poison and immediately begins its healing effect. Its constant use for ninety-seven years has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.

CHURCH ARCHITECT

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

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

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W. E. FREEMAN, Raeford, N. C.

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.

Park Avenue—M. Bunyan Smith, pastor. Morning subject, "The Assurance of Germany's Peace." Evening subject, "A Great Discovery." In Sunday school, 122.

Fairview—Pastor, A. F. Haynes. The pastor preached in the morning on "The Need of a Larger Program." Text, Isa. 54:2. In the evening, "The Miracle of the Loaves and Fishes." In the morning upwards of \$44 was raised to complete the sum needed to meet the entire apportionment of the church. Two united with the church in the morning. Elected member of Baptist Council.

First—Preaching by Pastor Allen Fort. Theme, "Facing the Future in Light of Victory." Additions since last report, nine. Splendid Sunday school. No evening service, on account of the united war work mass meeting.

North Edgefield—Pastor Duncan spoke on "Victory Through Christ" and "Pure Religion." In Sunday school, 164.

Grace—W. Rufus Beckett, pastor. Morning subject, "United War Work." Evening subject, "Shouting for Joy." In Sunday school, 206.

Third—Pastor Creasman spoke on "The Responsibility of Strength" and "Broken Fetters." In Sunday school, 189. Good day. Pastor spoke at Smith's Springs in the afternoon.

Shelby Avenue—C. A. McIlroy, pastor. Preaching at 11 a. m. by the pastor; subject, "The Blessing of Trusting the Lord and Doing Good." Preaching at 7:30 p. m., subject, "The Bad Bargain." Attendance at Sunday school, 40; collection, \$2.24.

Lockland—W. R. Hill, pastor. In Sunday school, 193. Pastor preached at both hours to good congregations. Subjects: "The Greatness of Unselfishness" and "Samuel's Call to Repentance and Salvation." One addition.

Seventh—Preaching in the morning on "The Cities of Refuge and the Churches." A comparison at night on "Aprons of Leaves vs. Coats of Skin." One received by letter. A good day.

Immanuel—The pastor, Rev. Ryland Knight, preached in the morning. Subject, "For Our Soldiers' Sake." No services in the evening on account of the mass meeting in the interest of the United War Work campaign. In Sunday school, 225.

J. K. Haynes, camp pastor at Jacksonville, preached in the Y. M. C. A. at 11 a. m.; subject, "The Price of Liberty." Good congregation. Preached in the afternoon at Edenwood. Making preparations to build a tabernacle there.

Eastland—R. E. Corum, pastor. The pastor filled the pulpit at both services. Morning subject, "The Peace of Democracy." Evening, "Saving Seeds." In Sunday school, 165. Three received by letter.

Centennial—Pastor J. Henry DeLaney preached at both hours. Morning subject, "The True Matine." Evening subject, "The Man of Faith." Good Sunday schools and splendid B. Y. P. U.

Judson Memorial—Pastor C. F. Clark preached at the morning hour on "Brought Out and Brought In." No service at night on account of the mass meeting at the Auditorium. Four additions by letter, and 125 in Sunday school.

Broad Street—Bro. J. T. Williams spoke in the afternoon at Broad Street in the open air service on "Let Us Hear the Conclusion of the Whole Matter, Fear God and Keep His Commandments, for This is the Whole Duty of Man." Good service and fine interest.

Gallatin—Clyde H. Bailey, pastor. Morning subject, "Christian Unity." Evening theme, "The Great Supper." One profession at the evening service.

CHATTANOOGA.

First—Sunday school has taken a boost, with 440 present, against 337 the preceding Sunday. All departments of the church have about recovered from the influenza epidemic and fine attendances upon all services. Large congregation heard Dr. Harold Major Sunday morning. His topic was "The Open Windows of the Soul." G. M. Smartt, mission treasurer, will send in a check Monday to cover the balance of our apportionment of \$1,200 to State Missions. The pastor and Bro. W. T. Tyler will represent the church at the convention at Shelbyville this week. Young people are giving fine entertainments for the soldiers on Saturday nights.

MEMPHIS.

Bellevue—Pastor R. M. Inlow spoke at night. Dr. C. B. Williams, of Fort Worth, Texas, spoke at the morning hour. Splendid congregations. In the Sunday school, 327. One received by letter.

Temple—Pastor J. Carl McCoy spoke at morning hour on "A Glorious Past." Evening hour was given over to farewell services in old house. We move to basement of new building this week. Splendid congregations. In Sunday school, 187.

KNOXVILLE.

