

FEBRUARY 23rd LITERATURE DAY

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"

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DENOMINATIONALISM IN THE LIGHT OF RECONSTRUCTION.

Ryland Knight, D.D.

The first of January, 1914, was a long time ago. Five years is a brief span when measured by the calendar, but if we live in deeds not years, in thoughts not breaths, and if we count time by heart throbs the days before the war are separated from the present by decades, if not by centuries.

All humanity seems to be conscious of the beginning of a new day. Peoples who have been bowed down through long centuries of oppression are lifting up their eyes and believing in the possibility of freedom. Autocrat-ridden Russia and Germany have thrown off the yoke of the tyrant, and however deplorable may be the condition today in these two countries, a return to the days of the czar and the kaiser is impossible. Whether we will or no, in our own land and in other lands a new era has come, a new day is dawning upon the world.

What will be the spirit of the new day? What ideals and what principles will control its purposes and its activities? It is possible for the new day to be dominated by the same anti-Christian selfishness which marked the old. Self-seeking and the predominance of class interest are equally opposed to the spirit of Christ, whether manifested in the autocrat and the profiteer or in the I. W. W. and the Bolsheviks. It is not impossible that while we have changed leaders, we have not changed the spirit which is in control, and are little better off. On the other hand, it is not impossible that this new age shall be dominated by the spirit of Jesus, that He shall sit as King at the flood, that He shall say the word which shall govern the new-born epoch. It is possible, because of Him, and it can come in no other way, that the new age shall be controlled by the spirit of brotherhood, of justice and of humanity, and that the Golden Rule shall become the recognized law of the world.

It is this double possibility, a possibility of the reincarnation of the old selfishness or of the ushering in of the supremacy of Jesus, which is the problem and the opportunity of the church today. The biggest question in the world at this hour is the question whether the church of Jesus Christ is sufficiently strong and influential, sufficiently united and far-seeing, sufficiently loyal and devoted to meet this pregnant hour and accomplish this momentous task. The question of today is not so much what type of Christianity shall predominate, or through what forms it shall express itself, but a deeper, vaster question, whether Christianity itself shall prove equal to the hour or fail in this gigantic crisis of the world.

It is this situation which makes pertinent the inquiry, What of denominationalism in the light of reconstruction? It is not an academic question about which we may leisurely theorize. It is practical and urgent. What is the effect of denominationalism upon the problems of reconstruction, and what ought to be the effect of the problems of reconstruction on denominationalism?

As nearly as I can foresee the future, our denominations shall persist as separate entities. There are several reasons for this. The first is that this is not an age of conformity. Its tendency is to independence of thought and of action. To seek now to unify all the denominations of Christendom under one creed or mode of government is to undertake that which does not seem to be in accord with the democratic tendencies which mark the spirit of the age. A conformity such as would be necessary for uniting all denominations into one church would be

A WORD FROM AN EXPERT.

Dear Brother Bond:

I am delighted with your plan for increasing the circulation of the Baptist and Reflector. It is very much like a plan which has resulted in more than five thousand new subscriptions to the Christian Index in a single year. By all means continue the drive for a year or more. I know the Baptists of Tennessee can double the circulation of the Baptist and Reflector during the current year, and I believe they will do it. It will help them in all their work, and they ought to make its increased circulation a first consideration as a matter of denominational policy.

I only wish I had the ear of every pastor and layman in the State. I would urge them with all the ability I possess to put the Baptist and Reflector in the homes of the people.

Yours very cordially,

B. J. W. GRAHAM,
Atlanta, Ga. Editor Christian Index.

forced, while life and democracy and Christianity are all spontaneous.

Moreover, there are those in every denomination who feel that the distinctive tenets of that denomination are taught in the New Testament, and that to surrender those tenets would be disloyalty to Christ. The form of government and the subjects for baptism furnish two examples which are easy of access, because in their manifestations they are external. There are those who hold that the Episcopal or Presbyterian or Congregational form of government, and that adult or infant baptism are laid down in the New Testament under the guidance of the Spirit of God to be the law of the life of the church and a mark of obedience to our Lord. However obstinate or obtuse those people may be who follow not with us, to ask that they sacrifice their convictions and violate their consciences is to pay too great a price for church union. Progress made at the expense of principle is not progress, but moral and spiritual disintegration.

