

Baptist and Reflector

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ALBERT R. BOND, Editor
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"THE MINISTERIAL CRISIS IN THE SOUTH"

Rufus W. Weaver, D.D., Secretary Christian Education.

This is the title of an article in The Watchman-Examiner, the leading Baptist paper in the North, by Prof. A. T. Robertson, of our Southern Baptist Theological Seminary. He calls attention to the fact that many of our Baptist preachers within the draft age have refused exemption and are now in the ranks. Others have become chaplains. The passage of a recent bill increasing three-fold the number of chaplains will call a large number of our strongest young preachers having a seminary training and under forty years of age into military service.

The Home Mission Board is gathering the best available young men for camp pastors.

There is a marked decrease in the enrollment in our two Baptist Theological Seminaries.

One thousand fewer theological students entered our American theological seminaries this year than last. The evangelistic denominations of our country need four thousand new preachers every year to replace the annual shrinkage of the supply caused by death, disability and loss to other occupations. The Protestant Episcopal Church announces that if the war and present conditions continue until 1920, they do not expect more than sixty-four men in their twelve theological seminaries.

Over ninety per cent of our college-trained Baptist ministers come from Baptist colleges. Nearly all of these young ministers come from the churches in the country and from the homes on farms. Therefore, it is an important matter for you to know what the conditions are in Tennessee today.

Tennessee Ministerial Students.

Last year there were enrolled in Tennessee Baptist schools 190 young men, while twenty others were taking a theological course either at Louisville or Fort Worth. Leaving out Texas and Kentucky, where the reported Baptist ministerial student enrollment included those who were in attendance upon the theological seminaries, Tennessee leads the South in the number of young men preparing for the ministry.

Last year for the support of these young students there was given by the churches of Tennessee \$1,672.15. This year we are asking for \$6,000.00.

May is the month set apart for all the churches to take their offerings for this cause.

Few Churches Have Been Giving.

Last year only 226 churches gave anything to ministerial education. There were 1,623 churches that gave nothing to aid our young preachers to fit themselves for their God-given task. The supreme need of Tennessee Baptists is trained leadership in the pulpit. God has called our young men in greater numbers than in other states. Few of them have yet completed their college education.

The Education Board is striving to secure this year contributions from one thousand Baptist churches in Tennessee. See to it that your church is placed on this Roll of Honor.

Where Our Ministerial Students Are Being Trained.

Last year there were 210 ministerial students enrolled in all of our Baptist institutions. Ninety-four entered Union University; forty, Hall-Moody Institute; thirty-nine, Carson and Newman College; eleven, The Southwestern Baptist Theological Seminary, Fort Worth, Texas; nine, The Southern Baptist Theological Seminary, Louisville, Ky.; six, Chilhowie Institute, Seymour, Tenn.; three, Smoky Moun-

THE MOTHER'S ANSWER.*

James L. Hughes.

God gave my son in trust to me.
Christ died for him. He should be
A man for Christ. He is his own
And God's and man's, not mine alone.
He was not mine to give. He gave
Himself, that he might help to save
All that a Christian should revere,
All that enlightened men hold dear.

"To feed the guns." Ah! torpid soul,
Awake, and see life as a whole.
When, freedom, honor, justice, right,
Were threatened by the despot's might,
He bravely went for God, to fight
Against base savages, whose pride
The laws of God and man defied;
Who slew the mother and the child;
Who maidens, pure and sweet, defiled;
He did not go to feed the guns,
He went to save from ruthless Huns
His home and country, and to be
A guardian of democracy.

"What if he does not come?" you say;
Well, then, my sky will be more gray,
But through the clouds the sun will shine
And vital memories be mine.
God's test of manhood is, I know,
Not, will he come—but did he go?

*Quoted by Thomas Tiplady, in "The Soul of the Soldier."

tain Academy, Sevierville, Tenn.; two, Doyle College, Doyle, Tenn.; two, Cosby Academy, Cosby, Tenn.; two, Andersonville Institute, Andersonville, Tenn.; one, Stockton Valley Academy, Helena, Tenn.; one, Watauga Academy, Butler, Tenn.

Tennessee has one out of every ten young men in the Southern Baptist Convention now preparing for the Christian ministry. Tennessee has more than twice the number of students preparing for the Baptist ministry than has Virginia, South Carolina, Oklahoma, Mississippi, Louisiana, Georgia, Florida, Arkansas, or Alabama. The divine call of these 210 young men is a challenge to the Baptists of Tennessee to provide for their adequate support. Did you give anything last year to ministerial education? If you did not, you did not do your full duty as a member of a Baptist church seeking to extend your Master's kingdom.

The Debt Tennessee Baptists Owe Their Ministerial Students.

A large number of these students doing college work in Union University, Hall-Moody Institute, and Carson and Newman College served churches and during the summer held meetings. The following is an incomplete report of what they did:

Conversions:

Union University—46 ministerial students reported	1,622
Hall-Moody Institute—15 ministerial students reported	548
Carson and Newman College—4 ministerial Students reported	129
Total conversions reported	2,299

Baptisms.

Union University	1,214
Hall-Moody Institute	384
Carson and Newman College	129
Total baptisms reported	1,727

During the past year all of the Baptist churches in each of the following states reported fewer baptisms

than the ministerial students of these three schools: Arizona, Colorado, Connecticut, Delaware, District of Columbia, Idaho, Maine, Maryland, Minnesota, Montana, Nevada, New Hampshire, New Mexico, North Dakota, Oregon, Rhode Island, South Dakota, Utah, Vermont, Washington, Wisconsin, Wyoming.

These students baptized one per cent of all of the baptisms within the Southern Baptist Convention and fifteen per cent of all of the baptisms within the Tennessee Baptist Convention.

They baptized more converts than all of the missionaries employed by the Baptist State Mission Board in any one of the following states: Alabama, Arizona, California, Colorado, Connecticut, District of Columbia, Florida, Idaho, Illinois, Indiana, Iowa, Kansas, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, Wyoming.

May is Ministerial Education Month.

Pledges made at the association last summer are long past due. Pastors are urged to send in partial payments if they are not able now to send all that they subscribed. We are supporting students at Union University, Carson and Newman College, Hall-Moody Institute, and the Southern Baptist Theological Seminary. The education board will be compelled to borrow money unless pastors meet their pledges.

The denomination owes to them a debt, and all that these students ask in payment of this debt is that the denomination shall provide meals while they are in school, and these meals are being furnished at a cost of about thirty cents a day.

Send all funds for ministerial education to Dr. J. W. Gillon, Treasurer, 161 Eighth Avenue, North, Nashville, Tenn.

AS WE STAND AT THE ELEVENTH HOUR

When this issue of the paper reaches the hands of the readers our books will be closed and the year's record will be made. Of course, nobody can tell with certainty what the record will be at that hour. As we stand this Monday noon, we have received:

For Foreign Missions, \$26,088.75.

For Home Missions, \$19,097.02.

We will need to receive today and Tuesday and Wednesday:

For Foreign Missions, \$16,911.25.

For Home Missions, \$15,902.98.

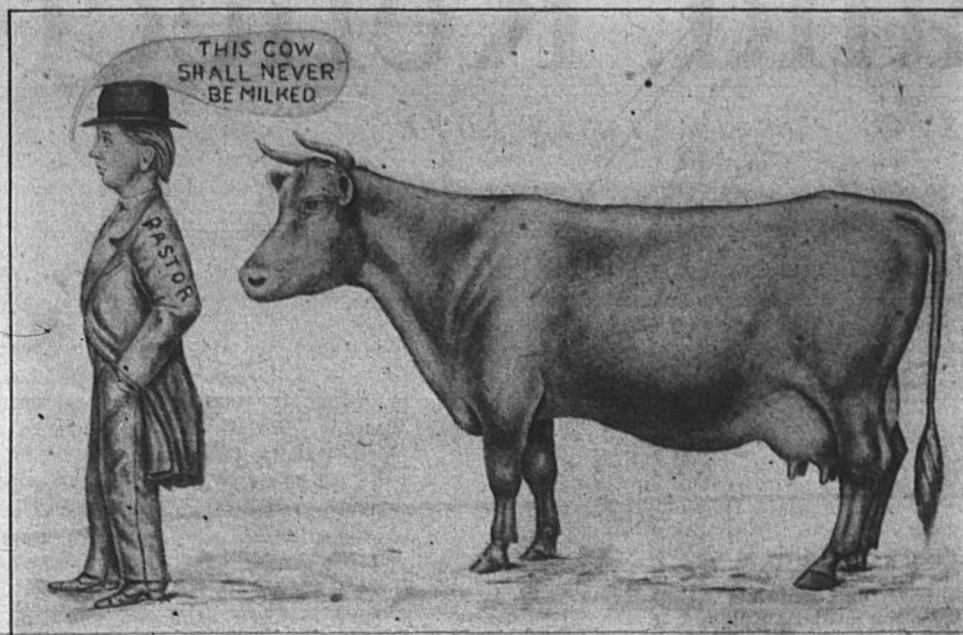
This is nearly as much as we have received during the eleven months and twenty-eight days. Of course, it will be fine if in these three remaining days money enough comes in to carry us over the top. We will all be happy and we will all praise those who have done well. But is there not an occasion for serious thought growing out of this long neglect? Is it not a loose, unsatisfactory way to do the business of the Lord to put off until the very last hour what ought to be done in the early hours of the year? Are we treating the Lord's cause right when we force our general boards to borrow large sums of money and pay interest when we are just as able to give the money at one period as another? It is to be sincerely hoped that these last hours will bring all we need in money, but we ought to work faithfully to change our methods so that the last hours would not be so full of uncertainty and of anxiety.

Sincerely,

J. W. Gillon, Cor. Sec. and Treas.

Some Phases of Baptist Church and Denominational Life

By J. W. Gillon, D.D.



This is the third of the series of articles on the topic announced above.

The cow in the cartoon which appears above this article is intended to represent the local church which has been so cared for and taught (or fed) as to be in fine condition to do great things for the Lord and his cause, but which is prevented from doing its duty and what it is able to do because it has the wrong kind of pastor.

It does not make any difference how well fed a cow may be or how much milk she is able to give, if no one is permitted to milk her the milk will profit no one. Besides, if she is not milked regularly the cow will be ruined. This is clear at least to all who are familiar with the cow.

Many, however, who can see and understand this truth about the cow and the milk do not seem to be able to apply the fact to the life of a church.

Ability Is Not Enough.

If a local church has been developed into great ability, its ability goes to waste unless it is used upon the things for which a church has been brought into existence by the Holy Spirit.

If a church has great spiritual power, it does no good if it is shut up within the church and is kept for the church. If the outside world never comes in touch with the spiritual power, it is spiritual power not drafted upon and so is largely spiritual power wasted.

If a church has in it great wealth of purse, the wealth does no great good if kept for the benefit of the individual members into whose hands God has committed it. It is worthless money unless used for the highest things. No man can use for the highest purposes in his own life more than a very limited amount of money. No church can use much money on itself if it confines the use it makes of money to the highest things money can get for it. Money, to be of any value, must be used. Money that is to be of the highest value must be used for the highest things possible.

When a pastor refuses to take offerings from his people for the causes for which Christ gave his blood, such pastor is encouraging his people to waste the wealth they have. Money is made to use, not to hoard. No pas-

tor has the right to refuse to ask his people for money. No pastor has the right to stand in the door of his church to prevent the Lord's causes from getting money support. It is distinctly the pastor's right to take the offerings. It is one of the things for which the Lord gave pastors to the churches. A man who will not do his best to get his people to support every cause the doctrines held by his church would require them to support is a traitor both to his Lord and to his church.

In spite of these self-evident truths, we have some pastors who will not take collections from their churches for any cause fostered by the denomination of which the church claims to be a part. Some pastors refuse to take collections for the causes out of fear that they (the pastors) will suffer if the churches give to other things. Their conduct raises the question: "Who owns the church?" Does the pastor own the church, or is the church, as well as the pastor, the property of the Lord? All such fearful pastors need to learn that the Lord of the church takes care of the Lord's work.

Other pastors refuse to take collections from their churches because they are anti-missionary in their own hearts. They do not love the cause of the Lord well enough to support it with their own money or to get their people to support it. They repeatedly make attacks upon the method their denomination has adopted for caring for the work in order to cover up their own selfishness.

Other pastors refuse to take collections from the churches for the causes because they have been misled or misinformed about the work their people are doing.

Yet others fail to take collections for the causes because they do not know how.

Whatever the reasons for the failure to take collections, the result is the same; the money goes to waste.

Besides the Actual Waste of Money, the Church Is Hurt.

Everyone who has milked cows knows that to fail to milk when the cow is ready for milking works an actual injury to the cow as a milk cow.

This is no more true than it is that failure to get a church to do its duty in serving God with its money inflicts permanent injury upon the church.

Nothing will more quickly fasten upon a church a spirit of covetousness than will neglect to lead it to do constantly its duty to God with its money. Nothing can more quickly establish a church in the sense of proprietorship in all earthly things than will neglect to have it honor God with a stated amount of the money with which God trusts its members.

One of the greatest curses that can befall the churches is to have the membership get to where they rule God out of their possessions and deny God the right to use their purses.

A pastor who will not take collections from his churches for the causes God requires us to foster will, after a time, find himself the pastor of a people who will not support him.

A cow does not exist just to be fed, nor does a church exist just to be taught. A cow is not fed just for the sake of being able to produce a fat cow or an abundance of milk; neither is a church to be taught just for the sake of saying it has been taught. We feed the cows to the point where she has much milk for the sake of the milk she will furnish when milked. A church is taught well in order that it may be more spiritual and so more responsive to the call of God for personal and money service.

Churches need to learn that if a pastor does not do his best to get them to give of their means for the support of the Lord's causes, the trouble is not with the causes, nor with the brethren who support the causes, but with the pastor who does not and will not ask his church to support them.

While the pastor is God's appointed leader of the church, if he fails or refuses to lead the church, the church ought not to allow his failure to prevent it from doing its duty. God called no man to block the obedience of any church. If the pastor will not insist on obedience upon the part of the church, the church ought to obey regardless of the pastor's neglect.

It is not an uncommon thing to hear some laymen telling that the pastor never makes an appeal for any of the causes. Where such layman sees the neglect, he ought either publicly or privately ask all the membership of the church to join him in giving money to the causes. People who see their duty ought to do it. They have no right to let God's cause suffer while

they see its suffering and seek to lay the blame on some one else.

When I was a boy I was greatly shocked to learn one day that my mother's father had been drowned. I was horrified when I learned of the facts connected with his drowning. He was a very large man and while walking a foot log across a creek lost his balance and fell. As he fell his foot caught in a split in the log and held him fast. His head fell into the water, and owing to his weight he could not extricate himself and get out. While he was struggling, a Methodist preacher drove through the creek ford and saw him but took him for a negro and drove to a nearby mill and told some negroes that a negro was being drowned just above the creek ford. They ran down and saw who it was being drowned and saw the danger and ran back, without helping, to tell my uncle that his father was being drowned and when my uncle reached the scene his father was past all help. We can all see that it was the duty of the first one who saw the need of help to help the drowning man. We feel a sense of contempt for the man who did not help. Does not God feel a contempt for the man who sees his duty and will not do it?

That this article has dealt with a condition found no one can dispute who knows the life of our people. Where is the remedy for such condition? When a pastor has been called and refuses to do his duty, what is to be done? Shall the church go on forever neglecting its duty because it has the wrong kind of pastor?

ORDINATION.

On Wednesday night, April 17, 1918, the following brethren met in the pastor's study of the First Baptist church of Athens, and formed a presbytery to ordain Brother W. Clarence Creasman to the full work of the ministry, vis S. B. Ogle, chairman; T. R. Waggener, secretary; A. R. Womac, A. D. Langston and W. B. Creasman.

The writer was chosen to question the candidate, who gave very satisfactory answers.

After the private examination, the presbytery repaired to the auditorium, where the church in session was waiting and where Brother Creasman was recommended for ordination; whereupon the church authorized the ordination.

A. D. Langston, pastor of the Englewood Baptist church, delivered the charge in a very forcible way, and A. R. Womac presented the Bible, after which W. B. Creasman, father of the candidate, led the ordination prayer, which was followed by the laying on of hands by the presbytery.