First—Rev. Len G. Broughton, pastor. Morning subject, "The Filling of the Spirit." Evening subject, "When Our Boys Come Marching Home."

Beaumont—A. D. Langston, pastor. Morning subject, "The Great Question." Evening subject, "A Saved Man a Safe Man." In Sunday school, 128. Received by letter, one. We are talking of buying a pastor's home.

Lonsdale—J. C. Shipe, pastor. Morning subject, "The Proud Workman." Evening subject, "The Result of Being Ashamed of Jesus." In Sunday school, 200. Splendid day.

Euclid Avenue—J. W. Wood, pastor. Morning subject, "Our Boys Now and When They Return." Evening subject, "The New Birth." In Sunday school, 136. Great services.

Broadway—Lloyd T. Wilson, pastor. Morning subject, "Christian Beneficence." Evening subject, "Church Dealing With a Sinner." In Sunday school, 335. Received by letter, four.

Fifth Avenue—J. L. Dance, pastor. Morning subject, "Why Thirteen Million Out of Sunday school?" Evening subject, "God Marching On." In Sunday school, 207. Three received by letter.

Grove City—D. W. Lindsay, pastor. Morning subject, "Ten Reasons For Tithing." Evening subject, "Five Great Things." In Sunday school, 80. Received by letter, two. One approved for baptism.

Island Home—Wm. H. Fitzgerald, pastor. Morning subject, "Helping Our Boys." Evening subject, "God's Love Gift." In Sunday school, 265. Received by letter, six.

Beaver Dam—U. A. Ransom, pastor. Morning subject, "The Baptist Consciousness." Evening subject, "Making Conditions."

Loudon—J. H. O. Clevenger, missionary pastor. Morning subject, "Light and Darkness; or, the Church and the World." Evening subject, "Our Obligation to God and Man." Good congregations. Closing our year's work, going over the top on everything.

Milan—Pastor preached morning and evening. Preached at Chapel Hill at 3 p. m. Pastor on way to State Convention.

First, Hopkinsville, Ky.—P. E. Burroughs preached at both hours. First service after four weeks' closing on account of influenza. Good attendance.

CHURCH AND PERSONAL

Unanimous call to Hartsville for the twelfth year and salary increased. I am happy and well.—J. T. Oakley, Hartsville, Tenn.

We have recently paid off the old church building debt of \$1,700, and, besides, have increased our offering to State Missions, raising this year \$221.50.

We now have a service flag with 59 stars, and others going Monday.

Have not been able to hold our revival yet, because of the "flu," but prospects are bright for a large ingathering as soon as the epidemic subsides.

C. H. COSBY.

Elizabethton, Tenn.

REV. C. W. KNIGHT RESOLUTION.

In the going of Pastor Chas. W. Knight from the pastorate of the Southside Church we feel that this city has lost an esteemed citizen, that his church has lost a wise and honored pastor, and the Baptist cause of the city an energetic, useful and highly esteemed minister.

Except one, no pastor among us has held continuous membership in our conference so long as Brother Knight. He was regular in attendance and at the time of his going was the very efficient secretary of our brotherhood.

We recognized in Brother Knight a man of strong convictions. For these he was an earnest and zealous advocate. His success as a pastor was marked. He was unusually industrious in pastoral visiting. To his work of the ministry he brought a well-trained mind, being a graduate of Union University of this state and Southern Baptist Theological Seminary of Louisville.

Brother Knight's fifteen years of experiences have brought him to his best. His zeal seemed to know almost no bounds—this was strikingly evidenced by his Sunday afternoon activities in preaching at points adjacent to his own church. Few pastors, if any, have so abounded in evangelistic labors during the summers. Thus he always spent his vacations! and the Lord very graciously blessed these labors of love with souls for his hire. Eternity alone will reveal the great good this fervent brother has accomplished in these parts.

While we grieve our loss, we rejoice in the gain of such a pastor by the great church at Corinth, Miss. This is the state of his parents, and the state in which he was reared.

Therefore be it resolved, That we bid Brother Knight godspeed and pledge him our prayers in his new field of labors. That we heartily commend him to the Corinth Baptists and citizens as a worthy minister of the gospel of Jesus. That we commend him to Mississippi Baptists as one who earnestly contends for the common faith. That the resolutions be recorded in our minutes, a copy sent the Baptist and Reflector, the Mississippi Baptist and daily paper of Corinth, also to Brother Knight.

W. R. HILL,
C. D. CREASMAN,
A. W. DUNCAN,
Committee.

Nashville, Tenn., Nov. 7, 1918.

