

BAPTIST AND REFLECTOR

BAPTIST 75 MILLION CAMPAIGN
"MILLIONS FOR THE MASTER"



Nashville, Tenn., October 9, 1919

THE HEART OF ENLISTMENT

G. S. DOBBINS, TH.D., D.D.

For untold ages the waters poured from Niagara in mighty volume; then one day a plan was conceived for utilizing the vast wasted resources of the falls, and today what was once lost power has been transformed into light, heat, and electrical energy that blesses the community and the world.

For other ages rain and snow of winter gathered in the mountains of the West, to be carried in life-giving moisture during the spring and summer to the sea. On every hand lay acre after acre of rich soil, barren and unproductive because of insufficient rainfall. At last men conceived the idea of diverting the mountain streams to the arid plains; and today fertile fields once deserts supply a hungry world with the necessities of life.

This is enlistment—to convert unused assets into available resources. It is our greatest single task in the "75 Million Campaign." It is far more vital, and immensely more difficult, than the raising of the money at which we aim. It will guarantee and explain our success in the money objective. Paul meant just this when he gave the reason for the astonishing liberality of the Macedonian Christians that they "first gave their selves to the Lord, and to us through the will of God."

In the best churches of the South are unmeasured spiritual, intellectual, and material resources which are not utilized. Enlistment means primarily the harnessing of these powers for Kingdom enterprises, the making fertile of barren lives for growing the fruits of the gospel. The task for October is definite, concrete, practical. For the first time in our history we set ourselves as a denomination, at a given time and for a given purpose, to enlist all our people in the work of the churches and the Kingdom.

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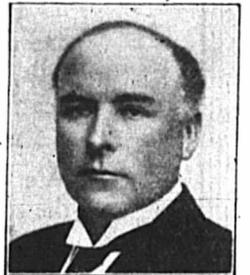
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BAPTIST AND REFLECTOR

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ENLISTING THE WHOLE CHURCH.

G. S. Dobbins Th. D., D.D.

In every church there are the faithful few who can always be depended upon. Enlistment means the enlargement of this circle until it includes the whole membership.

Can the entire membership of a Baptist Church be enlisted? If not, we must admit that there are some members who are incapable of doing anything for the Lord.

Two things are necessary. The first is to provide a place for every member; the second, to get every member in his place. The month of October offers an unparalleled opportunity for our churches to reorganize their activities so as to reach the entire membership in a great enlistment drive.

The first step will be to provide the organizations that are necessary, and enlarge those already in existence. A well-organized Baptist Church should have the following: (1) Preaching services; (2) prayer services; (3) Sunday schools with sufficient classes and departments to provide a place for everybody from the Cradle Roll to the Home Department; (4) Woman's Missionary Society, graded to include children, young people, and mature women; (5) B. Y. P. U., both Senior and Junior; (6) Board of Deacons who will utilize the entire male membership in activities which appeal especially to men. Let the church take stock carefully of its organized activities, and supply any that may be lacking.

The second step will be to make a survey of the membership. With a small, dependable group of helpers, the pastors should take the church record book and make out a separate card for each member, checking the space opposite each statement that applies to this particular member. This membership census should be made on a card 4x6 inches, printed somewhat as follows:

Having obtained this information in detail concerning each resident member, the next step is to utilize it. Copies of the names, with such information as is of value, should be turned over to the officers and committees of the respective organizations in which these members should be enlisted. A vigorous movement should be inaugurated for increased attendance on the part of all upon the preaching and prayer services.

As a climax to the month's efforts at enlistment, a week's special service should be planned. The pastor and his people will rally the community for a great "Enlistment Revival." Each morning the services will be devotional and practical, the church meeting actually to work out its plans of organization, the selection and instruction in the duties of the Campaign Organizers, Team Captains, Team Workers, and Four-Minute Speakers, as well as the working out of practical details in the increased efficiency of all the organized activities of the church. This morning hour may then well be concluded with prayer and praise, and a brief word from the pastor.

The evening services during this "Enlistment Revival" should be so planned as to reach the entire community. The best possible musical program should be arranged; the mails, special committees, the newspapers and printed announcements should advertise the services far and wide; the pastors should preach with mighty power and earnestness on the work of the church and of the Kingdom. Each evening should be devoted to some special phase of the work and at the close of the services effort made to clinch the matter by having those present actually enroll in the activities of the church where they especially belong. The series of services may well close with a great "Dedication Day," for "calling out of the called," and the re-dedication of the lives of professing Christians to the service of the Master.

Name	() Widower.	() Widow.
Home address	() Married.	() Child.
Business address	() Owns home.	() Owns car.
Occupation		
Officers—		
() Deacon.	() Attends morning service.	() A shut-in.
() Sunday school teacher.	() Attends evening service.	() Aged member.
()	() Attends Sunday school.	() Feeble.
()	() Attends prayer meeting.	() Non-resident.
() Leads in public prayer.	() Irregular in attendance.	() Address unknown.
() Family altar in home.	() Does not attend.	Ought to Be in Sunday School—
() A soul-winner.	() Member Home Department S. S.	() Cradle Roll. () Intermediate
() Will conduct services.	() Member B. Y. P. U. (Senior).	() Beginners. () Senior.
() Tither.	() Member B. Y. P. U. (Junior).	() Primary. () Adult.
() Gives regularly.	() Member W. M. S.	() Junior. () Home Depar
() Gives irregularly.	() Member Y. W. A.	Ought to be in—
() Non-contributor.	() Member R. A.	() B. Y. P. U. () W. M. U.
() Subscriber to State paper	() Member G. A.	() Junior B. Y. P. () Y. W. A.
() Subscriber to Home and	() Member Sunbeams.	() Sunbeams. () R. A.
Foreign Fields.		() G. A.

FINANCING THE CHURCH.

BY P. L. JOHNSTON.

Let's begin where the "Every Member Canvass" leaves off. It is an easy matter to get enough men once a year to put over the canvass. What becomes of the pledges? And what becomes, also, of the other valuable information secured? Is it tabulated? If so, how? Then, again, have we any business machinery to handle the details of our churches throughout the year? Some few big city churches realize the importance of having well-equipped church offices and somebody in charge of the details. Wherever that is tried splendid results have followed.

Business men will take great pride in their church life if there is an organization, with system and order in our methods, and a general follow-up scheme. Experience teaches us that fully 75 per cent of our church members will respond to a well-defined plan; men and women just naturally like order and system; that is seen in the business and professional worlds, and in the home. Alas, alas, our churches are often lacking in these things.

Having had several years' experience as a church secretary, I have prepared a short description of my work and an outline of the "Card Index" system that we have found to be of great service. In smaller churches a "loose leaf" book system might be better, but for the larger churches I am strongly in favor of a card system.

HONOR ROLL SYSTEM.

For four years in the First Baptist Churches of Macon, Ga., and Chattanooga, Tenn., I have tried out various plans of church finance, and I find none has succeeded like our "honor roll system." After corresponding with scores of experts on church finances, we came to the conclusion that it is not so much a matter of keeping record as it is getting our members to keep up with their pledges.

On January 1, 1918, we found 268 regular contributors in the First Church of Chattanooga. Immediately we put on an "Every Member Canvass." Sufficient pledges were secured to more than cover the budget, which amounted to over \$200 each week. On April 1 we published our first honor roll containing the names of all the members who were cooperating in the financial plan and had paid their pledges in full for that quarter. About 500 names appeared on this list. Each quarter it grew till on July 1st of this year it contained 604 names. As fast as new members come into the church they are enlisted in this plan.

The advantages of the quarterly system are many. The monthly plan makes it appear that a church is always after money. On the other hand, to wait six months or a year to get all pledges paid in full allows too much time to elapse and it is hard to make up the deficit.

Each member is supplied with a carton of Duplex envelopes. They are asked and urged to keep up with their envelopes every Sunday, but many people do not get their money weekly, and most business men prefer to pay their pledges quarterly, so at the end of the quarter the church secretary makes up a list of all pledges due. Statements are mailed out and notice is given that the honor roll will be published within a few days. About two days before the copy is sent to the printer all members who have not responded are either visited by the church secretary, treasurer or telephoned. In most cases only a telephone message is necessary.

As to the actual handling of the money and envelopes, we have two treasurers, one handling current expenses and the other missions. At the close

of each service the church secretary places the collection in a safe cabinet. On Monday morning the envelopes are opened and a deposit made up for each treasurer. Each treasurer keeps his own set of books but the church secretary keeps the record of individual members. We are using the card index system for the individual record. These cards are 4 by 6 and contain in the upper left-hand corner place for envelope number, circle number (we use the circle plan in our Ladies' Missionary Society), name, address, and telephone number. In the right-hand corner is a space for showing the amount paid each Sunday. The Sundays are arranged by quarters, showing amount paid in and balance due. From these cards we make up our quarterly lists.

Chattanooga, Tenn.

A CHURCH FINDING ITSELF.

HARRY L. STRICKLAND.

In the average church with which you are acquainted what percentage of the members "carry on"? What percentage is actually engaged in endeavoring to fulfill the mission for which a church is constituted? My experience is that about twenty per cent is thus engaged. There are, to be sure, notable exceptions. This brings me to the first conclusion.

A church must find its strength.

In practically every church there is more capable material unused than is being used. Experience confirms this statement as a fact. Many pastors have said to me that ten per cent of the membership is doing practically all the work that is being done by the church. Why? One reason is that the church does not take the time to plan for definite tasks and adapt the various members to tasks congenial and appealing. Nine-tenths of the Christians in a church would like to do something. For instance, a man is asked to teach a Sunday school class. He is not adapted to that work and declines. Too many times he is relegated, when perhaps there are many tasks which he would delight in doing. The matter of *adaptability* is worthy of serious thought.

When have you been in a church meeting in which the time was given to prayer and thought and conference about *what* the various members now unenlisted may be able to do? The average business meeting is brief and perfunctory—the minutes of the previous meeting are read and approved, letters granted, the brethren admonished that the finances must not be overlooked, adjourn. I am not now speaking of the stars in the firmament of churches, but of the great majority. I know a Sunday school superintendent who, with his pastor, spent three months in securing twenty officers and teachers for his school. Of the twenty, seventeen had never been used nor probably thought of previously as having capacity or willingness to serve. Prayer combined with intelligent effort to adapt each one brought success.

I would like to hear sometime of a morning service given wholly to prayer and conference about the ability and adaptability of each member to some task. Furthermore, I believe it will be a wise thing to give one prayer service a quarter to just this thing. If the deacons, the pastor, the Sunday school superintendent, the leader of the woman's work and the leader of the young people's work would have an "all day" prayer service with the church membership roll in front of them, I believe one step would be taken towards finding the strength of the church.

Again, what is your conception and what is the conception of the average member, of the mission of

the church in the world? To win the lost, you say, to personal faith in Jesus Christ as Saviour and Lord, to teach the Bible and to train in Christian service. Well and good, but how many church members if asked the question would give you this answer or its equivalent? This brings me to a second conclusion:

A church must find its mission.

There are two things, amongst others, that I have been trying to study for a year. Why more junior and intermediate pupils in the Sunday schools do not remain for the preaching service and what the average man's conception of church membership is. The answer to the former question as given me by eighty per cent of five hundred asked is "the introductory services are too long and tiresome." In a city church these services usually consume fifty minutes, sometimes an hour. I recently worshipped in a church where the sermon was the *seventeenth* number on the "program."

The invariable reply to the latter question has been "to support my church by attending the morning services (one in five the evening services, one in eight the Sunday school and one in twenty-five the prayer meeting—this is the average from about four hundred inquiries), to give money to the expenses of the church, and (about one in four) to the benevolent objects to which we are asked to contribute." Practically all of our churches have an honor roll for the brave boys who gave all to win the war, and 'tis well, but how many churches also have an honor roll for the brave men and women who have gone to be soldiers of the cross in home land and foreign lands from their church and are seeking to add to it each year? I have seen one such honor roll in all my travels.

We must come to believe that attendance at the services of our churches is but an incident (necessary, to be sure) in our lives as Christians. Our Saviour said, "I came not to be ministered unto, but to minister." The thousands who walk the streets of our cities and who never go to church must be preached to where they are. The sick and the distressed and the sorrowful must be ministered to everywhere, where they are in the name of our Master and as a function of the churches. The churches must come to be known throughout the length and breadth of the land as everyday messengers of the Cross. The members must go where the need is and minister to that need in the name of Jesus. There is no new gospel needed, because there is no new gospel, but the old gospel must not only be preached but must likewise be applied.

Again, we come to the final conclusion of this article:

A church must find its material resources.

It is a source of great gratification that Christian men and women everywhere, rich and poor, are coming to believe in and practice the Scripture teaching concerning giving of material resources. Nevertheless, there are yet thousands who are to be won to a consecration of their property for the service of the Master. The great and worthy Seventy-five Million Campaign now on among Southern Baptists is and will continue to be a great awakening. There has probably never been a time when our people are thinking and praying as at this time. Almost every day comes the news of new and abundant resources consecrated to the Lord. We should not be willing to stop until every Christian in every church is properly related in his life to the chief aim in all life—that of glorifying God and building up his kingdom in the world.

Be willing to be one of Christ's "peculiar people," no matter what men may say of you.—D. L. Moody.

ENLISTMENT AND THE 75 MILLION CAMPAIGN.

Victor I. Masters, Superintendent of Publicity.

What is the relation of the Enlistment Work of the Home Mission Board to the Baptist 75 Million Campaign?

I will first answer in terms of present performance. Following instructions of Dr. B. D. Gray, Corresponding Secretary of the Board, Enlistment Secretary S. Y. Jameson directed every enlistment worker of the Board to give himself full length to helping to put across the Campaign.

Each of the thirty enlistment men of the Home Board is now responding to the limit of his ability to the call of the State Secretaries and of the churches in helping to put the Campaign on the hearts of the people and to get associations and churches to accept and raise their apportionments.

It is therefore pertinent to say that for the present emergency our enlistment men are in the 75 Million Campaign "up to the neck." We predict they will prove to be one of the most effective groups of workers in the entire South.

But what will the success of the Campaign mean concerning these enlistment workers? Will their very effectiveness in helping to pull the Baptist wagon over this biggest financial hill the denomination has ever tackled—will it work them out of a job?

When the wagon goes "over the top," will the future days be days of easy coasting down hill?

To change the interrogation, What is the enlistment work of the Home Mission Board, anyhow? What did it set out to do? What is it that it most needs to do?

Suffer me to recount something. In 1913, in the Annual Report of the Home Mission Board, was an epitomized survey, showing that about 50 per cent of our churches were non-participant in the support of missions. Our report pointed out that this was a *symptom* of a disease, not the disease itself. We affirmed that we knew what the disease was and how to prescribe for it.

We affirmed that the disease was the lack of adequate pastoral and pulpit instruction in many thousands of our churches; that these met for preaching service only once monthly; that the pastor nearly always lived away from the community served by the church; that the pastoral service was, under these conditions, very often almost negligible or actually none at all; that the pastoral support was usually entirely inadequate, making it exceedingly difficult for the pastor to improve the quality and quantity of his service, even when he himself was thoroughly awake to the need of it.

We set as the basis of the new "enlistment" effort, to do which we sought and secured the sanction of the Convention, a New Testament principle, and asked to be allowed to coin that principle into appropriate concrete action.

The principle was that it is as truly a part of the obligation of the whole denomination to back up *the saving of lives*, as it is to back up *the saving of souls*. We affirmed that the great commission commits the whole body of Christ to backing up a nurturing, teaching program for every saved soul by the same sanctions with which it commits the whole body of Christ to backing up the evangelizing program for every lost soul.

That was our principle. The action we proposed to make this principle effective was the engagement and support by the Home Mission Board, along with such State Boards as would co-operate in the service

(Continued on page 9.)

HOW TO ENLIST THE WOMEN IN OUR CHURCHES.

Mrs. Hight C. Moore.

Our very subject implies that all our women are not enlisted. In fact we are very far from such a consummation, but certainly we have encouragement enough to keep striving for it and giving our best endeavors to accomplish it. Of all our religious problems this one stands out in my mind as the greatest one we have to solve. We would despair of its solution did we not remember that some person of some circumstance was instrumental in enlisting us.