Brother Creasman then spoke a few words expressing his appreciation of the church and pastor.

We here take the liberty and pleasure of recommending and commending Brother W. Clarence Creasman to the Baptist brotherhood at large as a worthy and promising young minister of the gospel, and our prayers and best wishes follow him.

S. B. OGLE, Chairman,
T. R. WAGGENER, Secretary.

In spite of some Christians we can believe in Christianity; in spite of some Republicans we can believe in a republic! in spite of some Democrats we can believe in a democracy, and in spite of some Suffis we can believe in Suffrage.—Portland Express.

East Tennessee Baptists and Carson and Newman College

By Rev. J. C. Shipe, of the 1900 Class.

This is a subject of my own selection, as the committee on arrangements made no definite assignment, leaving it to the wisdom of the speaker to determine. Being a native East Tennessean and having spent my life thus far, in this section of the state, and knowing its people as I do, and having been educated in Carson and Newman College, and therefore acquainted with its needs, I feel that I am in a position to speak intelligently on the subject selected.

East Tennessee is a country of beauty. It is, in other words, a great natural park of diversified scenery. It comprises thousands upon thousands of acres of land of every quality and character of soils. It contains within it, mountains, ridges, hills, valleys, rivers, creeks, branches and springs of sparkling water, clear as crystal.

When a boy, I used to go about this season of the year to a great ridge near my home, climb to its top and look upon the magnificent scenery surrounding me. Mother Earth was putting on her beautiful spring suit. The peach orchards on the hillsides were clothed in pink, the apple trees in the valleys were tinged in pink and white, the forests about me were robing themselves in the most delicate shades of green, the air was filled with fragrance from the wild honeysuckle and the birds were making melody with their voices in songs of praise to their Creator. As I stood in the midst of such magnificent scenery, and listened to the voice of Nature, the sentiment of a little poem that I had learned in former years, filled my very soul with joy:

"Cry holiday! holiday! Let us be gay,
And share in the rapture of heaven and earth;
For see what a sunshiny joy they display,
To welcome the spring on the day of her birth.
The elements gladly outpouring their voice;
Nature's paean proclaim and in chorus rejoice.
Oh, let me run wild, as in earlier years!
If my joy be withheld I shall burst into tears."

East Tennessee is not only a place of beauty, but it's also a place of wealth. You might build a Chinese wall about it and cut off all supplies from the outside, and it would have within a sufficiency for all its people and to spare. Its natural resources of timber, coal, iron, zinc and other minerals would supply its factories. Its farm products of corn, wheat, rye, oats, hay and other grains, together with its fruits, would feed its people and the domestic animals. The farmers could easily go back to the raising of sheep and to the cultivation of flax and cotton, and produce a sufficiency of clothing for its population. To me, it's the garden spot of the world.

"I stand upon the mountains high,
And hold communion with the sky,
And view the glowing landscape o'er,
Old Tennessee forevermore."

"Breathes there a man with soul so dead,
Who ne'er to himself hath said,
"This is my own, my native land.""

We native East Tennesseans ought to be ashamed of ourselves if we do not love it.

But it's not only a country of beauty and wealth, it is a country of Baptists. Here we are more than one hundred thousand strong. Our people have necessarily the largest amount of wealth because of their numbers. They are not poverty stricken by any means, a few of them by combining their wealth could buy a sovereign state at its tax book value. Perish the thought of the poor ignorant mountain people of East Tennessee. Of all the statements that I detest, this one heads the list. They are not poor, I repeat, for some of them are walking over acres of diamonds. They may be ignorant, but if you have business dealings with them very much you will likely change your mind along that line. A prominent Jew of Knoxville says that an East Tennessean can get ahead of a Jew any time. The one thing needful is to get this Baptist wealth more fully consecrated to God and to humanity.

Near the center of this territory and in the midst of this wealth I have described is Carson and Newman College, an educational institution planted with the prayers and sacrifices of a few faithful, far-seeing Baptists nearly three-quarters of a century ago. This institution has been and is today a lighthouse for the dissemination of knowledge to all this section of country. But its influence has not been confined to East Tennessee alone, for men and women have gone out from its walls to all parts of the world to bless and make better humanity. Some to China, some to Africa, some to Turkey, some to France, to sacrifice, if need be, their lives for the principles of democracy. Many are scattered throughout the homeland, filling positions of trust in all the honorable professions of life.

I have spoken of the beauty and wealth of this territory, and also of the strength of our people. But the greatest and best asset of all this section to the Baptist denomination is Carson and Newman College, for it stands for the making of worthy men and women and no country can be truly great without them.

In view of what I have said about Carson and Newman College, what shall be the attitude of East Tennessee Baptists toward it? We know that a crisis has come upon the institution and that it has suffered great loss in the destruction by fire of its administration building, many of us have sorrowed and some have wept over its loss, but the period of mourning has passed. Sighs and lamentations will not replace the building, but bricks, mortar, wood, iron and slate, coupled with dollars, will. If the building is the only loss it is a small matter, but if there is a loss of confidence on the part of its constituency, that loss may prove serious indeed. Such a loss, if such there be, my brethren, must be restored. Just here is a great opportunity for loyalty of the loftiest and noblest kind. The leaders of our hosts have just here a great opportunity and a tremendous responsibility. There is, as I see it, but one thing to do. Let us arise and build; we are abundantly able. Let our slogan be a greater and a better Carson and Newman. We can do it if we will.

I hope the time has come, and I believe it has, when the heartiest cooperation will be manifested by our

entire ministry towards the institution. Lack of cooperation has hindered and retarded the work of our denomination along all lines. This, my brethren, is no time for slackers in anything. We need to rally our forces as never before and march in one solid phalanx against the forces of opposition. I think I can see what the hearty support of the ministry alone can do. With only a little effort on our part we can fill the new building with students within the next year. We have boys and girls in our churches that ought to be here. We have at the lowest estimate five hundred churches in East Tennessee. One student from each church would mean five hundred students. But there are many churches that could send a dozen or more. An earnest appeal from our pulpits would bring in thousands of dollars for the support of the institution.

What attitude should the denomination as a whole, assume towards the college? It is certainly high time to awake out of sleep. For remember that while you are slumbering, your sons and your daughters are rapidly passing out of the period of college life. But you may say I can get cheaper rates elsewhere. And let me say just here that this kind of talk is what has kept, and will continue to keep, rates high. With only one college to support, with all this great constituency, we, the Baptists of East Tennessee, ought to hide our faces in shame if we do not make it one of the best and cheapest institutions in the land. We owe it to ourselves, to our children and to our denomination, to give our heartiest support and sympathy to Carson and Newman College. It ought to be the pride of our denomination, it ought to be the rallying place of our hosts; it ought to be the Mecca of our people, where he would make annual pilgrimages and bow down to our God and implore him for strength and wisdom to perform faithfully and well the tasks he has committed to our trust.

I would not close this paper without emphasizing in a few words what Carson and Newman College has done for East Tennessee. I have been telling you what we ought to do for the college. I now speak of what it has done for the Baptists. When Carson and Newman College was founded nearly three quarters of a century ago Baptists in this section were a feeble folk. Their churches were few and weak in numbers; their preachers in the main were uneducated; they were really held in disrepute; they truly represented, "that sect everywhere spoken against." The causes fostered by our denomination received practically nothing. While we do not give Carson and Newman credit for making possible all our progress and development in denominational life, yet I say without fear of contradiction that it has been the chief factor in doing it.

I have spoken of my alma mater's splendid service to East Tennessee and to the world, but this is history mostly written. You have got much history to write. The generations to come will need your help. It behooves you to do your best. If mistakes have been made, I beg of you in my Master's name to correct them. Give your constituency to understand that you propose to do business in a business way, and that the young men and women entrusted to your care will be as safe in your hands as they would be under the parental roof. Continue to make

yourself felt in all this section as a mighty force for righteousness, and the eyes of the Baptist hosts of East Tennessee will be fixed upon you with eagerness and their hearts will beat with sympathetic cooperation, and their pocket-books will be opened to your fullest satisfaction.

This final word to the student body. Young ladies and gentlemen, you have it in your power to do much for the institution. You can speak a good word for it to your friends and acquaintances. You can and will, I am sure, so demean yourselves as to reflect credit on the college. You may make mistakes in your college life, many college students do. If you should, I give you these words from the poet Burns which I trust will help you:

"If ye hae made a step aside,
Some hap mistake o'er ta'n you,
Yet still keep up a decent pride
And ne'er o'er far demean you.
Time comes wi' kind oblivious shade
And dailie darker sets it;
And if nae mair makes mistakes
— are made,
The world soon forgets it."

Your faces are set towards the rising sun, your hearts beat fast in anticipation of a great and glorious future. I trust you will not be disappointed.

(The above address was delivered to the Knoxville Baptist Pastors' Conference, to the faculty and students of Carson and Newman College, at Jefferson City, April 15, and was requested for publication in the Baptist and Reflector.)
Knoxville, Tenn.

TRAINING SCHOOL TO BE DEDICATED.

The dedication exercises of the new building of Woman's Missionary Union Training School will take place in the Heck Memorial Chapel, 334 East Broadway, Louisville, Ky., on May 22, 1918, at 11 a. m. A pageant will be presented by the Training School students on the same day at 8:15 p. m.

It is hoped that Baptists returning from Hot Springs can make it convenient to be present on this occasion.

The eleventh commencement of the school will occur on June 3, 1918, at 8 p. m. Cordially yours,

MRS. GEORGE B. EAGER,
Chairman Local Board.

"A CHALLENGE."

To the Junior B. Y. P. U.'s:

The Junior B. Y. P. U. of the Central Baptist Church, Jacksonville, Texas, having held the Junior B. Y. P. U. State Banner of Texas for the past year, challenges, through our State B. Y. P. U. Secretary, Mr. T. C. Gardner, Dallas, Texas, all the Junior B. Y. P. U.'s of the Southern Baptist Convention to a banner contest for proficiency in work as based on the requirements of the Junior Standard of Excellence. The points to be taken into account are to include the highest grade of work done, the percentages maintained through the year, workers developed for other church activities, and things accomplished above and beyond the requirements of the Junior B. Y. P. U. Standard of Excellence.

MARGIA CHILDS, President,
OPAL LOFTIS, Secretary,
MRS. WM. MCKINNEY, Leader,
L. T. HASTINGS, Pastor,
Jacksonville, Texas.

OUR BOOK CORNER

Books reviewed will be sent on receipt of price. We can supply any book published. Send us your orders.

The Union Movement. J. F. Love, D.D., corresponding secretary, Foreign Mission Board, Southern Baptist Convention. Sunday School Board Southern Baptist Convention. 75 cents.

The author of this book needs no introduction as a specialist in missionary problems. His long official connection with the Mission Boards of the Southern Baptist Convention has given him an unusual opportunity to study mission problems from the inside. As a missionary statesman he brings to the consideration of the Union Movement in missions a keen appreciation of tendencies and a devout denominational loyalty. The present book is a study of a movement toward elimination of denominational lines upon the foreign mission fields. The advocates of this movement have contended for an indigenous church in China, Japan and elsewhere, while at the same time they have suggested the outlines of such a church, and these outlines are to be made applicable to various heathen countries. Dr. Love forcibly presents the defects of this movement, financed mainly by the Rockefeller foundation and promulgated through the leadership of Dr. John R. Mott. He also shows that the final outcome of this movement, as expressed by its chief advocates, and as consummated in its tendencies, would be the destruction of all denominational lines and distinctions in the home land. Dr. Love is not opposed to certain cooperation with other denominations on the foreign field, but he brings a vibrant call to loyalty in the preservation of denominational peculiarities. We suggest this little book as a tonic well worth taking.

Cabin Fever. B. M. Bowers. Little, Brown & Co. \$1.50 net.

This is another contribution to the long list of Western stories by this author. One cannot say that his reputation has been increased by this new book. The plot deals with a certain malady of mind induced by too much monotony. Society folks name it ennui. Westerners call it "cabin fever." The story deals with a young Westerner whose anger caused him to forsake his wife and child and seek the more remote sections of the country. How he and his wife endure their separate attack of "cabin fever" is the theme of this new story. Its pictures of the West are not as strong as in the author's former books, nor are his characters as gripping upon the attention. Those who like this class of story may find an hour's recreation.

The Long Lane's Turning. Hallie Erminie Rives. Dodd, Mead & Co. \$1.50.

Readers of "Satan Sanderson," "Hearts Courageous," "The Valiants of Virginia" will welcome this vivid drama of the new South, in which dramatic interest is secured not only by strong incident, but by the struggles of perplexing personalities. Sevier, a brilliant young lawyer, upon whose intellect the giant grip of liquor had been fastened with quiet but firm hold, loses a case, and Cameron Craig, the

head of a liquor trust, discovers the secret of failure. Both men are suitors of Echo Allen, daughter of an eminent judge. Craig seeks to force the jurist to render a decision in favor of the trust and threatens to publish a long-forbidden scandal. To save her father's reputation Echo consents to an engagement with Craig, but the midnight delivery of the incriminating letter is rudely interrupted by the detection of robbery and the injury of Craig. Young Sevier figures in the robbery and is sent to prison. His identity being kept secret. How his character develops and how the consummation of the plot is made furnishes continuous interest to the reader. Beneath it all runs the warning left in the trail of the serpent of drink.

The Godward Side of Life. Galus Glenn Atkins, D.D., Pilgrim Press. \$1.50 net.

These fourteen sermons preached principally before two congregations, gather around the general theme of the book. The discourses vary in strength and appeal, but throughout carry strong intellectual characteristic. Indeed one will find less of stimulus to the deeper emotions than to strong thoughts. It should be that great thought would incite great emotions, but it is not always true. The reader will rejoice in the splendid visions of truth presented, but somehow the book failed to grip this reviewer with a strong emotional fervor. The sermons are well worth reading and they will furnish occasional illustrations, though the author is not very felicitous in his illustrative art.

THE BAPTIST BIBLE INSTITUTE, NEW ORLEANS, LA.

The board of directors met in the reception room, Newcomb College (future Baptist Bible Institute home), Tuesday, April 9. The attendance was large, the interest profound, and the work done great. I have never known a company of men to do so much work in so short a time.

The president of the board reported that the institute had been chartered, and that it was now legally ready for business. Dr. Gray reported that the purchase of the Newcomb College buildings had been consummated. Dr. DeMent reported that about \$35,000 of the \$100,000 for the purchase of this property had been already subscribed.

The board authorized the executive committee to purchase the memorial chapel, located on the square, which was excluded from the original purchase. The committee was able the next day to purchase this beautiful building, which cost originally \$39,000 for \$5,000. The only reservations in this purchase are the memorial windows, bust of Mrs. Newcomb and the small pulpit stand. We have now a most complete plant for the training of Christian workers. There is nothing like it in all the world. The Baptists of the South have come into a great opportunity for kingdom service.

The board has decided to establish memorials in the buildings and dormi-

tory rooms. Any state, city, church or individual that will subscribe as much as \$25,000 for the purchase of the property and the equipment of the institution shall have the privilege of naming one of the five buildings. Furthermore, any church, society, Sunday school or individual that will contribute \$100 to furnish a room in one of the dormitories shall have the privilege of that kind of a memorial. Any who may be interested in either of these memorials will please correspond with Dr. B. H. DeMent, New Orleans, La.

The board passed the following resolution as defining the policy of the institute:

"We your committee, beg leave to report as follows:

The Purpose.

"This institution shall center around the study of the Bible as the Word of God, and its purpose shall be to provide religious instruction suited to the needs of a constituency varied in its educational equipment; to require courses of religious activity, as well as courses of intellectual development; to secure training for service by TRAINING THROUGH SERVICE: to equip all types of religious leaders for efficient service, whether as pastors, missionaries, evangelists, church and Sunday school workers, gospel singers, women and young people's leaders, financial secretaries, deacons, and pastors' helpers; to endeavor to train its students to intelligently present the doctrines of grace; to instruct them that they may become efficient workers and directors in modern church activities in

city and country, and missionaries at home and abroad, and to strive to inspire its students to yield themselves in sacrificial service to Jesus Christ as Lord in the evangelization and up-building of the world of today.

"We further recommend a two-year course with an additional year for those who wish special additional work.