Nor has it been made plain that one church could promote the kingdom of God more effectively than a group of denominations. There is a certain stimulus in competition which we might hesitate to sacrifice. In the spirit of fraternity and Christianity it is quite possible for the various denominations to consider one another to provoke unto love and good works. The stimulus of successful achievement in any denomination is felt as a challenge to progress by every other denomination and the benefit derived therefrom is not negligible.

In view of the present crisis I am persuaded that those who are advocating church union are rendering poor service to the kingdom. There are timorous souls in every denomination who are alarmed by the noise and who do not realize how little of actual force is behind it. These are driven away from friendly co-operation with other denominations by the fear lest they unexpectedly find themselves incorporated into a great union church. My own experience and observation is that advocates of church union as practicable or even desirable are in a very small minority in every denomination.

But if denominations are to persist, what should be their relation to one another? I answer, There should be the frankest and fullest co-operation whenever by co-operation the kingdom of God can best be advanced and the control of Jesus over the new

(Continued on page 9.)

A WORD OF CORRECTION.

My attention has just been called to the fact that a letter which I prepared for the Baptist and Reflector for use in a campaign for subscribers, with the intention of having it used after the close of our Educational Campaign, is in conflict with the facts relative to our Educational Campaign in the following points:

1. The letter says we have closed the campaign. The fact is the campaign is not closed and will not be in section of the state until March 10, and not even then unless we get all the money for which we started the campaign. The spring campaign will close on March 10, but since July is Christian Education month in our state calendar, if we have not gotten \$300,000 in East Tennessee and \$100,000 in West Tennessee and another \$100,000 in Middle Tennessee, the campaign will be taken up in July and pressed through July.

When my letter was prepared all of us thought the campaign would surely be closed on the second Sunday in February. None of us could foresee the necessity to keep the campaign going further.

Thinking the campaign would close on the second Sunday in February, Dr. Bond prepared for a campaign for the Reflector to begin at once.

On the 11th of this month, the Executive Board extended the time for the public pressing of the campaign until the 10th of March. So let everybody press this campaign until the 10th of March.

2. The letter says that we have secured the largest amount of cash and subscriptions we have ever received in the same length of time. This may be true, but this cash and the subscriptions are not in this office. When the letter was prepared, I confidently expected such would be the case by last Monday. Since, however, the campaign is not closed these statements will be true by the time it does close.

I regret that the letter went out prematurely. But, with this explanation, all ought to understand it. Let us all make the statements of the letter prophetic insofar as they refer to the money secured.

Sincerely,

J. W. GILLON, Cor. Sec. & Treas.

The above letter sets forth the explanation of a seeming conflict of interests. When we planned to make a special drive for subscriptions for the Baptist and Reflector, the Education Campaign was scheduled to close February 2. The date was later changed to February 9. We had made our plans and had prepared special literature for Literature Day in the Sunday school for February 23. The letter of Dr. Gillon was held until February 7 and was then sent out from this office because it would not become accessible to our constituency until after February 9. In this way the information about the Education Campaign was true. When the Executive Board met the time was further extended. No one could foresee such action, hence we have gone forward with our plans for the Baptist and Reflector drive. Further, there is no conflict between the cause of the Education Campaign and that of the paper, for, as the circulation of the Baptist and Reflector is enlarged, all our benevolent causes will be helped. The paper stands for our entire program and in the future, as in the past, will give its influence to the success of every purpose of the Convention. With reference to the letter of Dr. Gillon being mailed prematurely it should be said that this was true only insofar as the time was extended beyond the first plan and after the letter was mailed. No fault in the matter attaches to Dr. Gillon or myself.—Albert R. Bond.

* * *

Lend a hand for the success of Literature Day.

NOTICE TO THE BROTHERHOOD.

By J. W. Gillon, Corresponding Secretary.