The Meteorological Service is urgently in need of men to take training as meteorologists. Men for this branch of the service must have had at least one year of college physics and mathematics, including plane trig-

onometry. Those who have had weather bureau experience are very desirable. This is an excellent opportunity for men interested in this kind of work. Those that qualify will be sent after induction to a special school for an intensive course of training. A limited number of those best qualified at the end of the course may be commissioned.

There is a demand in the Signal Corps for men qualified to receive training as Multiplex Telegraphers. Those who have had experience with multiplex or printing telegraph apparatus are desirable. Also men with some skill in the use and construction of other kinds of electrical and electro-mechanical apparatus or Morse operators, with some knowledge of electrical apparatus.

Men inducted for this service will be sent to a special school for a course of training, at the conclusion of which those best qualified may be commissioned.

Any one eligible for either of the above branches of the service should make application to the commanding officer of the nearest unit of the Students' Army Corps for induction into the service.

UNION UNIVERSITY—615 ARE ENROLLED—FINE OUTLOOK. S. A. T. C. A SUCCESS.

In point of attendance, at least, this is Union's greatest year. Up to November 5th, 615 students have been enrolled, which taxes almost to the limit the capacity of the institution. It has been necessary to add two new members to the faculty and to increase the office force. It has been necessary to buy new furniture and equipment, and spend several thousand dollars on improvements and enlargement.

The S. A. T. C. is a great success. More than two hundred have been actually inducted into the service, while a number of others are in school awaiting papers from Washington. We were very fortunate in having a very sensible Christian gentleman, First Lieut. M. Fellows, assigned to Union as Commandant. He works in beautiful harmony with the rules and traditions of the University and strongly emphasizes the value of literary work. He makes failure to attend recitation or chapel as much an offense as failure to report at drill. So that our soldier boys are doing serious college work, and making fine progress.

Adams Hall, which was partially destroyed by fire in August, will be ready for occupancy in three weeks. The dining hall is already in use. When finished it will in every way be far better and more satisfactory, as well as handsomer, than when first erected. The interior is being finished only for barracks now and will accommodate 280 men.

Altogether, the outlook for Union is very bright.

H. E. WATERS, President.

There is a story to the effect that one day the artist Whistler was standing bareheaded in a store where gentlemen's furnishings were sold. Mistaking him for a clerk, a man rushed up to him and said indignantly, "I bought this hat here yesterday. It doesn't fit." Whistler drew back and looked him over coolly. Then he said, "Your coat doesn't fit, either. Your trousers are too large and your shoes are not the right size." Then he turned away, leaving the proprietor of the store to deal in the best way he could with the irate customer.

DR. MOTT AND THE CAMP PASTOR ORDER.

By Howard B. Grose, D.D.

The order of the War Department removing camp pastors has caused widespread discussion and various charges. In the interest of a great work for our soldiers and sailors, of one of the foremost religious leaders of the world, and still more of truth, I venture to offer the facts upon which the reader may base his own judgment.

1. On the one hand we have this statement, made in a letter to Bishop McDowell by Dean F. R. Keppel, Third Assistant Secretary of War: "The step (the camp pastor order) was not taken without consultation. It had the hearty accord of the Commission on Training Camp Activities and the approval of the Committee of Six appointed by the Secretary of War as his advisors in religious matters. The original draft of the order was modified in accordance with the suggestions of this committee."

2. On the other hand, we have the statement by Dr. John R. Mott, a member of the Committee of Six, who had been charged with originating the order: "In reply to public statements that I am responsible for the recent order of the War Department concerning camp pastors, I wish to state that I am in no way, directly or indirectly, responsible for this order. I knew nothing about it until it had been settled by the War Department."

Can these apparently conflicting statements be reconciled? Of course it might be that Dr. Mott was not present at the meeting of the Committee of Six when the order was considered, but as a fact of record he was and does not deny it. He says he did not know of the order until it had been settled by the War Department—in other words, that the policy had been settled, and whatever the committee did was simply advisory and in modification. He says nothing about approval or disapproval, leaving the record to speak for itself. Dean Keppel says the committee approved, and hence the burden of that rests upon him, and the record must be left to decide the point. It is not an issue between Dr. Mott and Dean Keppel, as some religious editors have claimed, but an issue between Dean Keppel and the record. Dean Keppel has repeatedly assumed full and sole responsibility for the order. The only point is whether the Committee of Six gave approval by its action. Here is the minute passed by the Committee of Six at its meeting in Washington on June 17, 1918:

"After discussion (the matter of camp pastors coming up under unfinished business) the following resolution was moved by Colonel Cutler, seconded by Dr. Speer and unanimously adopted:

"Resolved, That the Committee of Six strongly advise that volunteer chaplains be not withdrawn from the camp until, under provision of the recent act, a sufficient number of regular chaplains are commissioned to take their places; and further,

"Be it resolved, That this action of the committee should not be interpreted that the committee believes, when full complement of commissioned chaplains is secured, that there will be no need for service of volunteer chaplains, and the Committee of Six respectfully requests that if any general order is to be issued by the War Department, it should bear such qualifications as to permit of supplement-

ary provision for religious service, where local conditions make such supplementary service necessary."

The question is, can this action of the Committee of Six, by any fair interpretation of language, be taken as approval of the order, or did the Third Assistant Secretary of War fail to read the second resolution of the committee and use too strong a word in his letter to Bishop McDowell, as well as in statements to Dr. Gambrell and others who interviewed him on the subject? Dr. Brown, a professor in Union Seminary, and Secretary of the General War-time Commission, as well as a member of the Committee of Six, says Dr. Keppel "apparently misconceived the position of the Committee of Six," and points out "that the Committee of Six passed two resolutions on the matter of camp pastors, to only the first of which Dr. Keppel's reference applies. They requested of the department an extension of the time of the execution of the order, which was very courteously granted. They also expressed the unanimous judgment of the Committee (including Father Burke, the Catholic chairman, and Colonel Cutler, the Jewish member, who, by the way, offered the resolutions) that even after the full quota of chaplains was completed THERE WOULD BE NEED OF THE CONTINUED SERVICE OF VOLUNTARY CHAPLAINS. The action of the Department in the order of July 24 recognizes the resolution to the extent of providing for occasional services of local clergymen and others, but it overrides their judgment as to the continued use of voluntary chaplains."

Dr. Speer agrees with Dr. Brown to this, and the committee all understood that they had expressed in the courteous way which advisory bodies employ their disapproval of the proposed order.

We leave the matter to the reader. There was a misunderstanding. The responsibility for it seems to be made plain by the record. Second hand conversations do not count or help. Dr. Mott has raised no issue, he has simply denied any responsibility, or any prior knowledge of the order until it came before the Committee of Six as a matter settled, so far as policy was concerned. No one will question his word in the case, and there is no reason to raise a false issue of veracity.

Appeal to the record is always wise. It would have saved a lot of unprofitable rhetoric and some harmful charges without basis in truth. Such an appeal would have shown the editors who desire to connect Dr. Mott with plottings against denominations that he has long stood for interdenominationalism, and has kept himself free from any efforts at abolishing denominations. As for camp pastors, the record is clear that the Young Men's Christian Association, under his leadership, has assumed a helpful and interested attitude, opened the doors of its buildings to the camp pastors, and had no other policy than that of cordial co-operation. This article has been written, not as a defense of him, but wholly in the interest of accuracy and justice.

"What matter, friend, though you and I
May sow and others gather?
We build and others occupy,
Each laboring for the other.
What though we toil from sun to sun,
And men forget to flatter?
The noblest work our hands have
done?—
If God approves, what matter?"

GROVER CLEAVER'S "FURLOUGH."

C. C. Davison, Baptist War Worker,
Camp McClellan.

Using the brevity of military notation, I can set down the sad story of Grover Cleaver in the following abbreviated terms: Grover Cleaver, Battery C, 25th F. A., 9th Brigade; drafted July 22; mother died August 16; accepted Christ as his Saviour September 12; died October 11.

I met Grover Cleaver on a hot afternoon in August. He was tired from walking in the heat. His uniform was greasy from the service he had been rendering as "kitchen police." In his hand he held the yellow sheet of the telegraph company, which contained the sad news of his mother's death.

He had been to the telegraph office and was returning from the Red Cross, where he had been trying unsuccessfully to arrange a furlough that he might go to the funeral of his mother.

I invited him to ride with me in the Baptist war service car, and learned from him that his people were Baptists, that his mother had died within a month after he left his home near Cecelia, Ky., and that he was not a Christian.

It was three weeks before I got to see Grover again. When I did, I spoke to him such words of comfort and encouragement as I could. Sitting with him on the back steps of a mess shack, I marked for him a tract furnished by our Sunday School Board on "How to Be Saved, according to the New Testament." I led him to the Saviour there, just a few minutes before he was to go into the Gun School for the evening.

On Sunday, October 13, he was laid to rest in the cemetery at East Rhudes Creek Church, near his Kentucky home.