"The courses of study in the school will comprise:

1. "The English Bible, History and Exposition.
2. "Bible Doctrines.
3. "The Modern Sunday School.
4. "PERSONAL WORK.
5. "Missions and community service in their practical application.
6. "Gospel Music.
7. "Church organization and methods.

"The session will consist of four terms of eight weeks each, with one summer term of four weeks' study additional."

The board elected most of the faculty, and as soon as we receive definite acceptances we will publish a list in the Baptist press. The outlook in students and teachers is very encouraging indeed.

Any men and women who desire to avail themselves of the training offered by the institute will please correspond at once with the president. The school will open October 1.

B. P. ROBERTSON,
President Board of Directors.

Forget what others think. The thing that matters is what you think yourself, and that you believe in yourself.—Nicholas Beffet.



The Most Amazing Story of the War---

This is what critics say about "Gunner Depew," the story of a "Fighting, Laughing, American Sailor Boy." Some say it is even better than "Over the Top" by Guy C. Empey. So far as we know this is the first story of sailor life that has been written during this war, and it will likely find a warm welcome, especially to those who have friends or loved ones in this department of the service. Here is a short outline of the story:

"Fighting with the Foreign Legion at Dixmude—Gunner on the French Battleship Cassard—Fighting the Turks at the Dardanelles—In the Trenches at Gallipoli—Winning the Croix de Guerre—Wounded and Sent to France."

Later: "Captured by the German Raider Moewe—Transferred to the Yarrowdale and Landed in Germany—Three Months of Starvation and Torture in German Prison Camps."

Finally: "An Interview with Mr. Gerard—Anxious Waiting—Freedom!"
Gunner Depew's story is

So Big---So Thrilling--- So Entirely New---

That it will hold the reader spell-bound.

Picture Jacket in four colors; maps; charts and illustrations. Price, \$1.50 net. Two new subscribers will get you a copy free.

Baptist & Reflector, 161 Eighth Avenue, North, Nashville, Tenn.

SOUTHERN BAPTIST CONVENTION.

Every day in the year round trip tourist railroad rates are in effect to Hot Springs, Arkansas. For the convenience of those who intend to go to the Convention, the following data is quoted. These rates include the war tax, and is the round trip fare:

Alabama—Birmingham, \$23.22; Montgomery, \$28.13.

Florida—Tampa, \$59.13; Jacksonville, \$46.69; Pensacola, \$31.48.

Georgia—Atlanta, \$32.18; Macon, \$36.50; Rome, \$29.59.

Illinois—Chicago, \$17.60; Chicago, \$33.42; Centralia, \$20.93.

Kentucky—Louisville, \$30.19; Fulton, \$16.20; Frankfort, \$33.43; Bowling Green, \$24.08.

Louisiana—Shreveport, \$10.31; New Orleans, \$25.52; Alexandria, \$12.80.

Mississippi—Vicksburg, \$13.72; Gulfport, \$25.10; Jackson, \$16.52.

New Mexico—Alamogordo, \$43.09; Roswell, \$33.86.

North Carolina—Asheville, \$39.47; Charlotte, \$46.66; Greenville, \$55.74.

S. Carolina—Spartanburg, \$42.55; Greenville, \$40.93; Charleston, \$48.87.

Tennessee—Nashville, \$22.19; Jackson, \$14.26; Knoxville, \$32.45; Martin, \$16.20.

Texas—El Paso, \$43.09; Galveston, \$22.46; San Antonio, \$25.70; Dallas, \$15.70; Waco, \$18.36; Amarillo, \$28.94; Austin, \$22.25; Houston, \$20.30.

Virginia—Norfolk, \$56.56; Richmond, \$53.69; Roanoke, \$44.18.

General Information.

The Trustees of the Southern Baptist Seminary, as announced by Dr. E. Mullins, will meet in the parlors of the Eastman Hotel, Wednesday, May 15, and at other call meetings.

Dr. Geo. H. Crutcher will preside over the evangelistic meetings to be held in the Eastman dining-room each morning from 8 to 9:30.

The Bible study classes of the Foreign Board will meet each morning in the Cohen Building, just across the street from the Tabernacle.

The Bible study classes of the Home Mission Board will meet each morning in the First Baptist church from 8 to 9:15.

The Southern Baptist Convention will hold its sessions, beginning on the morning of May 15, in the big Tabernacle building, in the heart of the city.

The Woman's Missionary Union will hold both morning and afternoon sessions in the First Baptist church.

Plans are well laid to care for the Convention in the best manner possible.

Reservations have been made rapidly and all the rooms at the Eastman Hotel for \$1.00 per day each person, two in a room, have been taken for sometime. This hotel is well filled, and has opened its bath house free to the guests, only charging an attendant's fee of 15 cents per bath.

However, there are still rooms to be had at other places in the city at \$1.00 per day each, two in the room, with excellent accommodations. All who come will be properly cared for.

The cafe of the Eastman hotel will be open during the Convention. There are many other first-class cafes and restaurants in the city. Provisions can be made for special luncheons or banquets at any time.

Everybody plan to attend the con-

vention. Let the churches send their pastors.

This Majestic Hotel is headquarters for the W. M. U.—S. W. Kendrick, For the Committee.

"HAVE BAPTISTS ANYTHING TO GAIN BY LETTING DOWN THE BARS?"

By Rev. Barry B. Hall, Ph.D.

Whenever a church compromises with the world it weakens itself and hinders its own usefulness. Whenever men compromise with sin they undermine their own characters and make spiritual growth impossible. And whenever Baptists compromise on any of their fundamentals, to the extent of the compromise they destroy their justification for a separate denominational existence and lessen their chances for growth.

Baptists' only chance for permanent growth is in unflinching loyalty to Jesus Christ and his teachings. They will be called "old fogey," "narrow" and "out of date," to be sure, by a little handful of intelligence egotists; but this little band of theological hyphenates—Americans with German theology—can neither assist nor hinder the growth of Baptists who are loyal to Jesus Christ and his teachings. If the life and teachings of Jesus are the highest expression of things spiritual and religious, how can anything be more up-to-date than that? Has any one ever improved upon the life and teachings of Jesus? Jesus never dreamed that his teachings would be gradually superseded by a "more liberal" and "better" faith. On the contrary, he taught that his faith would gradually supersede all other religious beliefs, and in time would cover the earth as water covers the sea.

Such a thing as compromising God's eternal truth is unthinkable. Either this modern mutual-admiration society is fundamentally wrong in its position, or Christ was wrong in his fundamental teachings, or else the apostles and the Christian church have grossly misunderstood him for nearly two thousand years. It is possible that this little band of men, who received their ideas from the Huns, after nearly two thousand years have discovered the truth which Christ, the apostles and the Christian church have grossly misunderstood?

Did Jesus speak the truth, or was he fundamentally wrong in his teachings? Few, but German theologians and philosophers, have ever denied his teachings, and this very denial has produced the world's greatest tragedy. Men are paying with their lives for this German folly! How can our theological hyphenates at home continue to hold up Jesus as the world's greatest religious and spiritual teacher if he was wrong in his teachings concerning the fatherhood of God, providence, prayer and the way of salvation?

If the teachings of Jesus were true for his day, are they not still true? It is possible that God was deeply interested in men in the times of Jesus, communed with them, guided them by his providence, heard their prayers and forgave them their sins, but does not do so now? Do fundamentals ever change? Do things germinate and grow now differently from what they did in the days of Jesus? Are the laws of mathematics and mechanics different now from then? Are not the laws of religion and God, like God

himself, unchangeable? What Baptists need is not a new nor more up-to-date religion, but more loyalty to the one true religion, as taught by Jesus and his disciples.

Also, can we be Baptists at all and let down the bars? To be sure we can be members of Baptists churches without being Baptists. We may even be members of Baptist churches without being Christians. But can we still be Baptists and be unloyal to Christ and his teachings? Can we be Baptists and admit that Jesus was right in some things and wrong in others, thus undermining his authority and destroying with one blow the fundamental Baptist contention? Can Baptists admit that one may obey one of Christ's commands and ignore another? Can we admit the right to change his ordinances, in either form or purpose? We can not let down the bars here and remain loyal to Jesus Christ or be Baptists.

On the ground of expediency, Baptists have nothing to gain by letting down the bars. Can we afford to admit that baptism is not fundamental, and still require it as a condition of membership in the churches? Are people usually so anxious to unite with Baptist churches that they are willing to swallow their pride and submit to immersion in order to do so, or do people usually submit to immersion because of deep convictions, which impel them to yield a loving obedience to their Lord?

Also is it expedient for Baptists to open their doors to the teachings of destructive critics? Sam P. Jones rejoiced that God did not let down the bars to let him into the kingdom—did not permit him to continue to drink, or he would have died a drunkard. If Baptists let down the bars wolves will come in and destroy the flock. Such teachings rob the preacher of his message and he is no longer ready to endure sacrifice and hardship for the propagation of his convictions—he has none—but is ready to accept any secretaryship that is open to him.

Some time ago, a Unitarian said to a returning missionary that there was nothing in his religion that impelled him to go to heathen lands and endure sacrifice and hardship for the sake of his religion. And what is true of the minister is also true of the man in the pew. Whenever he loses his deep religious convictions he loses his deep interest in religion, and at once ceases to be a lively factor in things spiritual and religious. He is no longer ready to suffer inconvenience and endure hardship for his faith. When the people lose their deep religious con-

victions they refuse to pay the bills and to stand loyally by the work.

Under no condition can Baptists afford to let down the bars. Only those churches which are aglow with religious conviction and are uncompromising in their position toward the truth are really efficient. Such churches are built on rock and will endure and multiply. Baptists have nothing to gain by undermining the authority of Christ or destroying the deep religious convictions of Baptist people. To do so is both disloyalty to Christ and is denominational suicide.

—Journal and Messenger.

FIELD NOTES.

Alton Park, prayer meeting April 17; pastor, J. W. Woods; lesson, Matthew 25, and reading by various ones and comments by pastor and the writer.

Pastor Wood asked his members to subscribe for Baptist and Reflector and Home and Foreign Fields, and we obtained some results.

Found Evangelist C. E. Sprague, who is supplying for Tabernacle church (Chattanooga) happy in his work.

Rev. S. D. Quarles, pastor at Sequatchie, Tenn., is progressing with his work.

Rev. L. A. Hurst, Knoxville, Tenn., 501 King Street, has the third Sunday not taken and would be glad to have a church for that time. Write him.

Rev. W. D. Hutton, Knoxville, Tenn., 325 Oak Hill Avenue, is open to a pastorate.

Friday evening, April 19, heard Dr. Len G. Broughton, pastor of First Baptist church, Knoxville, on the Parables of Jesus, and I do not know what others think but I considered the lecture excellent. Dr. Broughton certainly believes the Bible to be the word of God and says so, and exalts the work of the Holy Spirit in all of his teaching.

Jones Chapel, preached third Sunday. Good day. In Sunday school and preaching services received \$10.00 for my work. Offering to Home and Foreign Mission, \$20.00. B. Y. P. U. organized.

Toals Bend school house. Preached in the afternoon and Rev. J. H. Sentell was elected superintendent of the newly organized Sunday school and work begins April 28.

Entertainment and conveyance with Bros. H. E. Long and S. A. Swan and Claude Sentell and John Long. Baptist and Reflector and Home and Foreign Fields and books. Work very good.

R. D. CEOL, Evangelist.
Cleveland, Tenn.

Baptist and Reflector

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Dedication of Centennial Baptist Church

Sunday Afternoon, April 21, 1918, at
3:00 O'clock.

Rev. J. Henry Delaney, Pastor.

Churches are like people, they have their troubles, their pleasures; they have joys and sorrows; they have their times of refreshing when it seems as though the very windows of heaven have opened to pour out a blessing; they have a time when it seems as though a surgeon had been called and placed them, as it were, under an anesthetic, putting them fast to sleep; they have their storms and their sunshine.

So it is, or has been, with Centennial church. It was born Thursday night, February 8, 1894, consequently is in its twenty-fifth year. The original church house was of frame structure. When about two and a half years of age we dedicated our first building. When about eight years old we built the Sunday school rooms in the rear. During the nearly twenty-five years we had nine pastors. Brother W. J. Stewart (now secretary-treasurer Baptist Orphans' Home, and loved by every true Baptist in Tennessee) served longer as pastor than any of the other eight pastors that have served during its history.

Brother C. H. Bell was called to the pastorate June 16, 1915, serving two years, five months and fifteen days. It was during his pastorate that the idea of building a new modern and up-to-date house of worship was conceived, using the language of Solomon, and it was in the heart of C. H. Bell to build an house for the name of the Lord God of his children; and the Lord said unto C. H. Bell, "whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart." And he (C. H. Bell) built the house.

Again using the language of Solomon: Nevertheless thou shalt build the house, but J. Henry Delaney shall come forth, and he shall raise the money and he shall pay for the house unto my name.

And the Lord hath performed his word that he spake, and J. Henry Delaney has come among us in the room of C. H. Bell, and he stands in the pulpit and proclaims the gospel, and has paid for the house in the name of the Lord God of this people.

Brother J. Henry Delaney, our present pastor, was called to the pastorate of the church October 17, 1915, coming second in time of service to that of Brother Stewart.

When Brother Delaney came to our church two and one-half years ago he found us in a weakened condition spiritually, financially and numerically, largely on account of not having an under-shepherd for four months, after the pulpit being occupied by some of the laymembers, sometimes by a minister passing through the city, and once in a while by some of the officials of the Sunday School Board, and when they would come they found few there, first for the want of interest, and second for the reason that they did not know that so distinguished a minister would occupy the pulpit on that day.

It has been said of the Baptist denomination that through the dark ages, when Christianity was persecuted, when the worshippers of the true and living God were sought and killed, that God was worshipped in caves and many hiding places, and often a small band would be found by

God, loving and serving people, and they would cast their lots with them and would worship God together.

Many times there has been found a small lump of leaven, and by the proper manipulation it would leaven the entire lump. It did not take Brother Delaney long to find the small lump of leaven. This, mixed with his enthusiasm and zeal, his passionate ardor in his pursuit of his chosen profession of preaching the gospel, with his eagerness or desire for the salvation of lost souls, he soon had things wide-awake in Centennial church.

Any good wife is a jewel, but Sister Delaney is a pearl of great price. The language of the writer fails to depict her many sweet characteristics.



Centennial Baptist Church, Nashville, Tenn.

She is a ray of sunshine to any life that will permit the admission of her personality to come into the life with whom she associates, and while Brother Delaney, through God's help, has done great things for Centennial church, we would not fail to give his sweet wife credit for many of the successes attained.

Our church is composed of men and women of limited means, very few owning their own homes. We owed \$2,000.00 on the church that Brother Bell had built. Brother Delaney said we could raise it. He set a time when we should pay it. He requested that each come forward at the close of his sermon and lay their gifts on the table. The different branches or departments of church work came with their offering. Each individual walked down the aisle and laid his contribution on the altar. All this consumed about five minutes. When the money was counted we found a few dollars short. Many were absent, but at night the same announcement was made and the money collected.

Sunday afternoon, April 21, we met with a house full of people to render the following program:

Instrumental—Voluntary.
Doxology, audience standing.
Invocation, Pastor J. Henry Delaney.
Hymn by the audience.
History of Our Church, L. A. Gupton.
Prayer, Rev. W. R. Hill, pastor Lockeland church.

Scripture Reading, Dr. Allen Fort, pastor First church.

Prayer, Rev. J. D. Hacker, pastor Belmont church.

Special music by the chorus choir.
Violin Duett, Frank Gobel and Chester Sittle.

Hymn, audience standing.

Sermon, Dr. J. W. Gillon, secretary-Treasurer State Mission Board. "It is more blessed to give than to receive."

Dr. Gillon is one of the sweetest speakers in our denomination, and on this occasion he was very unwell, but there was no doubt that the Holy Spirit gave him utterance. While often the house was in laughter, there was not a dry eye in that crowded auditorium. The message was one of the sweetest ever heard from any messenger's lips.

The dedication prayer by Dr. Allen Fort.

Hymn, the audience standing.

Benediction, Rev. C. F. Clark, pastor Judson Memorial church.