At the recent meeting of the Executive Board the following recommendations were submitted by the Corresponding Secretary and were unanimously adopted by the Board:

"First. I recommend that the Board vote to close the public campaign for Christian Education on the 10th of March, that we may clear the field for Home and Foreign Missions for the balance of March and April, and that we so notify the churches and the chairmen for the different sections of the state.

"Second. That you set July, the next month in the denominational calendar for Christian Education, as the month in which to round up our Christian Education campaign, and that in July we undertake to reach all of the churches that we have not been able to reach during the months of January and February and the first two weeks of March.

"Third. That you instruct your Secretary to secure at once the services of a competent auditor to audit the books of our four schools that we may as soon as possible know their exact financial condition.

"Fourth. That we defer all discussions relative to a settlement with the schools following this campaign until we have this audit and until the close of the July campaign, when it is hoped we will have all the reports and all subscriptions in cash in hand.

"Fifth. That the Board ask that the special representatives of the three sections get into the hands of the Treasurer of this Board, if possible, all notes and securities and cash before the August meeting of the Board."

It is hoped that the brethren will read these resolutions with care. It is also hoped that the brethren generally will understand that there is to be no public presentation of Christian Education in any church from the 9th day of March to the 29th day of June, which is Christian Education Day in all the Sunday schools, that these last days of the Southern Baptist Convention year will be counted sacred and inviolate to the cause of Home and Foreign Missions. The Board does not, by these resolutions, want to in any way try to prevent a private individual from talking with another individual who is able to give to this great cause of Christian Education. It is understood by the members of the Board that this is perfectly legitimate, but we cannot afford to neglect the great cause of Missions for any cause. If the program set out in these resolutions by the Executive Board is carried out, it will be easy in July to reach every country church that has not been reached during this special winter campaign. The brethren are to bear in mind that the last Sunday in June is Christian Education Day in the Sunday schools, and that on June 29 every Sunday school in Tennessee will be expected to observe this program and to take a collection for Christian Education. With proper organization of the forces this can be made a great round-up day for Christian Education and many thousands of dollars can be gathered in if we will do as we ought. Then we ought to have every church organized before the first day of July for the whirlwind campaign through July that every church may be put over which has not gone over the top in the winter campaign. The brethren who

know the facts know that the summer season is the great season of high tide of spirituality in religious life for our country churches, and that it is easy to gather them for worship and the discussion of great subjects. Let us all make up our minds that this can be easily done and make our minds up that we will do our best in order that it may be thoroughly done.

A NEW PROGRAM FOR THE LAST MILE OF THE VET'RAM PREACHER.

Wm. Lunsford, Cor. Secretary.

I. Making the Program.

The Convention did this, at Hot Springs, Ark., May, 1919. It was done to relieve the apprehension of pastors and missionaries of the Southern Baptist Convention.

There is a great conception lying behind this program. It is to provide a modest income for preachers and missionaries of the Cross, when they have grown into the years, or for any reason, have become disabled before the years have advanced very far.

It is to defend these faithful servants against dependence, when they can no longer earn a living by their own exertion.

There is nothing the minister needs so much, on the human side, as a healthy outlook. There is nothing so to be deplored as dependence. We must not forget how easily dependence slips upon the individual, who is compelled to work for modest pay.

Death comes prematurely, and with it possible dependence for those who are best loved. This phase of dependence may be provided against by life insurance, so far as the family is concerned; but where is the preacher who can carry life insurance equal to what is offered him by the Convention program? Five per cent on \$10,000, at 68 years of age, is the Convention program for those who join the Annuity Fund. Should the annuitant die, five per cent on \$7,000 to his widow and children.

The minister breaks down; he loses his income earning capacity. This is the other way by which dependence so often comes. A disability annuity calculated to the very cent is for every member of the annuity plan, who falls by the way, as long as he lives. In the event of death, three-fifths of his annuity descends to the widow and orphan children. This feature of the Annuity Fund is generally overlooked. Those who contemplate joining think only of what is to come at 68, forgetting what is to be theirs, should health break down before that time. This is the part of the program that is likely to impose the heaviest burden. But the program does not stop here. It provides for those who come to dependence and who will not, and never will become members of any co-operative membership plan. For this larger class the program makes a provision twice as great as for the Annuity Fund. This is the General Relief feature of the program. There is this difference to be thought of, however. Under the latter there must be actual need and dependence before one can receive anything at all, while under the Annuity Fund the beneficiary takes the right of contract.