Remembering my own experience when I was converted, I cannot think it possible that anyone could be unwilling to assume some obligation in service to her Lord, if only the way is pointed out. Because of inexperience, the fear of making mistakes and natural timidity such an one will hold back waiting for the encouragement that usually isn't given. "Strike when the iron is hot" is a caution too little heeded on the part of us older Christians. We leave the young convert to find her place or to drop out of the ranks. We have business dealings where one concern may serve another, and the employment agencies whereby men and women may find their places in the business world. Would it not be well to have a group of consecrated, tactful people in every church whose duty it would be to seek out those who come within the membership, cultivate their acquaintance and try to discover in just what niche of the church life they could best serve? I will offer only three suggestions, but to me they are fundamental:

1. *Personal Interest.*—It is painful in the extreme to be left alone and ignored. There is not one of us whose heart does not respond to one who shows interest in us and regard for us. We all crave human sympathy and understanding. When this has long been denied, many have reached the wretched conclusion that even God does not care for them. Is it possible to be Christ-like and still neglectful of His "little ones?" We have constantly to guard ourselves at this point. We may have found our post of service, and perhaps others looking on wish that they, too, might set their hands to the task. Oh, that we might conserve every one enrolled on our church registers, and I believe that most of them might be saved to a life of usefulness if only we exercised a more unselfish regard for them. At almost every service I attend my appreciation is deepened because I belong to a church that is home-like, friendly and cordial. If we do not naturally have this grace of friendliness, then by all means let us seek to cultivate it. The man who was robbed and beaten by the robber in Biblical lore was not the only one who needed a neighbor. We all do. Let us in every possible way show to those of the "household of faith" just how neighborly a Christian can be.

2. *Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.* With the harvest so "plenteous" surely every saved soul is needed to go forth and reap. It is a tragedy that so many of our churches and people are letting their energies go to waste when they might be so gloriously used in bringing spiritual light and blessing to the world. For the woman of one talent, or many talents, this is a sphere in which her efforts will yield the largest returns, both here and hereafter. Our Heavenly Father yearns for the living testimony of every one of His children. So long as there is one woman un-enlisted, let us love her, pray for her and

strive to win her in whole-hearted service to her Master.

3. *Invite them* to cast their lot with us—not in name only, but in actual service. By supplying information, and awakening in them a personal sense of responsibility we may lead them lovingly into the path of service and the larger life.

* * * *

THE CHURCH AS A TEACHER.

Rev. W. M. Wood, D.D.

Christ's program for the conquest of the world was given in the commission, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." The mission of a New Testament church is to go, to make disciples, to baptize the disciples and to train the baptized for efficiency. This divine command cannot be neglected by any church which claims obedience to its Lord's marching orders. The responsibility of the pulpit to do this four-fold work cannot be obediently *shifted*, but can be *shared* by other organizations of the church, under direct church control. The Sunday school, which is an arm of the church, is commissioned to supplement the *teaching* of the word of God; the B. Y. P. U. is another activity of the church entrusted to assist in the sacred duty to train for effective service. The making of disciples is predicated upon the teaching of God's word. Sinners must be taught the word of God, which reveals the nature of sin, the fall of man by sin, the condemnation of the unbeliever, the sinner's helplessness by human means, the doctrine of repentance and the need of an absolute committal of the life by faith to Him who alone is able to save. Christ must be presented as the sinner's substitute.

"He was bruised for our iniquities, the chastisement of our peace was upon Him and by his stripes we are healed." In the redemption of a lost soul, four steps must be had. The word of God must be presented showing the sinner's *need* and the redeeming Savior, the Spirit must *convict* of sin, the sinner must *repent* and *believe* on Christ. It is "Repentance toward God and faith in our Lord Jesus Christ."

The church's obligation has not been met until its teaching, both in the pulpit and the class-room has held before the sinner the way of life, and effectively pleaded until he walks therein.

The making of disciples is the supreme mission of the pulpit and how gloriously correct teaching in the Sunday school has supplemented the minister's work, eternity alone can reveal.

To state that the consecrated, informed teacher holds a place next to the minister in the unfolding of God's truth is to place proper emphasis upon the work of these chosen servants of God.

The tendency today is not to minimize the work of the minister, but to emphasize the importance of the teacher.

The church which fails to stress the work of the Sunday school as a teaching force of the kingdom will surely fall short of the true goal.

The churches that are most effective in evangelistic efforts are those churches which place due stress upon the school of the church. To fail here means to reap sparingly elsewhere. To make your school effective means hard work, heart aches and sleepless anxiety, but the harvest will bring heart rejoicing later.

I am afraid of any pastor who is jealous of the

efforts of his teaching force in the winning of the lost.

In addition to the teaching which makes disciples, there is a teaching required in the divine commission to the churches which makes the young convert a safe, sane, sound Baptist.

Here the ministry of the pulpit can be mightily augmented by the teaching forces of the churches.

Too long have we neglected the proper training of the saved of our churches. The last ten years have revealed a new emphasis, a new church architecture and a new alignment, all to the glory of God and the hastening of the coming of King. The task of any pastor is lightened in proportion to the effectiveness of the church's teaching and training corps.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth," was not intended for the preacher alone. This command applies to every child of God.

The live, wide-awake, twentieth century church will agonize until every member becomes a wise, skillful, consecrated wielder of the sword of the Spirit.

The future leaders of our churches are to come from the taught and trained men and women of the school of the church.

If the school does well its work, there need be no more anxious hours about an unsympathetic, anti-missionary, apathetic church membership.

I appeal for a due appreciation for the great host of loyal men and women who are so valiantly teaching the word of God by word, precept and example. Nashville, Tenn.

GETTING AN ADEQUATE HEARING.

James Allen Smith, D.D.

At the present the Big World's Series of Baseball is on. The first game is played in Cincinnati and seats are selling as high as \$75 each. Mr. August Herrmann is weeping because Redland field did not have a seating capacity of 200,000 instead of 35,000.

What has this to do with your subject? Much every way, for the athletic champions have learned how to get an adequate hearing. How do they do it? By boosting and advertising, and enlisting by a band of fellows who are literally consumed with a passion for victory. In the sport language they put "pep" into it.

Jesus did not experience any difficulty in getting an adequate hearing, in fact He had more than could well be accommodated. "The whole world went after Him," said one who was jealous of the popularity of Jesus.

The picture shows and the circus have no trouble in getting an adequate hearing. The crowds do not mind to pay their money for counterfits. What is the main secret for getting the people to the above named places of amusements? Advertising. They use every conspicuous place possible. Write it on the side walk in front of nearly every home and drop a hand full of catchy advertising on everybody's front porch.

The dancer does not have much trouble in getting an adequate hearing. They advertise, give personal invitations, furnish every encouragement.

We need not be afraid to boost Jesus, and advertise His name in every public place. "And I, if I be lifted up from the earth, will draw all men unto myself." What does He mean by that statement? To my mind, He means for His followers to keep

Him constantly before the world, if the world is to be drawn to Him.

How are we going to "get an adequate hearing? Some of our preachers and workers in the Chilhowee Association are holding meetings every day for a week or longer, which they use to get people saved, and to also advertise the campaign from member to member and home to home—at the close of this meeting they put the church over for the 75 Million Campaign. So far no failures.

At my own church next Sunday we have a sunrise prayer meeting, and more than one hundred have promised to be present. We then make the campaign from seven to nine and get back for Sunday school and preaching. We have never experienced any great difficulty in getting an adequate hearing in our church here. We have a great band of boosters in this church, and they are advertising for Jesus every day in the week. The Board of Deacons meet in a short prayer meeting before every preaching service. We have recently put the Baptist and Reflector in every home in the church.

To my mind we are not doing enough advertising in our daily papers, for there are very few people now who do not read the daily papers.

It seems to me that we ought to have had booster buttons or something similar to have given out. The junior boys and girls would delight in something of this kind.

Victory parades in every city and town where it is needed would no doubt be worth while.

This is the time when every Baptist ought to read his own state paper. If he will not subscribe, send it to him anyway. Perhaps the pastor is the key to the subject of Getting An Adequate Hearing. "Wake up the pastor," some one said. Put more "pep" into your sermon, gather around you a few of your strong men, plan some things. E. Hitch, the largest giver to the campaign in the Chilhowee Association would say, "Decide some things."

Every church in our association will be over before December 7. We just can not hold the people back, or the leaders. They are talking the campaign. They are boosting the campaign. They are advertising the campaign. They have ordered the Baptist and Reflector put in every home. They are praying for victory and are working for victory and feel confident.

"Everyone working, pulling, boosting, advertising up and at it," is the motto in our association.

Just keep your eye on Jesus and both hands on the plan.

Start a fire in your church, and give the alarm.

Spread a feast, go out and invite the guest.

Wake up the pastor, the ushers, the choir; open the doors and give the people a real welcome; then introduce them to Jesus who is lifted up so every one can see Him.

Maryville, Tenn.

FAITH IS THE VICTORY.

We hear much these days about God's sovereignty and man's free agency. Christ said to the woman of Canaan, "Be it unto thee even as thou wilt." Here is something that looks like human sovereignty and divine agency. Free to do what we please because we please to do God's will. Such is the free agency of faith that takes hold of the arm that moves the world. Such free agency Moses had when the Red Sea was no obstacle in the way of his progress. The walls of Jericho fell before this free agency of faith. By means of it any little David is more than a match for the strongest Goliath. Armed with it, Gideon and his three hundred were invincible.—A. C. Dixon.

Making the First Objective

ELKRIDGE CHURCH.

Elkridge Church in Ebenezer Association was organized September 9, 1898, with thirty-one members. Rev. R. A. Fitzgerald served as pastor for two years, during this time the church making great advances.



REV. L. A. HATFIELD.

The following year the church suffered by removal of sixteen members from its membership. For some time it was without a pastor. From 1903 to 1906 came a period of prosperity, both for numbers and spirituality of the church. The members took courage for their task and rejoiced in the favor of the Lord. From 1906 to 1914 the church was without a pastor most of the time and this naturally crippled its work. After many discouragements the church finally called Rev. L. A. Hatfield. Immediately they began to take on new life and to show their interest in kingdom affairs. One of their members writes thus: "We feel that a new day has dawned for us, and especially do we feel it since the great 75 Million Campaign has been launched. We are going over the top with our part. As a church we do not aim to shirk our duty in anything. We want to be a church that our pastor will be proud of, and that will honor and glorify God. That is why we adopted the Budget Plan for the Baptist and Reflector. We feel that in sending the paper to every family we are following the best way to make loyal church members."

Rev. L. A. Hatfield has the honor of having two churches, both in Ebenezer Association, place the Baptist and Reflector in the entire membership on the Budget Plan. They are Elkridge and Fairview. Brother Hatfield was born at Bradshaw, Giles County, Tenn., May 2, 1875. He gave himself to Christ in 1895, and at once became interested in church work. He was ordained to the ministry by the Piney Grove Baptist Church, Limestone County, Ala., on November 11, 1906. Since that time he has served country churches and has led them into larger visions of service. No more worthy man among us than the country pastor. Brother Hatfield believes in enlisting his members in every forward movement of the denomination. Through his leadership his two churches have adopted the Budget Plan for the paper. There is no better plan than this to arouse the churches in these important days.

WATAUGA ASSOCIATION.

The Watauga Association met Thursday, the 11th instant, with the Little Doe Church, in Johnson County. Rev. W. H. Hicks was re-elected Moderator for the twentieth time, and Frank C. Dougherty, Clerk and Treasurer. The meeting was well attended and the interest was held during the whole session. Rev. J. H. Sharp, Director of the 75 Million Campaign for East Tennessee, was present and delivered a masterful address on the conception, aims and plans of the campaign, holding his great audience spell-bound for more than one hour. At the close of the address the audience arose en masse endorsing the campaign.

LONE OAK CHURCH.

This church was organized September 6th. We give the following report of the organization, given us by Rev. S. M. McCarter, of Church Hill: "We closed a meeting the other week in the historic Carter's Valley that re-

sulted in many conversions, and after much prayer and thoughtfulness a church was organized. The council from other Baptist churches met September 6th and organized by electing Brother J. D. Mamilton Moderator and Rev. J. R. Chiles Clerk. The letters were called for and eleven were received for charter members. After the reading of Church Covenant and Article of Faith and hearing some



REV. S. M. McCARTER.

reasons for the organization the council unanimously recommended the organization of the church. After the church was organized twenty-two joined for baptism. The church elected Rev. N. F. Phillips for pastor, H. H. Edens, clerk, and then elected three brethren to the office of deacon. Sunday was a great day for the new church. In the afternoon a large crowd gathered on the banks of a beautiful stream of water and witnessed the beautiful scene of baptism. Baptists should have had a church long ago in Carter's Valley, but for some reason it has been neglected until now. The church has a large territory to draw from and the outlook is very hopeful for a great church. The church is composed of a noble band of people and is located in a very fine community, and all seem proud of the church. One of the first acts of the church was to put the Baptist and Reflector in their budget, thereby proving their good faith."

Rev. N. F. Phillips is pastor of Lone Oak, Oak Grove, New Hope and Tannell churches. He professed faith in Christ in 1913 and was ordained in May, 1915. Brother Phillips has baptized more than 150 persons in the Holston Valley Association. He received his education at Saint Clair High School. Brother Phillips represents the Baptist and Reflector in his territory, and has done a splendid work for the paper. In writing about the meeting of Holston Valley Association Brother Phillips says: "We had one of the best associations that I have ever attended. Everybody went home feeling good about the 75 Million Campaign. You can count upon us in the Holston Valley Association to the extent of our ability in the great campaign."

This was a farming community and also one of the best communities of the Association. The farmers came mostly in automobiles; still there were quite a number of buggies and hacks. They brought food in abundance of the best quality. A large table ninety-six feet long had been built in the yard, but this was not large enough to hold the food.

Brother Sharp's explanation of the 75 Million Campaign was very satisfactory. Rev. Hicks, the Moderator, made a strong plea for subscribers for the Baptist and Reflector and secured many subscribers. The churches gave the best reports, in the main, in their history.

Watauga Academy, under the leadership of Rev.

Lowell Q. Haynes, is forging ahead and is making rapid progress. The recent campaign for Carson and Newman College and Watauga Academy secured funds enough to pay off the indebtedness and make some needed improvements. Watauga Academy is a great asset for our Association and should receive the support of all.

Rev. C. H. Cosby was elected Associational Organizer; James D. Jenkins, Publicity Director; Mrs. J. L. Moore, Organizer for the women. Mrs. J. Frank Seiler was elected by the W. M. U. as Superintendent; Miss Etoile Hicks, Secretary and Treasurer; Mrs. Frank C. Dougherty, Superintendent of Young People's Work; and Mrs. John Reese and Mrs. C. H. Cosby, Assistant Superintendents.

The Association will meet next year with the Doe River Church, near Elizabethton.

Elizabethton, Tenn. JAS. D. JENKINS.

Nashville, Tenn., has a worthy namesake in North Carolina, the Baptist Church in this North Carolina Nashville village in deference to the service of their retiring pastor, who goes to Louisville Seminary to complete his theological course, raised on Sunday, September 21, \$16,000 for the Campaign, thus adding \$5,000 to the quota asked of that church. This was done by individual subscriptions voluntarily and with great enthusiasm. Publicity Director Chambliss reports two associations in the Old North State declined the shares assigned them and added \$10,000 each to its share.

ENLISTMENT AND THE 75 MILLION CAMPAIGN.

(Continued from page 5.)

of Enlistment Field Workers," who should be, in effect, consulting church doctors, the pastor being the regular practitioner.

The figure is not perfect. These "consulting doctors" carried with them no calholicon, to be taken as prescribed with a sure cure promised. To the contrary, they were to carry love in their hearts and a knowledge of how to help, as their introduction and the proof of their calling.

That knowledge of how to help was as simple as the promptings of understanding love. Perhaps its very simplicity has been one reason it has seemed so hard to bring not a few able and honored men to understand what we have been and are still really driving at in enlistment.

About ninety per cent of the knowledge required was how to put across three things. Here they are:

1. How to get more preaching for the instruction of God's people than one-Sunday-a-month services made possible.

2. How to bring churches and pastors to provide for and perform pastoral service among the people, that seem almost to have forgotten what the New Testament requires in pastoral care.

3. How to get a decent support for the pastor.

There were and are a number of other things the enlistment worker does to help the churches and pastors to function effectively. But the above were and still are the chief. The worker conducts an every-member canvass sometimes. Sometimes he raises money for a new church building. But the heart of his job is to quicken the life of the church by providing for the God-ordained nurturing agencies a fair chance, so it shall serve adequately its members and its community.