This was a happy occasion. Many were the congratulations to pastor and people by the friends as they proclaimed the auditorium one of the most beautiful for its size in Nashville, and one of the most pleasing parts of the service was that the church was entirely out of debt.

L. A. GUPTON.

THE DIVINE PRESENCE IN EVERYDAY LIFE.

This is what happens to us at the present day. We are looking out for the Divine Presence in the great events of life, if we think about God at all. We feel the solemnity of existence, the breath of another world seems upon us, on our wedding day or at the death-bed of a parent or a wife, or after a very narrow escape, or after some great shock which for the moment overwhelms the spirit and breaks us utterly down. But we do not understand that a quiet conversation with a friend, the perusal of a page in a book, a single prayer, or a good communion, the train of reflections which are set in motion by an occurrence of very secondary importance, may be seen hereafter to have been of incalculable moment; that what was to us merely ordinary and incidental may have been the turning point of destiny. Had the two disciples seen our Lord Jesus Christ bursting out from his sepulcher in an

effulgence of glory, they would have doubtless fallen prostrate in mingled ecstasy and fear. They met him walking quietly along the public road; and although conscious afterwards of a certain glow of the soul in listening to him, they practically treated him as if he had been anybody else. It did not occur to them that anything so great could be involved in anything apparently so trivial.

Of course, in this world we look at the plan of our lives from below, not from above. We deal with the task of each day, of each hour, as it comes; we have no time or capacity to make a man or theory of the whole and to arrange the several parts in their true proportion and perspective. It is with our conception of life as with a landscape painting; some trees in the immediate foreground fill up a third of the canvas, while the towers of a great city or the outlines of a mountain range lie far away in the distance.

In another state of existence the relative worth of everything will be clear to us; here we constantly make the wildest mistakes, partly from the narrowness of our outlook and partly from false ideals which too often control our judgment. We look for the sensational, which never comes to us quite as we anticipate it; we walk near Jesus Christ, who veils his presence in the ordinary paths of life; perhaps we never get beyond a certain passing glow of emotion, which dies away and leaves us where we were. Our hearts burn within us. But what this has meant we find out only when it is too late.—H. P. Lid-don.

There are five thousand American Indians in the army and navy of the United States. The Indians of the country have subscribed more than \$9,000,000 worth of Liberty Bonds.

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.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

WOMAN'S MISSIONARY UNION

Headquarters, 161 Eighth Avenue, North, Nashville, Tenn.
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THOSE LIBERTY BONDS.

Misses Nannie and Grace Chestnut, of "Chestnut Farm," in Sweetwater Association, have set a good example by sending two Liberty Bonds, \$50.00 for Home and Foreign Missions, and \$50.00 on the C. B. L. F. memorial established by the Associational Union in January. They will also give \$5.00 a year for five years to the memorial. We thank these friends for this worthy gift and wish others might have done likewise.

Some memorials reported this week have taken us "over the top" of our share of this great enterprise. How our hearts sing for joy for this worthy achievement of Tennessee W. M. U., and I thank every organization that helped to this end. This does not mean that there is no chance for the smaller society to share in this work. The Mary Bell Wheeler Fund must be gathered from these smaller groups. So set your aim and send in your pledge to headquarters, that we may speedily take care of the union's pledge of \$3,000.00 for this fund. Payments to be made yearly for five years, or all at once if preferred. This extra must not cut down our regular apportionment for Home Missions. Here is a chance for some individuals to use "Liberty Bonds," making them do double duty, patriotic and religious.—Editor.

ATTENTION, WOMEN!

Dear Friends: At the meeting of our General Union in May, at Hot Springs, reports will be called for from each state as to what Red Cross and War Relief work we have done in our missionary societies. Now, we know that Tennessee has done her full share of such work, yet unless we are prepared to make a report on it we will not get credit for it.

This is an important part of our personal service work. Will not the leader of every society write to me before May 10, giving this information? Thanking you, and with best wishes,
Sincerely,

MRS. HIGHT C. MOORE,
President W. M. U.
Nashville, Tenn., April 24, 1918.

FIELD NOTES.

The Nashville Association quarterly meeting with Grace church was an event of local interest. Attendance smaller than usual, but an interesting and profitable day. Reports from societies represented were very good.

Monday, April 15, it was the pleasure of your secretary to be with the South Side W. M. S. in their regular missionary meeting. The talks and papers were very good indeed, on three types of women—non-Christian, indifferent Christian and ideal Christian. Also on "The Obligation of W. M. U. to Our Mission Boards."

Your secretary was asked to speak on "Stewardship." At the close of the meeting their treasurer announced that they would go over their apportionment. They have set themselves to reach the Standard of Excellence.

M. B.

Our Middle Tennessee W. M. U. convention had the good fortune to meet at Clarksville, April 16-17. Tuesday, 8 p.m., we gathered in the beautiful new house of worship, hearing the welcome address given by Mrs. Sterling Fort and response by Miss Agnes Whipple, Dr. A. P. Bond bringing a great message in the annual sermon.

Wednesday morning two conferences were held from 9 to 10, one of leaders of young people's societies, the other of superintendents, presidents and treasurers. The morning devotional hour was led by Mrs. L. S. Ewton. In the business session Mrs. A. F. Burnley was again chosen vice-president of this division and Miss Ethel Jones secretary-treasurer. The vice-president's message was impressive and beautiful. Reports from the three superintendents present were encouraging, Miss Jones reporting for Robertson County in the absence of both superintendents. Only five associations were represented out of the sixteen in this division where we have organizations.

Mrs. R. K. Kimmons presented mission study and mission tools in a most attractive way. Attention was called to our training school enterprise, and a plea made for students for the school.

Miss Mary Anderson, of Canton, China, a missionary who is spending the larger part of her furlough in Peabody College, then brought an inspiring message, presenting our educational work in our South China Mission, speaking particularly of our girls' schools.

Mrs. Hight C. Moore spoke on personal service, embracing Red Cross and relief work, in a forceful way. Mrs. Moore is rapidly winning her way into the hearts of our workers.

There was no evidence of Mr. Hoover's presence when we assembled below for the noon lunch, so abundant and choice were the viands served to us.

Reassembling we were led in a devotional by Mrs. Snow in a helpful way. Mrs. Holcomb, our orphanage matron, was ill and unable to be present, but sent a very comprehensive report of the work of this institution, that has a large place in the hearts of W. M. U. workers.

Mrs. McMurry spoke on "Objects Fostered by the W. M. U." Mrs. G. C. Savage presented Tennessee College, mentioning especially our scholarship fund, now complete. Six girls have been helped in the past years by the interest accruing from the fund.

Dr. L. B. Warren, of Atlanta, superintendent of Church Extension, spoke very helpfully on our Church Building Loan Fund, making an appeal for memorials and other gifts.

The enrollment committee reported about one hundred present. Resolutions of appreciation were adopted, and we adjourned to meet just before the S. S. Convention, which we learned later goes to Estill Springs next year. Clarksville hospitality was, as always, cordial and abundant.

M. B.

BLEDSEOE QUARTERLY MEETING.

A beautiful day, a good crowd, and a keen interest in the work of the day combined to make the quarterly meeting of Bledsoe Association, W. M. U., on April 23, a success. When we arrived the yard and road were full of automobiles. It looked like a city convention. There was a whole amen corner full of brethren, too, who were much interested in the program and contributed some helpful remarks. A splendid paper on stewardship, by Mrs. Oglesby, of Hartsville, was followed by a discussion of stewardship and tithing, the result of which was the expressed determination of several present to follow the tithing plan. The same spirit was put into material expression in the afternoon, when, after a talk on the Church Building Loan Fund, by the young people's secretary, two memorials were established, one by Bledsoe Association, W. M. U., and one by Friendship W. M. S. The associational memorial is dedicated to our beloved corresponding secretary, Miss Margaret Buchanan.

Other features of the meeting were good devotional services by Mrs. C. C. Lucas and Mrs. Hawkins, special music and readings by Y. W. A. girls from Gallatin, a paper by Mrs. M. B. Smith on "Shall We Go Backward or Forward?" in which she made a stirring appeal for forward movement. Mrs. W. G. Mahaffey, in her talk on "Individual Responsibility," gave some practical suggestions and was enthusiastically received as a new member of Bledsoe Association.

The lunch at noon was a real old-fashioned "dinner on the grounds," and was much enjoyed. Mrs. L. N. Moore, of Mitchellville, co-superintendent for this part of the association, gracefully presided during the day.

AGNES WHIPPLE.

SUGGESTIONS FOR Y. W. A.

Devotional.

Have a plan for your devotional as well as your missionary programs. Make the Bible talks heart to heart talks.

"The Human Element in the Making of a Christian," by Bertha Conde, \$1.00, from Educational Department, Foreign Mission Board, Richmond, Va., is splendid for a Bible study book.

Prayer.

"What you pray is the surest index to what you think of God."

Urge united and definite prayer, using prayer calendar in royal service.

Enlist members to be prayer partners to some missionary on the firing line.

Pray for volunteers for definite service from your auxiliary.

Giving.

"The gift that is prompted by love is the best gift of all."

Tithing is a scriptural plan. Have a tithing band.

Don't develop the bake sale and oyster stew habit.

Give consecrated energy if you have but little ready money.

AGNES WHIPPLE.

HONOR ROLL.

We are glad to add this week more to our list of memorials in C. B. L. F. Springfield W. M. S.
Lexington W. M. S.
Covington W. M. S.
Shelby County Association W. M. U.
Central Ft. City W. M. S.
Friendship W. M. S.
Bledsoe Association W. M. U.
Concord Associational Union.
Big Hatchee Associational Union.

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



WATCH
YOUR
HEART!

Work-shop Strains result
in Heart Trouble when you
least expect it.

**Dr. Miles
Heart
Treatment**

is a Tonic and Regulator
for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

SALESMAN WANTED: Owing to conditions brought about by the war, we have a few well worked territories open and will be pleased to hear from interested persons. Applicant must be exempt from draft.

McCONNON & COMPANY
27 Liberty St. Winona, Minn.

BLOOD POISON IS SNEAKING.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., for sample.

EDITORIAL

NEW LIFE STANDARDS

Jesus of Nazareth was intensely original. He did not walk in the path of truth made by former religious teachers. Even though he would speak upon topics formerly treated, his message gave such a new application to truth as to give it a new perspective and imperative. His masterly exhibit of knowledge regarding God's relationship to men, his impassioned addresses and scathing rebukes forced from even his foes the tribute, "Never man so spake." He was a constant surprise to both friend and foe. Out of his teaching have come new standards of life. The Sunday school lesson (Mark 10:1-31) suggests his departure from custom upon four great relationships of life.

Divorce.

Jesus spoke a new word on the honored permanency of marriage. The family is God's first institution. It diademed creation with love and glory. The freshness of human life rejoiced in it. The subsequent centuries have but recorded the value of its sacred continuity. Regard for it indexes every civilization. Reason and revelation unite to do it honor and to demand its permanence. Under the Mosaic law certain social expediences were allowed to meet a lower sense of the social life. Israel's residence in Egypt had left its impress in the corrupted view of marriage. The drudgery of a hopeless slavery had dulled their sentiments, and the sacredness of the family no longer occupied a chief place. Eden's glory had been dimmed. Yielding to the hardness of heart of the Israelites Moses had permitted divorce, thus in a measure restricting the wilfulness of the husband who would have put away his wife for trivial causes.

Jesus brought a new standard of values for the family. His conception of the family would not agree with that of Moses or that of many modern theories. The Roman Catholic church contends for the sacramental view and makes marriage a sacrament. The French Revolution led France to require the service of civil authorities and made marriage a function of the State. Certain sociologists have defined marriage on the social contract theory or the partnership idea. Other theories limit marriage to its physical foundation. Yet another claimant for favor is the psychic theory by which advocates of free love would make the beginning and the end of marriage depend upon the changing joys and temperamental agreement of the participants.

Against all such theories the true idea of marriage is opposed. Marriage is a divinely appointed institution, observed under certain social conditions in which man and woman unite their lives into a new personality under civic sanction. The joys and sorrows, hopes and fears become the common possession in this oneness of life. Jesus commands precedence to be given to this sacred union. He went so far as to declare that only one sufficient cause could obtain for divorce. In doing this he elevates the position of womanhood, all too frequently the object of neglect or abuse, and curbs the selfish dominance of man. Jesus did not advise or command divorce even when the spiritual and physical tie had been broken, but merely allows it. In our modern life when the social conscience is all too easily salved by expediences that cultivate selfishness, the unusual and original teaching of Jesus upon this vital relationship needs new and general emphasis.

Childhood.

In reading this section of the Scripture one is startled in learning that the disciples rebuked those who would bring little children for the touch and blessing of Jesus. He uses childhood with its simplicity and trust as a type of that spiritual attitude toward God that must characterize those who would be counted children of the Kingdom. There is no justification for the use of this passage on the subject of baptism. Christianity has placed childhood on a new basis. Beneyolent work and charitable institutions for children are a peculiar product of Christianity. Jesus was always tender toward children. The increasing care for child life, the study of which has had such a remarkable growth in mod-

ern life, gives fresh evidence of the wonderful application of religion. Jesus did not intend to suggest that the child as such did not need his redemptive work.

Wealth.

One of the tragic incidents in the life of Jesus is an interview with a model young man who, though he had kept in a legal way the commandments, lacked the one supreme thing. He had put his heart into his money and blocked his entrance into the Kingdom of Heaven. The possession of property always carries with it the danger of greed and over-concern in temporal affairs. The current belief of Jesus' day was that the rich man had special blessings of heaven; the poor man by his very poverty declared himself ill-favored. Jesus did not condemn wealth as such, but suggested its danger for the lack of the right use of it. The trust in riches is a modern fault. Men are judged by their bank account. Jesus gave a new valuation of character. Not what one has but what one does with what one has indicates worth of soul.

Service.

The disciples had forsaken their occupations to follow Jesus. Their reward would not be lacking. Men are judged in Christianity by their sacrifices. The question might well be put to each of us as to what we are worth to the Kingdom in the terms of our sacrifices.

SHALL OUR MINISTERS BE EDUCATED?

This is not a rhetorical question. Its answer is timely and imperative. Baptists justly claim that the minister must have a divine call for his initial motive in entering this holy work. No man has a right to assume lightly or for low aims such a task. God must be back of his appointment. Let this fact serve as his primary equipment. But, granted the divine part, what then?

Baptists, more than any other people, if possible, should believe in an educated ministry. Their distinctive type of ecclesiastical democracy, in which each man is solely responsible under God for his selection of particular lines of work, makes personality an immense factor in the grade of service rendered by the minister. There are no official appointments by accepted persons or bodies. Each minister is related directly to the congregation that he would serve. Distinctions are made by fitness for service.

But, ministerial education has not always been a general historic fact with us. More often it has been a hope on the part of a select constituency. Times, however, have brought fresh demands upon the public representative of truth.

The minister of today must face social, economic and educational, as well as religious, forces that call for the greatest possible display of wisdom. A man who expects to share in the moulding of public ideals and acts, must be competent to take equal rank with the intelligent people of the community. With the increase of general culture has gone the demand that only efficient men shall minister in those things that teach the most important features of life. The social conscience has translated itself into civic laws that require civic sanction to safeguard the community in the matters of health, education and law. Special knowledge must be shown in order to secure the right, expressed in a license for the privilege, to practice law, medicine, or pedagogy. One must have legal sanction for these vital functions.

And yet, some people would have it that no special requirement, other than a personal preference born of a conviction of a divine call, should be had for the minister. Let it be recognized that the minister has to do with the supreme source of truth—the Bible, God's revelation to men. The keenest intellects could well devote their best talent to its exposition and application. Surely, the best attainable preparation is needed for this high privilege.

Every young man called to preach should make every heroic sacrifice to prepare himself for his work. He will be called upon to face new conditions of the world and needs every sort of help. He should lay aside every social preference to engage in this work of preparation. We have known young men seriously to hamper their future ministry by lack of college and seminary training when they might have had an equipment that would have enabled them to do a larger ministry. They have sometimes married before completing their school course.

This is not fair either to the work or to the woman. Dr. Broadus frequently advised his seminary students to postpone their marriage until after their graduation. This is wholesome advice.