Yesterday came a letter to him. When it came into my hands, it had the following notations: "Not in 25th F. A.," "Hospital," "Deceased; return to sender." The poor lad was unable to get a furlough to go to where his mother lay dead. But he went home on a furlough granted by God, and which shall never end, to be with his mother in the eternal home.

When in the midst of my efforts to serve the needs of other soldier boys, my thoughts were brought back to Grover Cleaver by this letter with the annotated envelope, with almost a sob and with mingled sadness and joy, I whispered to myself: "What if there had been no Baptist War Worker to help that lonely and broken-hearted boy, as he walked along the hot road that August day?"

Baptist Home Mission Rooms, Atlanta, Ga.

RELIGIOUS ANARCHISTS.

There are many seemingly well-disposed people who practically are anarchists, or even nihilists. To be accused of such a thing would no doubt fill them with indignant surprise; nevertheless the general trend of their lives favors anarchy if not nihilism.

What is an anarchist? An anarchist is one who is opposed to rule, or law, or organized government. A nihilist is an extreme anarchist. He is so utterly opposed to all existing forms of government that he believes that human interests would best be served by the absolute destruction of every form of social and political order. Such an obliteration would amount to nihilism—nothingness, and thus clear

the way for the realization of nihilistic dreams.

To be an anarchist is not necessary that one should avow anarchist principles and fellowship with declared enemies of the state. Anyone who by act, or word, or influence, discredits the authority of law, creates disrespect for it, and evades it when he can safely do so, is essentially an anarchist. He is no friend of good government; and, not being for it, he is against it, to the extent, at least, of abetting the aims of its avowed enemies.

Sad to say, there are more religious anarchists than political ones. How many there are who, brought up in religious homes, in practice utterly repudiate the authority of God. He is altogether unrecognized in their lives; his law is never considered; his claim upon them is absolutely ignored. In their hearts they say, "No God." "God is not in all their thoughts," which means that God is absent from all their thoughts. Herein lies the significance of sin. Its deadliest form consists not in the commission of one or more specific crimes, however heinous they may be, but rather in the repudiation of God and the rejection of his rule. This constitutes practical rebellion against God.

Is this a light matter? Can a man be good and at the same time be in rebellion against the very source and support of goodness? Can he be normal and morally sound when he repudiates the Being who created him, and whose laws, indelibly stamped upon his nature, must inevitably determine the success or failure of his life according as they are obeyed or violated? "This is the condemnation, that light is come into the world, and men loved darkness rather than light."

The repudiators of God's order and government sometimes make boast of their morality, and yet practically they encourage political as well as religious anarchy by ignoring and discrediting what even broad-minded statesmen of non-Christian as well as of Christian countries have acknowledged to be a necessary foundation and support of any adequate system of ethics. For this reason the authorities of Japan, having made trial of advanced civilization based upon ethics alone, and thus practically demonstrated their insufficiency, are now strongly encouraging the introduction of Christian schools and missions in order to safeguard the very foundations of civil government.

To be in rebellion against God is to aid and abet the enemies of good government, as well as to be guilty of mortal sin.—The Men's Class.

In times of peace Smith might have been an author who had drifted into some useful occupation, such as that of a blacksmith, but just now he is cook to the Blankshire officers' mess. Smith sent Murphy into the village to bring home some chicken ordered for the mess.

"Murphy," said Smith, the next day, "when you fetch me chickens again see that they are fastened up properly. That lot you fetched yesterday all got loose, and though I scoured the of them."

village, I only managed to secure ten "Sh!" said Murphy. "I only bought six."—Exchange.

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CHURCH AND PERSONAL

I want to have a share in making up the E. E. Folk Memorial Fund. I esteemed him very highly. At some time every year he was, for a day or so, in my home, and his genial spirit made his visits a blessing to all. During my West Nashville pastorate I helped him several hours every week on the paper, and I edited the paper for him during the summer associational season. So we were often thrown together in intimate fellowship. Many of my books carry the legend, "From my friend, E. E. Folk." The world has never been just the same since he went away.

O. C. PEYTON.

Pembroke, Ky., October 20, 1918.