The Home Board is not unaware of the value of money-raising campaigns. It has now turned its thirty-two enlistment workers over to that service.

The great and unique undertaking justifies the departure. But it is distinctly a departure.

These Enlistment workers are under definite instructions in their regular work not to be money-raisers for this Mission Board or that Orphanage, or yon Baptist College or School.

Now, I wish I might be blessed of God in ability so to interpret what the Home Mission Board is trying to do in enlistment work that our Baptist people shall see it! We have written very much about it and our papers have been courteously and freely opened to our efforts, but somehow we do not seem in the printed word to have put it across. We would that we might! If we cannot, may God graciously send men with cunning words and hearts aflame to Convention platforms, institutes and lecture rooms who can put it across by the spoken word!

Either we must get into the minds and hearts of our people what "Enlistment" really is, or sooner or later the denomination will stop the work.

Money-raising for the Lord is a fine and needed work. But it is not the job of the enlistment workers. If that is his job, the Home Mission Board had better stop its enlistment effort when the 75 Million Campaign is completed. At least for five years. After that time, we could doubtless again use some experts in money-raising.

OUR NEED IS GREAT FOR MORE LIBERALITY IN GIVING. IF WE WILL RECEIVE IT, OUR NEED IS FAR GREATER STILL TO DEVELOP IN ALL OUR CHURCHES A TYPE OF CHARACTER THAT SHALL GIVE BECAUSE IT SEES, AND THAT SHALL SEE BECAUSE IT HAS BEEN TAUGHT TO SEE—A THING ONCE-A-MONTH SERMONS BY ABSENTEE PREACHERS, SUCH AS 18,000 OF OUR CHURCHES HAVE, CANNOT BY ANY POSSIBLE CHANCE IN THE WORLD EVER HOPE TO DO IN THIS TWENTIETH CENTURY.

There is no chance that whirlwind campaigns for funds can provide for the needs of these churches. To act as if we thought they would is to discredit our own judgment. To ignore the fact that they will not is to discredit our understanding and devotion to the disadvantaged masses of our own people.

Not even the enlistment workers themselves can ever hope by their own efforts to perform this task of nurturing and teaching. What they can do, however; what they are now doing in scores and scores of churches, is so to strengthen the spirit and inform the minds of the pastors and churches, and so to improve the methods and increase the amount of intra-church co-operation, that the pastor and church shall be able to do their God-appointed task of nurturing and saving lives as well as souls.

This, if I make myself understood, is a true glimpse of what Home Mission enlistment is.

Is it a work worth while? What thinks the reader? If this work is worth while, will the putting of the 75 Million Campaign over the top put an end to it?

It is my judgment that putting this campaign "over the top" will lead us to see the necessity of becoming as big by habit, education and the set purpose of our hearts as we unquestionably are when, by the gifted organization effort and holy enthusiasm of the great campaign, all of us—or even one-fourth of us—really become aroused to do something large for the Lord.

What is Enlistment? It is an effort so to strengthen and equip the local church that it shall by adequate teaching and pasotral leadership come, first to function efficiently in its own community; second—not first—to function co-operatively in all the work of the denomination for the advance of the cause of Christ in the world.

Baptist Home Mission Rooms, Atlanta, Ga.

EQUIPPING YOUNG CHRISTIANS.

Rev. C. F. Clark.

Victory in the Baptist 75 Million Campaign will bring some revelations that will prove of even greater value to the kingdom than the money obtained. The real value of the trained and equipped Christian will be revealed. No one can estimate what it will mean to our churches to realize the tragedy of sending forth young soldiers of the cross to fight "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" without equipping them for the battle.

When a young Christian has enlisted in God's army, he finds his equipment for real fighting limited entirely to the teachings that have brought him up to that good hour. The responsibilities of life have not weighed very heavily upon his shoulders. He has not been called upon to make many decisions in which serious things are involved. The deep things of his soul nature have not been brought to a clash with the enemies of his spiritual and eternal welfare. Have we not been guilty of the sin of presumption far too often? We have just pointed out to the young soldier the various parts of "the whole armor of God," leaving it to him to learn how to use them. Why did our soldiers spend so much time under the training of men who had actually seen service in the European war? Was it not because they were wholly unacquainted with the kind of warfare in which they were to be engaged after crossing the ocean? When the young Christian takes his place in the army against the hosts of Satan, he needs not only to put on the "whole armor of God," but he needs to be trained in the use of each piece of that armor in the kind of battle to which he goes.

Of how much service would our millions of soldiers have been in France, if they had been just so many men carrying our guns and ammunition without any definite idea of how to use the equipment? They would have been to the Germans as the stalks of grain are to the reaper's sickle. There are thousands of our young soldiers of the cross whose hearts are attuned to the love of God. They are wearing the girdle of truth and the breastplate of righteousness is serving to protect their own lives. Their feet are shod with the preparation of the gospel of peace and the shield of faith is serving in a small way. Much pride and joy are felt in wearing the helmet of salvation and the sword of the Spirit is held timidly by many. But these soldiers know nothing of real aggressive warfare. They hear the voice of our Captain as He commands to go into all the world and "make disciples of all the nations," but they realize a helplessness and a timidity in facing the foe that soon exhausts their powers in a warfare that is wholly defensive.

Out of the 75 Millions, there will be millions that will go far toward equipping our schools and colleges for greater service in giving the mental development that the young Christian needs. And we are learning, too, that the physical man should be given proper attention for fullest growth. The challenge that comes to our churches is to give a training that will inspire the desire for the highest and best equipment and also that training which leads to the proper use of the equipment. We have in our ranks a band of noble Christians who tell us that they are too timid to be able to make use of the armor that they have probably been wearing in a fashion for years, but lack of training has left them helpless to go forward to the offensive for a glorious victory. It

is not their blessed privilege to hold a place in the front line trenches.

Many of our churches have been wise enough already to establish training camps where these young soldiers can prepare for aggressive warfare. Our Baptist Young People's Unions, both Junior and Senior, are the camps where this great work is being done. The leaders in the Baptist 75 Million Campaign are readily recognizing the trained soldiers who have passed through these camps. It is found that these young soldiers have learned in the camp the true meaning of a devotional hour in its power to bring the will of the soldier into harmony with the will of his Captain. They have secured a firm grip upon the vital doctrines that constitute the real poise and strength of the soldier. They have learned from the Bible Study meetings to appreciate more fully the connected view of the plan of the ages that reaches its height and consummation in the life of Christ. They have learned from the Missionary meetings the real triumphs of the onward moving kingdom forces, seeing at the same time some of the great objectives that lie out before the conquering forces of our King.

It required training of the most intensive type to prepare our American soldiers for a war that demanded a complete sacrifice of self to true patriotism and loyalty to the high ideals that called our country into the world war. How important it is that we shall recognize the immeasurable value of the B. Y. P. U. as the camp where our young Christian can learn what it means to say with Paul, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." The Sunday school and preaching services are supremely vital in furnishing the armor and in giving the vision of the victory to be obtained, but the B. Y. P. U. is the place where the fullest exercise of God's power can be realized by the young soldier who has been "crucified with Christ" and longs to obey His orders to "go."

Nashville, Tenn.

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Layman Geo. E. Hayes, of Kentucky, a member of the Campaign Commission, starts this day of heartening for us by subscribing \$30,000 undesignated to the great campaign. This is nobly self-sacrificing.

Good Hope Church, in the Ridge Association, in the good State of South Carolina, was apportioned \$10,000, but last Sunday morning they met at sunrise with a crowded house, to pray and talk about the great Campaign, and broke over the line with such momentousness that they actually started to raise their quota before the time, and instead of stopping at \$10,000 they have gone to \$15,000 and are still on the way to greater things.

Many will start before Victory Week, but none must stop until the close, when we hope Southern Baptists will have pledged not less than \$100,000,000.

* * * *

Professor Godbold, of Louisiana, is cheered by the fact that the Grace Street Church of New Orleans in church conference decided unanimously to double the quota assigned her, and says that three Associations became dissatisfied with the amounts they were called on to raise and greatly increased the sums apportioned them. Indications are that the way in Louisiana brightens as the Campaign moves on.

Enlist Enlist Enlist

Enlist Enlist

Enlist

To Keep Step With

The Captain of our Salvation
His Faithful Followers
Our Enlarging Opportunities
Our Baptist Forward Movement

To Engage As

Good Soldiers of the Cross
Sympathetic Lovers of the Lost
Good Comrades in Great Service
Self-denying Givers to the Campaign

To Purpose To

Pray Without Ceasing
Work Without Quitting
Give Without Grudging

To Put

The Baptist 75 Million Campaign Over

WAKE UP and WADE IN

BAPTIST 75 MILLION CAMPAIGN

L. R. Scarborough, D.D.
General Director.
Nashville, Tennessee

EDITORIAL

We congratulate President L. R. Scarborough on the great opening of the Southwestern Seminary at Fort Worth. Dr. Gambrell is now acting president.

President Geo. J. Burnett is to be felicitated upon the record-breaking opening of Tennessee College. He deserves special honor and praise for his untiring and efficient work to make Tennessee College a school in which we may well take pride.

Soon we are to have another "Blue Ribbon" pastor. Rev. Chas. L. Morgan has placed the Baptist and Reflector in the budget of two of his churches, Mooresburg and Oakland. He informs us that he "will not let up until each church and pastor has adopted the budget." Look out for the "Blue Ribbon" pastor.

The following telegram of good news comes from President E. Y. Mullins, Louisville: "By far the largest seminary opening in history. Four hundred students. Largest classroom too small for classes. New buildings imperative." May the session be wonderfully blessed.

Mr. P. L. Johnston, financial secretary of the First Baptist Church, Chattanooga, will become assistant to Dr. S. J. Porter, First Baptist Church, Oklahoma City, Okla. He will begin his work November 1. We regret to lose him from the state. His work has been remarkably successful, while his gracious personality easily wins friends to his church work.

Still They Come.

We hope that the past few weeks will but indicate the larger future. Eighty-five churches or more have placed the Baptist and Reflector in the entire membership on the Budget Plan. This will mean a new day for these churches. They will keep in mind the supreme effort of Southern Baptists. They will have their interests quickened and turned toward definite objects. The following churches report Budget Plan for this week: El Bethel (Duck River); Fairview (Ebenezer); Fisherville (Shelby); Sampson (Union); Portland (Bledsoe); Lenoir City, First, Oakland (Nolachucky); Valley Grove (Chilhowee); Pikeville (Tennessee Valley).

Explanation for Late Delivery.

We very much regret that recently there has been delay in delivering the Baptist and Reflector to our subscribers. This has been due to the great volume of business in the Nashville postoffice and also to the fact that our printers have been swamped with work. The 75 Million Campaign has required a vast amount of printing, and our firm of printers has had a large part of this. In addition, our mailing list has grown so rapidly and extensively in the last few weeks as to become a heavy task upon the resources of the firm. They could take care of our work easily were it not for the extra calls upon their ability from the extra job printing. They assure us that they will use every effort to get out the paper on time, and we hope soon to have the paper to you on time each week. We have one of the most competent and reliable firms in the city and we are sure our readers will appreciate our situation and make due allowance for it. We felt that this explanation was due us and due our readers. We appreciate your loyalty and co-operation in making the Baptist and Reflector an increasing factor in the development of our denominational life.

Be a Real Co-Worker.

There is real joy in feeling that you are helping to do things that count for God and righteousness.

We invite you into cordial fellowship in a service that will mean much to your church.

You may be the very person that ought to bring to the notice of your church the Budget Plan for the Baptist and Reflector. We wish to lay the matter on your heart. This means each reader of this editorial. It may be that God wants you to do this for him. Were it not that this plan is so important and essential for the best interests of your church we would not presume to ask you to consider it.

We are living in stirring times for Baptists. Never before was there such a chance for the Baptist message to get proper hearing before the world. Every church should see to it that its members keep in close and constant touch with the 75 Million Campaign.

"Where there is no vision the people perish."

The Budget Plan for the Baptist and Reflector: The church has the special rate of \$1.50 per year for each subscriber; the church sends the paper to each resident family; the church may pay the sum quarterly. In this way the church responds to its duty to inform its members, knowing that only as the people know will they measure up to their full ability.

Enlistment That Abides.

October is Enlistment Month.

It should appeal to every church in the South. It is estimated that 10,000 out of the 24,880 churches within the bounds of the Southern Baptist Convention are not engaged in definite missionary work, so far as can be learned from reports about them. These churches are backward largely through lack of vision and leadership. Their members could be brought to do large things if they were properly encouraged and informed.

The Home Mission Board has made a splendid exhibit of the work of enlistment through special men who have given attention to this difficult but not insoluble problem. These men have gone to many backward churches and have secured definite increases in the support of pastors, subscriptions to benevolences, and many conversions. The smallest part of this method of enlistment has been the money actually raised. When a church can be brought to see its part in a world task, can be made to realize that it is a vital part of the working force of the kingdom, and be lined up with definite programs for service, great progress may be expected and worthwhile service may be acknowledged. This feature of enlistment, as administered by the Home Board, will abide. So long as there remains one backward church that needs held and direction, so long will the enlistment program of the board abide.

Beulah Association.

Beulah Association had the greatest session in its history, having met with Northern Chapel Church on September 30. Rev. H. A. Todd, former Moderator, called the session to order. Devotional services were conducted by Rev. C. A. Morrison. Church letters were referred to the committee on digest, though some of the brethren were anxious to hear them read. In the absence of the appointee, the annual sermon was preached by Dr. I. N. Penick on the subject, "Every Saved Soul a City of Two Kingdoms." The

afternoon devotional services were conducted by Rev. Lum H. Hall. Officers elected: Rev. H. A. Todd, Moderator; Dr. E. L. Carr, Clerk; T. B. Smalley, Treasurer. Two new churches were received, New Hope and Mill Creek. A helpful discussion of Associational Missions was participated in by Brethren B. F. Smith, M. V. Wood, H. A. Todd, I. N. Penick, Henry Hardy, T. F. Moore and E. L. Carr. The Executive Committee was instructed to put as many missionaries as possible in Obion and Lake counties. The night services were interesting, though the congregation was not so large, because every nearby church had preaching. Devotional services were conducted by Rev. W. M. Powell. The subject of Religious Literature was discussed by Brethren Moore, Carr and myself. Rev. T. F. Moore read the report on Gospel Missions and spoke to it. From the church letters it appeared that only seven churches out of the fifty had given to Gospel Missions and the amount reached \$82. It would seem, therefore, that this subject hardly deserved attention in this Association. It was my privilege to speak against this report in favor of organized work. In the absence of the report on Orphans' Home, I presented the needs of the Home. Brother T. F. Moore made a short talk in its favor. An excellent report on Sunday school work was presented by Clarence Kimball and was discussed by himself and Brethren Fuqua, Harding, Solomon, Carr, Smith and Joyner. The second day began with devotional services by Rev. G. L. Ellis. It was a distinct pleasure to me to meet Brother Ellis again, for he was one of the first preachers that ever entered my life with a holy influence. The report on obituaries was read by Rev. G. L. Ellis, and that on Temperance by Rev. W. J. Couch. The interest in the Association reached its climax in the discussion on the 75 Million Campaign. The reports on benevolences were combined in the one report on the Campaign, which was read and discussed by Dr. J. W. Gillon. His speech was declared by many messengers to be the greatest that they had ever heard. The Association organized for the Campaign by the election of President J. T. Warren, Organizer; Dr. E. L. Carr, Publicity Man; Mrs. J. T. Warren, W. M. U. Organizer. The apportionment for the Association was cordially and unanimously accepted, the amount being \$111,000. The afternoon services began with devotions led by Rev. W. E. Dear, after which Rev. R. A. Lansdell conducted a round table discussion on the Campaign. Great enthusiasm was manifested, and it is not hard to prophesy that this great Association will be shortly lined up for the Campaign.

The arrangement for dinner on the ground was the best that we have seen at any Association. The hospitality was unbounding. It was my privilege to be in the home of Brother and Sister Montgomery.

Remember State Missions.