The church that ordains a young man to the ministry ought to give its moral influence toward impressing the young man with the necessity of thorough preparation. In all this we do not undervalue God's part in the call, but rather stress it. God does not put a premium upon ignorance either within or without the ministry.

The Baptists of Tennessee have a great opportunity for ministerial education. We have a number of young men in Union University, Carson and Newman College, Hall-Moody Institute and the Southern Baptist Theological Seminary, who are worthy of every sort of encouragement. Some of these will be unable to continue their school course without financial help from the denomination. We should consider it not only a duty, but a blessed privilege to help these. The Education Board has projected its program on a \$6,000 basis for ministerial education. Wise plans have been made to see that only worthy students secure help. As Baptists we have just begun to realize what we may do in this field of service. It ought to be a definite part of every church to give to ministerial education. When we put money into young ministers we are making an investment that will have an unending and ever-increasing interest. Listen to the impassioned appeals of Dr. Weaver, the Secretary of Christian Education and do your part for the preacher boys.

A NEW PAPER

With this issue of the Baptist and Reflector we begin its publication under new conditions. A change of printers will enable us to make many mechanical improvements that will increase the efficiency of the paper. It will doubtless take a few weeks before the new system is in thorough working order, but we are sure that even this week's issue will in the opinion of the readers justify this new arrangement. We are sure that the Baptists of Tennessee desire the very best paper that can be made. We are giving ourselves unreservedly to this great task, but in order that it may be the greatest possible success we must have a larger cooperation on the part of Tennessee Baptists. It will cost considerably more now to get out the paper than under the former arrangement, but we dare to trust God and the Baptists of Tennessee for this larger task. We have great confidence in the Baptists of Tennessee. They are a great people and are capable of doing great things. In order to meet our financial obligations it is necessary to have a large increase in the circulation of the paper and this can come only through the help of the churches. May we count on you to send us new subscribers at once? Do not fail us.

LAW AND ORDER IN TENNESSEE

Another blot has come to the fair name of Tennessee. The recent lynching in West Tennessee should cause every Tennessean to blush with shame. There is no excuse for mob law. It may be true that courts have sometimes unduly prolonged trials and sometimes justice may have miscarried, but the integrity of law and order must be secured. Mob violence is a resort to the same passion that incites the original crime. The moral sense of every community should so be strengthened as to make such incidents impossible. Usually such cases occur through the leadership of the less desirable citizens. We in no way underestimate the heinousness of crime in its various horrors, but if mob law once becomes a general practice no one could prophesy the disasters that would follow. Men should be elected to office who would execute the law without fear or favor, but the people themselves must give tone to the community conscience. We do not know any but the newspaper reports of the recent lynching, but one does not have to know the details of the crime to give strong condemnation to lynch law. We are sure that the Baptists of Tennessee if they could express themselves upon this growing tendency to violence would be courageously and heartily against it. As spokesman for them we desire to place ourselves and them on record as being unalterably against such procedure. We believe in law and order and the dignity of the State.

THE MEN ALSO

The right to use this title comes because the women are going to do a great thing for the Baptist and Reflector. Miss Straughan, our Business Manager, has issued a vibrant call to the loyal women who are subscribers to the paper. She expects them to send in 500 new subscribers during May. It is no vain expectation. Women do what they want to do. Evidence of this may be seen in the fact that they have gone "over the top" in their mission offerings. Miss Straughan invites the men to a contest with her women to secure new subscribers during May. What say you, men? Shall we accept the challenge and turn in 500 new subscribers during May? We can do it if we plan it. Let's plan it. These women place the editor and the men upon test and they must hustle to keep pace with the women. I should be very much chagrined if the men fall down on this proposition. But why do I talk of failure when I have such a noble list of men to cooperate with me in this work?

The Baptist and Reflector must increase its subscription list. The only possible way to do this is through the cooperation of its friends. I shall be glad to have the names of the men whether pastor or laymen who will agree to make a special effort to secure at least one of this 500 new subscribers. We will publish each week a report of the contest, giving the names and number sent in by each one. Will your name be on the list? We shall look for it. Get busy now. Do not wait to get your complete list but send in names as rapidly as you secure them. The way to do a thing is to do it now. The drive is on. Forward ye men of Tennessee. Victory will be ours if each man does his part. Do not spike the guns.

DEATH OF MR. J. G. ESTES

We are grieved to record the death of Mr. J. G. Estes, who for the past several years has been the famer of the Tennessee Baptist Orphans' Home. His burial took place Wednesday, April 24, at his old home at White House, Tenn. Brother Estes had shown himself eminently capable in the responsible position at the Orphanage. It fell to his task to look after the farm details and to oversee the life of the larger boys. His genial disposition, his delightful companionship and his sweet Christian character made him greatly beloved by all the children of the Home. He not only tried to do well the mechanical features of his work, but also gave himself to the larger task of influencing the children for Christian living. We are sure that the Baptists of Tennessee will join us in deep sympathy to his wife and other loved ones. The children of the Home will bear him in long and loving and tender memory. May the God of all comfort and bind up every broken heart.

EDITORIAL BREVITIES

Get in the drive.

Praise should be prayer.

Send your pastor to the convention.

To fail is not blameworthy; censure comes for lack of effort in trying.

May is the month to make a "drive" for subscriptions to the Baptist and Reflector.

Great men are not merely the product of environment and heredity. There must be the personal effort to make profit in character from these two sources.

If men were as vigorous in the war against sin as they are in war against each other, the kingdom of God would have reached the ends of the earth with the message of the Prince of Peace.

Let us remind the brethren that Rev. R. D. Cecil, our evangelist, gives his entire time to general evangelistic and supply work. He should be well received and compensated for his services. He does not receive a salary but a commission for his work for the Baptist and Reflector. He deserves a cordial reception and cooperation in placing the paper into many homes.

To serve humbly is a rare gift.

Friendship must stand many strains.

It is easy to complain at small worries.

Grace for grace is promised to those who serve.

Pettiness often robs the Christian of enlarged influence.

Heaven and hell are terms that stand over against each other.

The private prayer-life translates itself into public usefulness.

Common sense in religion would save many a church from serious blunders.

Great sorrows may stun the heart. The comfort of God is as the "balm of Gilead."

We go to press before the final reports are received from the Home and Foreign Mission Boards. May the goal be worthy of our opportunities.

The great war wages with almost unimaginable furor. As yet the Huns have not been able to gain their objective in breaking through the lines of the Allies.

There will be special joy to every church that has met its apportionment for Home and Foreign Missions. If your church is not in this honor list, whose fault is it?

We do not attempt to forecast the actions of the Convention but, as we see it, there should be neither retrenchment nor unwise advance in our missionary program for next year.

Now that the great drive for Home and Foreign Missions has been completed, Tennessee Baptists may turn vigorous attention for May to ministerial education and the Baptist and Reflector.

Richmond P. Bond, son of the editor, has been seriously ill for several weeks. He is now in the Woman's Hospital, Nashville. The editor has spent most of his time during this period in the sick room. We seldom obtrude personal matters upon the attention of our readers, but felt sure that they would appreciate the fact that the editor knows how to enter through experience in the griefs of his brethren.

The return of Dr. M. D. Jeffries to Tennessee is in keeping with "the eternal fitness of things." He will be pastor of the Memorial Hospital at Memphis, to minister to the spiritual comfort and needs of patients and employees. Care for soul and body will thus have proper religious and denominational attention. Dr. Jeffries by nature and experience is thoroughly competent to meet the large requirements of this position. May every blessing attend his work. He will also have opportunity to present the hospital to various church and general congregations.

Dr. E. M. Poteat, after a service of fifteen years, resigns the presidency of Furman University, Greenville, S. C., in order to be associated with the National Laymen's Missionary Movement. Dr. Poteat is a graceful and forceful speaker who has a wonderful message and manner. He has shown vital interest in missions through his personal ministry and in giving his son to the Foreign Mission work. We, however, deplore his departure from college work, since he was an important factor in Southern Baptist educational progress.

Rev. J. V. Kirkland, one of our most honored ministers, died last week and was buried at Fayetteville, Tenn. He was 65 years old and had been in the ministry since early manhood. He had been greatly blessed in his work and leaves a blessed memory. Not only by his preaching but by his writing in the form of booklets and newspaper articles had he made a worthy contribution to the denominational life. We extend his loved ones our deepest sympathy. He was a loyal friend of the Baptist and Reflector, and the editor mourns the loss of a good friend. "Blessed are the dead who die in the Lord."

Men presume upon God's goodness.

Shadows make more glorious the sunshine.

Jesus acknowledges no rivals for his affection.

A small man may sometimes get a large vision.

Care serves as a cancer to the spirit of confidence.

Men make the mistake of naming their sins mistakes.

God wants a whole-hearted service from his co-workers.

Christianity is a religion with comfort for the sorrows of life.

Buy a Liberty Bond and give it to the Baptist Board of Education.

Remember that May is the month for offerings to ministerial education.

"The world is so full of agony that we could not stand it if we could not find a refuge in God through prayer."—Mrs. Hight C. Moore.

Conscience should be sensitive to the question of right and wrong. Moral judgments should have large value in fixing conduct because of a properly educated conscience.

The Southern Baptist Convention never met with world conditions in such tremendous crises and tumult. Let us pray that kingdom plans, adequate to such strenuous opportunities may be launched.

Atlanta will invite the Southern Baptist Convention for 1919. It has been twenty-six years since it met there. Every convenience could be had and it is easily accessible. Personally we favor Atlanta.

Dr. J. W. Mitchell, for many years owner and editor of the Baptist Banner, of West Virginia, becomes editor of the Florida Baptist Witness, of Jacksonville, Fla. We gladly welcome his return to the Order of Scribes and will expect greater things of the Witness. Stand by him, brethren.

The Baptist Worker, Granite, Okla., will on June 1st advance its subscription price from \$1.50 to \$2.00 per year. The great advance in wages and all printing material makes this change necessary. We are sure that the Worker's constituency will recognize the wisdom of this change. The Baptist and Reflector has maintained its rate unchanged through the years. The denominational paper must have loyal and general support in order to do its task.

Rev. R. L. Skinner, who has been teaching at Doyle, Tenn., has accepted the pastorate of the church at McMinnville, and will supply occasionally for the church until the close of the school term. Brother Skinner belongs to a preacher family, being the son of Dr. J. E. Skinner, of Jackson, and nephew of Rev. C. L. Skinner, of Nashville; his preacher brother is a student at Union University. We predict for him a useful pastorate in his new field.

HEAR TRUETT AND MCGLOTHLIN

Dr. George W. Truett, of Dallas, Texas, and Dr. W. J. McGlothlin, of the Southern Baptist Theological Seminary, at Louisville, Ky., will be the principal speakers at the mass meeting which is to be held in the auditorium Sunday afternoon, May 19, in connection with the sessions of the Southern Baptist Convention at Hot Springs, Ark.

There is no question before Southern Baptists more urgent or more important than Christian Education. There are in the South no men better equipped to discuss this great theme than Dr. Truett and Dr. McGlothlin. This session will be worth the trip to the Convention.

The members of the Education Commission extend a cordial invitation to all Baptists interested in Christian Education to come to the Convention especially to attend the Sunday afternoon mass meeting.

RUFUS W. WEAVER,
Chairman Publicity Committee, Education Commission.

WOMAN'S WORLD

"IT CAN'T BE DONE."

Somebody said it couldn't be done,
But she, with a chuckle, replied
That maybe it couldn't but she would
be one
Who wouldn't say so till she tried.

So she buckled right in with a trace
of a grin
On her face; if she worried, she
hid it.
She started to sing as she tackled the
thing
That couldn't be done—and she did
it.

There are thousands to tell you it can-
not be done;
There are thousands to prophesy
failure;
There are thousands to point out to
you, one by one,
The dangers that wait to assail you.

But just buckle in with a bit of a grin,
Then take off your coat and go to it.
Just start in to sing as you tackle the
the thing
That "cannot be done"—and you'll
do it.

LET'S BEAT 'EM—WE CAN AND WE WILL.

I am sure you have read Dr. Bond's editorial in last week's issue of the Baptist and Reflector, telling about the big things we are going to do for the paper during May. And somehow deep down in my heart I can hear my women say, "I am going to have a share in that work."

ONE THOUSAND NEW SUBSCRIBERS IN MAY! How wonderful those words look and sound! But more wonderful still will they look the first of June when we tell you that with your help this glorious thing has been accomplished. How shall we make this dream a reality?

The Baptist women of Tennessee will secure 500 of these new subscribers—Dr. Bond will tell you how the other half will be secured. I shall be happy if we women go "over the top" with our share in a "greater Baptist and Reflector," but let's not be satisfied until we have excelled the men. We CAN and we WILL. But we shall have to work hard to do this. You see the men have Dr. Bond to help them and he goes out on the field Sunday. We won't let a little thing like that worry us, though.

Read the poem at the top of the page and "buckle in with a bit of a grin—and you'll do it."

Let's beat 'em—we CAN and we WILL.

Yours for a BIGGER and BETTER Baptist and Reflector.

MATTIE STRAUGHAN.

PERSONALS.

Not many new subscribers this week—but just watch out for next week.

Miss Bettie Mathes of Lascassas sends us three subscribers and obtains a year's subscription to the Ladies' Home Journal. Thank you, Miss Bettie. We appreciate these subscribers and hope you will enjoy the magazine.

Who said we couldn't do it? Not a Baptist woman in Tennessee.

With her renewal Mrs. L. A. Rucker of Dyersburg brings two new subscribers. What a great thing it is to enlist others for service, and that's just what you do when you secure a subscriber for your denominational paper.

Don't you want a part in sending some soldier boy in the camps the Baptist and Reflector? One dollar will send the paper for one year to a soldier. If you have read the letter from a camp pastor in last week's issue and the ones from the boys themselves in this week's, you'll be bound to send your dollar. Think what a blessing the home paper will be to our boys in camp.

If the Baptist and Reflector has been a blessing to you tell some friend about it. Get a new subscriber today.

Don't say you can't until you've tried.

STAY-AT-HOME STARS.

Our service flag has just one star,
But mother said, "Of course you know

That you and I, like father, are
In service—but the stars that show
Are for the ones that have to go.
Father will know that ours kept bright
Even if other folks don't see."
The sky is full of stars tonight—
Is it God's service flag, maybe—
And one for her, and one for me?
—Amelia Josephine Burr, in the Outlook.

HOME AND FOREIGN FIELDS FOR MAY.

This number of our great Mission Magazine is so attractive and interesting that we cannot refrain from calling attention to it. Of especial interest to women is "The Story of the Baptist W. M. U. Training School," by Mrs. W. J. McGlothlin. It reads like a romance and you cannot read it without praising God for the great things that have been accomplished by the Baptist women of the South in the completion of this "House Beautiful." Tennessee women will view with pride the beautiful and spacious dining room dedicated to our own Miss Evie Brown. Are you a subscriber to Home and Foreign Fields? If not, send in your subscription today and begin with the May issue. Better still, send two new subscribers to the Baptist and Reflector and we will give you a year's subscription.

MAY MAGAZINES.

Many attractive magazines have come to our desk this month. These magazines are like interesting visitors, handsomely arrayed and charmingly entertaining. We call attention to the Woman's Home Companion, the Ladies' Home Journal, The Delineator, McCall's—these for delightful and helpful stories, notes on fashions, and other things of special interest to women. Then we have the housekeeper's good friend, "Good Housekeep-

ing," the May number of which is chock full of valuable hints on the home, garden, etc. The American is another magazine that appeals to the woman who is interested in business—whether her own or that of her husband. We read it from cover to cover each month. Physical Culture, for the woman who would be strong and well, equal to the great tasks of today. If you are interested in the latest war news—and most of us are—then you want to read the Review of Reviews, Frank H. Simonds' articles in particular. The Baptist and Reflector would like to give you a year's subscription to any one or all of these magazines. Read in another column of how you may have your favorite magazine without cost.

MIRANDY ON MOTHER'S DAY.