II. The Bigness of the Program.

The program is indeed a big one. It involves an increase in the annual gifts of the States for General Relief.

It involves the raising of \$2,000,000 as an endowment for this phase of the work alone. It involves the raising of another million for the Annuity Fund. Thus it will be seen that the two phases of the plan call for an endowment of several million. This is the financial part of the program. It is definite and direct. There is nothing intricate about it. It cannot be finished within a year. The denomination is ready for it. It will require several years of working and planning and building, and the great host of Southern Baptists are beckoning us on. The cry is for big things. Is the program big enough? Will you be as big as the program?

III. Responding to the Program.

A program with such a conception and with its outline of bigness calls for a response in every way commensurate with its aims and objects. What is to be your answer? Shall we allow missions and education, worthy as they are, to continue to push aside the cause of the man who, the more closely he follows in the footsteps of his Master, the less likely is he to have anything as he approaches advancing years and disabling infirmities? What shall be our attitude to these men, when they stand alone, when the churches no longer want them, and the business world has no opening for them?

THE BOYS COMING HOME CHANGED.

M. D. Jeffries, D.D.

Certain distinguished gentlemen, speaking as prophets, are busy saying that our boys, when they come home, are not going to be satisfied with the kind of religion which the churches were serving before the war. This is a serious matter for Tennessee, since report is that the State furnished 85,000 men for the war. This army can upset the religion of the State.

I am afraid the matter will not end with religion. We have been singing, "Keep the Home Fires Burning," and dreaming of the boys coming back to the girls they left behind, to their mothers' hot biscuit and chicken, in the South, and doughnuts in the rest of the land, and of their joy in coming back to the old home as it was. Better quit singing; they will have seen London and Paris and the trenches. The home fires will seem crude, like the old home church. It has been a patriotic plan to give the boys their old jobs when they come home. But will they want them? They have been working with Foch and Pershing and will scarcely want to go back to the farm, the store, or shop, where they used to work. Besides, they have lived close neighbor to the Bolsheviks and may have turned the trick of living without work. Never mind about the old job and old religion; they will be changed when they come home.

The suggestion is that our boys will resent the old-time soul-saving religion and demand a society-saving religion instead; that so many churches in a single neighborhood is a sinful waste of money and energy.

This is a serious matter, too; for if the boys come home with this notion, it is going to upset our civilization in several ways. Here in that same village where the boys will resent the four struggling churches, there are at least a dozen homes kept up for the benefit of only one to three

persons in each. One has only the mother and father, living alone, whose children are all gone, in an eight-room house; another has only a single brother and sister, in five rooms; another two maiden sisters; another a lone woman. The boys were billeted in crowded homes in France. The occupants of the twelve houses should live in six, and the rest might be "sold and given to the poor."

No use to say people do not think alike, have different ways and convictions. It is a waste and an example of selfishness and must be changed. So the boys will say when they come home changed.

In that same village there are five general stores, with five small stocks of goods, keeping up five fires and five sets of chairs for the loafers, who migrate from store to store, and ten kerosene lamps. Two stores well equipped and stocked and manned by two young and energetic merchants would serve the community far better.

When the boys come home changed, some of them may start an up-to-date store and put their fathers out of business. It is doubtful if they will demand that the five merchants form a co-partnership, into which all shall enter with their several stocks of goods; and if the fathers do not do this, the young men will lose all confidence in all commercial life.

We shall see what we shall see, when the Tennessee boys come home changed. For my part, I am expecting the boys to fall right into their old places in home, business and church, only stronger and with deeper convictions than ever before. A few, because of the suggestion of these distinguished gentlemen, may find an excuse for unfaithfulness. Tennessee will have the same type of religion and home, only being improved as the years go by.

Memphis, Tenn.

AN ORIENTAL LEGEND ON STEWARDSHIP.

[Rabindranath Tagore tells this story in "Gitanjali." The one addressed "thou" is God; the beggar is, of course, any man.]