The work of the State Mission Board has been planned for the year ending October 31. Obligations were assumed that must be met. The 75 Million Campaign was projected after the State Mission program for the year had been made. While the credit for all money given to State Missions will go on the apportionment for each church in the 75 Million Campaign, the money actually raised in the Campaign will be too late to take care of the obligations for State Missions for this year, hence every church must make its offerings for State Missions before October 31. Underneath all of our denominational progress stands the work of State Missions, which has to do the task of building up the weak and destitute places in our own State. State Missions provides support for pastors whose churches are unable to have preaching without outside help, maintains

missionaries in a number of associations, pays the expense for the Sunday school and B. Y. P. U. work and the W. M. U., also carries on propaganda for all of our general boards and collects money for them without any charge. It will thus be seen that State Missions forms a vital part of the entire denominational life. If your church has not yet taken its collection for State Missions, do not fail to see that it is done. Read Dr. Gillon's announcement on the last page of this issue. You will see that a large part of the funds must yet be raised, so that State Missions may not have any debt. Do your part, "there all the honor lies."

A Day for the Called.

The new Calendar of Baptist effort will have another Red Letter Day. Baptists are now in the midst of the greatest six months in their history. The days are filled with stirring calls to service. The days are large with possibilities. The eyes of the world are turned toward Southern Baptists as never before. The air is filled with expectancy. The month of October is designated for enlistment. October 26 is to be another Red Letter Day. "Calling out the called" will be the subject emphasized on that day. By this is meant that each church should seek to bring to public recognition those who will accept definite lines of service in the church because they shall have felt the call of God. Upon that day there should be decisions of thousands of young men and women to give themselves to missionary and other definite forms of church work, according as God may impress them with their duty. The task of world evangelization has two aspects, the near and the remote. The latter sends missionaries to far away places; the former enrolls volunteers in the less spectacular, but none the less important work of carrying on Kingdom affairs at home under difficulties. Any church is especially honored of the Lord that may have on that day a young man or woman whom God may call as a missionary or preacher, but the church may also appreciate its dignity of service when members of both young and old give themselves definitely to church work in its varied departments. Pray that October 26 may be a day of days with us. Then make proper preparation for the day and come to it expecting God to call out those whom he has already called for special service.

SOME MISTAKES CORRECTED.

In the paper, September 25, I had printed a statement of the amounts each association in the State would need to give to put over Tennessee's part.

There were mistakes in the figures of the following associations:

Beech River's figures should have been \$35,000.00.
Beulah's figures ought to have been \$125,000.00.
Big Emory's figures ought to have been \$37,000.00.
Holston's figures ought to have been \$111,000.00.
Lawrence County's figures should have been \$15,000.00.

Friendship's figures should have been \$75,000.00. The brethren will please note these corrections.

None of us know how the mistakes got in.

Fraternally,

J. W. GILLON.

Happiness consists, not in possessing much, but in being content with what we have. He who wants little always has enough.—*John G. Zimmerman.*

The only love worthy of the name ever and always uplifts.—*MacDonald.*

There is no voice like the voice of those we love.—*Shakespeare.*

FIELD NOTES.

Evangelist R. D. Cecil,
Cleveland, Tenn.

Avondale Church, Chattanooga—Pastor, W. R. Hamic, and his people entertained the Ocoee Association two days this week in a splendid way. The writer was entertained in the home of Mr. and Mrs. N. J. Moon, and also Rev. G. W. Brewer, of Dayton, the father-in-law of Bro. Moon, and Mrs. Rose Young, of Dayton, daughter of Bro. Brewer, and also Rev. D. L. Lillard, pastor of Ootewah, and Bro. E. G. Halley, and dinner was served at the church the first day in good, old country style and the second day no dinner was served, as that was the day of fasting and prayer in the \$75,000,000 Campaign. Dr. A. R. Bond, the editor of Baptist and Reflector, was present and spoke for the paper, and so the writer had only to write names. The writer heard Rev. D. F. Lillard say Dr. Bond's address was superb, and in making his announcement for the Baptist and Reflector, he said: "You can either give your subscription to me or Bro. Cecil, the handsomest man in the Association." Do not know whether the remark was meant for me or the Association. Dr. J. W. Gillon made two splendid addresses—one on Sunday school work and one on the \$75,000,000 Campaign. The writer did not get to remain to the close, but the second day Organizer Rev. J. H. Sharp was to speak and organize the Association, and the women were to have a meeting, led by Mrs. W. F. Robinson, Superintendent of the W. M. U. work.

Moderator W. C. Smedley and Clerk W. D. Powell were both in their places, as this Association organizes at its close for the ensuing year. Pastor W. S. Keese was chairman of Program Committee, and he had an eye to doing work rapidly, and he stated at the time of the leaving of the writer, "The Association had been one of the best." Dr. Bond will likely give a full report as he was going to stay through. Dr. S. N. Fitzpatrick, of Birchwood, preached the annual sermon in a very splendid way and it was well received.

Poplar Creek Church, Clinton Association, was entertained by the above church. Do not think the pastor, E. L. Brown, was present, but the entertainment was excellent and dinner at the church was served at the church the two days I attended.

The organization: Bro. T. J. Glass, Moderator, and Bro. O. R. Stansberry, assistant, and Bro. J. C. Johnson, clerk and treasurer. Rev. J. H. Sharp and Prof. Gentry, of Carson and Newman College, spoke, and Rev. Sharp organized the Association for the \$75,000,000 Campaign.

Mrs. J. H. Anderson spoke to the women in the grove, and also spoke a few words at the association. Evangelistic Singer Charles Butler sang for the association.

The writer spoke on Books and Periodicals, and preached at the evening hour on the first day, and Pastor S. H. Johnston, of Clinton, preached on the second day, and after the sermon Revs. Speceman and Bullock and Edmondson exhorted and the people had an old-time hand-shake and shouting followed.

Rev. J. R. Evans preached the annual sermon and both Bro. Johnston's sermon and Bro. Evans' were good.

Bro. John W. Key shook hands with the writer and left \$1.00 in his hand,

and said, "Go on preaching the whole truth."

The writer had a home with Bro. J. A. Dagley, Sunday School Superintendent of Poplar Creek.

Revs. Dotson, Booth, Hightor, Garnet and Henderson took active parts. The writer was treated royally and did some good work for Baptist and Reflector and Home and Foreign Fields and Books. Clinton had a splendid association this year.

Up to Friday night of this week 20 subscribers to the Baptist and Reflector and 9 to Home and Foreign Fields, and sold \$5 worth of Bibles and books and good time.

Pastor John Edmons, of Spring Hill Church, reports a meeting with 18 additions to the church, 15 by baptism.

Rev. Fields held a three days' meeting and reports a good meeting.

Wednesday evening attended the Butler and Ingles meeting at First Church of Knoxville, Pastor, Len G. Broughton.

The attendance was large and the singing and preaching strong and helpful. Do not fail to learn to sing the campaign song, "Millions for the Master." Get one and we will go over the \$75,000,000 top and more. What say you?

CHURCH AND PERSONAL.

The Student Volunteer Band of Union University, Jackson, Tenn., had a glorious meeting on September 25. Mrs. R. E. Petigrew returned missionary from Brazil made an inspiring talk on missions. Her talk filled each heart with a burning desire to do greater things in Kingdom service. One young man surrendered his life for service any where God called. One of our missionary girls gave her diamond ring, valued at \$100, to help educate a Brazilian boy.

We have eleven in our band this year. Pray for us that we may be messengers for Christ unto the uttermost parts of the earth.

Mary Moody Yaunecy, Reporter.

Baptist and Reflector

Albert R. Bond, D.D., Editor and Mgr.
Miss Mattie Straughan, Asst. Mgr.
Miss Ann White Folk, Editor Young South.

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161 Eighth Avenue, North,
Nashville, Tenn.

\$2.00 a Year in Advance.

When Millions Come Pouring In.

Dedicated to The Baptist 75 Million Campaign. Melody—Glory Hallelujah.

L. E. Reynolds.

Arr. by I. E. R.

1 A gift from ev - ry Bap - tist in the south our aim shall be, We'll
2 For ed - u ca - tion, mis - sions, and the sick and suff'ring, too, And
3 Then ral - ly all ye South - ern Bap - tists round the stand - ard high, For
4 And when the great campaign is o'er and vic - to - ry is sure, We'll
5 All through the years to come we'll strug - gle on - ward, watch and pray, Be

preach and talk and sing of Je - sus' love so full and free, All up and down the
help for a - ged preach - ers who have la - bored long and true Build homes for or - phan
Christ, our Cap - tain leads us with a great tri - umph - ant cry, Come let us fol - low
praise our Lord for prom - is - es which ev - er shall en - dure, Oh, Glo - ry Hal - le -
build - ing up the king - dom of our Christ in ev - ry way, And lead - ing souls to

land un - til the "Week of Vic - to - ry," When millions come pour - ing in.
child - ren, all these things we are to do, When millions come pour - ing in.
Je - sus tho' it means to live or die, 'Till mil - lions come pour - ing in.
lu - jah, what a joy so sweet and pure, When millions come pour - ing in.
Je - sus 'till the Lord's re - turn - ing day, While millions keep pour - ing in.

CHORUS.

Mil - lions, mil - lions for the Mas - ter, Mil - lions, mil - lions for the Mas - ter,

Mil - lions, mil - lions for the Mas - ter, When mil - lions come pour - ing in.

"There is a Reason"

The almost instinctive turning of the masses of our Baptist people to a larger support of Home Missions during the last few years has been based on the soundest of Christian Statesmanship.

Measured by results, this Board is the greatest official evangelizing agency in the world.

From 1845 to 1911 missionaries of our Home Board baptized 247,000 converts, one for every \$23 paid to Home Missions.

From 1911 to 1919 our Home missionaries baptized 276,000, one for every \$15 given to Home Missions.

During the last ten years Home Board missionaries baptized twenty-three out of every hundred converts who have joined Southern Baptist churches.

Between 1909 and 1919 our missionaries baptized one convert for every nine members now in Southern Baptist churches.

During the last ten years Southern Baptist membership increased thirty per cent. Without the converts baptized by Home

Missionaries, the increase would have been only fifteen per cent. Home missionaries are bringing half the net numerical growth to the denomination.

In 1919 Home missionaries baptized thirty-five per cent of the total number of converts reported to the Southern Baptist Convention.

This thirty-five per cent included co-operative work in the states. Exclusive of this, Home Board missionaries baptized twenty-five per cent of the total baptisms in the Convention minutes.

Home missionaries have organized over 8,000 churches, one for every three churches now in the Southern Convention.

The Home Board annually reports more than four times as many baptisms as any other Home Mission Board in America.

In Such a Time as This

In such a time as this, God's people almost instinctively turn to so matchless an agency as the Home Mission Board has proven to be, to bring men to Christ—to bring them to consider duty first and not always their "rights" first.

In 1914 Southern Baptists gave three times as much to Home Missions as they did in 1904. In 1919 they gave two and a half times as much as in 1914.

Our people will, in their giving to the 75 Million Campaign, rejoice in a peculiar way that their gifts will help to provide—

**\$12,000,000 for Home Missions
in the Next Five Years**

This \$12,000,000 will strengthen America's most conspicuously successful agency for winning souls for a far fuller service, both in serving men and conserving our dear-bought American institutions, now so sorely tried.

Baptist Home Mission Board
Atlanta, Georgia

WOMAN'S MISSIONARY UNION

Miss Margaret Buchanan,
Corresponding Secretary and Editor.

Headquarters 161-8th Ave., N., Nashville, Tenn.

OCTOBER ENLISTMENT MONTH FOR 75 MILLION CAMPAIGN.

We call attention again to the Enlistment Pledge Card published in last week's paper on our W. M. U. page. Send for as many of these cards as you can use. Take them to every home, read them over with the members of your church. Get them checked up and signed. If you have a missionary society, make duplicates for reference in future work; put the cards in the hand of your pastor; he will then know just who can be counted on for service.

After the month of Intercession finding our place is the next move. We need every Baptist in this movement, but more than that, every Baptist needs to be an active, aggressive, progressive element in this great unifying movement.

Line up! Sign up, and get others to do likewise! M. B.

On the Field.

Friendship Association and Cumberland Annual W. M. U. meetings were attended in the week past.

A large crowd present at Woodville for Friendship Association. In the afternoon we women met under the trees and amid the din and noise of the Ford machines, starting and stopping, and the crowd around the water wagon, we attempted to speak and hear. The brethren were comfortably seated in the church organizing the Association for the campaign. But nevertheless, when the session closed, we had a woman in almost every church ready to follow the lead of the director in her local church. Of all the women present, not one refused to serve. Oh, how we do covet these capable, earnest-hearted women that are only waiting for efficient leadership. There was no chance for any reports or business except this one thing to explain the woman's part in the campaign and secure leaders in the local churches. Mrs. Atwood accomplished this readily, the women responding promptly.

Saturday Mrs. Moore and your secretary went to Little Hope Church, on the invitation of Mrs. Vaughan, Superintendent of Cumberland. A number of Clarksville workers were in the meeting, with the local church women and children. Mrs. Vaughan had planned to use the state mission program for the devotional, this was led by the president of the W. M. S., assisted by other workers.

Mrs. Geo. Leavell, our missionary at Wuchow, China, was present and gave a most interesting talk, first a message to the children of the Sunbeam Band, then to the women. "Miss Frances," as she is lovingly called by Cumberland Association women, spoke to those who love her as their very own missionary, in the sense that she went from among them. We wonder when we hear our missionaries talk why we at home share so little in the work they are doing. Mrs. Moore made a most helpful talk, each of us speaking on the campaign some of its many angles. The women made

their State Mission offering, and Cumberland Association will furnish a church bell for the mission chapel at Wuchow, an extra gift, suggested by the faithful Superintendent, Mrs. Vaughan. The resignation of this efficient superintendent saddened all our hearts, but we realize she must or she would not. May a worthy successor take up the work, so dear to her heart. Mrs. Rollow will be asked to serve, and we hope she will be able to do so. We grieve to lose so valuable a worker, especially at this crucial time in our campaign.

The day was an ideal one, it is always a joy to meet with Cumberland women. M. B.

The Last Month in Our State Year.
Remember our obligation to State Missions this quarter; just a few weeks now till our books close. Have you done your best for State Missions, our Orphanage and our Hospital? Do it now! M. B.

Associations Organized.

Knox County, Ebenezer; Clinton, Lawrence County, Sequatchie Valley, Watauga, Holston, report their organizations complete, that is, a woman organizer found in each church. Twenty-three Associational W. M. U. organizers have sent in partial lists. We now have associational organizers in all but five, where we have any missionary societies, and in only two of these have we more than two organizations, some of them only one. Send in your church organizers' names as rapidly as possible—do not wait to get them all. M. B.

Letters and leaflets have gone to 10,000 women during these weeks. Other thousands will go this month with Enlistment Pledge Cards. M. B.

Baltimore, Md.,
September 25, 1919.

Dear Corresponding Secretary:
In spite of the present summer-like days, we know that the cold winter will soon be here. Somehow I dread its coming this year because there are still a very large number of our frontier missionaries for whom no boxes are being packed. At the Baltimore office there has been received 27 such letters, but only 8 have been placed with societies.

Of course the reason for this is easily found in the unusual conditions surrounding the work for the Baptist 75 Million Campaign. However, many societies can arrange to pack a box for the frontier, if their attention is called to the need, even though they are working with all their might for the campaign. Will you give publicity to this in your state so that the societies which can render this "over-and-above service" will hasten to do so? It seems to me that it is included in the "In-as-much" of Jesus.

Yours lovingly,
Kathleen Mallory.

Quality and Service

As a man is judged by his dress, so is a publication judged by its typographical and mechanical appearance—and a printing house by the quality and service it gives in the execution of such work. Our facilities for handling this class of printing are unsurpassed in the entire South. A battery of nine linotype machines, operated day and night, with twenty-one distinct type faces to select from; press room and binding facilities which are unexcelled, a corps of skilled operatives in every department—these enable us to produce work of the highest class—to give you that which every purchaser of good printing should have—Quality and Service. We will be pleased to submit samples and estimates at any time. We also furnish linotype composition for the trade, from 5 point to 14 point faces, any measure desired, and are prepared to handle such work at all times, day or night.

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Freckles

are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet.

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Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. Sold by all druggists.

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WHAT 15 CENTS WILL DO It Brings You 13 Big Issues of Leading Illustrated weekly Magazine of Nation's Capital

Washington, D. C., Special—Profiteering has no place in the dealings of the Pathfinder with the American reading public. Its red-blooded editor produces a wonderful weekly magazine that already has more than a million readers, and in spite of the increased cost of paper, postage, labor and the advice of his friends, he refuses to withdraw his amazing offer to send the next 13 big weekly issues for 15 cents. He says it pays to invest in new friends.

