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The Defense of the Church in the Midst of the Inflamed Passions of War

Len G. Broughton, D. D.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed" (John 6:27).

Recently there has been raging a real storm of criticism concerning the part that the church is said not to have taken in the matters of our present war. Such critics have always been directing their arrows at the church. We had them during the Apostolic times. Much of the attention of the Apostles was taken up in dealing with the efforts of the critics to break down and destroy the church of Jesus Christ. And, ever since that day, the church has had to face them and reckon with them in her efforts to make ready the Kingdom of Heaven.

In some instances the criticism is made with malice aforethought. It is by those who reject the teaching of the church; and, in order to escape, they endeavor to cripple or destroy it. But in the majority of instances the criticism of the church is made by those who are entirely ignorant of its true function in the world. This class is particularly active at the present time.

Humanitarian Side.

For years these men have been pressing the humanitarian side of the church's obligation to the world, to the exclusion of the weightier matters that she is set to attend to. They have dealt with material things till they have lost the power to discern things that are spiritual. They have been so concerned about the temporal that they have failed to prepare for the eternal.

The present war situation furnishes a splendid opportunity for such criticism. Everywhere, and in every way, the country today is giving itself to the enormous task of winning this war. From a national point of view there is but one issue before the country, and that is: to win this war, and to so win it as to make the world safe for democracy for all time to come. Certainly every true American sympathizes with the loftiness of these ideals and is more than anxious to see it come to pass, and all that we have as a nation we are willing to give to bring it to pass.

But the church has another task to perform along with the task of helping to make the world safe for democracy; the church is set to making democracy safe for the world. It is Christianity as well as democracy that the church is after establishing. Democracy in itself is not what the world needs most. The church knows that the old motto, "Vox Populi Vox Dei" ("The Voice of the People Is the Voice of God"), is not necessarily true. It depends altogether upon the amount of religious conscience that there is back of the people as to whether or not it is the voice of God. A non-Christian people will speak in a non-Christian voice. Such a democracy would spell ruin for the world rather than victory.

It is with such misunderstanding of the true function of the church that most of the present-day criticism of the church is made. I refer particularly to one such criticism that is being widely read and generally discussed at the present time:

Mr. Joseph H. Odell.

In the February number of the Atlantic Monthly, Mr. Joseph H. Odell makes a most terrible criticism of the aspirations of the Christian ministry and the church of Christ. The article is well conceived and

splendidly written, and many points in it are worthy of our most careful thought. But Mr. Odell, like all other such critics, reveals an almost unpardonable ignorance of the mission of the church; and, also, he fails to see what the church is really doing even in the direction of his own criticism, and so flagrant is his misunderstanding and so false is his judgment that I feel impelled to take up the line of his criticism and consider it at the present time.

The Passion of War.

First of all, he goes back to the time before America was forced into this great world war, and raises this question:

"What became of the spiritual leadership during these thirty-two months when Europe and parts of Asia were passing through Gehenna? What voice from altar or pulpit liberated a passion of righteous indignation and set this continent aflame with holy wrath?"

Evidently our critic would have the church believe that its business, under such circumstances, is to inflame the world with the passion for war and bloodshed. Surely the most casual reader of the gospels and the records of the Apostolic church will agree that this is not for the church to do. There are times when it would seem that we have to go to war, and this great world-struggle seems to be such a time. But who would have the church of Jesus Christ lay aside her spiritual ministry for all the world and seize the nation by the throat and thrust it into war and bloodshed?

The business of the church is not to thrust nations into war. If war is inevitable, then the church is to march with a faithful tread to the call of duty; and this is what she is doing today. But the business of the church is to inflame the world with a passion for Christ—to get men and women saved, and then to build them up in spiritual things, and prepare the way for Christ's return. Jesus Himself said: "I came to seek and to save that which was lost." And then later on, just before He ascended from Olivet, He said: "As my Father hath sent me, even so send I you." The mission of the church, my friends, is the mission of Christ, and the mission of Christ is to seek and to save the lost.

The material things are never to be given the right-of-way over things spiritual by the church. On that memorable occasion following the feeding of the 5,000 Jesus said: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed" (John 6:27).

When the church under any emergency forsakes the work of soul-winning and soul-feeding and assumes the function of the state, she not only leaves her true sphere, but limits herself with a service for time, when she might and should be serving in the endlessness of eternity. The church is charged with the work of winning the lost souls of men to Christ, and keeping the spiritual fires burning which at last will be the light which is to guide the world back to peace, love and safety. God grant that she may do it.

Neutrality.

Again our critic asks: "Do you think that Jesus of Nazareth would have been neutral in word and thought while Germany was taking Belgium, dis-

tributing typhus germs through Siberia, instigating and guiding Turkey in the slaughter of Armenians, tearing treaties and breaking international law? . . . Do you think He would have remained placidly silent, engaged in multitudinous schemes of ecclesiastical procedure? If not, then why were you so scrupulously neutral, so benignly dumb?"

Our answer to this great question is an emphatic "NO!" And so far as our knowledge goes the pulpit and the church thundered with all its might against the injustice and brutality of all this. And, moreover, it did it against all other forms of injustice and brutality. It thundered against Belgium when she was giving the same kind of treatment to the Congo a few years ago. It thundered against the slaughter of Armenian Christians by the Turks long before this war began; and it is doing the same thing to day against Germany for her diabolical crimes.

The pulpit of the Christian church has not failed to utter its protest against such forms of injustice and brutality. But, my friends, when we are told that as ministers and churches to throw down our ecclesiastical convictions and give ourselves wholly to war, else there is no place for us in the life of today, we offer a most emphatic demurrer. Such is not our business. There is no doubt but that around Chicago, Boston and New York there are many that would be willing to turn the church into anything other than she now is.

For the past quarter of a century, in an effort to be broad, many teachers in these regions have been stretching their ecclesiastical blankets, until today there is hardly anything left that it does not cover, and the cover is so thin that it furnishes little or no protection for the soul-nakedness of the world. In consequence of this, the church under such influences has lost its power to attract the souls of men and win them to Christ. It is easy for men under such circumstances to talk about old failures and new orders. But, thank God, this is not true of all. A great body of our people stand yet for a spiritual religion and a church that will not allow itself to be driven, even by the passion of what seems to us a righteous war, from its main business of getting men saved and feeding their souls upon Christ the bread of life.

The Laymen to the Front.

Then again, the ministry is criticised because the laymen have come to the front in these last days and done things that the ministry did not do. Special emphasis is put upon the organization of the Red Cross work done by laymen and women. My friends, is this criticism just? Has not the ministry been bending every energy, especially during the last few years, to bring the laity of the church to assume their part of the responsibility for the affairs of the Kingdom? Instead of the activity of the laymen at this time proving the weakness of the ministry and the failure of the church, does it not prove the exact opposite? It is one of the most encouraging signs of our present church order. The laymen should give themselves to the temporal work of the church in order that the ministry may minister in matters spiritual.

The Young Men's Christian Association.

(Continued on Page Nine.)

DISINTEGRATION VERSUS ORGANIZATION.

W. N. Johnson, D. D.
Secretary N. C. State Mission Board.

(Read before State Secretaries' Meeting.)

There are disintegrating influences around us; and then, among us. In the first place, we Baptists are in a world that threatens to fall to pieces socially and politically. Sovereignities are bursting all around over the earth. Our nation is in travail. The world is in eruption. Mankind is in daily consternation. We must be particular not to let our Baptist work get up into the air with the old order of things in which it has had to exist. It also might then split to pieces before the new order comes to be. There is danger that we shall lose our identity in large emergency undertakings like the work of the Red Cross and Army Y. M. C. A.

The restlessness showing itself all over the world has shown itself in our Baptist thought. It is unanswerable testimony to the safety of our democracy that our Convention in New Orleans, instead of expressing itself, suppressed itself for the sake of a world torn with disintegration.

Another disintegrating influence against which we have to contend: the rise of interdenominationalism. This is an age of organization. "Big Business" is the triumphant achievement of organization and it has become ambitious to take charge of the world. Along with the compact, efficient business organization, there has been an insistent propaganda of "Christian Union." "Big business" and "Christian Union" are brother and sister.

The Christian world has had to concede that the Baptist contentions are true. There is no retreat from now but to belittle them. In the place of definite, glowing denominationalism, we are asked to accept an interdenominationalism, broad and shallow, cold and indefinite. There are some who, by an adroit manipulation of business organization and brotherly love among Christian people, are, unaware to themselves perhaps, building an ecclesiasticism. The stress and strain of this war may precipitate a protestant organization efficient for work: an ecclesiasticism. The Federal Church may yet be mightier in this country than the Catholic and equally as far removed from vital, free, primal, fundamental Christianity. Even now we Baptists are shut out of the battle fields where our fellow citizens fight unless we enter through the Y. M. C. A. or the Federal Church, or the Knights of Columbus. After this war is over some of our people will likely go from us.

Two things we must not do: one is we should never give up our identity and our principles. On the other hand, we must not contend for our faith in a little way. That would isolate us from the other Christian forces of the age. If somebody in the next few years can only resay our Baptist word in the right tone and right spirit, the whole world will be rebuilt around it.

There are some disintegrating influences among us, on the inside. First of all, we have to contend with the effects among our people of a

faulty evangelism. The vitality of our religion has kept our hearts afire. That has made us evangelizers. We have beat the world baptizing because we baptize in the right way and baptize so many.

The trouble is much of our time we have done nothing but baptize. Our converts get out of the water and get dry before we get them to work. We have in our Baptist Zion thousands of recruiting stations; but very few cantonments; millions of yards of khaki, but few guns.

Our protracted meetings have generated immense spiritual power, much of the time it has blown off into waste. It has not been confined behind practical plans of work. We have tried to shut up our revivals in the 2nd chapter of Acts. We need to give the Spirit of God a 4th chapter chance in our churches so that they can be integrated into spiritual organisms and that the principle of stewardship may be substituted for the idea of ownership among our members and vitalized in the activity of the churches. Our churches, many of them, are hung up high and tight and dry somewhere between the 2nd chapter of Acts and the 4th chapter.

Again, our lack of program tends to disintegrate our efforts. We are bewildered with the immensity of our work. Millions unevangelized; saved people untaught in the faith; suffering mankind everywhere; China, South America, Russia, all yearning to learn the deepest lesson of democracy which God has called us to teach the world; Europe, as soon as the smoke of battle is cleared away, looking to us for guidance in re-establishment of her institutions—Oh, it's a picture and a cry. The whole world in dire disease and confusion. Our principles, the only cure. Awful fact of responsibility. We have the principles and the impulse and resources to do all this, but are balked.

Phases of our great task have been exaggerated into hysterical appeals. Spurts and drives and campaigns have all come in confusion.

From this confusion many have retreated back into a hard and fast budget plan. The budget plan put on inflexibility has met a rebound among others, some insisting that everything shall be done in a regular way, others urging that we can work only in emergency and that most of our work has to be done irregularly. In one of our states the Baptists are trying to do all their work in a budget. In another they are trying to do all their work outside of a budget and we hear more about debt from these states than from any other two states in the Southern Baptist Convention. This is interesting to the rest of us and makes us look for a place in the middle of the road.

The greatest peril of disintegration among us is the fact that thousands and hundreds of thousands of our Baptist people in the churches of the South are unenlisted in our Lord's work. A partial evangelization and no definite program of action are responsible for this situation. There are nearly a million and a half white Baptists in the South doing nothing, or very little.

We need to wake up to the fact that if we cannot grip them into action we shall lose them. Oh, we

can keep their names on our church rolls during this generation, but we shall lose their children and grandchildren. That we have won them and held them without getting them into action is a testimony to the vitality of our religion. It takes more to hold a crowd together doing nothing than it does to keep them doing anything imaginable.

We have been tampering with Enlistment, but the trouble is our Enlistment work is too mechanical, too incidental, too financialistic. It is a work of the Spirit with the pastors and in the churches. Enlistment is nothing but completion of our partial evangelization. Our people can never be vitally enlisted in our Lord's work until Enlistment is so interpreted that it has a place in the revivals (protracted meetings) of our churches. The fact is, without this, our efforts at Enlistment may become in themselves disintegrants.

Sometimes the way may look dark in the development of our Baptist multitude, but we need to get some comfort from our second proposition: Baptists can never be entirely disintegrated, nor permanently organized. This fact is the despair of our Baptist statesmen and kickers. There is no place where statesmen have a better chance to become martyrs than among Baptists and no place where kickers can do less harm. The fact is the Baptist movement is not primarily an organization, but a spirit among men penetrating all organizations. Dr. Mullins somewhere speaks of ecclesiasticisms under the figure of a block of marble and our Baptist work under the figure of a wave of water. If you hit the marble hard enough you will break it. You cannot hit the wave of water hard enough to break it. You may separate parts of it temporarily, but as soon as it flows by the obstruction it rolls together and rolls on forever. The only way to organize the wave is to freeze it. We cannot organize life. It organizes itself. There is no one vital spot in our Baptist work. Every living Baptist is himself a vital spot. What might burst other denominations wide open would be only healthy discussion among Baptists.

I was in a stormy Baptist Convention once where the brethren debated bitterly until midnight. At that late hour a wise brother got the floor and said, "I just want to say that if there are any Methodists and Presbyterians here they needn't take any comfort from this Baptist wrangle, for when you split a Baptist open you don't kill him, you just make two living Baptists." There is no danger of absolute disintegration among us, until the Kingdom has fully come.

One autocracy can achieve perfect organization and that only for one end. We Baptists are not building a system. We are seeking to grow a people of God. Most other bodies of Christendom are seeking to dominate the world with the religion of Jesus Christ. Baptists are seeking to permeate it. Therefore, we do not need an organization like the other people must have. You cannot "fix things" in a Baptist body. If you want to be sure to experience the sensation of a miniature earthquake, just imagine you have got things fixed for all time among Baptists.

The only place that I have ever found where things will stay fixed for Baptists is in a dead church. If we Baptists will study ourselves we can understand the Russians. Germany is helpless before Russia. She can't fight her and she can't keep Russia from premeating the German lines with the ideas that prevail in Russia. Autocracy evaporates in the presence of democracy. The air rusts out the steel column. There will never be perfect organization among Baptists until all Baptists are absolutely redeemed and then trained to the point of perfect service.

In the third place, in our eternal Baptist safe zone between the autocrat and the kicker, it is refreshing to reflect that there are some things that we can do which will tend away from disintegration toward organization, but even then organization is even more an ideal with us than a means. There are two things which we can do that will help toward the integration of our forces: First, we can simplify our work. We need to confess it to ourselves; our people are confused now. The size and urgency of the work are often offset by isolated features of it being exaggerated. Multitudinous appeals at first confuses and then makes our people impatient and after that indifferent.

We can simplify our work by getting a large interpretation of the Great Commission.

"Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." This is a composite of the last command of our Lord gathered out of the gospels. We have been in the habit of thinking there was nothing in the Great Commission but Missions. A partial, hurtful view of it.

"Go ye and preach"—Missions.

"Teaching them"—Christian Education.

"Whatsoever I have commanded you"—Social Service, surely included.

If you don't think so, read the 4th chapter of Luke and 25th chapter of Matthew.

Think of the Great Commission as a tree. Social Service is the flower of it, Education is the trunk of it, Missions is the root of it. Pluck the flower, it will grow back another season; saw off the trunk, it will sprout again; dig up the roots, it will die forever. We have stopped at evangelism largely in our home land. That is, we have kept the trunk sawed off and in many places we have only the soggy roots left.

We can simplify our work by dividing the regular from the special things in our work. The budget cannot care for anything but the regular objects, but with a large budget we can give room to special and irregular things by eliminating special collections for regular things. We need to keep the regular work going and the field clear for meeting emergencies. It is my conviction that we need to carry out the whole Great Commission—Missions, Education and Social Service, each co-ordinated with the other two, and held in its place.

We can simplify our work by making a regular time for all the regu-

lar work of each of these phases, and besides that all the time should be kept open for effort to take care of special emergencies. There is going to be confusion just as long as either of these phases of Christian work tries to take the whole attention of our churches, or so long as any two of them contend regularly for hearing at the same time. When we take the right care of all three departments of our regular work, special things will not be so likely to get in the way of one another and regular things will practically always be out of the way of special things.

We shall simplify our work by so working our plans that all our Baptist work will be a consistency on the inside of each Baptist body. The work of Southern Baptists should be a living integrity within the Southern Baptist Convention and the work of the Baptists of each state—both what they are doing in their own state and for the rest of the world—should be an integrity on the inside of their Baptist State Convention. So also in the district association. Even more so, in the local church. Consideration of both democracy and efficiency calls for this.

Then again we shall simplify our work by becoming really to depend upon the pastor. There has been a healthy rebound among our churches and pastors against an excess of field men. Beyond a certain limit, field men working only for one particular phase of the work are disintegrants. We shall not do our best Baptist work with a minimum of friction until we have pastors capable of standing for our whole work. Pastors have New Testament standing within the life of our churches. Secretaries and field men are New Testament expedients among the churches. We are fond of saying that the pastor is the key man. He is more than that, he is the door man. I am striving to gather statistics around the pastorate as well as the district associations. I have already seen good results from it. Instead of going directly to the churches, I am now seeking to get into the church through conferences and schools with the pastors. All the time I am seeking to get into this understanding with the pastors: if the pastor does not do the work, it cannot be done. The Convention depends upon him and seeks to help him do it. So long as we go around the pastor into his church, or relieve him of his obligations to lead his people we retard the growth of our work and postpone harmonious co-operation.

In the second place our greatest opportunity to help on organization is to give God a chance with us. The vitality of our gospel is our only assurance that Baptists will continue to co-operate. We cannot use artificial means to force co-operation like other people. All our working together depends upon our living together. It is an inner life and experience that articulates us into common action. The spirit of God fuses us into oneness.

All our churches are sovereign, each an organism within itself. Our churches will always be different from one another, but it is the same Holy Spirit in all of them. When we forget Him we become distracted with methods and mechanics.

This is a time that calls for prayer. The world is suddenly aware of its

helplessness in the grip of its own power. We Baptists, being especially aware of the fundamental principles that are working themselves out in this world revolution, must lift our hearts to our Father who is leading us onward into a larger time.

There can never be utter oneness among us Baptists, except during a sense of utter dependence upon God. When we are in touch with the source of our life we cannot disintegrate. So long as we let God work in us and above us He will integrate us into united action.

FREE TRANSLATION OF THE LETTER FROM THE SHANTUNG ASSOCIATION

To the Foreign Mission Board of the Southern Baptist Convention.

Greetings to the Foreign Mission Board, pastors, brethren and sisters, from the Shantung Baptist Association.

Our annual session was held this year on November 1-4 at the village of Tsongkia in the Prefecture of Tengchowfu. Our work having spread far beyond the boundaries of this province, the name of the Association was changed to the "North China Baptist Association."

We now have sixty-five churches, four of which are new ones. There were present seventy-eight delegates who reported a total of 1067 baptisms in the churches. Our total membership is now 11737 (This includes the Swedish Mission who are also members of the Association).

The topics of discussion were Education, Evangelism and Bible Study. In the discussion of education emphasis was laid on Primary schools, Theological training and Industrial training. A committee was appointed to consider establishing an industrial school. This was discussed and heartily endorsed by the delegates.

Evangelism was discussed under its various forms of volunteer work, Salvation Army work, tent work, etc.

Under Bible study special emphasis was placed on learning the new Mandarin alphabet, an easy method for teaching illiterate Christians to read.

For our Home Mission work, we subscribed for next year about \$1600. We have now twenty-three evangelists out in new territory. They have established twelve churches located in three provinces and ten counties. The twelve churches have a membership of 1181.

There were three special features that greatly moved us all. First was a visit from a Korean, Mr. Kim, who spoke twice on the great revival in Korea and told of the terrible persecutions the Korean Christians had suffered at the hands of the Japanese. Second, was an address by old Brother Tsong, the founder of the Tsong Kia Church, in which he told of his sixty-years' experience as a Christian and the persecutions that he endured in the early years for Christ's name. The third special matter of interest was an address by the second son of the old Brother Tsong. This man is by far our wealthiest Christian. He told of his conversion nearly forty years ago; and then of how he became engrossed in making money and wandered from the Lord for many years; then through a series of remarkable providences that led him, through a great struggle to give up his business and devote his life to Christian work. He has now given

one-half of all his possessions to the Lord. He has established a school, a dispensary and an orphanage in his home village. The church where we held our meetings, costing \$5,000 gold, was largely built by him.

Our main object in writing this letter is to especially thank the Foreign Mission Board and the churches in America for their interest and help in our behalf. We know that the burden that you are now bearing for us is doubly heavy. Shall we not all the more be grateful? There are many of us Chinese Christians that pray for you daily, and all the delegates made a covenant at this meeting to pray daily for you. We know that you are constantly praying for us. Although, because of distance and difference in language, our intercourse is limited, in the coming Kingdom of God we shall enjoy unspeakable fellowship. But even in this life we hope to enjoy a closer fellowship in the future. Of course we are saved by our Lord Jesus, but we are the fruits of your labors. We hope that this fruit of yours may ripen early and thus bring to you greater joy. Alas, we are like children unable to walk, that must be carried by fathers and mothers. In this we greatly offend. Still, we now have some hope of becoming able to walk because there are some who are praying and agitating for self-support.

May God's great power come upon you and us! And may the unsearchable riches of grace be given to the churches of our faith in America and Sweden. (A copy of this was also sent to the Baptists of Sweden). That you should receive a bountiful reward is just. The weak Chinese churches are eager to learn. If we can follow your example it shall be well.

The delegates to the 25th annual meeting of the North China Association make our bow.

D. C. KAO, Moderator.

H. N. PENG, Clerk.

FROM BRITISH BAPTISTS.

To the Baptists of America:

Mr. R. H. Edmonds, of Baltimore, has sent me your letter with reference to the message from British to American Baptists, and I feel sure that I must write you a few words of warm personal thanks for the cordial and brotherly way in which you have received it. The decision of the United States to stand side by side with us and our allies in this great conflict has meant to this country a great accession of confidence, strength and joy. The moral result of your attitude has been of incalculable value. It is a historic and world-wide justification of the position we have taken up. America could not possibly have any selfish ends to serve in entering the war. Intervention in a European conflict was opposed to all your traditions. America has entered the war to preserve the ideals and principles of Christian civilization from utter destruction by Germany.

Above all, it rejoices the Baptists of Great Britain to find that their Brethren in America are one with them in devotion in the great principles of human liberty and of the rights of the weak and oppressed, which are our common heritage. As Baptists, we can together commend this great cause to God. Our dependence is upon Him. In His hands are the issues, not only for men but for nations. We believe that,

even through agony and conflict, He will bring in the Kingdom of Righteousness and Peace. We are confident that the same spirit of resolution and sacrifice animates both the American and the British Baptists, and we pray and believe that our alliance for the great ends which we put before ourselves as nations may draw us more closely together as Baptists. After the war, our Baptist World Alliance will have to face great tasks, perplexing problems and great opportunities, and it is my earnest prayer that we shall face them together.

Believe me,

Yours very faithfully,

J. H. SHAKESPEARE.

WIN-THE-WAR CONGRESS.

The leadership of the South is called to meet at Birmingham, Ala., April 14 to 17 for a Win-the-War Congress. The convention will be held under the auspices of the Southern Sociological Congress and the Birmingham Civic Association. Delegates are to be appointed by the Governors of the sixteen southern states, Mayors of cities and heads of institutions of education and social service.

The Federal Government is co-operating most effectively and will be represented on the program by some of the ablest speakers from the Department of Agriculture, the Federal Food Administration, the Department of Labor, the Bureau of Education, the Children's Bureau, the United States Public Health Service and the American Red Cross. The Governments of France and Great Britain will be represented by speakers appointed by the Ambassadors of these nations. Several of the leading national organizations have appointed speakers, including the Federal Council of Churches of Christ in America, the Independent Order of B'nai B'rith, the International Y. M. C. A., Committee, the Anti-Saloon League and the American Federation of Labor. The Governors of several states have already accepted invitations to be present and participate.

The program is built on the South's most vital resources for victory—health, food and labor. It is absolutely imperative that the South should redouble her efforts at once to feed and clothe the nation during the war and prevent the present inexcusable losses from disease. Nothing less can win the war and save America from the world's greatest menace. The South's worst season for disease and best season for planting is just ahead. The Birmingham Congress is called primarily for the purpose of organizing a crusade to enlist every man, woman and child in the South to fight disease and produce food in every possible manner during their critical year. The watchword of this Congress and the win-the-war campaign for health food and labor will be "Make the home line as efficient and patriotic as the firing line!"

Too much prosperity begets a spirit of sneering. And God will not have any sneering in his school. . . . When you sneer you are going down; when you sneer God is raising up a wind against you from the East and it will blow you away.—Joseph Parker.

If You Don't, Who Will?

Millions are being given to welfare work in the armies. This is well. The best we have is none too good to be used for the bodily comfort and mental recreation of our soldier boys. Most of this money is given by members of various Christian denominations, but there are others who join them in welfare work.

These others will not join us in definite Christian work. If we don't give of our substance to bring men to Jesus Christ, who will? If you do not give to maintain the 1,500 Baptist missionary workers who are wholly or partly supported by the Home Mission Board, who will?

Other denominations have their own work and will support it. Non-Christians will not give to help us. If you don't give to this, it will not be done. If our people don't support their own work, they will be giving comfort to the enemies of the Cross of Christ.

Denominationalism never was attacked by so many as now. Shall the denominations furnish sinews of war for those who attack them, and at the same time neglect their own work? We hate the name "slacker" as applied to the soldiers. Is not a religious slacker even worse?

\$31,700 FOR HOME MISSIONS FROM TENNESSEE.

Tennessee's apportionment for Home Missions, as issued from the Southern Convention, is approximately \$31,700. Every dollar of it will be needed to pay for the great work of the year.

Sixty thousand dollars (\$60,000) is being spent by the Home Mission Board in its great Army Camp work. The Board just had to do it! Our boys needed our best help. This is an increase of about twelve per cent. For Tennessee the increase would be about \$3,745. If your church wishes to do its part to pay for the blessed work in the camps, it should add twelve per cent to its regular gifts. If it wants to make up in this service for some other churches that may neglect to give, it should give more.

\$400,000 must be raised among our Southern churches in eight weeks! The Board confidently looks to Tennessee to do her full share.

The Home Mission Board of the Southern Baptist Convention, Healey Building, Atlanta, Georgia

DR. T. T. MARTIN AT CHATTANOOGA.

I am writing to give the pastors, through the columns of your paper, an account of the great work Evangelist T. T. Martin of Blue Mountain, Miss., did for us in January.

The weather was awful bad, and while Brother Martin was with us we had another flood in Chattanooga, which of course demoralized everything. In spite of these things the congregations were very large and enthusiastic.

Brother Martin was with us two weeks, embracing three Sundays, and I can safely say no man has ever given us the strong gospel sermons that Brother Martin gave us. You know we have a Bible Conference in our church each fall, and God has favored us with some of America's greatest preachers, but I am frank to say none of them have excelled Brother Martin and along some lines none of them measure up to him at all.

There were several additions to the church during the meeting, but the thing that impressed me most was great blessings which came to the church membership. Our people are stronger Baptists and stronger Bible Christians than ever before, and every one is loud in the praise of Brother Martin.

The pastor and leaders of the church were so delighted over the work done by Brother Martin that we want to arrange for him to be with us three or four weeks in the spring, when the weather will be better.

Any pastor who wishes the old-time Bible gospel preached in a meeting may think himself fortunate if he

can secure Brother Martin's services for a meeting.

Your brother in Christ,
J. B. PHILLIPS, Pastor.
Baptist Tabernacle, Chattanooga.

FIELD NOTES.

Rev. B. F. Rucker reports a splendid meeting held by Pastor Joel A. Acuff, assisted by Rev. M. E. Parker, at Ponceon Camp church. Thirty additions, 26 by baptism. The writer assisted this splendid pastor and church last year in their meeting.

Rev. W. N. Rose of Rockwood, Tenn., is open to a pastorate.

Rev. W. M. Bragg of Troutdale, Va., formerly of Tennessee, held his own meeting with his Pine Beach church in Virginia. We trust results will be good.

Rev. S. P. White declines the call to the First church of Cleveland.

The church at Paperville is enjoying good sermons by their pastor, D. A. Glen, and their Sunday School is good, reports Miss L. Millie Childress.

Rev. W. J. Blevins, Jamestown, Tenn., writes he would be glad to have a Baptist meeting there. Write him if interested.

Rev. W. E. Gray, Cleveland, Tenn., is open to work as pastor. Write him.

Phillipi church is pastorless. If interested, write W. L. Hysinger, Cleveland, Tenn., R. F. D. No. 9.

Third Sunday, I supplied for the Jones Chapel church, preaching three times and receiving \$14.35 for my work. Sixty-six in Sunday School. Good B. Y. P. U. Two dollars and fifty cents for Orphanage.

Monday, Pastors' Conference, Knoxville—Pastor M. E. Miller gave a

splendid sermon outline on "The Stone That the Builders Rejected."

Rev. W. B. Watkins has accepted the pastorate of Shiloh church, Ocoee, and could be secured for other work.

Supplied at Antioch second Sunday. Preached three times and received \$4.65 for work. Forty-three in Sunday School. Five approved for baptism, coming from a meeting held in a neighboring community by Evangelist John Hazelwood.