I had gone a-begging from door to door in the village path, when thy golden chariot appeared in the distance like a gorgeous dream and I wondered who was this King of all kings!

My hopes rose high and me thought my evil days were at an end, and I stood waiting for wealth scattered on all sides in the dust.

The chariot stopped where I stood. Thy glance fell on me and thou camest down with a smile. I felt that the luck of my life had come at last. Then of a sudden thou didst hold out thy right hand and say, "What hast thou to give to me?"

Ah, what a kingly jest was it to open thy palm to a beggar to beg! I was confused and stood undecided, and then from my wallet I slowly took out the least little grain of corn and gave it thee.

But how great was my surprise when at the day's end I emptied my bag on the floor to find a least little grain of gold among the poor heap. I bitterly wept and wished that I had had the heart to give thee my all.

PREACHERS AND TEACHERS AND EDITORS.

By Boniface.

Of course, there are others who belong to the same class as "public servants"—as writers and physicians and legislators, and perhaps others also. But those designated in our caption constitute a class uniquely dependent upon the good will and gratitude and general responsiveness of those whom they serve, but too generally receiving singularly small material evidence of appreciation. Of course, as to "editors," I am thinking now of the editors of religious papers.

With possibly few exceptions, or none, teachers in the Sunday school are not salaried at all, and as a rule perhaps are seldom very much cheered by indication of any sort that their work is intelligently and thankfully appraised. And yet, their work is delicate, exceedingly difficult, and of the highest degree of importance. It is a work demanding all of the tactfulness, patience, love, wisdom and knowledge they can bring to it. It is a work which when conscientiously and faithfully done goes far toward preparing the best conditions for all the best work of the coming years. It is a work upon the foundations of character and within the very springs of life.

Preachers, or at the least some of them, are doubtless distressed that now and again such pointed, pathetic—and withal powerless—mention is made of themselves—their labors, their privations, their needs, their remuneration. Deep within their souls is the consciousness that they entered the ministry with their eyes open to the facts which have persisted since the days of the apostles. They know that they are nothing worth if they have not the martyr spirit. They are ambitious to be Pauline in the glow and gladness of gratitude for such appreciation as is accorded them, and Pauline also in the dignity and calmness and heroism with which they come to realize that they can "do all things in him that strengtheneth." Of course, there need be no fear that the churches will in any large degree deprive them of the opportunity! But sensitive souls do suffer, one might think, that the subject is so often and so prominently discussed.

Does the reader never reflect that many—perhaps all—of the teachers in the secular schools are seriously underpaid? These toilers should be able to live a large, broad, rich life. For the most part they can scarcely live at all upon the salaries they receive. At every step and on every hand they are cramped and hampered and handicapped—in mind and in spirit oppressed. One result is that they cannot put themselves freely,

fully and at their highest and best into the tremendously important work we expect of them. I say "cannot" advisedly, and from something in the nature of experience. Such whole-hearted, vigorous and most productive self-abandonment to the task of teaching is psychologically next to impossible under the stress and pressure of the consciousness of the limitations which we impose by the smallness of the salaries on which we require them to "make out." The teacher needs—really needs, mind you—to be more liberal with himself—to have mind and heart more nearly free from care as to himself, and a soul more than enriched in many ways—than he would in any one of certain other occupations, many which might be named. Then, again, much and sorely as he

needs money, the teacher needs even more vitally the moral support of an abiding and inspiring sense of cooperation on the part of his patrons. Alas, and alas, that so often he has to labor on without this! Aye, that he must often feel and know that every possible antagonism, every possible form and phase of opposition, is being thrust forth against him, and that his teaching power must be wastefully dissipated in placating, or subduing, or enlightening an uneducated and unappreciative community! Oh, ye fathers and mothers and boards, let one implore you to support and assist your teachers! Let them know that you value their services! Sympathetically sustain their authority and their dignity, help to further their plans, cheerfully co-operate with them—else dismiss them and engage at once teachers with whom you can and will work in that harmony so essential to success!