The Pathfinder is indispensable, because it prints the news of the whole world and every issue is packed with uplift, inspiration, intimate American interpretations of world events and entertainment. Fifteen cents mailed to the Pathfinder, 135 Douglas Street, Washington, D. C., will secure the next 13 big issues.

Information Means Enlistment

Duty of a Church to its Members

1. To provide regular and frequent preaching.
2. To develop a spirit of piety.
3. To train for personal service.
4. To cultivate liberality.
5. To furnish information on kingdom affairs.

Information the Key to This Duty

1. Men must know God's Word and Providence.
2. Men give only as they know for what to give.
3. Men limit their interest and prayers by information.
4. Men are enlisted according to knowledge.

The Wisdom of the Budget Plan

1. Every member gets the Baptist and Reflector.
2. The church accepts its obligation to train members.
3. Church literature is dignified like Sunday school literature.
4. Every member gets a world vision of service.

Two Associations go over the top—Shelby County and Bledsoe.

Eighty-four budget churches for the paper.

Ten budget churches for this week.

Put the paper in your church on this plan.

402 new subscribers this week.

25 Associations this week.

7,708 new subscribers since March 1.

*Shows Amount of Over the Top

ASSOCIATION	Mem-ber-ship	Families	Appor-tionm't	Sub-scribers	New Sub-scribers	Sub's Lacking	ASSOCIATION	Mem-ber-ship	Families	Appor-tionm't	Sub-scribers	New Sub-scribers	Sub's Lacking
Beech River	3,182	1,061	265	53	77	136	Midland	1,873	624	154	5	5	144
Beulah	5,460	1,820	455	87	310	240	Mulberry Gap	5,779	1,926	481	2	66	413
Big Emory	3,629	1,210	303	49	82	158	Nashville	6,638	2,212	553	252	894	*493
Big Hatchie	3,773	1,258	315	71	154	118	New River	2,020	673	168	1	1	167
Bledsoe	1,928	642	160	64	158	62	New Salem	3,575	1,191	298	169	71	41
Campbell Co.	3,063	1,021	255	29	35	185	Nolachucky	7,684	2,561	640	142	166	224
Central	8,353	2,784	696	289	264	207	Northern	3,846	1,282	320	26	23	144
Chilhowee	6,874	2,291	573	83	983	*634	Ocoee	8,301	2,767	692	175	310	240
Clinton	4,238	1,412	353	27	39	286	Providence	1,926	642	160	10	13	147
Concord	3,913	1,304	326	301	274	*208	Riverside	1,533	511	128	13	24	91
Cumberland	2,038	679	170	58	79	33	Robertson Co.	3,768	1,256	314	194	353	*253
Cumberland Gap	4,421	1,474	369	12	20	337	Salem	4,194	1,398	349	30	50	269
Duck River	3,990	1,163	291	127	487	*323	Sequatchie Valley	904	301	75	14	59	2
Eastanalle	3,244	1,081	270	23	23	224	Sevier	6,170	2,057	514	122	208	185
East Tennessee	3,181	1,060	265	51	26	186	Shelby Co.	7,344	2,448	612	298	359	*45
Ebenezer	2,306	768	192	138	67	*12	Southwestern	4,078	1,359	339	50	13	276
Enon	2,332	777	194	4	10	179	Stewart Co.	770	256	64	5	5	59
Friendship	5,031	1,677	419	60	130	129	Stockton Valley	1,015	338	84	1	1	83
Harmony	685	228	57	6	6	51	Sweetwater	5,986	1,995	499	246	482	*253
Hiwassee No. 1	1,078	359	79	6	26	41	Tennessee Valley	1,450	483	121	60	19	42
Hiwassee No. 2	525	178	44	4	4	44	Union	968	322	81	8	19	54
Holston	5,758	1,919	479	186	512	*219	Unity	4,586	1,528	382	77	82	271
Holston Valley	2,715	905	226	114	184	*72	Walnut Grove	922	307	76	7	7	76
Indian Creek	1,998	666	166	14	24	128	Watauga	5,192	1,730	432	99	107	226
Judson	687	229	57	21	38	*2	Weakley Co.	3,235	1,078	269	32	6	231
Knox Co. Dis.	13,819	4,606	1,151	241	231	599	Western District	3,230	1,076	269	55	50	184
Lawrence Co.	1,000	333	83	64	54	*35	West Union	3,906	1,302	325	65	102	325
Liberty-Ducktown	536	178	44	4	4	44	William Carey	2,466	822	205	65	102	42
Little Hatchie	1,713	571	142	23	137	*18	Wiseman	2,805	935	234	2	2	222

A MESSAGE FROM THE PULPIT

PAUL'S DEFINITION OF LIFE

E. C. Dargan, D.D., LL.D.

Philippians 1:21.—For me to live is Christ.

Strictly speaking, this is not a definition of life. Such a definition is impossible, for life is the simplest word we have to describe the experience which we know and designate by that term. It is rather a declaration of what life meant to Paul, and in this sense it may be called a definition. Herbert Spencer defines life as "the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external co-existences and sequences." More briefly, as, "the continuous adjustment of internal relations to external relations." These statements of an eminent thinker show how really impossible it is to define life. They are but descriptions from the philosophic or scientific point of view of what life meant to a great thinker. It is interesting to compare Paul's definition with those of the eminent philosopher. Paul was both a thinker and a very practical and earnest man. Life could not be defined for him in merely scientific or scholastic terms. It meant more than a study. It was a constant, active effort. Yet this saying of his, simple as it is in statement, is most profound in thought and suggestion. This is not the only place in which Paul presents this conception of living. In Galatians 2:20 he says, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." And in 2 Cor. 5:15 he says, "He died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." To Paul Christ was the essential and ruling factor and force in his life. This is simply stating in other language what the text means.

We cannot fully discuss all the meaning which this great statement carries, but we may perhaps present its chief implications and its comprehensive outstanding meaning by saying that the statement involves the intellectual, moral, spiritual and social aspects of life as Paul lived them.

The Element of Thought.

Paul was a man of thought. Life is continual thinking. When thought ceases life is either extinct or suspended. We look into a baby's eyes and wonder what it is thinking. He cannot tell us, but we know he thinks. We do not remember when we began to think, and baby cannot tell us what he thinks. But when we look into baby's eyes we do not look into vacancy, but into sweet intelligence. So life is largely thinking; but thinking, like every other element of life, needs control, guidance, adjustment. We think in accordance with our bringing up, with our surroundings, with our character, with our principal interests and concerns. This is inevitable. Our thinking is colored, shaped, directed by conditions and forces over most of which we have no control. What ought to be the dominant, controlling principle in our thinking? What should be the center of our thought life? Granted that a thousand things must enter into it, which one of all

these numberless directive powers should be the leading one?

As a matter of fact, of observation, of consciousness, the main guiding force in our thinking may shift and change from time to time and place to place. As a rule, however, we think in terms of our leading interests. If we are farmers, we look at life from the farmer's point of view; if we are lawyers, from that point of view; if we are business men, chiefly from the angle of business. The woman devoted to her home thinks of life from the home point of view; if an ambitious society leader, her thoughts of life are colored by that interest. Leaving these illustrations, we recur to the question: What ought to be the controlling element in our thinking? Paul answers it for us from his own example, "For me to live is Christ." That is, to think is Christ. In 2 Cor. 10:5 he describes it as "bringing every thought into captivity to the obedience of Christ." Everything else was to be thought of in its relation to this central and supreme thought. All the intellectual processes were to be guided by the presence of Christ, as the supreme center of life in his soul. All truth was to be weighed in this balance. All ideas were to be regulated and chastened by this holy personal presence within the mind. All the varied and numberless and complicated thoughts of men and things, all duties and destinies, all purposes and activities, all that filled and employed the thinking part of being was included.

Truth is for the mind and the mind is for truth. No one mind can comprehend all the truth, but the possession of some truth and the constant pursuit of all truth is the privilege and power of the intellect. To Paul the supreme truth was Christ. All other truths were to be regarded from the point of view of the central, dominant, all-inclusive truth which Paul elsewhere describes as "truth in Jesus." Here the mind was established as in a fortified and lofty position. From this watch tower all systems of thought, all expressions of thought, were to be surveyed. The realities concerning Jesus Christ, that is, his life and deeds and teachings; the facts concerning him, his crucifixion, resurrection, ascension, reign and expected return, occupied in Paul's thinking such a regnant authority as to mold and guide his thinking about everything else. It was not that he did not think of other things, but that these thoughts as far as encouraged or cherished would find their center in the one ruling thought which was Christ.

Ought this to be the case with us? Is a Christian believer bound to think of everything in the world from the point of view of Christ as a center? Unhesitatingly we answer, Yes. If Jesus is the truth, then all other truth should be estimated and valued by him. The advantage of having a fixed center of thought is vast. It is no hindrance of real liberality. It does not necessarily mean narrowness, though it may be abused in that direction. For illustration, I once had a talk with a friend of mine who twit-

ted me with being narrow in my point of view because I adhered to the fundamental truths of the Christian faith. He said his own position was much freer and more scientific, that he did not have to test and weigh everything from a preconceived point of view, but was free to accept or reject in its merits everything that came within the range of his thinking. I replied that I could not agree that his position was "more scientific" than my own, for I could not think it "scientific" to saw off the limb between myself and the tree. As I saw it, the difference between us was that I had a well defined position, that I was standing somewhere and knew why I was doing it, and was looking at everything from that point of view; but that he was standing nowhere in particular and was blown about by every wind of unregulated thought. In truth, the safest place against errors of the understanding is to be found in the eternal truth as it is in Jesus Christ. Let no superficial skeptic delude you with the idea that unattached thinking is profound thinking. A reasoned faith in Jesus Christ is in itself as intellectual as any other mental procedure.

The Element of Morals.

Paul was not content to think only in terms of Jesus Christ. The moral element of life was for him expressed and enjoined in the teachings and the example of his Savior. Life is for us all a daily, almost an hourly, choice between right and wrong. We need not here speculate concerning the origin and meaning of wrong, nor merely cry out against their eternal opposition in our own lives and in those of our fellowmen. We simply recognize the constant, appalling fact that life is for us an everlasting strife between right and wrong. What principle shall guide our conduct? Is there to be found one supreme, all-pervading and controlling principle by which this constant struggle may be directed toward the triumph of right?

Paul had no hesitation in saying that he had found it for himself. To him to live a moral life meant Christ in his heart, mind and conscience. He tells us in Galatians that he had surpassed many of his fellow-Israelites in the practice of the Jewish precepts. In the Epistle to the Philippians, in the third chapter, he tells us that as touching the righteousness which was found in the Law, he was blameless. Before one of his judges he said that he had endeavored from his youth up to have a conscience void of offense toward God and man. All this was said with no claim to absolute sinlessness. In the seventh chapter of Romans he describes in immortal language the perpetual conflict of sin against righteousness. Yet it is said, not without self-knowledge, that as moral lives went in his day he had up to his conversion tried to, and in a measure succeeded, in living a blameless life. But when he came in sight of Jesus as a Savior and realized the moral influence of that faith, he found a new motive and a new power such as in his ethical dreams he had never before known. Hear him (Phil. 3:7-9): "Howbeit, what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency

of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

What Paul thus eloquently states as the ethical principle in his own life he earnestly commends to others. The duty of living a right life before men is nowhere more urgently impressed than in the teachings of this great apostle. In the Epistle to the Romans the doctrinal part is followed at once, and with clear, logical connection, by the unfolding of Christian duties. It is no exaggeration to say that nowhere in human literature can be found a finer compendium of ethics than that given in Rom. 12 to 14. In all of Paul's epistles moral duties and a clean life are emphatically and earnestly enjoined as proceeding inevitably and directly from a real faith in Christ. What Jesus was and did and said has become the norm of Christian conduct for the ages. If you want to find the best people in your community, you will unerringly go to those who come nearest living what we commonly recognize as a true Christian life.

The characters in which Christ abides as the directive moral force are the best that the world knows. One of the most thoughtful skeptics of modern times, who had himself from childhood been brought up in an atmosphere of atheism and attacked with great force many of the defenses of orthodox religion in his own day, Mr. John Stuart Mill, has left on record these words in regard to Jesus of Nazareth: "When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity. Nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our lives." Contrast this cold and though thoughtful tribute with the warm and glowing faith of the Apostle Paul. The man who for himself has turned into actual living the principles of righteousness which he has derived from a genuine and intimate faith in Christ has found the secret of living a right life. Another brilliant English skeptic, not so extreme as Mill, declared years ago that conduct is three-fourths of life. We need not go into mathematics about it, but certainly right living ought to be the main part of life. If Jesus dwells in the heart, if we have enthroned him within our conscience as its guide and sovereign, we shall not fail to live above reproach.

The Element of Religion.

We know that life, is more than thought and morals. Essential as these are, they do not complete the conception of conscious life. There is a large sphere of our being which reaches out toward the infinite. However, agnostics and skeptics may minimize this great part of human living, it remains an element which cannot be subtracted either from the history of the past or from the complicated and driving experiences of the present. There is a vast range of our actual living which aspires toward God. We cannot rest with the philo-

sopher who claims that this region is forever and eternally the unknowable. We cannot be happy with the materialist who crushes his own emotions toward the spiritual and sneers at the more lively and expressive feelings of those who cherish these longings for the spiritual and the divine. All our knowledge and all our moral striving bring us to the unseen, the unrealized, the unattained. Our religious longings are not merely the fruit and expression of traditional teaching. This would have no power of influence or continuance unless it met response in something that reason justifies and conscience approves. Augustine stated a great and universal truth in his oft-quoted saying: "Thou hast made us for thyself, and our heart is restless until it rests in thee." The great interrogatory of the soul is its longing for God. It exclaims with Job, "Oh, that I knew where I might find him!" The quest of thinking and the goal of longing to be good are quenchless. Is there a God? Has he spoken? Can my mind find the original mind? Can my longings for righteousness find the ultimate good? Paul found the answer to these questions. Doctrinally he states it for us in his words to Timothy: "There is one God and one Mediator between God and man, himself man, Christ Jesus." As a matter of deep experience, the finding of God in Christ and personal conscious union with him come to frequent and varied expression in the writings of Paul. For his own soul the utmost reach of spiritual and religious life was attained in his acceptance and trust toward the personal, living Lord. He had been an intense and earnest believer in the Jewish faith, but this for him had become sublimated and confirmed in the mature and more satisfactory belief of a convert to Jesus Christ. All religion was summed up for him and secured to him in his union with his Lord. He said: "I am crucified with Christ, nevertheless I live." And again, "Far be it from me to glory save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world." In this personal union with a crucified Redeemer through whom the priceless gift of eternal life had come, Paul finds the highest expression and reality of the religious life.

Shall we not also find it here? Amid all the strange and bewildering cults of humanity, let us look to the one central religion for all the world. Jesus proclaimed himself as the

world's center of religious faith and life. He says, "No man cometh unto the Father but by me." Again he says, "And I, if I be lifted up from the earth will draw all men unto myself." There is no need of any other religion. There cannot be any better religion than that of Jesus Christ. In him is the supreme revelation of God's love and saving power. In him the weary find rest, the perplexed find truth, the sinful find forgiveness, the dying find life, the despairing find hope, the mourners find peace. All that religion means and can mean to mankind is wrapped up in Jesus. O, perverse, self-blinded, wandering men, why go elsewhere? Here the light of the world shines with fadeless ray. Here the peace which passeth all understanding can guard our thoughts and our hearts. For us, as for Paul, to live the religious life, the life with God, the life that is sure of God, is Christ.

The Element of Service.

When Paul said, "For me to live is Christ," he did not stop with the last thought. He did not make his intellectual, moral and religious life a thing for himself alone. He reached out toward other men with a yearning heart that they should receive the blessings which had endowed and uplifted his own soul. There have been so-called Christians who have perverted Christianity into selfishness; and so it has become only too common nowadays for certain critics to sneer at Christianity as if it meant saving our own souls without regard to others. But I am persuaded that the sneer is mostly unjust. It is not fair even to the average Christian to say that his own soul's salvation is the main concern of his life. We talk much of "social service" as if we had found something new, but it is not new. It is as old as humanity. It is a necessary condition of human life. In the religious life of faith in God even from the earliest times it has found conspicuous place. In rewarding the faithful Abraham God said, "In thee and in thy seed shall all families of the earth be blessed." Daniel said that they who make others righteous shall shine as the glorious firmament and the fadeless stars.