This evening I went as usual to see old Brother Byrum, one of the faithful preachers of East Tennessee 40 years ago. He is getting feeble and cannot see to read much, but his wife reads to him, and he enjoys the Baptist and Reflector more than anything else. He handed me three cents and asked me to write to you to discontinue his paper, as his time is out and he is not able to pay for it. For some years he has been a beneficiary of the Ministerial Relief Board, but a few months ago voluntarily asked to be taken off the list. He has a cow that furnishes him a living. Now I do not want him to be without the paper. He has been taking it since Dr. Graves edited it as "The Baptist." Dr. Folk had a fund from which he sent the paper a year for every dollar sent in for an old minister. I do not know that you are keeping up the custom. At any rate, I am enclosing one dollar for which you may continue Brother Byrum's paper as long as you feel disposed.

W. D. POWELL.

Chattanooga.

Thank you, Brother Powell; we are glad to have your contribution, and have placed it to the credit of the Edgar E. Folk Memorial Fund, which takes the place of the Old Ministers' Fund. We are this week placing on the list the names of two hundred old ministers and pastors who were not receiving the paper, and charging it to this fund.

Well, I got my name in the papers, anyhow, even if it wasn't so. It may not be ecclesiastical or dignified for a preacher to spend a few days in a powder plant studying conditions, but I can't be bothered about other folks' idea of ecclesiastical dignity. I went, worked hard, lived in the same working conditions with the other men, learned lots of things and had one of the greatest vacations of my life. Incidentally I made the powder that will fire the first shot into Berlin. I do not know of a greater missionary field in Tennessee than at Jacksonville. Conditions are peculiar, but there is plenty of room for work.

That is a great plant out there, and it was an intellectual stimulus to me to be where men with such big ideas were making those ideas real. I have not resigned my church and am planning for a great winter's work. I wanted to see you, but it took so long to "check out" I didn't have time to see you after I reached your suburb of Nashville from the city of Jacksonville.

Yours,

S. A. WILKINSON.

Memphis.

I hasten to send my renewal to the Baptist and Reflector. In our busy rush in dishing out "flu" medicine this month I almost overlooked this essen-

tial pleasure. We certainly enjoy the paper and read with great pleasure the many good things that you are giving us. The influenza epidemic is fast disappearing here and we hope by the first Sunday in November we may open our church doors, that have been closed three Sundays.

With regards,

W. J. COX.

111 N. Evergreen St., Memphis, Tenn.

Dear Brother Bond: In spite of the influenza epidemic, the Sunday School Board is able to make a gratifying report of Teacher Training for the month of October. We have bestowed 203 Diplomas, 41 Blue Seals, one Post Graduate Diploma and one Gold Seal Diploma. The Blue Seal was awarded to Mrs. James Edwin Winn, of Nashville. Our Post Graduate Diploma with two seals was bestowed on Secretary W. D. Hudgins. Our Gold Seal Post Graduate Diploma, the highest award in the whole Teacher Training realm, was given to Rev. C. F. Clark, of Nashville.

Yours truly,

P. E. BURROUGHS.

My Dear Bond:

We failed to hold our Association, but we got in our reports and the Executive Board did the rest. Broadway made its best report:

Current expenses \$ 9,086.20
Benevolences 7,268.18

Total \$16,354.38

I have been on the field eighteen months and we have had 200 additions to the membership. With best wishes.

LLOYD T. WILSON.

Knoxville, Tenn.

Rev. S. S. Reid, pastor of the church at Centerville, has been called to the Baptist Church at Hohenwald for one-fourth time. The probabilities are that he will accept, as he will remain with the Centerville Church another year, and Hohenwald is near by, about twenty miles on the railroad.

Please say in your paper that I am in the Baptist war service at Camp Sheridan. I will greatly appreciate it if people who have loved ones here will send to me the names and addresses of these loved ones.

Cordially,

S. H. BENNETT.

411 S. Perry St., Montgomery, Ala.

Dear Dr. Bond:

As Moderator of the Knox County Association of Baptists, we propose this year to lead all the Associations of the state along all the lines. We think we can easily do so as to numbers and contributions. We are expecting to have the largest number that make the tenth the minimum standard of their giving, and our objective for the coming year is every church in the Association contributing to all the objects; so if you will figure up the Associations of the state, and the Knox County Association not lead in subscriptions to the Baptist and Reflector, you let me know and we will see to it that it does lead. We hereby make the challenge to the other Associations of the state. We propose to lead along all the lines. You will find enclosed my renewal, \$2.00, for the first blood.

Yours for service,

S. G. WELLS.

Knoxville, Tenn.

ORDINATION SERVICE.

On Sunday, November 3, at 3 p. m., Brother Arthur Lowery was ordained to the full work of the gospel ministry

by prayer and the laying on of hands by council called for the purpose by the New Liberty Baptist Church (Ga.), of which he is a loyal and loved member. The council was composed of the following: Revs. J. A. Hudlow, E. C. Harris, A. T. Hayes and Deacon A. T. Wooten.