Church being pastorless, the Pulpit Committee appointed D. M. Smallman, Kizet, Tenn., R. F. D. 1, Chairman Entertainment, and conveyance by L. L. Williams, W. L. Thompson and Mrs. Bettie Jones.

Some Reflector and book work.

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

GLADSTONE A BIBLE STUDENT.

No nobler statesman lived in English life during the nineteenth century than William E. Gladstone. His life was founded on The Impregnable Rock of Holy Scripture, as the title of his book reads. John Morley says that one constant entry in his diary from twelve to eighteen was, "Read Bible." In his university days at Oxford he constantly read and studied his Greek New Testament. This enriched his vocabulary and filled his mind with illustrations, and did much to shape his very expressions and gave him that classic and powerful English style that was at once the admiration and despair of his colleagues.

More than his style, his character and career were shaped by its teachings. His chief rival, Lord Salisbury, called Gladstone "a great Christian."

Mr. Gladstone himself testified as to the worth of his Bible study to his own life: "On most occasions of very sharp pressure or trial, some word of Scripture has come home to me as if borne on angels' wings. Many could I recollect. The Psalms are the great storehouse."—Pilgrim Teacher.

OPENING THE EYES OF THE BLIND

There are some who are spiritually blind; they have no sense of God; their life has no skies, and therefore it has no awe; they have no sense of the Divine. Then there are some who are morally blind. They have no sense of the moral values of things. They do not appreciate the morally lovely, nor recoil from the morally repellent. There are others who are just mentally dull, mentally obtuse; their thought is sluggish, their perception has never been awakened, their imagination is sleeping. All their esthetic senses are closed. Eyes have they, but they see not. They just go through life like blind men going down country roads, all unconscious of the beauty by which they are beset. They are blind to the universe of God.

And what we are to do as the crusaders of Christ is to be the ministers of vision to open in the eyes of the spiritually blind, and let them see God; to open the eyes of the morally blind, and let them see moral beauty; to open the eyes of the mentally blind, and put them in correspondence with the beauties of God's wonderful world. Is that worth doing?—Rev. J. H. Jowett in The Christian Herald.

C. Q. C. H.

- C. A CHALLENGE.** What is it? One Million Dollars for Foreign Missions before April 30. Virginia, Louisiana and Texas have called upon Southern Baptists to do this. South Carolina and other Conventions have seconded the challenge by raising their apportionments, and many individuals and some churches have already increased their contributions proportionately.
- Q. A QUESTION.** What is it needed for? The Foreign Mission Board certainly needs close to \$700,000 to pay actual appropriations and to meet increased expenses caused by the war. At least \$200,000 is needed to provide for some of the most urgent needs for which no appropriations could be made, although missionaries have long begged for relief. These deferred and urgent needs are such as houses for missionaries, ground for chapels, church buildings, etc. More than one-half of our churches on the foreign field are without houses of worship, while gorgeous heathen temples and Romish cathedrals offer attractions to the people. More than a score of new missionaries should be sent out at once to occupy strategic and imperiled positions. New fields offer great opportunities and ought to be entered at once.
- C. A COMPARISON.** Does One Million Dollars seem a big amount with which to send missionaries to all continents, and furnish and maintain institutions and operations among a thousand million peoples? Well, listen! The American people subscribed \$100,000,000 for Red Cross in a single week; \$44,000,000 was raised as a Y. M. C. A. War Work Fund; we have contributed \$8,000,000 to Armenian and Syrian Relief, the Sunday Schools alone giving more than \$500,000. Our people have invested \$7,652,000,000 in Liberty Bonds. Southern Baptists contributed \$14,000,000 last year to do the same work in this Christian land that this One Million Dollars must do in all the lands of destitution and darkness. Northern Methodists are raising \$8,000,000 this year for Foreign Missions, and their program calls for the same amount for five years in succession.
- H. A HINT.** The Y. M. C. A., Red Cross, and Liberty Bond campaigns furnish a clue to success. How did they raise these great amounts? By small conferences, great publicity, organization of canvassers, assignment of every individual definitely to certain solicitors, ascertaining the ability of each contributor, and asking for gifts proportionate to the amount to be raised and the ability of each man and woman. Do you get the hint?

This is the biggest hour you ever saw, and Foreign Missions is the biggest thing ever undertaken. Get the folks into it in a big way.

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board,
Southern Baptist Convention.

BAPTIST MISSION DIRECTORY.

STATE MISSION BOARD.

161 Eighth Ave., N., Nashville, Tenn.
Dr. J. W. Gillon, Secretary and Treasurer.

Causes Fostered.

State Missions.
Home Missions.
Foreign Missions.
Orphans' Home.
Christian Education.
Ministerial Education.
Ministerial Relief.
Baptist Memorial Hospital.
Sunday School Work.
Colportage Work.
Send all money except for Orphans' Home to Dr. J. W. Gillon, Nashville, Tenn.

SUNDAY SCHOOL DEPARTMENT.

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Nashville, Tenn. Dr. Rufus W. Weaver, Secretary.

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Nashville, Tenn., P. O. Box 3. Dr. W. J. Stewart, Secretary and Treasurer, to whom send money for Home.

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HOME AND FOREIGN FIELDS.

Nashville, Tenn. Dr. G. S. Dobbins, Editor.

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PROGRAM OF THE TENNESSEE WORKERS' SCHOOL

For Ministers, Sunday School and B. Y. P. U. Workers of West Tennessee and Surrounding Sections.

Tennessee Workers' School for ministers, Sunday School and B. Y. P. U. Workers of West Tennessee and the surrounding sections will be held March 18-23, 1918, at the following places:

Iron City.

Director—Mr. V. B. Filson, Chattanooga, Tenn.
Faculty—Mr. V. B. Filson (Dean), Chattanooga; Dr. Roy Chandler, Fayetteville; Dr. T. G. Davis, Petersburg.
Lecturers—Dr. J. W. Gillon, Dr. A. R. Bond, Dr. R. W. Weaver, and Dr. R. M. Inlow.

Crainsville (near Bolivar).

Director—W. D. Hudgins, Estill Springs.
Faculty—W. D. Hudgins (Dean), Estill Springs; Dr. M. C. Vick, Brownsville; Dr. Roswell Davis, Memphis.

Lecturers—Drs. J. W. Gillon, R. W. Weaver, A. R. Bond and R. M. Inlow.

Parsons.

Director—Rev. Fleetwood Ball, Lexington.
Faculty—Dr. Fleetwood Ball, Dean, Lexington; Dr. J. E. Skinner, Jackson; Dr. A. S. Wilkinson, Memphis.
Lecturers—Drs. J. W. Gillon, R. W. Weaver, A. R. Bond and R. M. Inlow.

Director—Dr. E. L. Atwood, Dyersburg.

Faculty—Dr. E. L. Atwood (Dean), Dyersburg; Dr. I. N. Penick, Martin; Dr. J. W. Storer, Paris.

Lecturers—Drs. J. W. Gillon, R. W. Weaver, A. R. Bond and R. M. Inlow.

Daily Working Schedule of Iron City School—March 18-23, 1918.

Director, Mr. V. B. Filson.

8:30 a. m.—Devotions, pastors present.

8:45 a. m.—"Division One, Normal Manual," Mr. Filson.

9:35 a. m.—"Training in Christian Service," Mr. Davis.

10:25 a. m.—Rest.

10:35 a. m.—"Stewardship and Missions," Mr. Chandler.

11:20 a. m.—Address, one of the lecturers.

12:00 m.—Lunch.

1:30 p. m.—"Division One, Normal Manual," Mr. Filson.

2:10 p. m.—"Training in Christian Service," Mr. Davis.

3:00 p. m.—"Stewardship and Missions," Mr. Chandler.

7:15 p. m.—Devotions. Pastors present.

7:30 p. m.—"B. Y. P. U. Work" (round table discussion), Mr. Filson.

8:10 p. m.—Address, members of faculty.

Daily Working Schedule Crainsville School—March 18-23, 1918.

Director, W. D. Hudgins, Estill Springs.

8:30 a. m.—Devotions. Pastors present.

8:45 a. m.—"Bible Division, Normal Manual," Mr. Vick.

9:35 a. m.—"Training in Christian Service," Mr. Roswell Davis.

10:25 a. m.—Recess.

10:35 a. m.—"Stewardship and Missions," Mr. Hudgins.

11:20 a. m.—Address. One of the lecturers.

12:00 m.—Lunch.

1:30 p. m.—"Bible Division, Normal Manual," Mr. Vick.

2:10 p. m.—"Training in Christian Service," Mr. Davis.

3:00 p. m.—"Stewardship and Missions," Mr. Hudgins.

3:50 p. m.—Adjournment.

7:15 p. m.—Devotions. Pastors present.

7:30 p. m.—"B. Y. P. U. Work" (round table discussion), Mr. Hudgins.

8:10 p. m.—Address. Members of faculty.

Daily Working Schedule of Parsons School—March 18-23, 1918.

Director, Dr. Fleetwood Ball.

8:30 a. m.—Devotions. Pastors present.

8:45 a. m.—"Division One, Normal Manual," Mr. Ball.

9:35 a. m.—"Studies in the New Testament," Mr. Wilkinson.

3:00 p. m.—"Training in Christian Service," Mr. Skinner.

3:50 p. m.—Adjournment.

7:15 p. m.—Devotions. Pastors present.

7:30 p. m.—"B. Y. P. U. Work" (general discussion), Mr. Ball.

8:10 p. m.—Address, members of faculty.

Daily Working Schedule of Greenfield School—March 18-23, 1918.

Director, Dr. E. L. Atwood, Dyersburg.

8:30 a. m.—Devotions. Pastors present.

8:45 a. m.—"Division Three, Normal Manual," Mr. Atwood.

9:35 a. m.—"What Baptists Believe," Dr. Penick.

10:25 a. m.—Recess.

10:35 a. m.—"Stewardship and Missions," Dr. Storer.

11:20 a. m.—Address, one of the lecturers.

12:00 m.—Lunch.

1:30 p. m.—"Division Three, Normal Manual," Mr. Atwood.

2:10 p. m.—"What Baptists Believe," Dr. Penick.

3:00 p. m.—"Stewardship and Missions," Dr. Storer.

3:50 p. m.—Adjournment.

7:15 p. m.—Devotions. Pastors present.

7:30 p. m.—"B. Y. P. U. Work" (discussion), Mr. Atwood.

8:10 p. m.—Address, members of faculty.

Information Concerning the "Worker Schools."

These schools are being held under the Sunday School and B. Y. P. U. Department of our State Mission Board, and the expenses, what little

there be, are borne by the State Mission Board.

The books for these schools are furnished to all ministers by the State Mission Board free. Others can buy them at the schools at a small cost.

The men who help in these schools are giving their time without cost to any one. The State Mission Board pays only their railroad fare.

The churches where these schools are held entertain every one who takes the courses free, and hence there is no cost to anyone except the fare to and from the schools and to those not preachers a small price for the text-books.

The courses are taken from the regular Normal Course and B. Y. P. U. Study Courses, and each one will merit a seal or certificate for the memory test.

The courses are prepared this year for all kinds of religious workers—ministers, superintendents, teachers, B. Y. P. U. workers, women workers and every one else who is interested in making themselves equipped for the Lord's service.

Everybody invited to attend all these schools. Every minister should attend one of his choice and take with him every available worker from his churches.

If ministers want to make their churches more efficient they should bring their workers to one of these schools and study with them all the week these splendid books under competent teachers.

Programs are being sent to all the workers over West Tennessee. If you fail to get one write us a card and we will send to every address that you may see fit to give us. Help us to make this week of March 18 to 23 the greatest week in the history of West Tennessee.

The lecturers, Drs. Gillon, Bond, Inlow and Weaver, will each speak at all these schools, one coming each day. This will be a great treat to every one. These addresses will be along the line of Stewardship, Dr. Gillon speaking on "Stewardship and Cooperation," Dr. Inlow on "Stewardship and the Gospel," Dr. Bond on "Stewardship and Our Young People," Dr. Weaver on "Stewardship and Foundation Building." These addresses will be worth the entire week's time of any one, whether he be a minister or layman or laywoman.

WORTHY OF IMITATION.

Since our pastor told us that there is about 3,000 churches in the Southern Baptist Convention, without church houses, that our Home Mission Board had undertaken to raise \$1,000,000 as a church building and loan fund, and as the women have promised to raise \$325,000, to be applied on this fund, we think it would be a fine idea for the B. Y. P. U. of our Convention, to undertake to raise some definite amount, to be applied on this fund. The Junior B. Y. P. U. of the Chamberlain Avenue Baptist church of East Chattanooga, Tenn., wish to start such a fund. We are sending the Home Mission Board the sum of \$21.00 to be used as such. We sincerely hope that other Unions will do likewise.

Let us all do our bit.

Yours in His service,
Chamberlain Avenue Junior B. Y. P. U.

By—
FLOYD ROYAL,
Cor. Sec'y.

WAR A GOOD WARFARE. (I. Tim. 1:18.)

Rev. Geo. M. Reeves.

Germany has not let up fighting because she is up against a hard job in trying to bring the whole world under the autocratic rule of Kaiserdom. America and the Allies cannot let up because it is a work of gigantic dimen-

sions to win the war for democracy.

The forces of sin have not let up because Satan has found it a hard task to win and hold the whole race in subjection to the autocratic kingdom and rule of devildom.

The true soldiery of the Christian warfare must not let up in the battle for an instant because it is a tremendous job to overcome the armies of Satan and make the camps of Israel safe in the freedom of a spiritual theocracy where everything on the part of the true church is set ready for the coming King.

A world crisis, an age crisis is dawning upon us, and in these last years and days of the church or Gentile age, we have a most wonderful opportunity to serve our Lord on a large scale. The close of the war will bring greater opportunities and thrust upon us greater responsibilities than we even have now.

Wouldst thou, O Lord, lead us to a broader vision of thy work in the world and into more liberal giving, until we see and heroically try to meet the needs of the foreign fields, know and, as far as possible, supply the waiting and constantly growing home field needs, and determine to make every nook and corner of the State and each local church a base of strength and tower of light for overspreading the earth with the effulgence of Thy glory?

The Lord help the Baptists of our Southland in all their efforts for the spread and development of the Kingdom of God. The Lord bless and prosper the entire brotherhood of Tennessee Baptist preachers, laymen and churches. Blessings on Editor Bond and the Baptist and Reflector. In our prayers for the success of the Lord's work let us not forget our denominational paper, and may we all do our utmost to help increase the circulation and usefulness of the paper during these times of world peril.

Though the world at present is torn and bleeding, God still lives and reigns, and if we are faithful He will verify to us His promise to be with us to the end of the age.

ARE GUINEAS OR TURKEYS MORE PROFITABLE?

The February Farm and Fireside says:

"Now that the item of feed cost plays such a controlling influence on poultry production, the feeding habits of poultry families can well be studied more carefully.