Social service is essential in a truly religious life. Jesus went about doing good. He came not to be served, but to serve. He promised to reward the gift of even a cup of cold water. He pictured the bleeding man on whom the despised Samaritan shed

(Continued on page 21.)

TENNESSEE COLLEGE

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YOUNG PEOPLE AND MISSIONS

Miss Agnes Whipple,
Young Peoples' Secretary and Editor

YOUR NICHE.

There's a niche for you in the world,
my boy,

A corner for you to fill;
And it waits today along life's way.
For the boy with a frank "I will,"
So, lad, be true; the world wants you,
In the corner that you may fill.

There's a niche for you in the world,
my girl,

A corner for you to fill;
For the girl who's kind and pure in
mind,
A place that is waiting still.
So, lass, be true; the world wants you,
In the corner that you may fill.

There's a niche for both in the world,
my dears,

A corner for you to fill;
And work to do that no one but you
In God's great plan can fill.
So, both, be true; the world wants
you,
And your place is waiting still.

Bring Them In.

"The Lord is my shepherd." How dear to all of our hearts is this beautiful shepherd psalm. We learned it in childhood, and it is one of the things which reached our childish souls. The tender, ever-watchful care of the shepherd for his sheep, even to the little wandering lamb which strayed from the fold, is such a true picture of the loving care of Jesus for his own. And as we grow older the Psalm becomes dearer to us because of our experience of his loving care.

But listen to what Jesus himself said in John 10:16: "Other sheep have I which are not of this fold, them also I must bring and they shall hear my voice and there shall be one fold and one shepherd." Young people who are his sheep, must we not have a care for those who are out of the fold, all of those many others to whom Jesus wants to be a shepherd? There are millions of wandering sheep in China, millions of black sheep without a shepherd in Africa, millions all over the same world to which Jesus came and said that he wanted them all in his fold.

Hark, 'tis the Master's voice I hear,
Out in the desert dark and drear,
Calling the lost who've gone astray,
Far from the shepherd's fold away.

Our mission is to bring in those other sheep. How many we are going to gather in during our great campaign and as a result of the campaign? We want every boy and girl to come into the fold and to help bring in the other sheep.

Travel Notes.

Two days were spent at William Carey Association last week. The Minor Hill church, where the meeting was held, is at one side of the association and many of the churches were not represented. In our woman's meeting we had women from only three churches. The school house was well filled, however, and all seemed much interested in the campaign and

eager to know about it and have a part in it. The women of the local church promised to organize a W. M. S. and a Sunbeam Band. Mrs. D. E. Haney is the church W. M. U. Organizer. Mrs. R. L. Lasater, of Fayetteville, was chosen for Associational W. M. U. Organizer.

A night trip across the state Sunday night and an early morning ride Monday brought me to Ripley for the first of a series of campaign meetings through the state with Dr. Fort and Dr. Winburn. At each of these places, Ripley, Martin, Clarksville, Springfield and Shelbyville I held conferences with the women. The addresses by Dr. Fort and Dr. Winburn were great and stirred the hearts of the people.

In the meeting at Martin Dr. Hallie Garrett Neal, of Mexico, told of her work in the country and some of the needs for churches and equipment there. A great slice of the 75 million could advantageously be spent in Mexico.

At Clarksville the crowd assembled from the local church and the churches round about had the pleasure of hearing Dr. Geo. Leavell speak on the situation in China, and we concluded that millions just must be sent to equip the work in that country. This Clarksville meeting fell upon Wednesday, the day of prayer for the campaign. Beginning at 10 o'clock there was a continuous session until 5. It was a spiritual feast.

On Wednesday afternoon the Clarksville Y. W. A. gave in a very impressive way the State Mission playlet, "The Rescued Envelop."

WHY ENLIST THE YOUNG PEOPLE?

Why should we enlist the children in the Sunbeam band?

Because we want them to have the right kind of Christian characters—the missionary kind. Because they should form missionary habits of thought and giving early. Because missions appeals to children. Because it trains them to be unselfish. Because it is our duty.

Why should we enlist the boys in the R. A.?

Because this is a critical period in the boy's life, when he is forming ideals. Because it is the age of hero worship and we want to give him as his ideal the great missionary heroes. Because the Order of Royal Ambassadors is planned to fit boy-life and develop the boy into a strong Christian man who shall have an impelling desire to send the gospel to the ends of the earth.

Why should we enlist the girls in the G. A.?

Because we want to continue missionary study and training from childhood to womanhood. Because girls are eager to do things and we want to lead them to do the worthwhile things. Because missionary work needs the enthusiasm of young life.

Because Jesus said to them also, "Go ye into all the world."

Why should we enlist young women in the Y. W. A.?

Because through it they get a world vision. Because through it they can make their lives count in world service. Because this is the time when definite decisions for life work are formed.

How are we going to enlist them? The enlistment for service cards, which are being sent to every society president, a copy of which was in last week's paper, should be presented to every boy and girl and young woman in the church. Much will depend upon the attitude of the workers in the enlistment drive. They should know what the junior organizations mean and be enthusiastic in presenting the cards. If the workers meet in prayer before starting out it will mean much to success.

We have a good list of new junior organizations reported in September. I hope that during enlistment month many new Sunbeam bands, R. A.'s, G. A.'s and Y. W. A.'s will be formed, because it will mean hundreds more boys and girls and young women at work for the Master. Then let those who already belong to our organizations do their dead level best to make the number of new members equal the number of those who ought to join. Study the October Home and Foreign Fields for suggestions and plans for enlistment. Decide on the best plan for your local situation and then work the plan. Let me tell you what I am hoping and praying for, at least twenty-five new junior organizations in October. Won't you help me to reach this goal?



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This wonderful, new egg producer will make thousands of dollars profit for poultry owners all over the U. S. Now is the time to increase your egg supply for the fall and winter when eggs will be selling at \$1.00 a dozen. Give your hens "TWO for ONE," the new scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send \$1.00 to Kinsella Co., 2907 LeMoyné Bldg., Chicago, for small size or send \$2.00 for large box which contains three times the quantity of small box, a full season's supply. We return your money if not satisfied. Enter our free \$5,000.00 egg-laying contest. You can double your egg supply and win a big cash prize besides. Full particulars are in each box of "TWO for ONE."

FROM EVERYWHERE

Abandoned tram cars are now being used in England to solve the housing problem.

Many Italian peasants believe that rows of teeth hung around the necks of little children will assist them in teething.

In China an inferior on horseback, meeting a superior, dismounts and waits until the other has passed.

The municipal authorities of Macon have voted to erect a monument in the public square as a tribute to all the Macons in America for their part in the winning of the war. There are 12 Macons in the United States, the largest of which is in Georgia.

The king of Italy has granted amnesty to Italian soldiers sentenced to long term imprisonment during the war. About 40,000 men were thus freed.

The American Bible Society has arranged for a nation-wide observance of Bible Sunday on November 30.

Dr. E. C. Routh, editor of the Baptist Standard, Dallas, Texas, passed through Nashville last week. He tells us that the Standard has had a net increase of 15,000 subscribers.

Bids for contracts for razing all temporary structures in Ft. Oglethorpe will be opened at Washington November 1. More than a thousand buildings will be demolished and salvaged under plan of the war department.

Sugar bowls have been ordered off the tables in restaurants and cafes throughout Indiana, because it is stated that patrons of eating places have been stealing sugar from the bowls.

United States exports for the year amount to \$7,415,000,000 and imports amount to \$3,233,000,000, making a total foreign commerce of \$10,648,000,000. June of this year showed the largest exports on record—\$928,000,000. July is the record month for imports—\$344,000,000.

Nine thousand bales of Sea Island and Egyptian cotton, acquired for use in manufacturing airplane equipment, is being offered for sale by the war department.

In Tibet one son at least of every family must join the church partly for spiritual motives, partly to gain the temporal protection of the monasteries, the most powerful factor in the country.

One of the most serious of all the strikes and riots which the country has been experiencing recently occurred in Omaha, Neb. As yet the outcome is uncertain. The city is under military rule, with machine guns commanding all the important streets. Major Leonard Wood has been ordered there to take charge of military activities should there be need for it.

Robert H. Braun, chief of the Allegheny, Pa., detectives, says that 98 per cent of the steel strikers are foreigners, and that 70 per cent cannot speak the English language. It is a significant fact that some of these very same steel strikers were paid \$30 to \$80 a day.

John D. Rockefeller recently donated \$20,000,000 to the cause of medical advancement.

Andrew Carnegie died leaving a fortune of between \$25,000,000 and \$30,000,000. This sum, vast as it seems, was only a small portion of the wealth he had made. During his life he gave away more than \$350,000,000.

The corner stone of a monument, commemorating the landing spot of the first American troops in France, was laid September 6 at Pointe de Grave.

The longest railroad tunnel in the world is Simplon through the Alps. It was opened in 1905 and is 12 1-2 miles long.

The population of the earth is estimated at 1,692,600,000.

In China every business man has a shop name and a private name, and among his family and acquaintances he is known by the latter.

King Albert, Queen Elizabeth and Prince Leopold of Belgium reached New York on October 2. They were accorded a noisy welcome.

The strike situation grows more and more acute.

The present dwellings in Greater New York could more than accommodate the whole population of Switzerland.

The United States now produces more than one-half of all the steel made.

Hon. Benton McMillan, of Tennessee, is to be the American Minister to Guatemala.

PAUL'S DEFINITION OF LIFE.

(Continued from page 19.)

pity and help. It is all nonsense to talk as if "social service" was a new thing in Christian experience and activity. The phrase is modern, but the thing is as old as Paul and as historic as Christianity itself.

The man who conceived of the Christian faith in its intellectual, moral and spiritual aspects so vividly and so earnestly has likewise described his own attitude toward his fellowman in fadeless language. Speaking of his efforts to save others, he writes: "I am become all things to all men that by all means I might save them." Notice here there are three "alls" to one "some." He did not expect to save the whole world, but was willing to exhaust every power he had to save some. The story of his life, as de-

scribed by his friend Luke in the book of Acts and as luminously set forth here and there in great flashes in his own Epistles, shows a man unselfishly intent upon doing good to others. The very burden of his life was to make Christ known to others as he knew him himself. Wealth and fame, ease and pleasure were remorselessly sacrificed to the good of mankind. The wonderful description of his toils and sufferings which has inspired candor has left in the eleventh chapter of Second Corinthians tells its own deathless message of unselfish service for the salvation of others. Nor has Paul been alone in the history of Christian activity in the world. How many of his own contemporaries did what he was doing! What generous tribute he himself pays in few, but striking terms to the assistance and help of his comrades! Read the sixteenth chapter of Romans where he tells of those at Rome who had served with him in other places before going there.

The sufferings and sacrifices of men and women in the early persecuting days of Christian history are written in imperishable record of service to mankind. All through the dim and dark Middle Ages the deeds of consecrated heroes of the faith who strove to help their fellowmen are among the royal pages of history. With the rise of modern missionary effort and its continuance until now, the story of service to mankind is writ large in the annals of the kingdom. The emphasis laid in our own days upon social service in the slums of the city, in the marts of trade, in the gilded palaces of worldliness, in the secluded neighborhoods of the country; everywhere that sinning, suffering and sorrowing men are found, is a token of the zeal of Christians for human welfare. To the sincere believer in Jesus Christ to live is to serve him by serving mankind.

Is such a life worth while? Have we set before us the example of Paul as one for us to imitate? Is the life that we live day by day controlled and guided by the principles which we have been considering? Do we think Christ? Do we try to live as Christ desires? Have we found God in Christ? Do we serve our fellowmen for Christ's sake? There is no better life than this. Let us make it our own so that we, each one of us, with Paul may truly say, "For me to live is Christ."

Wanted—Representatives for BLJOU TOILET GOODS. Large commission. Rapid sales. Write for particulars. Goods worth \$2.00 sent for \$1.00. S. M. Swain, 811 Polk Ave., Memphis, Tenn.

THIS GIRL IS A WONDER.

Do you want to make more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90 to \$300.00 per month. You can handle the work from your own home; all who sample your bonbons become regular customers. You can start by investing less than \$10.00. Mary Elizabeth started her candy kitchen with less than \$5.00, and has made a million. Cannot you make \$1,000? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as fine bonbons command phenomenal prices. Write me today. Isabelle Inez, 1643 First National Bank Building, Pittsburgh, Pa.

WOMAN'S WORLD

Miss Mattie Straughan, Editor

THE HINDERED CHRIST.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary, and worn,
and sad,
And weighed with mighty fear.
He asked me for mine, but 'twas busy
quite
With my own affairs from morn till
night.

The Lord Jesus wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for
him
To run with gladsome speed.
But I had need of my own that day;
To his gentle beseeching I answered
"Nay!"

So all that day I used my tongue,
My hands and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I bruised my hands with a worthless
play,
And my feet went on a crooked way.

And the dear Lord Christ—was his
work undone
For the lack of a willing heart?
Only through men does he speak to
men?
Dumb must he stand apart?
I do not know, but I wish today
I had let the Lord Christ have his
way.

—Selected.

SHARE IT WITH OTHERS.

Our joys and pleasures are always
increased by sharing them with others.
The selfish person is never really
happy. Most of us are willing to share
material blessings with our friends,
but how many of us think to share
our spiritual blessings. After all these
are the things that really count.

Haven't we all been thrilled over the
great Baptist 75 Million Campaign.
How glad we are to live in an age
when our denomination, of which we
are a part, is doing such big things.
But I wonder if we have thought to
share our joys with the unenlisted
woman, our sister who has not heard
of the campaign, and consequently
does not know the joy of having a
part in so big an undertaking. Many
of these women are willing and eager
to be of service if only they knew.
And, don't you think it is the duty of
those of us who have an opportunity
to know; and who know the joy of
service, to share this joy with our
less fortunate sisters. Suppose we look
around us and see if we cannot find
someone with whom to share our joy.
Let us see to it that there is not a
single Baptist woman in Tennessee
who does not know about the cam-
paign for "Millions for the Master."
Then when Victory Week shall come
I'm sure we shall all be happier be-
cause we shared our blessings and
joys with others.

GOOD, BETTER, BEST.

When the September issue of Home

and Foreign Fields came from the
press, I thought it could never be im-
proved upon. In fact, I did not believe
we could hardly have another issue
as good. But I take it all back when
I see the October issue. October is
Enlistment Month on the Baptist cal-
endar, and the October number of
Home and Foreign Fields is a special
Enlistment Number, and I believe it
is the best yet. Dr. Dobbins' editorial
is well worth several times the sub-
scription price of the magazine, and
there are many other splendid articles
about which the same thing could be
said. If you do not get the Home and
Foreign Fields be sure to sit right
down and send your subscription in
today and get the October issue. If
you get it yourself, tell your Baptist
neighbor about it and get her to sub-
scribe. Remember our offer of the
Home and Foreign Fields with the
Baptist and Reflector for \$2.25, both
to new subscribers and renewals. If
you would do your best in the great
Campaign you cannot afford to be
without Home and Foreign Fields.

WELL, HOW DO YOU LIKE IT?

The Enlistment Number of the Bap-
tist and Reflector? Do you like it
well enough to get a new subscriber?
Of course you do. We are having sev-
eral hundred extra copies of this issue
published in order that we may send
it to all the new subscribers who come
in before the supply is exhausted. The
Intercession Number, September 11,
although we published a thousand ad-
ditional copies, was exhausted before
the week was gone.

SEVEN IN ONE DAY.

What do you think? We had seven
budgets in one day this week. Now
the budget churches number eighty-
three, and we hope before another
week passes to reach the one hundred
mark. I wonder if your church is in-
cluded in this list of churches that
have placed the Baptist and Reflector
in the budget and send it to every
home. If not, don't you want it to be?

OUR HELPERS FOR THIS WEEK

It used to be that it was only an
occasional occurrence that we received
a list of new subscribers from the
women. But times have changed and
now it is the unusual thing when a
mail comes that falls to bring one or
more lists from our women. This
week you have been mighty good, and
I am deeply grateful to the following
for splendid lists: Mrs. A. J. Argo,
Mrs. C. I. Baker, Mrs. E. T. Banks,
Mrs. Donie Bruce, Mrs. F. Y. Fuqua,
Mrs. W. A. Muse, Mrs. Mollie McNeely,
Mrs. L. M. Lee, Mrs. C. H. Rolston,
Mrs. S. D. Minter, Mrs. Eugene Cole-
man, Mrs. J. L. Smith, Mrs. R. W.
Vantrease, Mrs. J. A. Overton, Mrs.
O. G. Ewing.