Have we room now for a word as to our editors—the editors of our religious papers? What opportunities these men have—opportunities for good and for evil as well! How they do need good understanding and wisdom, courage, faith and hope and love! In far other than a small or insignificant measure they are shepherds of the shepherds, pastors of pastors, teachers or teachers—guides and quickeners of all the toilers whom they touch in the great field of the common service. Wide-reaching must be their vision. Prompt and clear and confident should be their perceptions of truth, and of truths in their necessary co-ordinations and vital relationships. Their knowledge of men, and of needs, and of opportunities, and of methods cannot be too extensive, too accurate, nor too readily convertible into forms of service. Quick, strong, broad men, we know they should be—such men we demand they shall be. And what burdens we lay upon them! They must entertain us, lead us, feed us, cheer and comfort and please us, through all the weary weeks and months of the year, and advertise and champion and press to successful issue all of our common enterprises! Yea, and they must do every one and all of these, and many more things also perhaps, for a mere pittance of our money! Have they our prayers? It may be, we seldom think of this. But we should think of it, and think of it to good purpose. Should they know that we love them and honor them? Why not? Most certainly it would encourage and hearten them. And in so far as we can have part with them in bearing the burden which may fall to their lot in the matter of inevitable cost, or expenses, we should certainly do so, and do so with all joy and gladness.—The Religious Herald.

GOD'S PROTECTIVE CARE.

Few readers of the Ninety-first Psalm have failed to pause at the ninth and tenth verses and to ask themselves if these are true to personal experience: "Because thou hast made the Lord, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Is not this one of those promises that is challenged by experience? Can it be said of the man who trusts God and makes the Lord his refuge that no evil comes nigh him or his dwelling? Do not people who pray get just as hard hit as people who do not, and sometimes even harder? Is there any connection between faith and trust in God on

the one hand, and security and safety on the other?

Here indeed is a problem for the devout and earnest mind. With it the soul of Habakkuk wrestled. "Thou that art of purer eyes than to behold iniquity and canst not look upon perverness, therefore lookest thou upon them that dealeth treacherously and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?" Now that there are real deliverances in answer to prayer, few people can doubt. There is an abundance of evidence on this point which only a prejudiced mind will discard as untrustworthy. Furthermore that faith and trust in God and a consequent daily courage in facing the evils of daily existence renders one immune to many of them, and helps to life one above bodily and mental depression and disease, is proved by the lives of a multitude of people. But not yet have we penetrated into the real secret of these two wonderful verses of the Ninety-first Psalm. Notice how the Psalm begins: "He that dwelleth in the secret place of the Most High shall abide . . ." The dwelling of the psalmist is thus with God and in God. A dwelling near which no plague shall come is no outward habitation that is made with hands, but the inward and secret place of the Most High. If a man dwells with God and in God, such is the teaching of this Psalm, no harm can invade that sanctuary. And what evil can come near us if we dwell in God and He dwells in us? P. P. Bliss, the well-known hymn-writer, wrote the lines, "I know not what awaits me; God kindly veils my eyes," and then went out and was killed in a railway accident at Ashland. That was what awaited him. Did it do him no harm? Did not evil come nigh his dwelling? That crushed and mangled body was not P. P. Bliss, but the temporary vesture of his soul. That was hid with Christ in God, and no evil came to that. God has never promised to screen us from suffering in this world, and a prayer might be a very selfish prayer which asks to be spared the Cross. But suffering rightly borne lifts us nearer God, and makes us humbler, wiser, and nobler. It need not even deprive us of our peace. The closer one lives to God, the more inviolable he becomes to the attacks whether of outward evil or of inward suffering. If we dwell in the secret place, a thousand may fall at our side and then thousand at our right hand, but it shall not come nigh us. —Raymond Calkins.

FACING HOMeward.

M. E. Dodd, D.D.

The past thirty days have been, to me, one continuous series of most wonderful experiences in Northeastern France, Nancy, Toul, St. Mihel, Thacourt, Metz, and thereabouts. I have touched officers and men in more than a dozen different divisions—men from all over our great country—north, south, east and west. I have talked to them individually and in groups small and large. I have conducted prayer meetings, religious services with them on the roadside, in the fields, in the woods, in huts and dugouts, and everywhere they are the same earnest, attentive and responsive men. The direct unapologized for, unclothed gospel is still loved and respected. Still? It is more loved and respected than ever.