"The turkey's ability to 'rustle' for a goodly part of its living after getting by the early delicate period constitutes a profit-saving factor now more than ever of importance. But some are coming to believe that the guinea is a better prospect for profit than the turkey. "The demand for young guineas when from two to three months old, weighing at that age from one to two pounds, is steadily growing in favor as a substitute for game birds, which are now much less plentiful. These young guineas bring the grower from \$1 to \$1.25 per pair. Sold at the age named, they need not cost the grower for feed over one-fourth to one-third as much as chickens having the same market value."

Don't be an innocent bystander; he never does anything and is always the one who gets hit.—Ex.

WOMAN'S MISSIONARY UNION

SAVIOUR, BE MY GUEST TODAY.

Homely work is mine today.
Floors to sweep and fires to lay
Plates to wash and clothes to mend,
Work which never seems to end,
Yet I pray, Saviour, be my guest to-day!

Not as one to dwell apart
In the spare room of my heart,
But as one to whom my prayer
May confide the smallest care;
Thus I pray, Lord, be Thou my guest today!

He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some work He does not ask:
My dear guest wishes me to work and rest.

At the closing of the day,
When once more my heart shall say
In this busy life of mine,
All the glory, Lord, is thine.
Christ, I pray, be the guest of every day!

—Mrs. S. Witt, Missionary Canal Zone.

The above poem was written by one of our most consecrated and self-sacrificing missionaries in the Canal Zone. How it fits into the heart life of so many of us!

OUR HONOR ROLL.

Church Building Fund.

Chattanooga First W. M. S.
Nashville First W. M. S.
Shelbyville W. M. S.
Knoxville First W. M. S.
Broadway (Knoxville) W. M. S.
Murfreesboro W. M. S.
Ripley W. M. S.
Immanuel (Nashville) W. M. S.
Bellevue (Memphis) W. M. S.
Humboldt W. M. S.
Trenton W. M. S.
Jackson First W. M. S.
Dyersburg W. M. S.
Mrs. A. B. Martin.
Mrs. E. L. Bass.
Sweetwater Associational Union.
Chilhowie Associational Union.
Knox County Associational Union.
Ocoee Associational Union.
Nashville Associational Union.
Central Associational Union.

OUR WEEK OF PRAYER, MARCH 3RD TO 9TH.

One specific object of our prayer as we gather for the observance of this season should be that, whatever may come, our W. M. U. members may do their very best for missions. There is no question as to the necessity of Red Cross work, but neither can there be any excuse for neglecting the assembling of ourselves together for study, prayer and giving.

Our Home and Foreign Mission opportunities will be almost limitless after the war. We must be ready to meet them, and we must be loyal to all our mission work.

The Master will speak to the hearts of those who gather in the "upper room." They will go forth with a resolve to serve Him as never before.

Shall we not expect large thank offerings? Do you ask why? Because we have so much need to be thankful this special year. And our Home

Board has need of funds as never before. Large sums for army work, in addition to the regular departments of Home Mission work. If God has blessed you with means, do not make the mistake of giving twenty-five cents or a dollar when God wants you to give five or ten dollars. Count your blessings and let your gratitude open your purse strings.

EDITOR.

We have a message from one of our girls in far-away China this week. All our readers will be glad to have this from one of our Training School girls, Miss Hazel Andrews. Others are being prepared to take the place of our veterans on the fields. Have you done your part in providing this "Training Camp" for Christian soldiers?

We are grieved to note the passing of Mrs. J. B. Cobb, a veteran missionary leader of the Southern Methodist church. Years ago, in the first effort of your Secretary to lead a children's band in Texas, great help and inspiration came through a book for leaders of children's mission bands prepared by Mrs. Cobb. It was a pleasure to see her face light up when I told her of the blessing she had been to me in other years, as I met her for the first time at Monteglel during Missionary Week last July. I am doubly glad now that I could lay in her hand that tiny flower of appreciation while she was yet with us. Her very presence in those meetings was a benediction.

M. B.

We are glad to welcome Mrs. Carter, our State President, at headquarters. She has been away for several weeks in North and South Carolina.

DOES IT PAY?

Several years ago a little bunch of girls were taken just at the opening of the Yangchow Baptist Girls' Boarding House. They were rescued when little children and were turned over to the Door of Hope. Miss Mackenzie asked the permission of our station to take them in.

All have graduated but two, who are still in school. One died. Three have had special courses of further preparation.

Next year one will teach in the high school here, one will teach piano, one kindergarten.

Hong Bao was the first to leave us. She was married to well educated Christian young man, who lives in our nearest neighboring city, Chinkiang.

There are many other unfortunate girls who have been helped to get an education. Most of them are Christians. I have recently opened an afternoon Sunday School, and the teachers and Christian school girls are the officers and teachers. Miss Yao is superintendent. She is one of our teachers, and is a fine girl who was educated in our school. She is the only Christian in her family, but is praying for the others.

These girls teach in four Sunday Schools and play the organ at all church services. Every child is taught English and enough music to be able to play and lead the singing in meetings. Outside of the sermons and Sunday School classes they have a Bible class one-half hour each day, and they lead chapel morning and evening, each taking her turn. They may be able to take the light to many

heathen souls who are now in dark-Yangchow, China.

HAZEL ANDREWS.

FIELD EXPERIENCES.

According to agreement, Miss Mallory and I met in the Grand Central Station, Memphis, Sunday morning, February 17th, she going from Louisville, Ky., and I from Nashville. It was indeed a pleasure to worship with the Central church, hearing a good sermon from the pastor, Dr. Ben Cox. We were with Mrs. W. J. Campbell for the noon meal—a most delightful visit. Two-thirty found us at the First church, where a good number of Memphis workers were assembled. The object of the meeting had been duly announced, so they came prepared to receive thoughtfully the message brought by our faithful, untiring Corresponding Secretary as she presented our C. B. L. F. interests. The response was hearty, Bellevue Society signing a memorial card in honor of their first pastor, Dr. H. P. Hurt; Mrs. E. L. Bass giving a memorial for her mother; Central Society will give one in memory of Mrs. Potts; the First Church Society will, we feel sure, take a memorial, and the Shelby County Association, also.

We were guests in the home of Mrs. E. W. Porter for the night. An early train brings us to Humboldt, where Mrs. A. R. Dodson welcomes us to her home. The women of Humboldt church responded in a way to make our hearts glad by taking a memorial for their church. Trenton is our next meeting. Central Association is coming together for their delayed meeting. The Superintendent, Mrs. Hicks, is just a little afraid that a postponed meeting will not be all she wished, but it was truly a great day. Though the morning was threatening, a goodly number came from Jackson, three churches represented; Humboldt sent fifteen; Dyer, Fruitland, Hickory Grove, Gibson and Trezevant were represented. Pleasant Plains sent greetings. A note of optimism and progress sounded out in all reports. Mrs. Harwood, the Society President, made us feel glad we were there, and Mrs. James voiced this feeling of the guests in her response. The music was led by the choir of young women, they giving two special numbers, our hymn for the year as a duet, and a beautiful quartette, "Lord, Is It I," was the contribution of the Y. W. A. to the day's program, and they served us graciously at the noon hour. The charm of their splendid new church building evidently made them want to help others less favored to have a house in which to worship God. Again Miss Mallory tells of the need of C. B. L. F. Before we adjourn the Union vote to take the memorial in the Association in honor of Dr. H. C. Irby, so long Moderator of the Association. During the noon hour conferences were held, so when we came together each society represented assumed a definite part of the amount necessary, and Trenton women said we too will have a memorial of our very own. A short but impressive patriotic service preceded the program of the afternoon. The choir sang "God Bless Our Boys." Miss Mallory led the prayer.

Your Secretary then spoke of our plans for the completion of our regular tasks and the rounding up of our Training School campaign during February. Miss Minnie Berry, leader of the young people's work in the First

NUX IRON PEPSIN and

SARSAPARILLA — Effective Spring Medicine Combination.

As comprised in Hood's Sarsaparilla and Pepton, taken in conjunction, these valuable remedies possess unequalled value for the quick relief of a long train of ailments common in the Spring season. You know well the great tonic properties of Iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals and Pepton after.

In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs this blood-purifying, cleansing, up-building in the Spring. If it is not supplied, the depletion of the blood and the broken-down nerves may soon give way to permanent ill-health.

If a cathartic is needed, as where there is biliousness or constipation, Hood's Pills should be taken. They are purely vegetable, do not irritate.

church, Jackson, told of her work and impressed upon all the importance of junior organizations. Miss Mallory then gave to us an address that thrilled, stimulated and inspired to larger endeavor.

The two pastors present, Brother Clark of Humboldt and Brother Dean of Trenton, and Judge Harwood each spoke a few words of commendation and encouragement. Mr. Davidson had rendered service throughout the day that was much appreciated.

Resolutions in memory of Miss Scrape of Humboldt were read and adopted. The hour for adjournment had arrived, but the rain was pouring outside, so we lingered in informal discussion for some time. Mrs. Hicks was happy, and we separated feeling that the "Master had been with us at church that day."

Central Associational Union exceeded her apportionment last year and will, we feel sure, do even better things this year.

Finding our trains were late, at Miss Mallory's suggestion we came close together in the waiting room, and although she had spoken twice in the meeting and answered innumerable questions, she gave us a graphic description of our new "House Beautiful" as she saw it and studied it during her annual visit to the Training School. We felt almost as though we had been there and had seen it with our own eyes, so vivid was the picture she gave us, and I am sure many will be stimulated to give toward the completion of our part of the enlargement fund.

At Humboldt we separated, Miss Mallory giving Wednesday to Jackson, meeting the girls in Union University at chapel and the women of Jackson in the afternoon at the First church, the W. M. S. there responding with a memorial. Thus Central Association takes the worthy part of three Society and one Associational memorial.

Miss Mallory went from us into Mississippi to aid the workers there in the effort to secure their part of the C. B. L. F.

These fifteen days of comradeship in service with Miss Mallory have been a benediction to me personally, and the results of her work have been most gratifying. The workers have been led to a larger vision. We feel confident now that Tennessee will do her full share before April 30th. If your society can take a memorial, do so and let us know about it as soon as possible. If you cannot do that much, do what you can and let us know what part you will take.

MARGARET BUCHANAN.

EDITORIAL

THE STRATEGIC ELEMENT IN SERVICE.

The Master stressed the strategic element in his ministry. He knew the moment of vitality and focalized his truth thereto. His suggestions bear the nature almost of command that we should imitate his wisdom in thus dealing with the opportunities of service. Religion does not demand the abdication of reason from the throne of conduct. It shall be the task of this paper to indicate the Strategic Element in Service as exhibited in Home Missions.

The Conservation of National Ideals.

America is the Modern Pantheon. The story of the nations should not be pushed aside. One reads with regret the sad failures of fortunate nations of history which have passed away from life because they yielded to the impulses of other nations which did not conserve their own national ideals.

America today suffers from a collection of heathen deities. She has become a veritable Pantheon. The account of personal liberty in worship, the controlling principle in the inception of our national life, has led to this assemblage of world deities. In this fact lies a danger to our national ideals.

The Christian religion gave being and form to our Republic. It should be a sanctuary for the devout heart, unfettered by state regulations in service and worship. But the hope prevailed that it should be a Christian nation, transmitting the hopes and privileges of the Christian faith. Out of this fact emerged the forces that have made our national ideals and institutions.

If America fails to amalgamate there foreign elements of religious beliefs, can she hope to conserve her national ideals? By the very fact that we have become a modern Pantheon, are we driven to Home Missions. The strategic element in service demands the conservation of these ideals. Can we continue to boast that we are a Christian nation, if the Christian ideal does not continue regnant?

There is a present ethico-religious decadence. Religious worship was a specialty of our ancestors; life was serious and real to them. Even a casual observation of present-day life will notice a decline of ethico-religious character. This is not to declare that the world is growing worse, but many forces now tend to draw attention from the supreme values of life. Ethical and religious ideals are not as vigorous today proportionately as formerly.

Home Mission work seems to conserve these ideals and thus continue the national character. One can here but indicate the fact, without analysis of the causes, of this state of decadence. Religious strategy is as commendable as military.

The home life of a nation determines its worth and perpetuity. Home Missions will put into operation amid the incoming nations the imperatives for the home that are most vital. The strategic element in service puts emphasis upon the vital source of life and religion.

The New Route to the Orient.

The present generation has seen the route to the Orient changed. One can now go westward rather than around the Cape of Good Hope. But there is another new route to the Orient; it is to be found in the converted foreigner in America.

The aim of Home Missions is to reach this large and growing class, which has already become a serious problem. A large part of the Orient—ideas, customs, sins, difficulties—has been transferred from the native soil to ours. This cosmopolitan gathering presents an appeal to the strategic element of service in Home Missions. One can find a miniature Orient in many sections of our land, especially in the congested sections of the cities.

The converted foreigner may become a powerful factor in Foreign Missions. On the foreign field the future evangelization will largely be in the hands of the native workers. Missionaries are projecting their plans in teaching and training native evangelists with this method in mind.

The converted foreigner may serve this strategic element in two ways. He retains somewhat closely his relations and communications with his old home. When converted, he may exert a real influence upon his friends in the old country. The pathos and novelty of his position will appeal to them. He may also carry on a personal evangelism among his companions.

As more than 200,000 of these people go back to the old country each year, Christians in America have a glorious opportunity to send thousands of unpaid missionaries into the heart of unregenerated nations.

Then some of them would become regularly employed and paid missionaries to their own people. This would gather advantage in many ways. It would secure the intelligent service of one born to the language and inheritor of the forms of life and thought of the people. This strategic element has largely been overlooked in our mission work.

The Story of the Helping Hand.

The glorious service of Home Missions well justifies its appeal to our help for its own sake. It does not need an apologetic; it stands upon its own merits. It is the transcendently important servant of a large constituency.

One may also rightly appeal to Home Mission work on account of its relations to the world of heathendom. The rule has been that those most concerned about the vigor of Home Mission work have been intensely keen to the needs abroad. Many churches that now rank well up to the front in gifts to Foreign Missions have been helped by the Home Mission Board. The helping hand, reaching down to the distressed at home, also lifts up the far-away heathen.

FAITH REWARDED BY MIRACLE.

The miracles of Jesus were the outgoing of divine power. Various diseases were banished by Him. In response to the appeals of need Jesus came in contact with every variety of current disease and misfortune. The gospel records do not show any failure on His part to effect a cure. Contrary to the statement often made, Jesus did not in every case of healing require previous faith either on the part of the patient or friends. In several cases of healing emphasis is given to the faith of the beneficiary. We study in the Sunday School lesson (Mark 5:21-43) two examples of wonderful faith, one on the part of the afflicted, the other the father of the child.

Power in a Touch.