WILL YOU HELP TO ENLIST THESE?

It is estimated that there are 1,750-
000 women and girls included in the

3,000,000 Baptists in the South. Of
this number only 500,000 are enlisted
for definite service in our Master's
Kingdom, which means that there are
1,250,000 women and girls in our Bap-
tist churches in the South who are
unenlisted, and therefore their lives
are being wasted so far as Christian
service goes. Will you not help dur-
ing this special month of Enlistment,
to enlist these sisters of yours?

BE NOT SATISFIED.

We might still be using tallow can-
dles and kerosene lamps instead of in-
candescent lamps if Edison had been
satisfied with them. When Edison in-
vented the incandescent lamp he be-
stowed a great benefit on mankind, but
he was not satisfied, else we would
not now have phonographs and many
other inventions of his. Edison will
never be satisfied.

Happiness depends on the degree in
which our desires are gratified; but if
our every desire were fulfilled, if there
were nothing left to which we could as-
pire, all the zest would be taken out of
life. Absolute satisfaction leaves noth-
ing to be desired.

Dissatisfaction is an admirable trait
if it results in constructive aspiration.

You cannot change your circum-
stances and conditions without effort.
There is a cause for every effect. A
desire can be gratified only if you
really wish it and work for it.

He who is entirely satisfied with his
place in life is to be pitied. Entire sat-
isfaction leaves nothing to be desired,
and that is perfection. Perfection is
divine. There is only one perfection.
--Young People.

160 HENS—1500 EGGS

Mrs. H. M. Patton, Waverly, Mo.,
writes: "I fed 2 boxes of 'More Eggs'
and got 1500 eggs from 160 hens in
exactly 21 days." This scientific
tonic has made big egg profits for
thousands of poultry raisers all over
the U. S. It revitalizes the hens,
tones them up and makes them lay
all the time. Get ready now and
make big profits out of your hens
this winter. A \$1.00 package will
double the egg production and a mil-
lion dollar bank guarantee to refund
your money if you are not entirely
satisfied. Send \$1.00 now to E. J.
Reefer, the poultry expert, 3257 Reefer
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season's supply of "More Eggs." Profit
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YOUNG SOUTH

Miss Ann White Folk, Editor.

1106 Nineteenth Ave., South, Nashville, Tenn.

Missionary's address, Mrs. P. P. Medling, Kagoshima, Japan.

Our Motto: "Nulla Vestigia Retrorsum" (no steps backward).

TO THE TRASH HEAP.

I gathered all the scowls and growls
Miss Grumble left around,
To sell them to the ragman
At half a cent a pound.
But, ah! he knew a thing or two,
For he shook his towlsed head;
"No, ma'am! I'll have good-natured
rags,
Or none at all," he said.
—Youth's Companion.

My Dear Young South Friends:

I wish you could all be here in Nashville to catch the enthusiasm and spirit of the \$75,000,000 campaign which prevails all over the Sunday School Board Building. Everybody is busy, there isn't an idle moment, nor an idle thought. Perhaps it would make it easier to do your share, if you could drop in here for a few minutes. It is always easier to do a thing if you are in an atmosphere of enthusiasm. This month is state mission month. Let's do the very best we can. When you send in your gift be sure to give the name of your church so that it may count on the apportionment of that church. Every single one of us must have a part in the big campaign—why it ought to be a matter of pride. Suppose in after years someone should say "what did you do in the \$75,000,000 Campaign?" could you answer "nothing?" Even the tiniest tot may do his share.

Dear Miss Annie White:

Good morning! Had you thought that this was my birthday, and just waiting for my letter with my annual offering for our Young South missionary. Here it is \$1 sent with a heart full of love and good wishes for all the Young South and the Baptist and Reflector force. Auntie and I will be in Nashville soon and hope to see you and Miss Mattie. I will try and not wait another year before writing again.

DEWEES GHEE.

Trezevant, Tenn.

Just see who has remembered to write to us again! We were just sure we had been forgotten and we wondered why. But here comes the birthday letter and, of course, Dewees is forgiven for the long time he made us wait. I'm sorry that it is too late to send birthday greetings, but it isn't too late to wish him many happy returns of the day. Thank you so much, Dewees for the birthday offering to Our Young South Missionary. Some of us forget to do as much as we should for our Mrs. Medling who is laboring for us away over there in Japan. I wish we might have a letter from her sometimes telling us all about the work.

Miss Mattie and I are going to look forward with much pleasure to seeing you and "Auntie" when you come to Nashville. Please make it soon.

Dear Miss Anne White:

I am enclosing postal order for \$21.00—\$5.00 for our little orphans, \$10.00 for Foreign Missions and \$6.00

for three subscribers to the Baptist and Reflector. I notice my subscription has expired, and I don't feel like I can well get along without the paper. This entitles me to a copy of the "Re-Creation of Brian Kent," so please send me one.—Mrs. J. T. Moon.

Dear Miss Anne White:

I am enclosing check for six dollars to pay for three subscriptions to the Baptist and Reflector one year—J. C. Sherman, Spring City, Tenn.; F. A. Odom, Spring City, Tenn.; and Mrs. George Russell, Spring City, Tenn. I am so glad to send these names, as I don't believe either of them have ever taken the paper, and I hope they will continue taking it now from year to year. This entitles me to another copy "Brian Kent." If you can send me a different book, I would appreciate it, as I got a copy of "Brien Kent" for the three subscribers I sent in last week. How about "Tweedle?" Can you send me a copy of that, or something you know is good for children to read? Your father used to stay in our home while attending Associations. He was a great and grand man. Yours in the work for our Master.—Mrs. J. T. Moon, Spring City, Tenn.

We have two different letters from Mrs. Moon, and both of them are so nice that I want to give them to you. She sends us five new subscribers and her own renewal. We are sending today a copy of "The Recreation of Brian Kent" and one of "Tweedle." We are so very much obliged, Mrs. Moon, and we hope you will enjoy the books. Thank you for the splendid gifts you send for the Orphans' Home and Foreign Missions. I will see that it counts on the apportionment of your church.

Dear Miss Anne White:

Enclosed you will find a post office money order for five dollars to be used for the Orphans' Home from the Cedar Hill Church.—James F. Gross.

Thank you so much, Mr. Gross, for the gift from the Cedar Hill Church. Do you wish it to be applied on your apportionment for the \$75,000,000 Campaign?

ANNE WHITE FOLK.

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." Give your hens a few cents' worth of "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, 3257 Reefer Bldg., 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 tonic costs you nothing. Send a dollar today. Profit by experience of a man who has made a fortune out of poultry.

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Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 18 H, Shelton, S. C.

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

Name
Address

Shipping Point

(Please write distinctly.)

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

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PASTORS' CONFERENCE

NASHVILLE.

Southside Church.—Pastor preached at both morning and evening hours. Morning subject, "Throwing Stones." Evening subject, "Christian Manhood." Texts, John 8:7 and 1 Cor. 16:13, respectively. In Sunday school, 94. A decrease of 41 from last Sunday, our Rally Day, having then 135. Our Sunday school promises to improve now that the summer is over and people have returned from their vacations. Our new superintendent, Brother K. D. Fulcher, is highly qualified to bring good things to pass in the Sunday school, and takes hold with splendid prospects ahead. Our offering in the Sunday school for the two past Sundays exceeds \$30. On September 28 an offering of \$400 was made at the regular preaching hour for the installation of a new furnace, and in addition to this our regular offering for running expenses was over \$75, with a Sunday school offering of more than \$25. In all, over \$500 was given at this service. This was a good day for our church, and we predict better things to come. Our meeting commences next Sunday, October 12. Brother Stubblefield, of Clarksville, Tenn., will do the preaching. Pray for our meeting.

Grandview Church.—A. F. Haynes, pastor. Fine day. Subject of morning sermon, "State Missions and Enlistment." Special offerings for the day totaled \$101. Dr. A. R. Bond spoke at the evening hour on "The Campaign." Installation of new officers in Sunday school and church.

Judson Memorial Church.—Pastor C. F. Clark spoke on "Crucified with Christ" and "Christ's Call." In Sunday school, 141.

Belmont Church.—W. B. Miller, pastor. In Sunday school, 95. Morning subject, "Mobilized for Service." At night, "Equipped for Service."

Franklin Church.—Preaching in the morning by Chas. T. Beall on the subject, "Carry On." Text, 1 Peter 1:13. The Lord's Supper was observed. Four deacons were elected by the church.

Third Church.—Pastor Creasman spoke on "Facing the Task" and "The Mark of Cain." In Sunday school, 230. Fine audiences.

Eastland Church.—O. L. Halley, supply pastor. Good day. Initial subscription towards new church building of nearly \$10,000. Getting ready for the 75 Million Campaign. Robert W. Halley recently returned from the Philippines. He sang a special number. Rain interfered with the evening service.

Lockeland Church.—W. R. Hill, pastor. In Sunday school, 182. Dr. J. W. Gillon preached at the morning hour, and we had a gracious service. The pastor preached on "The Happy Man" at the night hour.

Edgefield Church.—W. M. Wood, pastor. In Sunday school, 287. The morning subject, "Our Bible." Evening subject, "How to Resist Temptation." In B. Y. P. U., 42.

Centennial Church.—Pastor L. P. Royer spoke at both hours. Morning subject, "Prayers of the Saved." At night, "Prayers of the Unsaved." Average Sunday school and good B. Y. P. U.

North Edgefield Church.—A. W. Duncan, pastor. On Wednesday evening, October 1, Dr. Ryland Knight was with us and delivered a great message on the "Baptist 75 Million Campaign," and on Sunday morning, October 5, Brother H. B. Alexander delivered a great message on the "Baptist 75 Million Campaign," and the pastor spoke at the evening hour on "Christ the Power and Wisdom of God" (1 Cor. 1:24). One addition.

Immanuel Church.—Ryland Knight, pastor. Dr. George P. Leavell, of Wuchow, China, made a splendid address at the morning hour, also at the Sunday School Union at 3 P.M. The pastor preached at night on the subject, "Christ's Definition of Christianity." Good Sunday school. Junior and Senior B. Y. P. U. have reorganized for fall work.

Seventh Church.—Edgar W. Barnett, pastor. Morning subject, "Glad Giving" (Acts 20:35). Evening subject, "Is My Name Written There?" (Rev. 20:15). In Sunday school, 103. We raised \$2,801 on the church debt. Great enthusiasm in giving.

Grace Church.—J. W. O'Hara, pastor. Morning subject, "The Call to Christian Workers" (2 Tim. 4:2). A special B. Y. P. U. program at night. The pastor spoke on "The Young Christian and His Bible." In Sunday school, 209. Received two by letter.

Antioch Church.—W. M. Kuykendall, pastor. We had a good service at Antioch Sunday at 11 o'clock. We baptized four in Mill Creek Sunday afternoon. We are getting ready for the 75 Million Drive. No service at night on account of the rain.

KNOXVILLE.

Calvary Church.—S. C. Grigsby, pastor. Preaching at both hours by the pastor. Morning subject, "Unity" (Psalms 133:1). Evening subject, "Three Woes" (Rev. 9:12). A good day.

Mountain View Church.—W. C. McNeely, pastor, spoke at the morning hour on "Making Progress." At night, "Friends of Jesus." In Sunday school, 172.

First Church.—Len G. Broughton, pastor. Preaching in the morning by Dr. Charles Inglis, of London, England, on "Jewels." Preaching at night by Dr. Inglis from the text, Luke 13:24-27. In Sunday school, 509. Received, 17. Close of a revival conducted by Dr. Charles Inglis, of London, England, and Charlie Butler. We had packed houses, and great blessings were experienced. Some splendid conversions.

South Knoxville Church.—M. E. Miller, pastor, preached at the morning hour from 2 Tim. 2:10. At night, "Steadfastness in the Faith." In Sunday school, 250.

Inskip Church.—W. M. Thomas, pastor, preached at both hours. Three have been approved for baptism since our last report. In Sunday school, 60.

Grove City Church.—D. W. Lindsay, pastor. Morning subject, "God's Call to His People" (2 Chron. 7:14). At night, "Christ the Only Way" (John 14:6). In Sunday school, 125. Received by letter, 2. Good day.

Lincoln Park Church.—Rev. Luther W. Clark preached at the morning

hour on "Walking with God." The evening subject was, "A Momentous Decision." In Sunday school, 112. Good services at both hours.

Smithwood Church.—Chas. P. Jones, pastor, spoke at the morning hour on "Five Good Habits." At night his subject was "Waiting." In Sunday school, 150. Sunday school collection for State Missions, \$104.

Deaderick Avenue Church.—H. T. Stevens, pastor, spoke at the morning hour on "Passing Through the Fire." At night, "Saving a Man." In Sunday school, 485.

Mt. Olive Church.—Thos. G. Espy, pastor, spoke at the morning hour on "God Moving on His People" (Deut. 32:11). At night, "The Mind of the Flesh" (Rom. 8:5). In Sunday school, 142. Baptized, 1.

Immanuel Church.—A. R. Pedigo, pastor. Morning text, Hebrews 10:12, 13. At night, "The Bread of Life." In Sunday school, 154; received by letter, 1. Four were approved for baptism.

Euclid Avenue Church.—J. W. Wood, pastor. Morning subject, "No Difference." Preaching in the evening by S. G. Wells in interest of the 75 Million Campaign. In Sunday school, 175. Received by letter, 4. Good services at both hours.

Beaumont Church.—A. D. Langston, pastor. Morning subject, "Some of the Bushels That Hide Our Light" (Matt. 5:15). Preaching in the evening by the pastor on the subject, "We May Not Shine Everywhere, but We Shine Somewhere" (Matt. 5:16). The Sunday school was good. We adopted the \$40 per week budget system in our Church.

Gillespie Avenue Church.—J. N. Poe, pastor. The Lord's Supper was observed at the morning hour. The pastor preached at night from Hosea 10:12. In Sunday school, 157.

Fifth Avenue Church.—J. L. Dance, pastor, spoke at the morning hour on "Some Human Elements That Enter Into the Making of a Church." At night, "Grounds of the Expectancy of Christ." In Sunday school, 240.

Oakwood Church.—R. E. Grimsley, pastor. Preaching in the morning by Dr. J. H. Snow on "Christ Revealed." Preaching in the evening by the pastor on "Growing in Grace." In Sunday school, 180. Good B. Y. P. U.

Bell Avenue Church.—J. B. Hyde, pastor, spoke at the morning hour on "Look to the East." At night, "Two Challenges." In Sunday school, 361.

Central Church.—A. F. Mahan, pastor, preached at the morning hour on "A Meeting in Samaria." At night, "The Church and the Truth." In Sunday school, 164. Received by letter, 5.

Grovestone Church.—H. T. Stevens, pastor. Preaching Saturday by the pastor on "The Flock." Preaching in the afternoon by the pastor on "The Demands of Jesus." Good report to the Association.

MEMPHIS.

First Church.—Pastor A. U. Boone preached. A very rainy Sunday. In Sunday school, 355. Ten additions since the last report. Intermediate B. Y. P. U. organized. The church voted to accept the apportionment of over \$63,000 on the 75 Million Dollar Fund.

Baptist Memorial Hospital.—Pastor Jeffries spoke Wednesday in the Bible Institute at Corinth, Miss., on "Hospital Work," and on Sunday night at Millington, Tenn., on "The 75 Million Campaign."

Bellevue Church.—The pastor spoke at both hours. One received by letter and one for baptism and one baptized. Good Sunday school and B. Y. P. U. meetings.

Seventh Street.—I. N. Strother, pastor. The Lord's Supper was observed at the morning hour. Brother J. W. Joyner preached at night. Rain interfered with all meetings.

La Belle Place Church.—Pastor D. A. Ellis spoke at both hours. In Sunday school, 155. Extra good congregations for the rainy day. The interest was fine.

Calvary Church.—The pastor spoke at both hours. Subjects, "Faith the Basis of Aggression" and "The Dominant Desire—Thy Will Be Done." Fine interest. The church is thoroughly organized for the great Campaign. Members enlisted as never before. Good Sunday school. Fine Senior B. Y. P. U., also Junior class in New Manual begins October 13. Dr. Hooker, returned medical missionary from Mexico, speaks October 7.