"Me, I ain't been takin' much interest in Mother's Day befo' dis. By the time I got up an' cooked breakfast, an' got out a clean shu't for Ike, an' buttoned Ma'y Jane up in de back, an' foun' Thomas Jefferson George Washington Abraham Lincoln's Sunday coat an' britches for him, an' washed little Teddy Roosterfelt's face an' hands, an' got 'em all off to celebrate Mother's Day, I was dat tired, an' wo' out, an' low in my mind, dat I didn't care whedder anybody flung any bouquets at motherhood or not. Hit seemed to me dat motherhood was des 'bout de hardest job, wid de least pay in hit, on earth, an' I didn't feel dat I had no call to lift up my voice in any glory hallelujahs over hit.

"You know dere ain't never been enough mutualness 'bout his baby business. A man don't see no sense in makin' a fuss 'bout hit, becaze he's off shootin' craps whilst his wife is gwine through de agony of hit. But ev'y soldier dat goes over de top on de battlefield will know dat his mother dared death for him just as much as he is doin' fo' his country, an' dat she dared hit alone instid of wid a company at her back. An' ev'y soldier dat is torn wid shot an' shell will remember dat some woman suffered just as much agony to give him life. An' you believe me, dat when dem soldiers git back home, dey'll be de best sons dat ever was. an' make de prize-package husbands.

"Yassum, dese are proud days an' sad days for mothers, for hit's only dose of us women whut have brought sons in de worl' dat can look Uncle Sam in de face an' say we done our duty.

"Motherhood ain't never gwine to

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 all reliable dealers. In bottles 50c. Van Fleet-Mansfield Drug Co., Memphis, Tenn.



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FREE—40-page book canning recipes; details Cano Water-Seal Steam Canner; it's different; takes less fuel on any stove; operates in half time of other canners. Quick, safe, self-regulating; use jars or cans. Guaranteed. Write Box 3074. FLORIDA METAL PRODUCTS CO., Jacksonville, Fla.

be one of dese heah odd-come-short jobs again. Hit's gwine to be de grandest, perfession-a woman-can-follow, an' I 'spec's too dat ev'y one of dem soldiers is gwine to honor hit lak he never did befo'.

"Yassum, dis war suttently has taken us mothers out of de back row whar we set, po' an' humble an' neglected, an' set us up in de Amen corner whar ev'ybody's givin' us de glad hand. An' dat's why we's gwine to have dis gran' celebration of Mother's Day dis yeah."
—Dorothy Dix in Good Housekeeping.

POTATOES FOR WHEAT.

America has fallen behind in its shipments of food to Europe. We must make up our obligations now by sending more cereals, especially wheat. Eating potatoes is one way to increase the supply of wheat.

We have the potatoes—millions of bushels are available now; they won't be as good three months from now. To conserve both wheat and potatoes

EAT POTATOES NOW AND

get such an enthusiasm for potatoes that next year's production will beat this year's.

Germany gets 200 bushels of potatoes to the acre, the United States less than 100 bushels. Germany raises five times as many potatoes as the United States in less than one-tenth our area. We can and will do as well.

But that's for the future. For now: Eat potatoes; save wheat—and redeem our obligations to the Allies.

A NEW BOOK OF SERMONS

The Changeless Christ

and Other Sermons

By REV. E. C. DARGAN, D.D.

Editor of Sunday School Periodicals of the Baptist Sunday School Board; Former President of the Southern Baptist Convention; Former Professor of Homiletics, Louisville Seminary; Author of "History of Preaching," Etc.

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2. Watchman, What of the Night? (Isaiah 21:11, 12.)
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10. Christ the Corner Stone. (Ephesians 2:20.)
11. Christian Love and Its Motive. (Ephesians 5:1, 2.)
12. The Hope of Glory. (Colossians 1:27)

Sent postpaid on receipt of price—\$1.00 net.

BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

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).

'MANDA JANE.

None of us liked 'Manda Jane. We all said so the first day she came to school. Her dress was sort of old-fashioned, and too long for her; but it wasn't just how she looked that was the matter. I guess we thought there were enough of us without her, and we didn't want any more. You see, there were nine of us girls who brought our dinners—just enough for the three play-houses out under the trees; and, besides, we all knew each other, and it's so much trouble to get acquainted with strangers.

"Well, we don't need to have her," said Delia Kelly. "We didn't ask her to come to our school, and we can go on just the same as if she wasn't here."

So when noontime came, and the teacher and the other little children went home, we hurried off and left 'Manda Jane to herself. She looked up as if she expected we'd ask her to come, too, but we didn't, and after a few minutes she sat down on the steps and opened her basket. She sat there nearly all noontime, and we couldn't help seeing her while we played. Lit-

Sign Your Name Here.

If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,
Box 20-A, Shelton, S. C.
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 it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name

Address

Shipping Point

NOTE:—"I have had the pleasure of serving the little church at Shivar Springs 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. McA. Pittman.

tle Kitty—she's always so tender-hearted—wanted to ask her to come.

"Whose playhouse can she have a part of, then?" asked Maria.

Well, none of us wanted her; and Kitty couldn't do anything without the rest of us, though she looked sorry. That's the way it went for four or five days. We found 'Manda Jane knew as much about her lessons as any of us, though her dresses were too long, and the other children liked her in games at recess; but we girls wouldn't pay her any attention. Our schoolhouse is in the country, in a nice woody place; and so we thought 'Manda Jane was going to look for wild flowers when she didn't stop on the steps one day, but walked right past where we were, farther in the grove. By and by we saw her moving about as busy as she could be, as if she was making a playhouse all by herself.

"I think that would be awfully lonesome," said Kitty; and I think we all felt sort of mean, only we wouldn't say so.

The next day 'Manda Jane hurried off just the same way, and the day after that, too; and we could see her flying about and fixing something. We pretended we didn't care what it was; but, really, we could hardly play at all for watching her. But the next noon, when we were getting ready to go for our baskets, she stopped us.

"There's a new store started down near where you folks keep house," she said; "and if you want tea, sugar, soap, or—or anything, the woman that keeps it'll give good measures and sell cheap."

"Store?" we all said at once.

"Yes, I've started a store," she said, "and I should think you housekeepers would need to buy lots of things."

We began to crowd around her; but she wouldn't tell us much, only to "come and see," and we didn't wait to have her ask us twice. She had fixed up the prettiest place with moss and green branches!

There was a nice, smooth stump for a counter, and scales of strings and birch bark. There was white sand for sugar and pebbles for coffee, and she had made cunning little paper bags to put them in. Oh, it was such fun! We bought and bought; and she gave us some real gingerbread—such good gingerbread that her grandmother made—because, she said, storekeepers gave things when they had an "opening." We forgot all about not wanting her, and almost forgot to play keep house at all, because we were all the time running to the store. She had so much custom that she said one of us might be clerk; but everybody spoke for the place, and so we had to take turns. It was the very nicest noontime we'd had, and nobody ever thought of leaving 'Manda Jane out after that; we couldn't do without her.

"How did you ever come to think of anything like that?" Delia asked her one day.

"Grandma made me think of it," she said. "You see, I felt a little bit lonesome, and I thought"—her face grew red, and sober, and she stopped a minute; then she said the words right out—"I thought you girls didn't like me, and wouldn't ever be friends; and I told grandma there wasn't any place for me. 'Make a place, then,' she said. 'All the world wants the ones that are willing to make themselves wanted.' So then I stopped thinking how you ought to make it pleasanter for me, and began to plan how I could make things nicer for you."—Kate Hamilton, in Sabbath School Visitor.

THE SOUTHERN BAPTIST CONVENTION.

Hot Springs is looking forward with interest to the coming of the Baptist hosts. The sessions of the convention will open at 10:00 a.m. in the Tabernacle, on May 15. At the same date and hour the women's sessions will open at the First Baptist church. The evangelistic meeting will be held each morning from 8:00 to 9:45 in the dining-room of the Eastman hotel. Bible study classes will be conducted by representatives from the various boards, meeting places to be announced later.

The field workers of the Sunday School Board will hold morning, afternoon and night sessions in the First Baptist church on May 14.

Visiting brethren will occupy the pulpits of Hot Springs on the Sunday that the convention is in session. On that Sunday afternoon there will be held in the Tabernacle a great educational mass meeting. At the same time a mass meeting on evangelism will be held at the First Baptist church. Two special meetings are planned so that the people may be able to hear these vital subjects discussed and that the crowds who wish to attend may be taken care of.

Places of Interest.

On Bath House are some of the finest bath houses in the world.

There are seven hospitals in the city. The Army and Navy is one of the largest of its kind in the United States. It is probable the government will spend two million dollars in enlarging this plant in the near future.

The Alligator Farm is interesting to everyone. Every size alligator, from baby ones to full grown, are found there. The Ostrich Farm, showing birds in every stage of growth, is also one of the show spots of the city.

One of the most interesting features of Hot Springs is its system of walks and drives maintained by the government. Vast sums have been expended in building beautiful paths, drives and walks over the government reserves. From the steel observatory at the top of the Reservation Mountain the surrounding country may be seen for miles, making one of the noted views of the country.

Convention Rates.

Hot Springs has all-year tourist railroad rates from every point in the United States. These are good for a six months' stay, with the privilege of extension. Three railroads enter the city—the Rock Island, Missouri Pacific and Memphis, Dallas & Gulf.

Memphis, Dallas & Gulf.

No. 1 departs daily except Sunday at 7:00 a.m.

No. 2 arrives daily except Sunday at 5:30 p.m.

No. 3 departs Sunday only at 9:25 a.m.

No. 4 arrives Sunday only at 3:30 p.m.

Rock Island.

Departs:

Daily at 8:50 a.m. for Little Rock and Malvern.

Daily at 1:00 p.m. New York and Chicago limited, connecting at Memphis for all points.

Daily at 8:00 p.m. for Malvern, Little Rock and Memphis.

Arrives:

Daily at 9:30 a.m. from Memphis, Louisiana, Oklahoma and California.

Daily at 3:55 p.m. from Memphis, New York, Chicago and all points.

Daily at 7:15 p.m. from Malvern, Little Rock and Oklahoma.

Missouri Pacific.

Departs:

Daily at 6:55 a.m. for Little Rock, Pine Bluff, St. Louis, Memphis, Chicago, and all Texas and California points.

Daily at 12:55 p.m. for Little Rock, Memphis and the East.

Daily at 5:30 p.m. for St. Louis, Chicago, Kansas City, Memphis, Pine Bluff, Texas, California and New Orleans.

Arrives:

Daily at 10:15 a.m. from Chicago, St. Louis, Kansas City, Memphis, Little Rock, Texas and California.

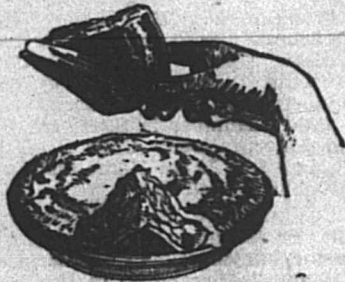
Daily at 3:05 p.m. from Little Rock, Texarkana, Memphis, St. Louis.

Daily at 10:20 p.m. from Chicago, St. Louis, Kansas City and all Texas and California points.

The Convention Committee, together with the first Baptist church, is doing all possible to make this a most successful convention. During the past five and one-half months there has been sixty additions to the First Baptist church.

S. W. KENDRICK,
For the Committee.

A Warning—to feel tired before exertion is not laziness—it's sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.



Crisp, brown undercrusts just like the top

You can have the undercrusts so brown, so crisp that you could serve your pies upside down and be as proud of them as though the topcrust showed!

Pyrex pie plates make undercrusts just like the top. This is because all the heat goes right through the transparent Pyrex dishes while ordinary utensils keep out two-thirds of the oven heat. Every food cooked in Pyrex is more thoroughly, more evenly, more quickly done, is more delicious.

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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.

FOR THROAT AND LUNGS STUBBORN COUGHS AND COLDS

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SOLD BY ALL LEADING DRUGGISTS

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 ever moment counts much in getting the forms made up for press.

NASHVILLE

Shelby Avenue—C. A. McIlroy, pastor. Preaching in the morning by the pastor, subject "The Good Fight of Faith." Preaching in the evening by the pastor, subject "The Bruised Reed." Number in S. S., 41; S. S. collection \$1.31. B. Y. P. U. as usual, with good interest in all other services.

Calvary—Preaching in the morning by Brother Gupton. Preaching in the evening by H. C. McGill, subject "Present Privileges of the Believer."

Grandview—Preaching in the morning by pastor, subject "A Scene on Lake Galilee and What It Teaches." Preaching in the evening by pastor, subject "Three Reasons Why the Religion of Christ Should Have First Place in Your Life." Home and Foreign Mission offering in the morning \$19.50. Offering was taken without opportunity to prepare previously for it.

Union Hill—C. G. Hurst, pastor. Preaching in the morning by pastor, subject "Making Christ a Reality in Our Lives." Preaching in the evening by pastor, subject "The Bible Our Only Guide." Number in S. S., 50. The work is starting off very nicely. Talking of going to half time.

Franklin—O. W. Taylor, pastor. Preaching in the morning by pastor, subject "The Expectant Christ." Preaching in the evening by pastor, subject "The Title of Christ to His Saints." Number in S. S., 46. Splendid congregations. Good B. Y. P. U. To date \$248.50 for Home and Foreign Missions. Good day.

Centennial—J. Henry DeLaney, pastor. Preaching in the morning by the pastor, subject "The Christian Life as a Letter." Preaching in the evening by the pastor, subject "The Security of the Believer." Number in S. S., good. Splendid B. Y. P. U.'s.

Lockeland—W. R. Hill, pastor. Preaching in the morning by Rev. R. S. Kirkland, subject "Power in Christ for Service." Preaching in the evening by the pastor, subject "Development of Sin from Eden to Flood." Number in S. S., 165. Good B. Y. P. U.'s. Fine congregations.

Judson Memorial—C. F. Clark, pastor. Preaching in the morning by the pastor, subject "Won by One." Preaching in the evening by the pastor, subject "Behold the Lamb of God." Number in S. S., 111.

Immanuel—Preaching in the morning and evening by Rufus W. Weaver, D.D. Morning subject, "Can We Pray for Victory?" Evening subject, "Salvation Through Faith and Confession."

South Side—C. W. Knight, pastor. Preaching in the morning by the pastor, subject "Joy." Preaching in the evening by pastor, subject "Believe on Jesus." Good day. One profession in after service.

North Edgefield—Pastor Duncan spoke on "The Personality of the Holy Spirit," and "Strengthen the Things Which Remain." Three baptized. One hundred and eighty-four in Sunday school.

First Baptist—Allen Fort, D.D., pastor. Preaching in the morning by pastor, subject "The Value of Leadership." Preaching in the evening by pastor, subject "James the Martyr." Number in S. S., 307; baptized, 2; received by letter, 1.

Grace—W. Rufus Beckett, pastor. Preaching in the morning by the pastor, subject "The Expecting Christ." Preaching in the evening by the pastor, subject "The Book and the Lamb." Number in S. S., 210. Meeting began with good crowds, Brother Thos. E. Gates, of Jackson, Tenn., leading the singing. Pray for us.

Seventh—C. L. Skinner, pastor. Preaching in the morning by the pastor, subject "The Expecting Christ."

Preaching in the evening by the pastor, subject "The Coming of Our Lord." One addition and two baptized. Offering for Home and Foreign Missions. Fine day.

Third—C. D. Creasman, pastor. Preaching in the morning by the pastor, subject "Who Changed the Sabbath?" Preaching in the evening by the pastor, subject "The Signs of the Times." Number in S. S., 187; baptized, 3; received by letter, 3. Church and Sunday school bought 3 Liberty Bonds, one for our Home Board soldier work.

Belmont—J. D. Hacker, pastor. Normal services, pastor preaching at both hours.

MEMPHIS

Prescott Memorial—E. L. Watson, pastor. Dr. Dobbs spoke at morning hour. Pastor preached at evening hour. One received by letter.

Temple—Pastor J. Carl McCoy spoke at both hours on "Glorifying Christ's Name" and "God's Method of Proving." One hundred and seventy in S. S. Excellent congregation at night. Pastor in meeting past week at Hollywood. Great meeting.

Hollywood—Pastor T. E. Rice spoke at both hours. Sixty-eight in S. S. Eight for baptism and one by letter at evening service, making a total to the present of thirty-one additions during the meeting. Meeting continues, with Pastor J. Carl McCoy, of Temple church, preaching.

Raleigh—L. E. Brown, pastor. Morning, "Watch"; night, "Vision for Service." Good Sunday school.