Jesus received a request from Jairus, a ruler of the synagogue, that He might come to heal his dying daughter. Jesus goes immediately with Jairus and is followed by a great crowd that presses Him from all sides. A poor woman who had suffered with disease for 12 years and whom the physicians could not heal, came trembling and timidly behind Jesus in the crowd and touched His garment. Straightway she was healed.

We do not know further details of the life of this woman, but Mark tells us of her confidence in these words: "If I but touch His garments I shall be made whole." No doubt she had heard of the miracles of healing that Jesus had performed and her soul responded in full confidence of His ability. Jesus rewarded her faith with healing.

Note the courtesy and attention of Jesus to this woman of faith. Although He was on an important mission to the home of a prominent citizen, Jesus stopped the crowd that pressed Him that He might call attention to this act of faith on the woman's part. The power went forth from Jesus to heal her, even though His personal attention was not directed to her. We see here exhibited the wonder and glory of the Son of God in whom resided all authority, even though such authority had to do with the infirmities of the flesh. Expecting censure the timid woman falls at His feet to confess a miracle that

had come to her and Jesus sends her forth with a word of praise for her faith. One will be greatly rewarded by a study of Jesus' attitude toward woman. He was thoroughly in sympathy with human life and understood the tragedies that underlie the social world. In his dealings with woman He shows grace and consideration that greatly distinguish Him from other religious teachers of His day. More than any other power woman owes Christianity a debt of gratitude for giving her the rank of honor and attention such as she enjoys today in civilized countries.

"She only touched the hem of His garment,

As to His side she stole,

Amid the crowd that gather'd around Him,

And straightway she was whole."

She came in fear and trembling before Him,

She knew her Lord had come;

She felt that from Him virtue had healed her,

The mighty deed was done.

He turned with "daughter be of good comfort,

Thy faith hath made thee whole;"

And peace that passeth all understanding

With gladness filled her soul."

CHORUS:

"Oh, touch the hem of His garment

And thou, too, shall be free;

His saving power this very hour

Shall give new life to thee."

Mystery of Life Over Death.

Jesus continued His way to the home of Jairus, even though He is informed on the road that the daughter has passed away. The incident presents one of the most dramatic scenes in the ministry of Jesus. He reaches the house that has already become filled with the tumult of weeping and wailing. Speaking in figurative terms, He declares that the child is not dead, but sleeps. The by-standers laugh Him to scorn. He puts the crowd out of the house and takes only the father and mother of the daughter, and Peter, James and John. Taking the child by the hand, he utters those words that are life compelling: "Damsel, arise!" Obedient to that voice, the young girl is restored to life and rises from her bed.

This is one of the three occasions when Jesus brought the dead to life. One may note the progress in His wonderful power over the dead in these three miracles: a daughter of Jairus had been dead but a few moments, but the crowd in their scorn at His words testified to the fact of her death; the son of the widow of Nain was being carried to the silent city of the dead when Jesus touched his bier and brought him to life; Lazarus had been dead four days, but the darkness of the tomb could not conceal from the soul of Lazarus the command of Jesus. There is no shadow quite so severe and crushing as that caused by death. Jesus shows Himself competent to dissipate such shadows. One is reminded even here of His saying, relative to the death of Lazarus: "I am the resurrection and the life."

These two examples of faith should cultivate in us the spirit of loyal devotion to Him who still has authority over life and death. With us the condition of spiritual prosperity may be suggested in Jesus' word to Jairus, "Fear not, only believe."

WORKERS' SCHOOLS.

A splendid feature of our State Board work is the plan of Workers' Schools. Mr. W. H. Hudgins has given special attention to these schools. We give elsewhere a program of the schools for West Tennessee during March. It is greatly desired that these schools shall be largely attended. This is a splendid opportunity for the preachers and Christian workers in these localities where the schools are

held to get in touch with better ideas of church work and to hear selected speakers upon vital subjects. The tendency where one must work largely alone in church life is to fall into old established ways of doing church work. The truth of God changes not, but how to get it into vital touch with men is a problem that is as new as every day. No man is fully competent to preach. Preachers feel their lack of full preparation for such a wonderful privilege as acting as spokesman for God. Surely we should take every chance for self culture and spiritual ideals and methods of presenting the truth. Make your plan to attend the school nearest to you. You will never regret it. It may mean a vision for you and a vision will mean better work for the Master.

ONE GOOD WAY.

The editor spent the week end with Rev. S. P. DeVault, of Eagleville. A canvass for the Baptist and Reflector resulted in twenty-one new subscriptions and several renewals. Pastor DeVault had prepared the way for the work through letters, announcements, etc. A remarkable fact should be noted—every member who was solicited subscribed for the paper. It was a delight to be with him in his home and church. Mrs. DeVault gives much of her time for leadership among the women of the church and community. Smyrna church joins with Eagleville in presenting the pastor with a baptismal suit, each one responding nobly in securing a definite list of new subscriptions. What other field will follow this example?

Editorial Brevities

After the forms were locked up we received news that Dr. H. T. Stevens, pastor of Deaderick Avenue Baptist church, Knoxville, had sent in 25 new subscriptions for the Baptist and Reflector. Blessings on your head, beloved.

"The glorious liberty of the children of God."

"The Lord make His face to shine upon thee."

"Every shadow points to the sun."—Emerson.

A fortune in the head and heart is better than one in the hand.

Meditate upon the messages on pages four and five.

Church members often think of their pastor as a David, who can meet every Goliath alone.

Youth is the best seed-time. See to it that your children have the best books and papers to read.

"Sorrow seems sent for our instruction, as when we darken the cages of birds when we teach them to sing."—Richter.

If mirrors for the soul existed, many people would imitate the African princess who broke the looking glass because it was so ugly.

"The crosses, which we make for ourselves by a restless anxiety as to the future, are not crosses which come from God."—Fenelon.

"Life is a casket, not precious in itself, but valuable in proportion to what fortune or industry or virtue has placed within it."—Landor.

The second Convention of East Tennessee Baptist men will be held March 11-12 at the First Baptist church, Knoxville. An unusually good program has been prepared and a great time is expected. Write Dr. J. T. Henderson, Knoxville, that you are coming.

We regret to learn of the death of Deacon T. W. Davis, of Franklin, Tenn. For many years he has been a loyal supporter of this church. The editor was once his pastor. He was a devoted Christian and ardent believer in the Baptist doctrines. We extend sympathy to his family and church, which will greatly miss him.

Contentment with one's lot in life need not exclude effort to improve it.

"The more a man is troubled by sin now, the less he will be troubled by sin hereafter."—Surgeon.

What Europe needs is a sense of direct dependence upon God for the motives of conduct.

Montana comes as the seventh state to ratify the national prohibition amendment. The vote stood in the house 77 to 8; in the senate 35 to 2. Let the good work continue.

The farmer who does not plant any seed can not expect a harvest except of weeds; neither can the Christian reap where he has not sown.

"The great mass of the German working people (the social democracy) have become alienated from religion and are expecting to receive from socialism the satisfaction of their highest aspirations."—A. H. Newman.

Self is the most difficult thing to manage.

The world war is making us think in larger terms of service. Jesus long ago fixed the boundaries of duty: "Ye shall be my witnesses . . . unto the uttermost part of the earth."

Rev. E. L. Edens has resigned the pastorate of Salem church, Pembroke, Ky. He goes March 15th to Athens, Ala., to become pastor of the First Baptist church. Brother Edens has spent three very successful years at Salem and has accomplished some great tasks. Perhaps the most important of these has been the institution of the budget plan. Last year the church increased its gifts 50 per cent, giving \$1,150 to Missions and benevolences. He goes to a splendid field and we predict for him great success.

The Fleming H. Revell Co., of New York, will publish this spring a volume of sermons by Dr. E. C. Dargan, of the Sunday School Board. We have not seen the list of subjects, but, if the sermons have the spiritual fervor and vision characteristic of Dr. Dargan's usual style (and we confidently risk the prophecy of such fact), the book will be worth a place in every preacher's library. Announcement of price and date of publication will be made later. We congratulate our former professor of homiletics—he could both tell and show his students how to preach.

Send Your Pastor to the Convention. One of the best investments any church can make is to send its pastor to the Southern Baptist Convention. The inspiration and information which he gathers from the meeting will tell throughout the entire year. For a number of years we have been offering a trip to the Convention in return for new subscribers to the Baptist and Reflector, giving one dollar for every subscriber secured at \$2.00. We have done this, not as a money making scheme—as a matter of fact we lose on every subscription—but to encourage people to go to the Convention and also to get the paper into more homes. There is not a church in the State, but that can send its pastor. Go to work today and see how many subscribers you can secure. Send the list in to us with the full amount collected and just before the Convention we will send you a check for one-half to be applied on your ticket to the Convention. Write us for subscription blanks and sample copies.

THE DEFENSE OF THE CHURCH IN THE MIDST OF THE INFLAMED PASSIONS OF WAR.

(Continued from Page One.)

But again our critic bears down hard upon us for standing back and allowing the Y. M. C. A. to provide for the social, moral and spiritual guidance of the men of our army. He says: "When we came to the vital and essential consideration which drove us into the struggle, it was not the church in its corporate form or forms, and not the ministry in its organized form, which placed themselves at the serv-

ice of our armies for social, moral and spiritual guidance, but a lay organization—the Young Men's Christian Association."

And again, I ask, is this criticism just? Does it prove that the church is indifferent to the spiritual needs of our men? Does it prove that the people will not follow the leadership of the church? Does it not, as a matter of fact, prove that the reverse is true?

What is the Y. M. C. A. but a federation of our Protestant churches? Who constitutes the Y. M. C. A. but members of our churches who have received their inspiration and training for service from the churches in which they were brought up and where they still hold their membership? Besides, who imagines for a moment that if the churches had not thrown themselves into these money-getting campaigns for the Y. M. C. A., that there would have been such success? In every community where such campaigns were conducted the ministers and churches were in the very forefront. The very genius of our government made it impossible to do this work in any other way, and the churches, thank God, through the training were able to meet the need.

Non-Essentials.

But we want to note another point in this terrible arraignment of the church which our critic makes. It is concerning what he calls the non-essentials of the church. Quoting from a letter of a leading journalist with regard to the church, he cries to the church in America: "Wake up America! Slough off the non-essentials." We have heard a great deal of these non-essentials of late, and we confess that we do not know what is meant by "Give up Non-Essentials."

What are the non-essentials in the church that these men would have us give up? Do they refer to the house of worship? Do they refer to the music? Do they refer to the preaching? Do they refer to the Sunday School, to the Missionary Society, or the work of Christian education and the other organizations that are looking after the poor and needy? What do they mean?

Perhaps they mean the doctrines of the church; the thing that differentiates the church from other organizations that are purely human. If any or all of these things are non-essential, then let them be pointed out. We hold that the church was founded by the specific teaching of our Lord, and with its founding He directed the line of its work; and, while it has not done its best by far, because it is operated at best by imperfect hands, it has nevertheless been the bedrock upon which all that is praiseworthy in the world's civilization has rested.

Ah, my brethren, it is not so much the sloughing off of the non-essentials that the church needs to fit her for her great opportunity in the days to come. This is not the need. What she needs is a flame of spiritual fire in which to hold forth the all-atoning work of the cross of Christ. Oh, this is my mission and the mission of the church.

Jesus Himself said: "And I, if I be lifted up from the earth, will draw all men unto me."

This is the need of the world and the work of the church. We have preached reforms and looked after the temporal needs of the world; and in this way we have done much good. But I tell you, today we need to give ourselves as never before to the preaching of the uplifted Christ. He is the only hope for a lost and ruined world.

Germany.

The lack of this preaching has been Germany's trouble. Many years ago she lost her cross. Her preachers and teachers departed from the old religious paths, they sloughed off the so-called "non-essentials," and gave themselves to directing the affairs of the nation, and by so doing Germany lost her soul. This is the explanation of her soulless war. God grant that it may never be so with us.

Oh, church of the living God, be not dismayed by these criticisms. The days of thy service are not yet at an end. Thou art founded upon the rock. No wind of unjust criticism can tear thee up. Thy work is not defined in terms of what the world calls civilization. Thy work is to preach the cross, the only way of Kingdom life, and by so doing hasten the day of the coming of the King and the setting up of His holy Kingdom when the will of Christ shall be done on earth as it is done in heaven.

First Baptist Church, Knoxville, Tenn.

Woman's World

PERSONALS.

"Let's all go to the Convention."—Mrs. M. Hitt, Goodlettsville.

How glad we were to receive THREE new subscribers from Mrs. Robt. J. Webb, of Knoxville. In return for these subscribers we are sending Mrs. Webb the Ladies' Home Journal for one year.

Three renewals from Mrs. J. A. Duprees, of Brownsville, helps to lighten our load.

Mrs. Z. C. Simpson, of Lascassas, earns a copy of Fanny Crosby by sending her renewal and one new subscriber.

Have you pinated your garden yet?

What a beautiful thing Mrs. J. W. Prater, of Andersonville does. She sends the Baptist and Reflector for a year to two of her grandchildren. She also adds these kind words: "I have been greatly strengthened by reading your paper. Wish all my sisters in the church would take it, for I know it would do them good."

We welcome Mrs. Mary A. Kearns into the Baptist and Reflector family.

"Mistress Mary quite contrary, how does your garden grow?"

"Your letter of distress, and asking for help, came yesterday. It is with much pleasure that I can be able to send my renewal, although my subscription does not expire until March 5th. I do not feel that I could do without the paper. I look forward to its coming and read with much pleasure everything in it. If there is anything at any time I can do to help you, do not hesitate to call on me. It will give me pleasure to help in any way I can to make the paper a success."

MRS. GEO. W. EVERETT,
Trenton, Tenn.

We are very grateful to the following ladies for the renewal of their subscriptions this week, and especially for their words of encouragement. Many of them promise to send new subscribers soon: Mrs. Tom Clark, Bybee; Mrs. W. C. Clark, Newcomb; Mrs. M. E. Edgmon, and Mrs. A. W. Foster, Athens; Mrs. R. G. Courtney, Franklin; Mrs. F. E. Sullivan, Martha; Mrs. B. F. Birdwell, Jonesboro; Mrs. F. M. Austin, Cloverdale, Ala.; Mrs. Lura D. Martin, Thompson Station; Mrs. D. B. Wilson, Liberty, Miss Lura Williamson, Henryetta, Okla.

They who scatter with one hand, gather with two, not always in coin.

To Drive Out Malaria

And Build Up The System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents

but in kind. Nothing multiplies so much as kindness.—Wray.

It never rains roses; when we want more roses, we must plant more bushes.—George Eliot.

THE TRUE LIFE.

Do you ask from whence comes the beautiful word "wife"? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it, instead of that dreadful word femme.

But where do you think it comes from? The beautiful characteristic of Saxon words is that they mean something. Wife means "weaver." You must be either housewives or husbands; remember that in the sense, you must weave either man's fortunes and embroider them, or feed upon and bring them to decay.

Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night-cold grass may be the only fire at her feet, but home is wherever she is, and for a noble woman it stretches far around her, better than houses veiled with cedar or painted with vermilion, shedding its quiet light far from those who else were homeless. This, then, becomes to be the woman's true sphere and power.—Ruskin.

OBERAMMERGAU IN WAR.

The hotel at Oberammergau was weirdly stiff. There were no steps on the stairs. A young woman came from the kitchen. She was grim and sullen. She seemed loath to give us food. We sat patiently at the table. Finally it came—back bread, tea, and marmalade. It was unappetizing. The marmalade was probably made from carrots. Our stomachs were far from satisfied; we begged for an egg. She hesitated.

"If you have your egg now, you can't have another for a week," she said.

"Will there be another Passion Play?" we asked.

She shrugged her shoulders. "How can I tell? Some of the players and musicians have lost an arm or a leg, and others are dead. The town no longer has any money."

We pushed back our chairs and went out into the golden sunshine. No one moved about the streets. It was like a village swept by a plague and deserted. And, whichever way one turned, there were wooden crosses bearing the image of a suspended Christ.

War has been a special disaster to Oberammergau. It has dealt a death-blow at spiritual as well as physical welfare. It is an anomaly for Passion players to be out killing their fellow men. Anton Lang, the recent Christus, was spared this ordeal. He was too old for military service. But I did not find him at home. Each day he journeys to a neighboring town

WHY DELAY

IN ORDERING SUNDAY SCHOOL LITERATURE

¶ Much expense and trouble can be avoided if the orders for literature for the Second Quarter were sent to us now.
¶ Sufficient labor to handle the rush orders for literature which come during the last month in each quarter is difficult to secure.
¶ Note change in prices and order NOW.

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Per copy Per quarter	Per copy Per quarter
Home Dept. Magazine.....\$0.05 1/2	Kind Words.....\$0.15
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Beginners' Teacher (2 Gr.)...\$0.20	Intermediate Teacher (4 Grades).....\$0.20
Beginners' Bible Stories (2 Grades)......06	Intermediate Pupil's Book (4 Grades)......07
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BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE, NORTH, NASHVILLE, TENNESSEE

and works as a carpenter for his country.—Atlantic Monthly.

THE NEW SPRING SILKS ARE STYLISH AND PATRIOTIC.

The new silk fabrics for spring and summer wear as thus described in the March Woman's Home Companion:

"So much has been said about conserving wool and using silk in its place that it is well to remember this in planning spring clothes. There are times when it seems as though nothing would serve the need like woolen. Yet silk will in many cases be satisfactory.

"For instance, so many silk suits for sports and general wear will be used there is a long list of suitable materials. There is khaki kool in new and interesting patterns, such as batik and aeroplane, satin ondule brocade, and fan-ta-si, two crepes most exquisite in weave and color. The former comes plain as well as brocaded, the latter plain and satin-striped, and it rivals the beauty of cloth of gold. Amphora crepe is another worthy of mention in its pongee-like weave, and another that must be seen to be appreciated is moleskin, satin with a crepe back, both sides of which are often shown in a costume where contrast is desired. Another double fabric is satin victoire, satin one side, georgette crepe and other.

"Hindu crepe, printed and plain, will make a cool summer dress, as will pussy willow taffeta and foulard, which is popular, and silk gingham, which comes in cotton gingham patterns."

WAR CAKE.

One cup brown sugar, 1 cup corn syrup, 1 3/4 cups hot water, 2 tablespoons fat, 1 pkg. seeded raisins, 1 teaspoon salt, 1 teaspoon cinnamon, 1-2 teaspoon cloves, 1-2 teaspoon nutmeg, 4 teaspoons baking powder, 3 cups flour.

Boil the first eight ingredients for five minutes. Cool. Sift together the baking powder and flour. Add to the cool mixture and beat well. Bake in two loaves in a slow oven for 45 minutes. Keep several days before using.

CORN MEAL COOKIES.

One-half cup fat, 1-2 cup corn syrup, 1-2 cup molasses, 1 egg, 6 tablespoons sour milk, 2 cups corn meal, 1-2 teaspoon soda, 1 cup flour.

Combine the melted fat, syrup, molasses, beaten egg, and sour milk. Sift together the corn meal, soda and flour. Add the liquid ingredient to the dry ingredients. Drop from a teaspoon into a greased pan and bake 15 minutes in a moderate oven.

The minister's little son was struggling with his home lessons, and happened to remark to his father that the teacher had told him that "congregate" and "collect" meant exactly the same thing. "Quite wrong," said the parson, "quite wrong! You musn't put that. Tell your teacher there is all the difference in the world between a 'congregation' and a 'collection!'"—London Answers.

Revival Praise

contains 240 soul-inspiring Sacred Hymns, words and music. Many of these Sacred Melodies are new, some are old—classics that our forefathers loved.

Price Only 30c.

The following list contains a few taken from the index:

Have You Helped Some One Today?
He Leadeth Me.
Holy, Holy, Holy.
Just As I Am.
My Eternal Home.
Off to Work.
On to Victory.
The City Eternal.
The War Call of the Age.
There Will Be a Glad Reunion.
Work For the Night is Coming.
When I Can Read My Title Clear.
Work With a Will.
Victory is Assured.
There Will Be One Who Knows the Way.
Sweet Hour of Prayer.
State with order whether round or shape notes are wanted.

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THE YOUNG SOUTH

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

Dear Young South friends: We are glad to have this beautiful appreciation of Mrs. Eakin from one who knew her and loved her, and I am sure that in the sweet expressions of her love, Mrs. Cresman has voiced the opinion of every Young South member.

Some years ago, when I was a "Sunbeam" and a loyal supporter of the Young South, one of the older members of my family asked me what woman of my acquaintance I wanted to resemble when I was a "grown-up lady." I immediately replied: "I want to be just like Mrs. Eakin." That was the expression of my childish love for our Young South editor. She was my ideal of all that was noble and lovable in woman. The years have passed by; I am no longer a Sunbeam, and Mrs. Eakin has gone to the heavenly home, but my opinion is the same. I know that Mrs. Eakin was noble and lovable because she gave her life in the service of others.

I am sure that other members of the Young South feel as I do about our dear "ex-editor." As Miss Annie White said last week, "we grew up loving her." She directed our minds toward the higher and better things; she led us into paths of loving service, and in our youth, "when the evil days come not," she planted in our hearts love for the missionary cause.

How we of the Young South delighted to save our pennies, our nickles and our dimes until we had dollars to send to Mrs. Eakin for our missionary! How our hearts thrilled to see our letters in print! How anxious we were to know what our dear editor would have to say about it! She always said exactly the right thing, and we were inspired with new missionary zeal, and began to save more pennies, nickles and dimes that we might have more dollars for the Lord's work.

I wonder how many Tennessee men and women there are scattered over the world, preachers of the Word, leaders of missionary societies, teachers of Sunday School classes, missionaries at home and abroad, who received their first lessons in missionary fervor from the Young South when Mrs. Eakin was editor. We can not know, but I feel that Mrs. Eakin does know. She is with the Lord, and He knows all things. Perhaps He has already revealed to her the far-reaching results of her work of love.

We are deeply grieved because we can see Mrs. Eakin no more, and because she will never again inspire us with the matchless words of her pen. But let us not think of her as gone, but realize that she lives on in the work of those whose hearts she inspired with love for the Master's cause. May many other Tennessee children catch the inspiration of her

life and long to be like Mrs. Eakin because she was like Christ.
MYRTLE ROBINSON CREASMAN.

Dear Friend—The announcement has been officially made that the Southern Baptist Convention will meet in annual session in May at Hot Springs, Arkansas, just as was planned at the New Orleans session. The large and earnest state meetings last fall convinced us that in spite of the war the Christian forces wish to meet in annual conference. You also know that many women are travelling all over the United States to see their sons in the camps. How I do hope that we can convince our Southern Baptist women to journey in May to Hot Springs to plan for the spiritual welfare not only of their own sons but for that of the sons and daughters of mothers all over the world.

Before ever the Army began to talk about "a drive altogether" our Union had, as its ideal, co-operation, "laborers together with God." On the threshold of the last quarter of the Convention year, we need truly to keep our ideal in clear, selfless vision to the end that we may complete all that is asked of us. Each state knows its own financial, enlistment, study and personal service aims. How wonderful it will be if each state can report at Hot Springs the reaching of all of them even as so many states reported in the fall that they had gone "over the top" in their state's aims! You will urge your state to do this, I know.
Your friend,
KATHLEEN MALLORY.

"Alexandria, Tenn.

"Dear Miss Annie White: Enclosed you will find a War Savings Certificate Stamp for the Tennessee Baptist Orphanage. This is a gift of the Junior class in the Alexandria Baptist Sunday School. We have long wondered what to use the money for, as we wanted to use it to a good purpose. I hope it will do some good for the orphans. I am,

"Your friend,
"MARGARET TUBB."

Just see what this Junior class has done! There is a gift which is threefold: they are aiding the Master, the orphan children who are our charges, and the government in time of stress. They could not have found a better way to have spent the long-stored-up offering, and we are exceedingly grateful to them, both for their gift and for their example. Won't others of you try it? I wonder how many of the Young South boys and girls are buying Thrift Stamps? I try to buy at least one each week and do my tiny bit in helping my government win the war.

Miss Margaret, will you thank the Juniors for their original gift?

"Hartsville, Tenn.

"Dear Miss Annie White: Enclosed find \$5.00 for your Orphans' Home to be used as Brother Stewart thinks best. Having always had a great interest and loving, tender sympathy for our Orphans' Home, that interest has increased during these hard war times. I was indeed sorry to learn that our dear Mrs. Eakin had been called to her reward. She has passed from her labors, but her works do follow her, and she will live on in the minds of many who only knew her as editor of the Young South.

"A FRIEND."

This dear friend of ours never lets

me tell you her name. Very, very often there comes a letter and a check from her, but always she sends it as "a Friend." The Orphans' Home will appreciate this gift I know, because Mr. Stewart has been telling us what a hard task it is to run a big house like that with inadequate funds.

And two other "Friends" of ours also send us a dollar for the Orphans' Home. If you only knew how Mr. Stewart's face lights up, sometimes with pleasure, sometimes with relief, when the Young South has a check for the Home, you would be quite sure that every cent you send is appreciated.

"Neva, Tenn.

"Dear Miss Annie White: Enclosed please find check for twenty (\$20.00) dollars. Ten dollars for the W. M. U. Training School, or "House Beautiful," as they call it; five dollars for State Missions, and five for the Orphanage. May success crown your efforts.
Your friend,

"EVA A. BROWN."

Now comes the W. M. U. at Neva with twenty dollars! Isn't that just splendid? Ten of it is for the "House Beautiful" at Louisville, which the W. M. U. supports, and the other ten for State Missions and the Orphans' Home. Please, Miss Brown, thank the dear women for us for this gift.

"New Middleton, Tenn.

"Dear Miss Annie White: Enclosed please find check for seventeen dollars for Orphans' Home from Macedonia Sunday School.

"J. E. BARRETT, Treas."

This letter came just in time for this week's paper, and I am so glad that it did. Just see what it brought! Seventeen dollars for the Orphans' Home! Can't you see Mr. Stewart smile when we give it to him? Through Mr. Barrett we want to thank the Macedonia Sunday School for this gift, and assure them that it is greatly appreciated.

Loyally,
ANNIE WHITE FOLK.

THE CONQUEST OF THE DIS- AGREEABLE.

It is self-evident that every life contains much that is disagreeable. No one, however high and however fortunate, is so far elevated above his fellows, or so far isolated from them, as to be independent of certain tasks which, if they be not wearisome by their drudgery, are disagreeable by their very monotony. Then there are innumerable vexatious and annoying circumstances arising out of our limitations of power and time, out of our misunderstandings and failures. Furthermore, we are of necessity entangled in affairs in which other people are interested, and those others are not always congenial. The disagreeable is a part of our lot; we cannot escape it. But we may conquer it. There is a state of mind, a point of view, which leads its possessor to a calm superiority to circumstances. An old Roman seeker after God said, "There is nothing good or evil, save in the will." And again, "God hath granted us these faculties by which we may bear every event without being broken or oppressed by it."

There is nothing in life which, however toilsome, however disagreeable it may be in itself, may not become both disciplinary and pleasurable. Everything depends on for whose sake we serve and suffer. Many a woman cooks



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in spirit to the Lord and yet understand the Bible different this war will continue. What! Christians fight each other? No, that would be a great sin. Wilson said we are not fighting the Germans as individuals. But we are fighting Autocracy, Prussianism and Kaiserism. So every church can truly say we are not fighting Christians; we are only fighting their isms or false doctrines. And this obedience to the Lord compels us to do. For He commanded us to contend earnestly for the faith or doctrine delivered to the saints. Jude 3. And Paul said: "I have not shunned to declare to all the command of God." (Acts 20, 27. And Christ's last words were: "Teach them all things I have commanded you." It ought to be the ambition of for her own family who would not so cheerfully enter the domestic service of another household. Many a mother acts as nurse to her own children in sickness, dangerous and repulsive, who could not be induced to perform the same service for strangers. Convince us that our Master calls us to lowly service, and we will do it with exceeding joy. Who of us would not feel honored to wash His feet, to gird ourselves with humble raiment that we might wait on Him? Well, He wants us to do our duty, whether it be pleasant or obnoxious to us; and by so much as we do it, we are serving Him.—Rev. C. C. Albertson, in The Christian Herald.

A man who owns a candle this winter doesn't know whether to burn it or eat it.—New York Sun.

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PASTORS' CONFERENCE

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

NASHVILLE.

Immanuel—Preaching in morning by Rufus W. Weaver, D. D., "Broken Engagements." 241 in S. S. Dr. Broughton begins Bible Conference and revival services March 18th.

Edgefield—W. Lunsford, pastor, preached in morning on "The Master and His Friends," and in the evening on "Friendship." 2 baptized.

Belmont—J. D. Hacker, the pastor, preached at both hours. Five received for baptism. Good S. S. and B. Y. P. U.

Third—Preaching in the morning by the pastor, C. D. Creasman, subject, "God's Estimate of Man." Evening, "Inseparable Union." 185 in S. S. 2 received by letter. Two fine audiences. Splendid day.

Park Avenue—I. N. Strother, pastor, preached in morning on "The Abundant Life." Evening, "Love and Service." 139 in S. S.

Centennial—J. Henry DeLaney, pastor, preached in the morning on "The Fourfold Uses of Scriptures." Evening, "The Grace of God." 110 in S. S. Splendid B. Y. P. U.

Judson Memorial—Pastor C. F. Clark preached in the morning on "A Gameness in Personal Christian Experience." Evening, "Winning the Crown." 116 in S. S. 3 received by letter.