After a deliberate and thorough examination, very satisfactory to the council and church, the council was ordered to proceed. After prayer and laying on of hands, Bro. E. C. Harris delivered the charge and Bible to Bro. Lowery, and the writer delivered the charge to the church.

Brother Lowery, in answer to a question by Rev. J. A. Hudlow, preached us an effective sermon on "Evidence of Conversion and Call to the Ministry."

Bro. Lowery is now in school at Carson and Newman, Jefferson City, Tenn.

Permit us to commend Bro. Lowery to the brotherhood of our state and his home state (Georgia) as a duly ordained minister of the gospel of Jesus Christ.

A. T. HAYES, His Pastor.

Chattanooga, Tenn.

TWO YEARS AT THIRD CHURCH, NASHVILLE.

On November 3rd Rev. C. D. Creasman celebrated his second anniversary as pastor of Third Church, Nashville. The following is a brief report of the work done: The pastor has made 2,098 pastoral visits, conducted 41 funerals, performed 23 marriage ceremonies, baptized 28, and received 80 into the church. The church building has been overhauled at the expense of over \$2,000. The church has raised for all objects \$9,619.49. The pastor's salary has been raised \$500, \$300 of the amount being added recently. All departments of the work have been developed and the church faces the new year's work with bright prospects.

FIELD NOTES.

Rodgers Creek Church, pastor, Chas. Wattenbarger. On October 6th Rev. J. R. Land was ordained to the full work of the gospel ministry by a presbytery. Rev. D. F. Lillard asked the questions. Rev. G. Lee preached the sermon. Rev. J. P. Massengale prayed the prayer. Rev. A. R. Womack presented the Bible. Pastor Wattenbarger and Rev. Massengale gave the charge to the church and the newly-ordained preacher, after which the new preacher pronounced the benediction; and this closed a very splendid occasion, so reports Rev. Lee.

Macedonia Church.—Pastor G. Lee preaches Saturday and Sunday, Nov. 3, and the writer attends and speaks to the Sunday school, with fifty in attendance. Revs. J. C. Townsend and W. B. Watkins were in the service Sunday and both took part. Pastor Lee reported to the church that he was expecting to spend the winter in Florida in meetings and supply work, and they released him, and the church will use a supply until his return. Collection for Missions, \$3.80. The writer did some work for papers and books. Bro. Lee carried us out in his new Maxwell car, and we were entertained in the homes of Brethren P. S. C. and P. H. Whaley. The services were good and the entertainment splendid, so all in all a good time.

The churches in Cleveland are still closed.

Give me the news as the work opens up. Write to me. Ready to supply or help in meeting.

R. D. CECIL, Evangelist.
Cleveland, Tenn., Nov. 3, 1918.

YOUR FACE?

Is the Complexion Mud-dy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

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If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERNATIVE 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.

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OBITUARIES

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

Johnson.—On October 19 the angel called for the twenty months old son of Rev. A. B. Johnson. Little Meigs was the first one of the family of three boys and four girls to leave earth for the better land. We can not see why the dear child was taken from the father's knee and the mother's arms, but the great God of love does all things well. Brother Johnson has in his care his father and mother, and they are nearing the river that we all must cross, and we feel sure that Jesus with his loving hands will take them safely through and will give them an entrance into the mansions above. Let all who read this bow their hearts to God for Brother Johnson and his family. He has been my pastor for two years and has the respect and confidence of the entire community. W. E. NORTHRUP.
Lenoir City, Tenn.

Jackson.—Whereas, God in his wisdom has removed from our midst our beloved co-worker, Mrs. Geo. Jackson, therefore be it

Resolved, That the W. M. S. of the Springfield Baptist Church has suffered the loss of a most faithful member.

Resolved, That we extend our deepest sympathy to the bereaved family and commend them to our Heavenly Father, who alone can comfort.

Resolved, That a copy of these resolutions be sent to the family, a copy be preserved for our W. M. U. records, and also a copy be sent to the Baptist and Reflector.

Respectfully submitted,
MRS. W. J. KEITH,
MRS. J. N. SPROUSE.

Moore.—James H. Moore was born June 27th, 1845. He professed faith in Christ early in life. He rendered vallant service to his country during the civil war, he having served as a private in the ranks of the Union army. He was complimented by his comrades for his courageous spirit while in he service of his country. Soon after the close of the Civil war—feeling a divine call to the gospel ministry—he took up the weapons of spiritual warfare, which he wielded as a Baptist minister for fifty-one years.