Calvary—Pastor Norris preached at both hours. Subjects, "Earth's Paradox a Heavenly Truth" (Mark 8:35), "Ashamed of Jesus." Great day. Good crowds. Especial interest at night. One hundred and forty in S. S. Fine Senior and Junior B. Y. P. U.

Seventh Street—Pastor I. N. Strother. Morning, "Encouragement in the Face of Discouragement." Night, "Our Heavenly Home." Two baptized. One hundred and ninety-four in Sunday school.

Central—Two hundred and sixty at Sunday school. Good crowds morning and night. One baptized. Sermons by Dr. Cox.

La Belle Place—Pastor D. A. Ellis spoke at both hours to very fine congregations. Good S. S. One received by letter. Fine interest.

Highland Heights—Pastor E. G. Stout spoke at both hours to attentive audiences.

Speedway Terrace—Pastor S. A. Wilkinson spoke at both hours. Eighty-seven in Sunday school. Two additions by letter.

Bellevue—Pastor R. M. Inlow preached at both hours to fine congregations. Two hundred and ninety-six in Sunday school. Good B. Y. P. U. meetings. One baptized. Very fine day. Mission offerings surpass the gifts of last year.

First—Pastor Boone preached to good congregations. Five by letter. Four baptized. Good school and unions.

Boulevard—T. N. Hale, pastor. Morning, "My Church." Night, "The Call to the Colors." One hundred and forty-seven in Sunday school. Four additions to church. A really great day with us.

New South Memphis—Pastor Jasper R. Burk spoke at both hours. One approved for baptism; twenty-five baptized. Total results of meeting, twenty-three for baptism, three by letter, one by restoration. Dr. Inlow did the preaching.

Rowan—Pastor J. E. Eoff spoke at both hours. One hundred and three in Sunday school. One by restoration.

KNOXVILLE

Mt. Pleasant Baptist Church—A. B. Johnson, pastor. Morning subject, Matt. 28:18-20; evening subject, "Success After Failure." Eighty three in Sunday school. Organized B. Y. P. U. Good offering for Home and Foreign Missions. Four additions by letter. Have just been called to this field. Prospects bright.

Piedmont—Geo. H. Hincley, pastor. Preaching in the morning by pastor, subject, "Can These Bones Live?" Number in Sunday school, 132. \$48.00 for Home and Foreign Missions. Good crowds. We are on the build!

Central—A. F. Mahan, pastor. Preaching in the morning by the pastor, subject, "Is the Doctrine of Apostasy True?" Preaching in the evening by the pastor, subject, "Where Are the Dead?" Number in Sunday school, 182. One for baptism. Went over the top on Home and Foreign Missions.

Lonsdale—J. C. Shipe, pastor. Preaching in the morning by pastor, subject, "The Potter and the Clay." Preaching in the evening by pastor, subject, "The Cry of an Awakened Soul." Number in Sunday school, 213. Splendid congregations.

Euclid Avenue—W. M. Griffith, pastor. Preaching in the morning by pastor, subject, "The Shepherd and His Sheep." Preaching in the evening by pastor, subject, "The Supremacy of Jesus Christ." Number in Sunday school, 257. We are in the midst of a great revival with thirty-two approved for baptism, Rev. A. F. Mahan preaching.

Fifth Avenue—J. L. Dance, pastor. Morning subject, "How to Be First"; evening subject, "Prepare to Meet God." Number in Sunday school, 213.

First—Len G. Broughton, pastor. Preaching in the morning by pastor, subject, "I Am Debtor." Preaching in the evening by pastor, subject, "How to Be Happy When Miserable." Number in Sunday school, 530; baptized, 4. B. Y. P. U. training school this week.

Deaderick Avenue—H. T. Stevens, pastor. Preaching in the morning by pastor, subject, "Jesus at the Door." Preaching in the evening by pastor, subject, "Prodigal Son." Number in Sunday school, 601. Twenty-two additions during meeting. Meeting continues.

Burlington—Herschel Ponder, pastor. Preaching in the morning by pastor, subject, "The Divine Enterprise of Missions." Preaching in the evening by the pastor, subject, "The Structure of Character."

Mountain View—W. C. McNeely, pastor. Preaching in the morning by pastor, subject, "Our Helpfulness." Preaching in the evening by pastor, subject, "A Careful Selection."

Marble City—R. E. George, pastor. Preaching in the evening by pastor, subject, "Our Stewardship." Number in Sunday school, 66. Our apportionment met for Home and Foreign Missions.

Beaumont Avenue—D. W. Lindsay, pastor. Preaching in the morning by pastor, subject "The Plumbline Treated as Emblem of Truth and Right." Preaching in the evening by pastor, subject, "The True Test of Character in the Kingdom of God." Number in Sunday school, 131. Raised \$8.65 for Foreign and Home Missions.

Powell Station—J. R. Evans, pastor. Preaching in the morning by pastor, subject, "God's Message to Man." Preaching in the evening by pastor, subject, "She Hath Done What She Could" (Mark 14:8). Number in Sunday school, 96. One received for baptism since last report. Good B. Y. P. U. and W. M. U. Good missionary collection.

Lincoln Park—T. E. Elgin, pastor. Preaching in the morning by pastor, subject, "God's Ownership of Man." Preaching in the evening by pastor, subject, "Bearing False Witness." Number in Sunday school, 149. Received by letter, 1. One received for baptism.

Central of Bearden—J. N. Poe, pastor. Preaching in the morning by pastor, subject, "The Uncertain Future." Preaching in the evening by pastor, subject, "Some Reasons Why Men Reject the Righteousness of God." Number in Sunday school, 110.

Fountain City—E. A. Cates, pastor. Preaching in the morning by pastor, subject, "The Hope of All Nations." Preaching in the evening by pastor,

subject, "The Three Arks." Baptized, 2; received by letter, 2. Two professions.

Straw Plains—L. A. Hurst, pastor. Preaching in the morning by pastor, subject, "John the Baptist, a Type of True Greatness." Number in Sunday school, 56; baptized, 2.

Calvary—S. C. Grigsby, pastor. Preaching in the morning by pastor, subject, "A Saint's Reward." Preaching in the evening by pastor, subject, "The Two Ways." Number in Sunday school, 139. Church voted to send pastor to Southern Baptist Convention.

Gillespie Avenue—David N. Livingstone, pastor. Preaching in the morning by pastor, subject "Question of Obedience." Preaching in the evening by pastor, subject, "Individual Repentance." Number in Sunday school, 165.

Island Home—Wm. M. Sentell, pastor. Preaching in the morning by the pastor, subject, "The Secret of Power." Preaching in the evening by the pastor, subject, "The Secret of Weakness." Number in Sunday school, 360. Full apportionment for Home and Foreign Missions.

Bell Avenue—U. S. Thomas, pastor. Preaching in the morning by pastor, subject, John 11:23. Two short addresses in the evening by W. D. Hudgins and Miss Sadie Tiller. Number in Sunday school, 189. One conversion, one approved for baptism.

Immanuel—A. R. Pedigo, pastor. Morning subject, "Subjugation of Self Before Subjugation for Others." Evening subject, "Miriam." Number in Sunday school, 177; received by letter, 1.

Maynardville—J. F. Wolfenbarger, pastor. Preaching in the morning by pastor, subject, "The Three Witnesses in Earth." Preaching in the evening by pastor, subject, First Corinthians 13:8. Number in Sunday school, 118. Good day.

South Knoxville—M. E. Miller, pastor. Morning subject, "Love's Place in the Gospel." Evening subject, "A Night Song." Number in Sunday school, 302; received by letter, 1.

CHATTANOOGA

First—Rain prevented a large congregation Sunday morning, but the appeal for Home and Foreign Missions is being responded to by more of the members, and this church will meet its apportionment. Two young ladies received for baptism. May 12 will be observed as "Mother's Day" in this Sunday school.

Pleasant Hill (Red Bank)—Pastor A. T. Hayes spoke on "Jesus the Door." Rain kept the crowd away. The Lord was good to us in many ways by putting into the people's hearts to spur up the Home and Foreign Mission cause, the offering being \$9.00. Four have signed pledges as titheers and more will follow. Praise the Lord.

Central—Pastor E. L. Grace. Topics: "The Crowning Glory of God," and "Finding God." Three additions by letter.

Chamberlain Avenue—G. T. King, pastor. Preaching by the pastor at both hours. Subject of morning hour, "Foreign Missions"; evening, "The Exalted Christ."

Woodland Park—Pastor McClure spoke on "Third Chapter of Proverbs" and "Profession and Example." One baptized. Splendid services.

Ridgedale—Jesse Jeter Johnson, minister. Good day. Church went 25 per cent beyond apportionment for Foreign and Home Missions.

Highland Park—Pastor Keese preached at both hours. Subjects: "Face Toward Jerusalem" and "The Importance of Baptism." Special effort to meet Foreign and Home Mission task. One brother gave a Liberty Bond.

East Lake—W. E. Davis, pastor, preached at both hours. Morning subject, "Growth in Grace"; evening subject, "An Earnest Invitation." Good Sunday school for rainy day. Fine crowd at night. Church reached apportionment in Home and Foreign Missions.

The meeting at Centerville continues. Two have been approved for baptism and there have been many professions of faith.

Brother S. C. Reid and his wife are doing a noble work and are good yoke-fellows in the gospel.

WILSON WOODCOCK.

AMONG THE BRETHREN

Dr. Luther Little, of the First church, Charlotte, N. C., writes: "Just closed a great meeting in my own church. Did preaching myself. Additions sixty. One hundred and thirty in my three months' work here. Will see you at Hot Springs."

Rev. Geo. C. Monroe, of Harrisonville, Mo., has been called to the care of the church at Fulton, Mo., and it is believed he will accept. He is a great worker.

The church at Warrensburg, Mo., has called Rev. O. S. Russell, of Slater, Mo., as pastor to succeed Rev. J. E. Hampton. Brother Russell has accepted. He is a "Pastor Russell" after our own heart.

Rev. E. J. Witte has resigned the care of Carondelet Street church, St. Louis, Mo., on account of ill health, and will move to Iowa. That church is deeply regretful over losing its Witte pastor.

The new building of the First church, Monett, Mo., was dedicated on Sunday, April 14, with a sermon by Dr. S. M. Brown, of Kansas City, Mo. The pastor, Rev. W. A. Todd, has just successfully led the congregation in raising the last vestige of indebtedness, amounting to \$3,465.08. It was a great occasion.

Gospel Singer Thos. E. Gates, of Jackson, Tenn., writes: "Have been at Centreville with Brother S. C. Reid, the pastor, in a meeting. We have had so far three professions and two additions, and more to follow. They say it is the first additions they have had in four years. I leave here for Nashville to begin with Brother W. R. Beckett, then to the convention, then to Covington, Tenn., for a big tent meeting, May 26."

Dr. A. J. Moncrief, of Barnesville, Ga., has been called to the care of the First church, Rome, Ga., and it is believed that he will accept. It is hard to keep from doing what the Romans want you to do.

Dr. F. C. McConnell, of David Hills church, Atlanta, Ga., has launched a revival, doing his own preaching, the members working. We will await with deep interest the outcome of the labors.

The churches of Atlanta, Ga., are going to Hot Springs with a strong invitation for the next meeting of the Southern Baptist Convention. Good! The body has not met there in twenty-six years, and it ought by all means to go there. So say we all!

The First church, Rocky Mount, N. C., has just experienced a gracious revival, in which Dr. J. J. Wicker, of Richmond, Va., did the preaching, resulting in seventy additions. Rev. J. W. Kincheloe is pastor.

The pastor, Rev. J. Clyde Turner, and members of the First church, Greensboro, N. C., are happy over the results of a gracious meeting, in which Evangelist J. H. Dew and wife, of Ridge Crest, N. C., assisted. There were over fifty members added.

Dr. John Roach Straton, of the First church, Norfolk, Va., has resigned that pastorate to accept a call to Calvary church, New York City, where Dr. R. S. McArthur was pastor for so many years. We knew Straton in seminary days and believe he will "go over the top" with this big job.

At Crewe, Va., Dr. Calvin S. Blackwell lately assisted the pastor, Rev. Marlinus James, in a meeting resulting in forty-four professions, thirty-nine joining the Baptists. Five of the professors joined the Campbellites. What was the design of their baptism? Was it to procure, or declare, salvation? What had they "professed?"

Congratulations to Rev. Andrew Potter and the First church, Enid, Okla. The church was apportioned \$500 for Home and Foreign Missions, but gave \$2,261. Glorious!

Evangelist L. L. Scott, of Shawnee, Okla., has been called to the care of the First church, Oilton, Okla., where he is now in a great revival. He will doubtless announce his decision at the close of the meeting.

Rev. J. S. Day has resigned the care of the First church, Key West, Fla., to accept the chaplaincy on the battleship Kentucky, where a vast field of usefulness opens before him.

His many friends in Tennessee will

be interested to know of the recent marriage of the son of Dr. Jacob L. White, of the First church, Miami, Fla. He is Lieutenant J. L. White, Jr., who took in marriage Miss Virginia Gardner, of Greensboro, N. C. They are located at Atlanta, Ga.

Rev. J. F. Savell, of the First church, Palatka, Fla., is accomplishing great good in his new field. His hosts of Tennessee friends will be glad to receive these tidings from the Southeast.

Dr. H. W. Virgin, of Roanoke, Va., accepted the call to the First church, McKinney, Texas, beginning work June 1. They are getting a kingdom builder.

The First church, Weatherford, Texas, captures Dr. M. E. Weaver, of the First church, Bryan, Texas, after June 1. In the nearly ten years of his Bryan pastorate there have been 1,000 additions to the church.

State Evangelist R. L. Estes lately assisted Rev. Edward L. Compere in a revival with the First church, Shawnee, Okla., resulting in 100 additions, fifty-seven for baptism.

Rev. Floyd N. Butler, well known in Tennessee, who recently resigned his chaplaincy in the army to serve the First church, Chester, S. C., as supply pastor, has re-entered the army service.

Dr. W. M. Vines, of the First church, Augusta, Ga., is to assist Rev. Geo. E. Davis in a revival with the First church, Orangeburg, S. C., beginning next Sunday.

Rev. H. A. Willis, of Dillon, S. C., has resigned that pastorate to accept a call to the First church, Blackstone, Va. The Dillon saints urged him to withdraw the resignation but he declined.

State Secretary O. E. Bryan, of Louisville, Ky., is assisting Rev. H. S. Summers, of Third Avenue church, Louisville, Ky., and a gracious gathering is confidently expected.

We here and now serve notice on the Kentucky saints that they may abandon their designs against us in effecting the capture of our splendid Sunday school field worker, V. B. Filson, of Nashville, if they entertain such designs. He is too useful in Tennessee, and we don't propose to give him up.

FLEETWOOD BALL.
Lexington, Tenn.

CHURCH AND PERSONAL

The following from a newcomer to the state is interesting and encouraging: "I have three churches at present, two half-time churches and one afternoon church. My work is at Saulsbury and Grand Junction. To show you what I have been doing, Saulsbury last year gave between \$80 and \$100 for Home and Foreign Missions. Last Sunday we gave \$250.00 for these two causes. The church is in high spirits. Pray for us that the Lord may use us for bringing larger things to pass.

"K. L. CHAPMAN."
Union University, Jackson.

Rev. C. G. Hurst, of Nashville, has accepted a call to the Union Hill church, Nashville Association, for one-fourth time, but the church hopes soon to have half-time preaching.

Our revival, which has been going on for three weeks, closed last Sunday evening. In spite of the unfavorable weather and an epidemic of la grippe, which struck our community, we had a good meeting. There were fifteen professions of conversion and seventeen additions to the church, thirteen by baptism and four by letter. The meeting is a great help to the church.

Brother W. D. Hutton, former pastor of Oakwood church, assisted us in the meeting. I think that he must have been at his best, for he certainly did some good preaching. The

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Physician Says: Ordinary Nuxated Iron Will Increase the Strength of Delicate, Nervous, Run-down People in Two Weeks' Time in Many Cases.

MOST people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, when, as a fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what. 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 ordinary nuxated iron three times per day after meal for two weeks. Then test your strength again and see for yourself how much you have gained.