Shelby Avenue—Preaching by the pastor, C. A. McIlroy, in the morning, "Some Reasons Why the Jews, in Searching the Scriptures, Failed to Find Eternal Life." Evening, "God's Faithfulness to His People, the Great Incentive to Christian Fidelity." \$2.06 S. S. collection. Good congregations. Fairly good B. Y. P. U., and Sunbeam Band.

First Baptist—The pastor, Allen Fort, preached in the morning on "Every Man His Task." Evening, "Not Ashamed of the Gospel." 348 in S. S. Pastor goes back to camp for another month.

Seventh—The pastor, C. L. Skinner, preached in the morning on "The Beginning, History and Benefits of Prayer." Evening, "Our Confession or God's—Which?" Fine S. S., fine B. Y. P. U., fine congregations, good day.

South Side Baptist—C. W. Knight, pastor, preached in morning on "Tithing." Evening, "The Death of Moses."

Grace—W. Rufus Beckett, pastor, preached in morning on "Foreign Missions Defined." Evening, "A Bad Bargain." 201 in S. S. Fine Junior B. Y. P. U.

Lockeland—W. R. Hill, pastor, preached in morning, subject, "Why Baptists Do Not Practice Open Communion." Evening, "Why Baptists Practice Close Communion." 193 in S. S. Fine congregations.

Gallatin—M. Bunyan Smith, pastor, preached in the morning, and Prof. Jno. W. Williams, at night, on "Prayer." 117 in S. S. 1 received by letter. The work is taking on new interest. Conference coming March 17-24.

Antioch—Had two good services at Antioch Sunday. W. M. Kendall, pastor, married at the home of George C. Crue, Sr., at 3 o'clock Sunday afternoon. Mr. Grover Goodwin and Miss Grace Crue.

MEMPHIS.

First—Pastor Boone preached. 422 in S. S. 1 by letter. Good Unions. Very fine day.

Calvary—Pastor [Name] both hours, subjects, "Big [Name] Wide Open"

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and "The New Life." 129 in S. S. Fine Jr. and Sr. B. Y. P. U. Large crowds. 1 by letter. 4 baptized, 2 Campbellites and 1 Presbyterian. Work encouraging.

Bellevue—R. N. Inlow, pastor, spoke at both hours to splendid organizations. Excellent Jr. and Sr. B. Y. P. U. 330 in S. S. 3 additions by letter.

North Evergreen—Wynne Maer, pastor, spoke at both hours to full houses. One addition by letter.

Temple—J. Carl McCoy, pastor, spoke at both hours on "Minute Men" and "The Fruits of Sin." Good B. Y. P. U. 196 in S. S. One funeral. S. S. during month of February raised \$249 for building fund.

Highland Heights—E. G. Stout, pastor. Good day; pastor spoke at both hours to good and attentive audiences. Fine S. S.

Boulevard—T. N. Hale, pastor. Morning: "What Think Ye of Christ?" Night: "A Product of Grace." 134 in S. S. 1 profession. 1 addition. 1 wedding. 1 funeral.

CHATTANOOGA.

First—Dr. Harold Major, pastor. Observance of Lord's Supper at 11 a. m. Topic at night, "Restoration Through Obedience." Eight additions, 7 letter, 1 baptism. 406 in S. S. Over 300 participated in observance of the Lord's Supper.

East Chattanooga—J. N. Bull, pastor, preached morning and evening. Subjects, "Thirsting For God," "The Trial of Faith." Good B. Y. P. U. 123 in S. S.

Alton Park—J. W. Wood, pastor. Funeral at 11 a. m. Good S. S. Observed the Lord's Supper at the evening service. Baptized 1. Good Jr. B. Y. P. U. Morning subject, "Why take the Lord's Supper." Large crowds.

Central—Pastor E. L. Grace spoke on "The Courtesy of God," and "The Good of Hunger." 2 baptized, 1 restoration. Fine B. Y. P. U. 228 in S. S. Chamberlain Ave.—G. T. King, pastor. Preaching by the pastor on "Our Obligation to Show Our Appreciation" and "Fellowship." 100 in S. S. Fine Union.

Goodlettsville—Good day, good collection for Foreign Missions. On account of an overdose of Russellism one brother was withdrawn from. Good congregations.—J. T. Oakley, Hartsville, Tenn.

Whiteville—Jas. H. Oakley, pastor, preached at both hours to large congregations. Three additions. Good S. S. and B. Y. P. U. The W. M. U. met Monday. R. A.'s and Y. G. A.'s and Sunbeams met Monday afternoon.

Jacksboro—D. A. Webb, pastor, preached in morning on "Every Baptist in His Place." Evening, "The Sin of Omission." 118 in S. S.

Kingston—J. H. O. Clevenger, pastor, spoke on "What Do Ye More Than Others," and "The Home Base, or Our Opportunity." Large congregations. 110 in S. S. Good B. Y. P. U. Splendid offering for Home Missions. We are encouraged.

KNOXVILLE.

Lonsdale—J. C. Shippe, pastor, Preaching at both hours by pastor. Morning subject, "The Sermon of the Ages." Evening, "An Exhortation to be Strong." 228 in S. S. Additions by letter, 5.

(Other notes came too late for insertion.)

The world's most glorious givers are those who give cheer, sympathy, and hope to others. They are far rarer than those who bestow money, yet they are far oftener needed.—Exchange.

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CHURCH AND PERSONAL.

Rev. J. K. Haynes, pastor of the Erwin Baptist church, has gone to Rutherfordton, N. C., for his health. We shall miss him from Tennessee and trust that he will find complete restoration in the invigorating climate of North Carolina.

"I am sorry for a fellow who is trying to pull a big load up a muddy hill with a balky team. So, move my figures up to September, 1919, for the two dollars which I enclose."

REV. O. C. PEYTON,

Pembroke, Ky.

Thank you for the lift, Brother Peyton.

We regret to learn through his daughter, Miss Elizabeth Jarman, of the recent illness of Brother L. B. Jarman, of Wartrace. We are glad to say, however, that he is improving. Brother Jarman has for many years been agent for the Baptist and Reflector and frequently sends us nice lists of subscribers, both new and renewals. He is a brave soldier of the cross and we wish for him many more years of service for the Master.

Rev. J. M. Johnson asks for his address to be changed from Good Springs, to Pulaski.

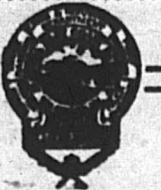
It is earnestly requested that all who expect to attend the East Tennessee Sunday School Convention send their names at once to Rev. S. H. Johnstone, Box 276, LaFollette, Tenn., Chairman of the Entertainment Committee. The Convention meets at LaFollette March 26-28.

We thank the following brethren for lists of new subscribers during the week: T. A. Carmichael, Dandridge; Rev. B. A. Smith, Buren; Rev. W. Clarence Creasman, Athens; Rev. W. H. Hicks, Doeville. We feel very much encouraged over the large number of new subscribers that we are receiving the interest that is being manifested by the brethren.

Brother N. J. Justice, of Mercer, answers our S. O. S. Call with four dollars. Brother Justice is 84 years old and has been reading the paper for 50 years. What better tribute to the worth of the Baptist and Reflector could one want?

Just closed splendid meeting at Happy Valley Mission station, having

CATARRH is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.—Adv.



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the service of Revs. Boring and Buchanan. There was a number added to the church. Prospects for the year seem good—we believe that some day this work will be a splendid work.

Your servant,
J. H. POTTER, Board Worker.
Maryville, Tenn.

SAFEGUARD YOURSELF.

Against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven well-established, old time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well-known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis Tenn.—Adv.

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AMONG THE BRETHREN.

By Fleetwood Ball

Rev. A. T. Cinnamond, who lately resigned the care of the church at Senatobia, Miss., after more than ten years of service, has accepted a call to the First church, Kosciusko, Miss., beginning April 1st.

A secular paper states that more than 100 were added to the church at Blue Mountain, Miss., in a meeting lately held by Dr. Ben Cox, of Memphis, who assisted Rev. R. A. Kimbrough, the aggressive pastor.

Dr. R. S. Gavin, of the First church, Corinth, Miss., is to edit a Department of Evangelism in the Baptist Record, of Jackson, Miss. What an enrichment of that already sprightly paper that will be.

The ladies of the First church, Clarksdale, Miss., gave lately a \$500 memorial to their pastor, Rev. Martin Ball and wife, on the new church that is being constructed there. No doubt these hard-working people are glad for the sake of the cause.

That was a splendid meeting at Beaver Dam, Ky., in which Rev. D. Edgar Allen, a former Tennessean, was assisted by Evangelist Ray Pal-

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States and his records show that only two in a hundred, on the average report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

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Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name _____
Address _____
Shipping Point _____

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 and variety of cases."—Rev. A. McCa Pittman.

mer, of the Home Mission Board. There were 21 additions, 18 for baptism and three by letter.

Rev. W. Q. Young has been elected Missionary of Carey Association in Arkansas, and will likely move to Fordyce, Ark. He is well known in Tennessee, where he labored most faithfully.

Rev. W. T. Ward, until lately pastor of Forrest Avenue church, Dallas, Texas, has accepted a call to the First church, Rogers, Ark. He lately held a gracious meeting at Cassville, Mo.

Rev. J. W. Senterfitt, of the First church, Marianna, Fla., had been elected business manager of the Florida Baptist Witness, of Jacksonville, Fla., but could not accept, on account of the vigorous protest of his church.

Rev. E. C. Butler, of Clinton, Okla., has accepted the care of the church at Cushing, Okla., and is on the field. He is a Tennessee product whose successes are noted with interest.

Rev. J. R. Reynolds, of Graham, Texas, goes to the pastorate of the church at Davis, Okla., and is already bringing things to pass thereabouts.

The First church, Oklahoma City, Okla., pledged \$1,000 to Christian education, the apportionment committee asked the members for \$1,500, but when the cause was presented the gifts were \$2,300 and it is proposed to go to \$3,000. Dr. H. H. Hilton is pastor.

Rev. J. W. Joyner, formerly of Paris, Tenn., is now residing in Jackson, Tenn., and serving Zion, Clear Creek, and New Concord church. He is a good minister of Jesus Christ.

Rev. S. A. Wilkinson, of Seventh Street church, Memphis, Tenn., has been elected Missionary of Shelby County Association, which virtually means city missionary in Memphis. He has not announced his decision yet.

Rev. J. H. Pennock has resigned the care of the church at Clarkton, Mo., to accept a call to the church at Portageville, Mo., and has moved to the latter place.

Dr. I. N. Penick, of Martin, Tenn., is assisting Rev. Roy B. Butler in a revival at the First church, Metropolis, Ill. Roy is one of Penick's sons in the ministry and we are confident their fellowship will be glorious.

J. C. Stalcup, for many years Corresponding Secretary of State Missions in Oklahoma, is now living at Miami, Okla., and is connected with government work in the Council of

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no Calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

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Defense. He is a man of affairs anywhere you put him.

The Baptists of Southern Illinois are in the righteous work of building an orphanage at Carmi, Ill., and it will be pushed to a rapid completion. Dr. A. E. Booth, of Harrisburg, Ill., is Chairman of the Board of Trustees. That means success.

His hosts of friends will regret to learn of the illness of Rev. C. S. Thomas, of Jonesboro, Ill., and sincerely hope it is only temporary. Since going to that field the spiritual life of the congregation has been so quickened that conversions occur at the prayer meeting.

Rev. Harvey Carroll Smith, of the First church, Weatherford, Teas, was accidentally killed while out hunting, Feb. 23. No truer, nobler minister of Jesus Christ ever lived. We learned to love him in seminary days. He was a son-in-law of Dr. W. D. Powell and to his wife and five children we extend deep condolence.

The summer encampment of Texas Baptists will occur at Polacios, July 17-28. Dr. A. C. Dixon, of London, Dr. W. H. Geistwelt, of St. Louis, William Fetter, of Russia, Drs. J. B. Gambrell, and Geo. W. Truett, of Dallas, are some of the celebrities to be heard.

Dr. Thomas S. Potts is having signal success in his work as pastor of

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the Prospect Hill church, San Antonio, Texas, which began Jan. 1st. His daughter is of incalculable value to him in the work. He is also one of the camp pastors at the Camp Stanley Aviation Field.

Rev. T. B. Rouse has resigned as pastor at Arlington, Ky., and has accepted the care of the church at Rector, Ark., where he has an excellent Bible Institute in progress this week.

Our sympathy in the very deepest measure goes out to Rev. W. H. Major, of Atlanta, Ga. Lately buried his beloved wife, and his sister, Mrs. Henry, who was on her way to prayer-meeting Wednesday evening of last week, was instantly killed by an auto truck. She was an exceptionally attractive Christian character.

Dr. Chas. W. Daniel, of the First church, Atlanta, Ga., is to assist Rev. J. E. Sammons in a revival with the First church, Griffin, Ga., beginning April 7th.

Dr. L. R. Christie, Financial Secretary of Shorter College, has been called to the care of the First church, Savannah, Ga., succeeding Dr. J. J. Taylor, one of the most brilliant men in the Southern Baptist ministry.

Rev. Wallace Wear, of the First church, Lakeland, Fla., has accepted the care of the First church, Cordela, Ga., and the brethren of the Cracker State are glad, while those of the Peninsular State are sad. Any church is all the better for Wear.

The church at Allendale, S. C., secures as pastor Rev. Richard E. Hardaway and he is already on the field. He is one of the sons of Rev. J. S. Hardaway. Dr. R. J. Willingham was born in six miles of Allendale.

Rev. Lloyd A. Parker, later of Booneville, Miss., accepts the care of the North Winston church, Winston-Salem, N. C., and has taken hold of the work vigorously.

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New Feather Pillows \$1.25 per pair. Full size and full weight guaranteed. All new, clean sanitary feathers. Best 3 ounce feather proof ticking. Write for new catalogue. SOUTHERN FEATHER & PILLOW CO., Dept. 100, Greensboro, N.C.

CONVENTION HOTELS.

How will Hot Springs take care of the great gathering of Baptists that will meet here in a few months? This is a question that is being asked by Baptists all over our Southland at this time by the many who are planning to attend the Convention or to take the opportunity of visiting this city while this great meeting is in progress.

The question is readily answered when it is remembered that Hot Springs for years has made a business of looking after the entertainment and comfort of visitors. Each year between one hundred and fifty thousand to two hundred thousand people pour into its gates for stays of a few days or months. These are of many classes. Some go for the benefit of their health, that they may take advantage of the hot waters that flow from the mountain sides; others go simply for a rest under surroundings that will give them best results. Hot Springs has accommodations for all classes alike and has made paths and roads along the mountains which make accessible the wonderful beauties of the surroundings.

Not only are the citizens planning to provide ample accommodations for the Convention, but also to protect all who come against any exorbitant charges. As an indication of this, the following hotels have listed with the Business Men's League the special rates they will make for the Baptist Convention and the number they can care for. This list is being added to daily.