On May 1st, 1870, he was united in marriage to Miss Della E. Bacon, who rendered efficient service as a companion. By them were reared seven children, four boys and three girls, which they had the pleasure of seeing educated in Carson and Newman College.

As a minister of the gospel he stood in the foremost ranks, and as a token of high esteem in which he was held by the people of the Holston Association, he was elected moderator for eight years.

He was a man of strong convictions and fearless in speaking the truth. He stood four square to all the different phases of church work, being a strong advocate of missions and education.

During his ministry he was pastor of many of the churches of the Holston Association.

He was a charter member and moderator in the organization of the New Victory Church, and served as a pastor for a number of years.

Those who have accepted the plan of salvation under his ministry and who have been buried with Christ in baptism by him are numbered by the thousands.

We feel that our church in the cause of Christ suffered great loss in his going, which occurred August 26, 1918.

Funeral services were conducted by his pastor, H. F. Templeton, whom he ordained to the gospel ministry.

His body was laid to rest in the New Victory Cemetery, to await the resurrection morn.

Therefore we bow in humble submission to the will of Him that doeth all things well.

Done by order of New Victory Baptist Church, September 28, 1918.

H. F. TEMPLETON,
C. W. MILLER,
ROSETTA GARVIN,
I. N. BAILEY,
Committee.

Cole.—Mrs. Flosye Davis Cole, the daughter of Bro. and Sister W. D. Davis, and wife of Bro. Claud Cole, was born March 24, 1899, departed this life October 26, 1918, age 19 years, 7 months and two days. She professed faith in Christ at the age of 14 years, and joined the Oak Grove Baptist Church in Gibson County, where she lived a devoted Christian life until death. Flosye had a sweet voice and it was a great joy to hear her sing in the family quartette. She possessed many Christian virtues, and will be sadly missed in her home community. It was my pleasure on the 27th of last December to unite her and Claud Cole in the holy bonds of matrimony; and just ten months after, I was called to preach her funeral at Eldad Church in Gibson County. She leaves a devoted husband, father, mother and brothers, sisters, relatives and friends to mourn her death.

The writer was her pastor for five years, and it was a great joy to see her develop in the Christian graces.

Floysie was a niece of Rev. B. J. Davis, a noted Baptist preacher of Kentucky. She has a number of relatives residing at Jackson, Tenn. It can truly be said of her: "Blessed are the dead who die in the Lord from henceforth: year, saith the Spirit, that they may rest from their labors; and their works do follow them."

May heaven's richest blessings abide on the bereaved ones, is the earnest prayer of the writer.

Respectfully,
O. F. HUCKABA.

Trenton, Tenn.

"BOCHES."

The term "boche," which has come into recent prominence, is not a new word in France, where it was common forty years ago, thick-headed people, and especially backward boys, being called "tetes de boche." The Mercure de France explains that the word is of Italian origin and comes from "bocchia," meaning a round ball of exceptionally hard wood used in playing tenpins. The same paper states that "poulu" is at least a century old, and adds that soldiers in the trenches dislike the term and prefer to speak of themselves as "les bon-

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hommes" (the fellows), "les hommes" (the men), or "les gars" (the boys).—San Francisco Chronicle.

MEN MAKE BOOKS.

Yes, but even more books make men. A great and good book may be the mightiest of molding and inspiring influences. Christian workers do not enough use books as spiritual tools. Select one for an intellectually growing young man. It must be most carefully and wisely selected, with large knowledge of the young man and of the book. It may determine in large measure his future.—Western Methodist.

CAN DO A BIT.

The Sergeant-major had trouble in finding an accountant for his captain, but at last brought in a private for trial. "Are you a clerk?" demanded the captain. "No, sir," replied the man. "Do you know anything about figures?" asked the captain. "I can do a bit," replied the man, modestly. "Is this the best man you can find?" asked the officer. "Yes, sir," was the reply. "Well," growled the captain, "I suppose I'll have to put up with him!" Turning to the private, he snapped: "What were you in civilian life?" "Professor of mathematics at the State College, sir," was the unexpected reply.—The Tatler.



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145 students in all other departments.
200 total attendance.

Union University at Jackson has this year:

232 students in S. A. T. C.
368 students in all other departments.
600 total attendance.

Hall-Moody Normal at Martin has this year:

200 students at fall term.
171 students at summer term.
371 total attendance.

Tennessee College at Murfreesboro has this year:

300 plus in attendance in all departments.

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J. W. GILLON, Acting Secretary