Numbers of nervous, run-down people who were ailing all the while, have most astonishingly increased their strength and endurance simply by taking iron in the proper form and this after they had in some cases been doctoring for months without obtaining any benefit. But, don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated, like nuxated iron, if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood, while many another has gone down in inglorious defeat simply for the lack of iron.

Manufacturer's Note: Nuxated Iron, which is recommended above, 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.

church and community in general were delighted with him. He is already invited to help us in another meeting.

We thank God for all good that was done, and give him the glory.

W. C. McNEELY, Pastor.
Knoxville, Tenn.

IF CHRIST SHOULD COME.

By Rev. W. Clarence Creasman.

If we accept the teachings of the New Testament we need not ask ourselves if Christ will come again. If we believe in Jesus Christ we know that he will surely come again, and he will come in person.

Christ declared that he would return to this earth after preparing a place for his people.

The heavenly messengers assured the Apostles as they stood gazing after their departed Lord that he would come again, and in the same likeness as they had seen him go away.

As the disciples went out into the world taking the great life-giving message of the cross, they spoke definitely of the return of the master. Peter speaks of the "appearing of Jesus Christ." John urges believers to abide in him that they may be ready to meet him with joy and not with shame at his coming.

James asks the brethren to "be patient unto the coming of the Lord." Paul did not doubt it, but spoke definitely of it.

The early church lived in constant expectation of the glorious return of the Lord. The church of today should regard his coming as imminent.

If Christ commanded his disciples to watch. If the church of the apostolic age were taught to look forward to the joyful return of the Lord, is it not as important that we expect and anxiously look for his coming.

If Christ should come now; repeat it to yourself and to your church. How are the nations of the earth prepared to receive him? Is there a nation on earth that could give a suitable reception to the Son of God?

I wonder how my Master looks upon the great slaughter that is going on.

The world could not receive him with joy. But what of the church? Is the cross still our standard?

If we could only hear above the great battle storm his "peace be still."

"Watch," for "blessed are those servants, whom the Lord when he cometh shall find watching."

Our prayer should be not for victory by force of arms, but every Christian should humbly bow his head, and anxiously pray: "Even so come Lord Jesus."

Athens, Tenn.

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Nashville, Tenn.	22.19
Paris, Tenn.	16.85
Rives, Tenn.	15.44
Sewanee, Tenn.	25.06
Sparta, Tenn.	27.59
Sweetwater, Tenn.	30.24
Tullahoma, Tenn.	24.35
Union City, Tenn.	15.66
Winchester, Tenn.	24.35
Wartrace, Tenn.	24.35

The more your religion costs you, the richer returns it will bring you.—Theodore L. Cuyler.

CHURCH AND PERSONAL

I am glad to tell you that all my churches say that they are going to reach their apportionment. Some are going "over the top." It makes my heart glad. I was at the Tabernacle Baptist Church, Lenoir City, last Sunday and we had a great day, with six additions to the church. We raised \$530.00 on church debt and the brethren say that our mission collection will be in by April 29th or 30th. Oh, that the Lord may give us a great year in his service!

I. H. CATE.
Lenoir City.

Macedonia church, New Middleton, Rev. G. C. Ramsey, pastor, is doing a great work. They gave \$48.00 to Home Missions and \$29.60 to Foreign Missions, meeting their apportionment on both causes. Brother Ramsey says: "I am well pleased with this field and am looking for a great outcome in the work at this place."

As missionary of Union Association, I wish to announce that I am planning a prospective tour through parts of the counties of Warren and Grundy counties, as follows: The second Sunday in May I expect to be at Shellsford, Warren County; from there to Hebron, Warren County, Monday night and days following; Thursday and Friday nights at Philadelphia, Grundy County; Saturday and Sunday nights at Altamot, Grundy County.

S. HOWELL

Sparta, Tenn.

Greer, S. C., April 20, 1918.

Dear Baptist and Reflector, Nashville, Tenn.:

I have been favored with a copy of your excellent paper for some weeks past. I want to thank you for it and thank my Lord for the many noble men you have here from Tennessee. I am both camp and resident pastor. My church, Mountain Creek, is on the north side of Camp Sevier. The men nearer us are from North Carolina and Tennessee. I have tried to minister to hundreds of men of both states. Be assured that the standing of Tennessee men is as high as the highest.

My work is mainly in the base hospital where I have the privilege of talking to them, serve them with stamps, stationery, reading matter, etc. I preach informally every day and try to get them in union with our Lord.

Many of the soldiers are stronger Christians now than when they joined the army. Many of your boys have already developed into Christian heroes. I am in position to know where of I speak.

I have in the last four weeks, interviewed, 2,614; issued traveling letters to, 115; reconsecrations, 129; professions, 70; tracts distributed to soldiers, 3,080, besides going on errands for sick men, helping homelinks to find them, preaching twice each Sunday, finding men who signed war roll, etc.

We do not baptize all who confess Christ because some do not prefer a Baptist church and some who do want to be baptized at the home church and others find excuse for not being baptized, like this, on detail, sick, etc. Brother J. D. Craine is looking after having the men baptized, and is faithful and tactful. He has done a great work here and is in position to do more in the future. We will take the

best care of your boys we can. Yours fraternally,

T. E. SEAGO.

Naval Training Station,

Newport, R. I., April 21, 1918.

Dear Dr. Bond:

Though I have been away from home since last July. I have not missed many copies of Baptist and Reflector. Mother sends them on to me, and I enjoy reading them so much. They help me to live the Christian life. Besides keeping the spiritual fire burning, they keep me posted on what is occurring in old Tennessee.

My home is near Knoxville, Tenn. I am a member of the Fairview Baptist church. I am now serving my country as a sailor, but I am still serving the Lord.

I am sending \$5.00 for home missions. Also my regards to you and the other workers who are doing so much for the religious life in our state. I have read with joy of the successful work during the winter and spring, and I hope it continues. Sincerely,

LUTHER S. KNISLEY, U. S. M.

We have just closed a two weeks' meeting at this place. Rev. Tom Sexton, "The Blacksmith Preacher," helped.

Brother Sexton preaches an old-time religion, one you know you have got. His sermons are helpful to old and young alike. Any pastor will do well to secure the help of Brother Sexton. He is a safe man and will not hurt your work.

The meeting closes with about thirty-five additions to the church and many renewals. May the Lord bless the work.

J. M. NEWPORT, Pastor.

Fonde, Ky.

"ECHOES FROM COLLIERVILLE."

To the Reflector:

Collierville went "over the top" as she wound out the year's efforts for Home and Foreign Missions last Sunday. Our apportionment for both Home and Foreign Missions was \$40.05. When the church adopted its first "budget system" last summer it included in the budget \$50.00 for Home Missions and \$100.00 for Foreign Missions. When the final receipts came in last Sunday for each of these causes and the count had been made, we found that we had \$166.23, counting a gift of \$25.00 for the Judson Centennial Fund. The remaining \$8.77 to complete the budget fund without counting the \$25.00 gift was in sight. The church last year gave \$30.05 to Home and Foreign Missions combined and the year before \$53.00. There was great rejoicing among those who had so liberally contributed. They learned well the lesson that "It is more blessed to give than to receive." The success attained was due largely to the Sunday school and B. Y. P. U. But to God be all the glory, for it is he who is laying bare his mighty arm in our behalf. The pastor had the joy of leading three down into the liquid grave and "burying them with Christ in baptism" last Sunday afternoon, two of whom were converted in our last services. All of the three were young men, one being in the aviation service at Millington and who sails for France soon. May God go with him. There were thirty of the finest young men and women in the town in the B. Y. P. U. last Sunday night and a booming Sunday school which has just been reorganized. We felt that a real old-time revival was upon

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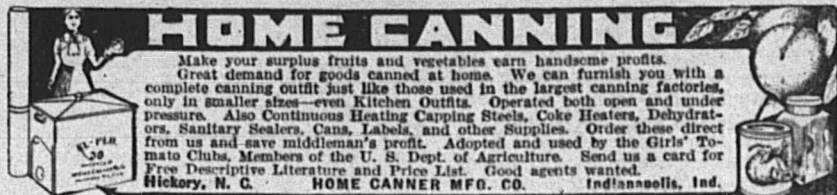
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upon us and to that end we beg the prayers of the brotherhood. We have fifteen boys in U. S. service, of which we are proud. Will the "budget" work? Yes. LYN CLAYBROOK, Pastor.

GRANDVIEW BAPTIST CHURCH.

Last Sunday, April 21st, was my first Sunday after accepting the pastorate of Grandview, and I feel that I must write a word to mention the splendid way in which the people started off. At Sunday school hour there were a goodly number present, and the superintendent asked the pastor and wife to stand in front while a hand shake of welcome should be given. After this was done there were different brief speeches expressing welcome to the pastor and also purposes of loyalty to stand by us in the work. This we appreciated very much.

From the acquaintance which had arisen from supplying for a time prior to being elected pastor, I will say that there are at Grandview some people of very excellent piety and devotion. Our Sunday school superintendent is a man of consecrated life and work. His thoroughgoing work and vital interest are great inspiration to the school. With him and other like efficient and consecrated officials who are in the church, the pastor feels in the beginning a sympathetic support which is indeed encouraging.

A. F. HAYNES, Pastor.
Nashville, Tenn.

Rev. H. F. Burns asks us to change his address from Lebanon to Shop Springs. His correspondents will please take note. Brother Burns is now pastor of five country churches and is doing a great good.

Please change my address from 869 Faxon, Ave., Memphis, Tenn., to Sour Lake, Texas. I am located here as pastor of the Baptist church. We like our new field fine. We feel that we cannot do without the Baptist and Reflector.

G. B. SMALLEY.
Sour Lake, Texas.

THE SOLDIERS' "COMFORT KITS"

Are not complete without a box of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. The Plattsbury Manual advises men in training to shake Foot-Ease in their shoes each morning. It takes the friction from the shoe, freshens the feet and gives instant relief to corns, bunions, callouses and aching, swollen, tender feet. Allen's Foot-Ease has been the standard remedy for over 25 years. Try it today and mail some packages to your friends in Army and Navy.

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HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

I have just closed a fine meeting in West Paris church. Going next to Mansfield, Tenn. I want to say that I am open for meetings any place in our state. Address me at Johnson City, Tenn. My health is much improved, and I would be glad to have work.

R. F. SWIFT.
Johnson City, Tenn.

Obituaries

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

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.

PENNINGTON—After several years of failing health God in His wisdom saw fit to relieve her of suffering and to take from our midst Sister Mary E. Pennington, who was born in 1857, June 10th, was married to Crockett Pennington April 4, 1878, who preceded her. She professed faith in Christ at an early age and united with Macedonia Baptist church September 20, 1908, of which she lived a faithful member as long as physically able. After being confined to her bed for six months, she was called up higher on June 25, 1917. She leaves three sons, whom we would admonish to look to God who doeth all things well, and be as mother stated before going, not afraid to meet death.

(MRS.) ANGIE GILL,

(MRS.) DONIA BRUCE,

(MRS.) FANNIE JOHNSON.

SHELL—In memory of our aged and beloved brother, deceased, we, the undersigned, submit to you his obituary:

Robert P. Shell was born in Carter County, Tenn., December 27, 1843; died July 24, 1917, aged 73 years 6 months and 27 days. He leaves to mourn his loss a widow and a number of children and grandchildren, relatives and a host of friends. While it is our loss on earth, we feel it is heaven's gain. Brother Shell professed faith in Christ in a revival at Antioch church, joined the church by experience and was baptized October 12, 1912. He lived loyal to its covenant and devoted to the Master. Was loved and esteemed by its members, and missed by all.

Happy soul! thy days are ended,
All thy mourning days below.
Go, by the angel guards attended,
To the side of Jesus, go.
The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last
Thy soul is found in peace.

JOHN BAYLES,

CHAS. LEONARD,

JOE MINNICK,

Committee.

HACKER—Susanna Hacker, the widow of a faithful minister of the gospel, who for more than forty years proclaimed the unsearchable riches of Christ, witnessing many souls coming into the kingdom. It must have been a joy to stand by the bedside on November 6, 1917, when this dear sainted spirit went out, and hear her say, oh, shed no tears for me. Aged 78 years, 7 months, 18 days. One of her last requests was that Brother J. L. Kirk preach her funeral; that he did in the old Macedonia church, near Morristown. For this church her prayers had ascended and her tears had fallen for more than fifty years. Her house the preacher's house. In the beautiful Macedonia cemetery and in the presence of her seven weeping children, a host of rela-

tives and friends, her remains were laid to rest in the new-made grave. We extend to the bereaved ones our deepest sympathy.

Written by her pastor.

J. A. LOCKHART.

CARR—Sarah L. Carr was born February 23, 1848; was married to J. L. Carr January 4, 1870. Sarah L. Carr, deceased, July 4, 1917. Made profession at Cherokee church fifty-five years ago; joined the Baptist church. When married got a letter and joined Antioch church. She was one of the best members of the church and one of the best sisters of the community, and was loved by everybody. She

was the mother of ten children, eight living, two dead. First, Emma Griffith, in Missouri; second, James L. Carr, deceased; third, Flory C. Carr, Bristol, Va.; fourth, Lavisa C. Carr, deceased; fifth, Mary J. Carr, in Tennessee; sixth, Madison M. Carr, in Jarva; seventh, Wm. A. Carr, in Tennessee; eighth, Fania E. Carr, in Tennessee; ninth, Daisy V. Carr, in Midgel, Tenn.; tenth, Bess D. Carr, in Tennessee.

Teachers placed throughout the South and Southwest in Public, Private and Normal Schools, Colleges and Universities. Write at once for information. Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content and a hundred virtues which the idle will never know.—Charles Kingsley.

Judging oneself is good exercise for the soul. Judging others is expressly forbidden by Christ. So when there is any judging to be done, each one needs to set to work on himself or herself and do it as sharply as possible.—Selected.

"Thank you for lending me your copy! Now I want a copy of this great book for myself, for it is a book to read and re-read"—said a minister friend.

The above conversation is real, the incident being vouched for by the editor of "Reformed Church Messenger," who tells how he has been thanked, over and over again by discerning readers for strongly recommending to their notice this radiant book of our times!

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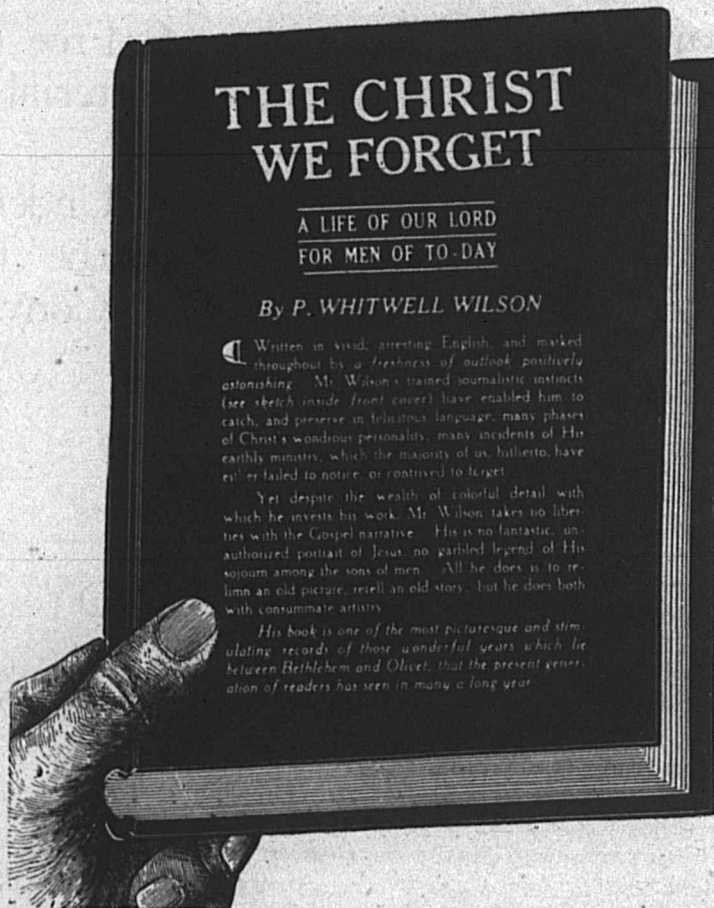
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