Marquette—European, \$1—\$2; capacity, 90.
Leon—European, 50c—75c; capacity, 46.
Goddard—European, 75c—\$2; capacity, 162.
Great Northern—European, 75c—\$1.50; capacity, 40.
Majestic—American, \$2.50—\$4; capacity, 200 or more.



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Send today for the free illustrated booklet, "New Facts About Cooking." Pyrex Sales Division, 316 Tioga Ave., Corning Glass Works, Corning, N. Y.

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TRANSPARENT OVEN DISHES

Southern—American, \$1.50—\$2; capacity, 70.

Rockafellow—American, \$2—\$2.75; capacity, 100.

Beldin House—European, 50c—\$1; capacity, 20.

Arlington—American, \$1—\$5; capacity, 220 rooms.

Saratoga—European, 75c—\$1; capacity, 40.

Como—European, \$1—\$1.50; capacity, 150.

Savoy Hotel—European, 50c—75c; capacity, 50 or more.

Central—European, 75c—\$1.00; capacity, 90.

Imperial—American, \$1.25—\$1.50; European, 50c—75c; capacity, 30.

Putnam—European, 75c—\$1; capacity, 50.

New Orleans—European, 50c—75c; capacity, 40.

Moody—American, \$2.50—\$6.00; capacity, 100.

Taylor House—American, \$12.50—\$14 wk; capacity, 15.

Nettles House—American, \$10.50 wk.; capacity, 20.

Crescent—American, \$1.50 day; capacity, 6.

Harrison—European, 75c; capacity, 25.

Knickerbocker—American, \$2.50—\$3; capacity, 15.

New Dayton—European, 50c; capacity, 10.

New Lindell—European, 50c—75c; capacity, 40.

Lamar—American, \$1.50; capacity, 15.

American—European, 50c; capacity, 12.

Delmar—American, \$1.50; European, 50c—\$1; capacity, 23.

Cozy Inn—American, \$1.50; capacity, 20.

Townsend—American, \$2; European, 75c—\$1; capacity, 45.

Spaulding—European, 75c—\$1.25; capacity, 20.

Richmond—American, \$1.50; capacity, 20.

Eddy—European, 75c—\$1; capacity, 68.

Glenwood—European, 50c; capacity, 8.

Pullman—European, \$1—\$2.50; capacity, 160.

Milwaukee—American, \$2—\$2.50; capacity, 95.

Eastman Hotel—European plan:
15 rooms, Hot Springs mineral water baths, single \$3.00, double \$2.50 each.

20 rooms, Hot Springs mineral water baths, single \$4.00; double \$3.00 each.

15 rooms, Hot Springs mineral water baths, double \$3.50 each.

10 rooms, with running hot and cold water and toilet, single \$2.50, double \$1.50 each.

15 rooms with running hot and cold water and toilet, single \$3.00, double \$2.00 each.

25 rooms, with running hot and cold water and toilet, double \$2.50 each.

50 rooms, with running hot and cold water and toilet, double \$1.00 each.

100 rooms with running hot and cold water and toilet, double \$1.00 each.

150 rooms with running hot and cold water and toilet, double \$1.50 each.

100 rooms, with running hot and cold water, double \$2.00 each.

Where two or more persons go in a room, separate beds will be supplied when requested.

In addition to these and many other hotels, there are in the city any num-

ber of boarding houses of a high class that have for years catered to the best element of our population. There are also many cottages, bungalows and apartments for those who desire to have something of their home and family life while in the city, or who wish to make a longer stay than during the sessions of the Convention. Two and three adjoining rooms, completely fitted out for light housekeeping, are numerous in the city, and these rent very reasonable. This will care for those who desire to do their own housekeeping and work.

The Eastman Hotel, which will remain open in order to accommodate the Convention, has been selected as the Convention headquarters. This is a hotel with a capacity of one thousand guests and has during the past year been completely overhauled. Here will be provided space for committee rooms and for the displays of the various activities of the Convention.

Hot Springs enjoys a peculiar distinction. The United States government, recognizing the efficacy of its healing waters, has assumed full control over all the hot water fountains, the bath houses in which these waters are used, and even the physicians who prescribe the baths undergo a government examination and are required to observe governmental rules.

Everything possible will be done by the citizens of Hot Springs to make this coming Convention the most profitable in the history of our churches. The First Baptist church, of which Rev. S. W. Kendrick is pastor, will be host of the Convention. All inquiries addressed to him will receive prompt attention.

S. W. KENDRICK,
For the Committee.

ORDINATION SERVICE.

On Sunday morning, Feb. 24, a special service was held at Cane Creek Baptist church, Central Association, for the purpose of ordaining Brother Robert M. Jennings to the full work of the gospel ministry if well qualified. A council was formed with the following ministers and deacons: Revs. M. L. Lennon, Moderator; J. L. Muskelley, Clerk; J. L. McAllilley, Lynn Claybrook, and Deacons C. J. Campbell, T. C. Williams, J. H. Tomlin, H. S. Woodson, W. T. Hogsett, and G. I. Rutherford. J. L. McAllilley lead in a thorough critical and highly satisfactory examination of the candidate who was recommended for ordination. The church then authorized the council to proceed with

TIME WILL PROVE IT.

Regardless of the merits of the case, no statement in regard to the merit of any article can be clearly proven as through time itself. If the article has no value it cannot live. If it has merits, it will be everlastingly on demand. It is just so with Gray's Ointment; for ninety-six years a family word in every household. Almost a century ago the same claims were made of its merits as today: that it is healing and antiseptic, the very best aid in case of burns, scalds, bruises, cuts, sores, stings and other skin infections. It has won on its merits. A ninety-seven year record is ample proof. Write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., for sample.—Adv.

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As a Tonic, Strength and Blood Builder

By E. Sauer, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monsigneur Nannini, a prominent Clergyman, recommends it to all. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor dept.) New York, and the Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former members of the United States Senate and House of Representatives, and other prominent people, with such surprising results, and which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

the ordination. Brother Lynn Claybrook preached the ordination sermon from 1 Tim. 4:15 and 11 Tim. 1:6 which was a strong and forceful plea to stir up and not neglect the gift within him. J. L. McAllilley lead the ordination prayer and M. L. Lennon gave the charge and presented the Bible, after which Brother Robert M. Jennings pronounced the benediction and thus closed a very spiritual and impressive service.

Brother Jennings is a ministerial student in Union University and has a bright future before him. He carries with him the prayers and best wishes of the ordaining church. We bespeak for him a great career and may God use him fruitfully for His glory and the salvation of men.

M. L. LENNON.

Puryear, Tenn.

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

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OBITUARIES

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

We publish 200 words of obituary notices free. Above the 200 words we charge one cent a word. Count the words and you will know just how much to send with the obituary.

KEMPER—Mrs. Addie Randolph Kemper, daughter of Johnnie and Novella Randolph, born Dec. 26, 1876; died Jan. 25, 1918, married to Jno R. Kemper, Nov. 18, 1900.

It is with much sadness that we speak of this loved one passing away, therefore, not only the church which she loved, but in behalf of the entire community that we express our appreciation of this woman, our gratitude for her noble efforts, and our sorrow for the loss which we feel. At the age of fifteen she gave her heart to God and her life to the cause of Christ. She united with Bethlehem Baptist Church soon afterward.

The Woman's Missionary Society for which she labored so earnestly has sustained a great loss.

She leaves a husband, two daughters, Kathleen and Van Leer, mother, one brother, George Randolph; one half brother, J. C. Randolph. They who know of the "house with many mansions" and know that the gates of the city open for the entrance of those whom they loved will be constrained to look up rather than down, and they will testify to the love divine all love excelling. "Let not your hearts be troubled." Thy will O, Lord, not ours.

J. H. Boling,
Mrs. E. McElroy,
Miss Eulah Sprouse.
Committee

DUNCAN—William Packston Duncan was born May 15, 1850, and died Feb. 14, 1918, making his age at his death 67 years, 8 months, 29 days.

He was a son of Jessie Duncan and his mother was Aheller Gains.

William Packston Duncan professed religion some thirty years ago in a series of meetings held by Revs. Higher Crouch and John Davidson, at Oak Grove, and joined the Baptist church at Antioch. Later he moved his membership to the Johnson City Baptist church.

He married Levia A. Little, a daughter of John A. Little and Mary Ann Little, on Oct. 2, 1878, to whom he was a faithful husband for a period of 39 years, 4 months and 12 days. To this union was born one daughter, Mary Jane Duncan.

He is survived by his wife and daughter and three brothers and two sisters, namely: Rachel Jane Duncan, Mary Duncan, Thomas W. Duncan of Illinois, James Polk Duncan of Missouri and J. N. Duncan of Johnson City, Tenn.

MAGILL—Whereas, God in His infinite wisdom has seen fit to remove from our midst our beloved brother, Charles H. Magill, the devoted and capable superintendent of our Bible School, and,

Whereas, His going away is a source of sorrow to us all and a great loss to our Church and School, therefore be it Resolved, 1. That the Bible School of the First Baptist church of Chat-

tanooga express to Mrs. Magill its deep sympathy for her in her sad bereavement.

2. That two copies of this resolution be made, signed by the pastor, the acting superintendent of the school, and its secretary, one copy to be transmitted to the family of the deceased, and the other framed and hung upon the wall of the assembly room. Be it

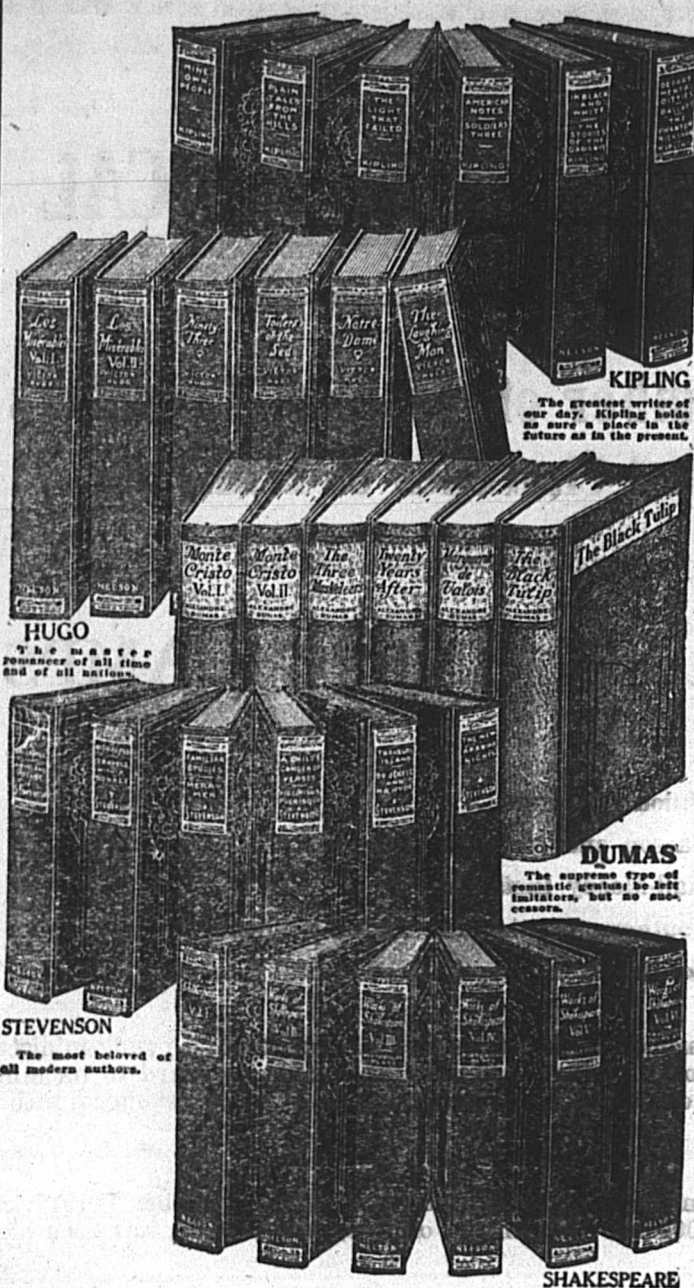
Resolved, That the press of Chattanooga and of the Baptist denomination be informed of these resolutions, and

that a page in the records of the School be set aside upon which they shall be transcribed. Respectfully submitted,
(Signed) DR. E. B. WISE, Ch'mn.

MISS JESSAL HOLTZCLAW
MRS. M. N. WHITAKER
A. H. CHAPMAN
GEO. W. CHAMBLEE
HAROLD MAJOR, Pastor
CHAS. F. HOOD, Act'g Supt.
S. LOUISE RUSSELL, Sec.

Chattanooga, Tenn.,
February 24, 1918.

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When God beckons you forward He is always responsible for the transport.—F. B. Meyer.

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Sanitary Bedding Co., Dept. A, Charlotte, N. C.

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Carson and Newman College
Hall-Moody Institute
Southern Baptist Theological Seminary
Southwestern Baptist Theological Seminary

Last year there were enrolled in the above five institutions 205 young ministers, 185 of whom were in our Tennessee schools. Union University is furnishing board to its ministerial students at actual cost of thirty-five cents per day. Every dollar given is expended with care and closest economy.

The Baptists have given for Ministerial Education since November 1, 1917, only \$417.00. We need this year at least \$6,000.00. Two-thirds of this, or \$4,000.00, has been pledged.

Will the individuals and the churches who have made definite subscriptions to Ministerial Education send in funds at once in payment of these pledges? Unless this is done, young ministers will be sent home because the denomination is failing to keep its promises in providing support.

Last year all the pastors, missionaries and evangelists combined within the Southern Baptist Convention reported 160,497 baptisms. The total amount raised for the expenses of the churches, mission boards, pastors, etc., by missionaries and evangelists was \$13,458,000.00. Last year the ministerial students of the three Baptist schools of Tennessee reported 1,726 baptisms as a result of their meetings in the summer, or more than one per cent of all the baptisms in the South. There was given for their support by the Baptists of Tennessee less than \$1,300.00. Had they received in the same proportion as the churches and other evangelizing agencies of Southern Baptists their total would have been \$134,000.00, instead of less than \$1,300.00.

ON THE BASIS OF WHAT THEY ARE DOING, THEY MERIT THE SUPPORT OF OUR PEOPLE.

Any church or individual member desiring to support a ministerial student either in the seminary or in one of our colleges can do so by sending to DR. J. W. GILLON, Treasurer of the Education Board, the sum of \$100.00.

BRETHREN WHO MADE SUBSCRIPTIONS TO MINISTERIAL EDUCATION LAST SUMMER AT THE ASSOCIATIONS ARE URGED TO SEND PAYMENT AT ONCE TO DR. J. W. GILLON, 161 EIGHTH AVENUE, NORTH.

RUFUS W. WEAVER,
Secretary Education Board.