Kingston Church. — J. H. O. Clevenger, pastor, preached on "Family Worship" and the "Lord's Supper." Rally Day for State Missions. In Sunday school, 151. Offering, \$70.78. At 2 o'clock we sad the pleasure of having the B. Y. P. U. Federation of the Big Emory Association. We had a house full of people and an excellent program. Our hearts are open to you. Come again. A splendid day, and we are glad.

Gallaher's View Church.—O. M. Drinnen, pastor. Organized for the 75 Million Campaign. The church accepted by a unanimous vote its apportionment of \$3,000. Preaching at the evening service by R. E. Humphreys on "The Principles Involved in the Cross."

CHURCH & PERSONAL.

Have just closed a meeting with the Sampson church, Union Association, resulting in a good revival in the church and one addition by baptism. This is a young church, but we believe it has prospects to be a growing church. We have placed the Baptist and Reflector in every home in this church.

W. G. KEYT.

Doyle, Tenn.

I have accepted the pastorate of the First Baptist church, Beaumont, Texas, a great church of over 1,600 members in a city of 50,000 people, a great opportunity. Change my address for paper from McKinney, Texas to this place. A. E. BOOTH.

Beaumont, Texas.

We learn that Dr. J. H. Fuller, former pastor at East Lake, Chattanooga, now pastor at Hollandale, Miss., has been called to the Alton Park Church, Chattanooga. His people at Hollandale are making a strong pull to keep him. We should be glad to have him back in Tennessee.

The annual revival closed at Second Baptist church, Lenoir City, Tenn., which was conducted by the pastor, Rev. E. E. Harvey, with thirty-two conversions, additions to church by baptism fourteen, and by enrollment thirty-five. Our band only numbers 131 and we have given for missions in campaign \$100 for home mission, for foreign missions \$14. Our contribution at close of revival was \$50. Services are held second and fourth Sundays in each month. On our last meeting the church licensed for the ministry our brother Robert Cox, who is a noble young man and seems filled with the spirit of God.

A great revival which lasted two weeks has just closed at West Broadway church, Lenoir City, Tenn., conducted by the pastor Rev. E. E. Harvey with thirty-five conversions, ten additions to the church by baptism and ten by enrollment. The church with only a membership of 150 are alive to their duty, have contributed for missions on campaign \$80, besides doing their bit for both foreign and home missions. Their offering at close of revival was \$50 this church as well as Second Baptist of which Rev. Harvey has charge is thoroughly alive and active with a pastor who is full of religion and who is truly taking care of his Master's vineyard.

Brother Paul Hodge writes from South Pittsburg: "Mr. Preston was with us last week, and our young people were delighted with him. He did us good. Our Union is on the upgrade, and his help gave us a decided boost."

He—I put all my brains into that first poem of mine.
She—Four-liner, wasn't it?

Spend a few minutes a day with Dr. Gray and get a new grip on your Bible

Let this man of God, with his keen insight, his ripe scholarship and his sure knowledge, reveal to you the mysteries of Prophecy, the wonders of Fulfillment, the vital relation of to-day's world events with the Divine plan for humanity. Let him, with the other distinguished members of the Moody Bible Institute faculty take you through a simple course of Bible study—by correspondence—specially prepared for Christian Herald readers. A few minutes a day of prayerful, thoughtful study will give you a new, a clearer, conception of the Will of the Ages; you will marvel at the ignorance which has blinded the eyes of the world to the Divine love and providence for restless, turbulent, unsatisfied humanity. Dr. James M. Gray and his associates of the Moody Bible Institute (Dr. Ralston, Prof. Fitzwater, Prof. Gosnell and Prof. Page) are to give the world, through the Christian Herald, a series of masterpieces of thoughtful, helpful, inspiring studies in the Book of Books.

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The Christian Herald has secured this correspondence course of twenty-four Bible Studies—prepared by Dr. James M. Gray, Dean of the Moody Bible Institute, and his associates. This course is priceless, but the Christian Herald, through the courtesy and with the co-operation of the Moody Bible Institute and its Faculty, is making it available for 500,000 earnest Christians, and offers the entire course, four studies each month for six months at the nominal price of one dollar to any new trial subscriber to the Christian Herald at one dollar for 6 months, (26 big issues) or two dollars in all.

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CHURCH AND PERSONAL

Dr. R. A. Lansdell, West Tennessee Organizer for the Southern Baptist 75 Million Campaign, delivered a forceful sermon at Central Baptist church at Memphis Sunday morning. He said in part:

"This 75 Million Campaign did not begin at the Convention last May. God just saw fit to use that Convention to execute his plans. It was God ruling at the proper time in this organization to hold Southern Baptists together. Never before have Baptists come together so unanimously. What we call the 75 Million Campaign is a denomination three million strong getting up and out of a small place over into a larger place. We have come to that day when men and women must realize as never before the necessity of coming out of their narrow laws of living and getting over into the lives of others about them.

"A man in Memphis who is a real citizen of the city and is living for its good becomes a part of its formation. So in a denomination, when God gets the soul of a man he gets all of that man's mind; he gets his wealth and all that he has, for 'Ye are bought with a price; glorify God therefore in your bodies.' That which makes a nation or a church great is the Master gripping all of the power for eternal good."

"We are having a really great meeting here at New Providence Church—twenty-four for baptism the first week now. Will go on for another week. Rev. B. McNatt is a great pastor and greatly beloved by the people. We go from here to Elams, Mo., for a meeting with Rev. C. T. Lawson and his great church—James H. Hubbard, Clarksville, Tenn.

SEQUATCHIE VALLEY ASSOCIATION.

The Executive Board of the Sequatchie Valley Association met with the First Baptist Church at Jasper Sunday, September 28, for the purpose of accepting the apportionment of this Association in the 75 Million Drive.

Our apportionment of twelve thousand dollars was unanimously changed to fifteen thousand dollars.

To show that the Lord is leading

in the undertaking, I will relate the following incident:

The Board set the amount at \$15,000, and then apportioned each church in the Association at random what we thought they would be able to pay, and after figuring up the total amount, it was precisely \$15,000, which we had previously agreed upon.

The following resolution was adopted:

Be it resolved, That we, the Executive Board of this Association, will cooperate in all the ways possible with our Associational Director, Brother J. B. Alexander, in this great drive for 75 Million.

I don't think I was ever in a more glorious meeting in my life. Brother W. E. Billingsley preached at eleven o'clock, at which time he emphasized the personal responsibility of each and every Baptist in this Association.—W. E. Thomas, Clerk.

CENTRAL BAPTIST CHURCH, NASHVILLE, TENN.

Whereas, Rev. William H. Joyner has ably and efficiently filled the pulpit of the Central Baptist Church of Nashville, Tenn., for the past twelve months during which time he has always preached strong gospel sermons, been steadfast in Baptist faith and doctrines, and ever held before mankind a crucified Christ; and

Whereas, as pastor he has been diligent to render an assistance in his power to members of his congregation, been very thoughtful of the sick and of those in distress, and ever ready to give encouragement and comfort to all, whether members of his congregation or not; and

Whereas, he has been ably assisted in his splendid work by his cultured and consecrated wife; therefore be it resolved:

1. That since Brother Joyner feels it is his duty to go to another field of labor that we accept his resignation with regret that he leaves us.
2. That we heartily commend him and wife as efficient, energetic and consecrated pastor and wife, and that we pray God's choicest blessings upon them wherever they may labor.
3. That a copy of these resolutions

be spread on the Church record, that a copy be sent to each of the local papers, to the Baptist and Reflector, and that Brother Joyner be given a copy.

Adopted unanimously by the church in conference this 28th day of September, 1919.

Committee—S. P. Whitsett, V. A. Griffin, C. E. Ripon, Phil E. Dunnivant

Rev. S. B. Ogle, pastor of the First Baptist Church of Athens, assisted the pastor. Brother Ogle is a strong man, and his work in the meeting was the very best. Above all things we feel that Brother Ogle is a very consecrated man. His strong preaching and earnest personal work not only bore fruit during the meeting, but will be felt in years to come. Our works do follow us. Two nights of the meeting the quartette from the First Baptist Church of Athens came out and held the audience spell-bound while they sang "Old-Time Religion," "Swing Low, Sweet Chariot," and other selections just as good.

On Monday of the second week Brother J. I. Forrest and wife were out from Niota. Brother Forrest is Organizer of the Sweetwater Association for the 75 Million Campaign. We organized our church and are going over the top for our apportionment.

On Tuesday of the last week Brothers H. P. Moore, W. A. Brock and Sam Knox were ordained as deacons.

Eternity only can reveal the good that was done.

Pray for us that we may continue to find favor in the sight of the Lord and do our part in carrying out the Great Commission.—T. O. Drake, Pastor, Niota, Tenn.

MERRILY WE ROLL ALONG.

A man entered a drug store very hurriedly and asked for a dozen two-grain quinine pills.

"Do you want them put in a box, sir?" asked the chemist, as he was counting them out.

"O, no, certainly not," replied the customer. "I was thinking of rolling them home!"—Tit-Bits.

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SUNDAY SCHOOL AND B. Y. P. U.

W. D. Hudgins, Editor
Tullahoma, Tennessee

W. H. Preston, State Secretary, B. Y. P. U.
Nashville, Tennessee

SUNDAY SCHOOL NOTES.

September 28 was a beautiful day, and we trust that the schools everywhere turned out in large numbers. I was at Hannah's Gap, Duck River Association, and enjoyed a good day. They did not carry out the regular program, but gave a good gift to State Missions, amounting to \$11.50. It is hoped that the schools will all report their gifts to this office at once, so we may know just what was done on that day.

A training school is on at Hannah's Gap Church, Lincoln County, and we are having a good time. Quite a large class are taking the Manual Divisions One and Three. This is a strong country church, and is waking up to the possibilities of their work. They have just recently called Rev. A. H. Huff as pastor for half time at a salary of \$1,000. They are planning to put over their drive for the Big Campaign and will give easily their quota. They are also planning to put the Baptist and Reflector in their budget. This is one objective for this Training School. The finest bunch of young people that we have found anywhere most are here and they are planning to reorganize their B. Y. P. U.

The Tullahoma Sunday school has just planned to use the C. P. church for their Sunday school, as they have outgrown their quarters in the main church. The Senior and Adult Departments are to use the C. P. church, dividing it by screens into four rooms. These will be used for organized class work.

The First A-1 Sunday school in Nashville this year is Edgefield school. They had present last Sunday more than 500 and have met every requirement of the Standard. I congratulate Brother Wood and the other workers in attaining this high standard for their school. It is a pace set for the other schools of the city, and we look to see others follow this splendid example. We would like to see at least fifty schools reach this standard this year. It is possible for any one to do that having the physical equipment.

The programs are ready now for the Knoxville Training School and promise a great feast for the Knoxville workers. This school is to be conducted upon the departmental basis and will be held in two different churches. The Elementary School will be held at Bell Avenue under the supervision of Miss Lillian S. Forbes, assisted by Miss Minnie Brown, of Mississippi. The Advanced School will be held at Broadway Church under the general supervision of Mr. Harry L. Strickland. This school will carry special work in every department of the Sunday school. In the Elementary School will be classes for those who teach in the Beginners', Primary and Junior Departments, and also for the Cradle Roll workers. The class work will be along these spe-

cial lines, and real demonstration work will be done that will show just how the work in these departments should be carried on. Conferences on the work of officers and teachers will be conducted and every phase of the work demonstrated by expert workers. Every teacher in Knoxville and surrounding country should avail themselves of this opportunity to take this special work in the elementary grades. The Advanced School will cover the Intermediate, Senior and Adult Departments and will have classes in all these various departmental books. Departments will be organized with full corps of officers and records and demonstration work will be done in this as well as in the Elementary School. There will also be a class in the Home Department Book and one in the Normal Manual. It is hoped that every Sunday school worker in Knox County will attend one of these schools. On Friday night the two schools will come together for a joint meeting, and this promises to be the greatest night Knoxville has ever had in Sunday school work. Five-minute speakers will be on hand to discuss the 75 Million Campaign before each of these schools. These talks will be each night just following the lunch hour.

Brother Sturgis sends in a fine list of awards from the Robertson County school as follows: Those finishing both first and third division of Normal Manual, Miss Alyne Traughbor, Miss Alma Traughbor, Miss Ada Lee Deanall, of Springfield. Those finishing the first division only are Miss Cassie Dean; Miss Grace West, of Springfield; and Thomas Roark, of Cross Plains. Those finishing the third division only are Mrs. Richard Hornburger, Mrs. Johnnie Austin, W. B. Jernigan, Mrs. W. B. Jernigan, and T. G. Mims, all of Portland, and Miss Laura Sanders, of Orlinda. This is a fine report, and we expect some definite results from this work.

Those receiving awards through the Nashville office during the month of September are: Diplomas—Blanche Shumate, Clinton; Masse Overton, Cumberland Gap; Tom Maston, Fountain City; French Johnson, Maryville; J. O. Bomar, Jr., Mrs. A. T. Coke, Warren Ely, and Mrs. J. H. Redd, of Memphis; Eula Lee, Tazewell; Mrs. David Lipscomb, Tazewell; Rev. J. O. Miles, Tullahoma; Lorene Harris, Mamye Harris and Della Parker, of Whiteville.

Those receiving Red Seals: Janey Bilderback and Mrs. A. T. Coke, Memphis; Pearl Hilderbrandt, Parsons; Mrs. David Lipscomb, Tazewell.

Those receiving Blue Seals: Dr. I. N. Penick, Jackson; Rev. H. B. Coulter, Mrs. H. B. Coulter and Mattie J. Hooberry, Nashville.

A school has been arranged for Doyle next week. Messrs. Sturgis and Skinner will conduct it. We are expecting a good time there.

We have just had a fine letter from Mr. Filson sending his love to the

workers in Tennessee. He is getting along nicely with his new school and reports considerable growth already. We wish for him much success and joy. We also expect to have him back with us every now and then.

Brother S. G. Wells writes from Knoxville: "Everything is ready for the big school here. We like the faculty and are planning to have these schools at Broadway and Bell Avenue."

Adamsville Sunday School reports a good day on September 28 and \$3.30 gift. Good for Adamsville! for the Master's millions.

Tell others about the Campaign. It is more blessed to give than to receive. Let them share in the great blessings coming out of this campaign.

B. Y. P. U. NOTES

It should be the plan of each Union during the months of October and November to devote at least fifteen minutes of the evening to some phase of the 75 Million Drive. This should be in addition to the regular program contained in the quarterlies. Special music and songs fitting the occasion should be used. The Campaign Committee has gotten out the song, "When Millions Come Pouring In," which should be learned and sung by every Sunday school and B. Y. P. U. in the Southland. The song may be obtained in quantities needed from Campaign Headquarters in Nashville.

Each evening a separate phase of the work may be presented by two or three members of the group. No gathering of any kind of church people from now until the close of Victory Week will be complete without learning more about this great undertaking of Southern Baptists. At the close of the services tracts prepared for busy people to read may be passed out to those who will study them. Dr. Gillon's and Dr. Scarborough's offices will supply your wants in this regard. Some excellent articles are appearing each week and month in the Baptist and Reflector and in the Home and Foreign Fields, respectively. Call attention to them and use them as a basis for a short talk.

A five-day training school was held last week in South Pittsburg, with Rev. Sturgis and Mr. Preston conducting. About thirty-five took the courses in the Sunday School and B. Y. P. U. Manuals. On Wednesday evening a prayer service was held for the success of the Campaign, and on Friday evening a genuine B. Y. P. U. social was enjoyed at one of the homes. It was gratifying to hear the South Pittsburg folk boost their pastor, Rev. Hodge, of Chattanooga. "He's the best ever." That is a worthy church spirit to show. Since Rev. Hodge took charge in the spring, about fifty additions have been made to the church, a growing B. Y. P. U. organized, a good prayer meeting continued, and plans set on foot for a new church edifice.

State President F. M. Dearing, of Chattanooga, passed through Nashville Wednesday last en route for St. Louis and other cities in the interest of the city of Chattanooga.

A Great Cause In Pressing Need

State Missions has received only \$25,191.39
since November 1, 1918.

Our outlay will be \$56,000.00.

*We must receive \$1100.00 each day from Now until
October 31st.*

Let us go to the Convention November
12th out of debt.

We can be victorious if we all pull
together.

J. W. GILLON, Cor. Sec. and Treas.,
Executive Board of Tennessee
Baptist Convention.