I have seen these glorious men of

ours going into the trenches, cheerful, bright and yet with jaws set and determined. I have seen them come out of the trenches wet, muddy, tired, sleepy. I have seen them both in and out. I have been with them in the ambulances, fresh borne from the fields, torn and bleeding; with them in the emergency dressing rooms and hospitals; with them in evacuation and base hospitals; with them at funerals of their comrades at seas and on hillsides in France and everywhere they are the same brave, true, big souled, irrepressible American lads.

At every move I have seen them make from the time I joined these khaki-clad clans last March to this immediate moment my appreciation and admiration of them have gone steadily up.

Now this much has been said that I might say the one word for which I started these notes—namely, that these are the men who now have their faces set toward the homeland. They are coming back to our schools, our business, our politics, and our churches. They are coming with a bigger and broader view of life than ever before, with a firmer grasp on life's realities, with larger devotion to the things that really count.

What are the churches in particular going to do for these men, and how shall they be received? A friend asked me what sort of problems the soldiers would present to the churches upon their return. I replied that a bigger question is what sort of problems will the churches present to the returned soldiers? My observation and experience are that there has been a rising tide of spiritual life among the soldiers. I am wondering if the churches at home have kept pace. If these men, many thousands of whom have faced the most solemn issues of life, death and eternity, find upon their arrival at home that the churches are frigid and formal, that they are bound up with a lifeless ritualism, they will have none of it.

My observation is that these men have been more ready to receive the real things of Christ than most of those who were supposed to take of the things of Christ and show them have been willing to give. Will that be the way when they and the churches meet again back home?

Most of the churches can hold up their heads with a clean, clear conscience as to their war record. It has been glorious how ministers and members have thrown themselves into this holy crusade.

Now can this same spirit of wholesouled, heroic, self-sacrifice, the spirit of holding back nothing of men or money, be harnessed up to a still holier crusade of heavenly conquest for Jesus Christ? If so, these soldier lads may be counted on. But if the churches are going to be penurious and pickayunish and small, then they need not count on any sympathy or support from these returned soldiers.

If the churches will receive these men in the right spirit and offer them large opportunities and go with them into adequate and worthy programs, then all the world will feel the impact of a vigorous and vital Christianity.

"Do you remember how Chuggins used to say it was his ambition to have a car that would make people turn around and wonder who he was when he rolled along the boulevard?"

"Yes."

"Well, his ambition was realized. He took his fivver out for a spin on gasless Sunday."—Washington Star.

OCOEE'S APPORTIONMENT.

In the Baptist and Reflector drive to secure 694—175=517. For each church to take its apportionment of the 517, according to the membership, would be as follows:

Church.	Subscribers.
Alton Park	12
Antioch	4
Avondale	10
Bethel	4
Big Springs	5
Birchwood	9
Blue Springs	4
Blue Ridge Temple	7
Baptist Tabernacle	70
Candies Creek	10
Chamberlain Ave. (Chattanooga)	10
Central (Chattanooga)	27
East Chattanooga	20
First (Chattanooga)	69
North Chattanooga	10
Chickamauga	8
First (Cleveland)	27
Cohulla	4
Cookson's Creek	5
Concord	7
East Lake	13
Georgetown	4
Greenwood	4
Harrison	6
Highland Park	31
Lebanon	9
Liberty	10
Little Hopewell	5
Macedonia	9
Morris Hill	1
New Prospect	9
New Union	6
Oak Grove Tabernacle	9
Ooltewah	7
Pleasant View	1
Providence	5
Ridgedale	13
Salem	5
Silverdale	3
Spring Creek	5
St. Elmo	24
Tyner	4
Union	6
Woodland Park	10
Pleasant Hill	3
West View	2
Beechi Springs	5
Phillippi	3
Corinth	2
Cedar Springs	2
Bonergess	1
Daisy	2
Friendship	3
Chickamauga Chapel	2
Miffs	1
Shiloh	2

Would be glad to assist any church and pastor to go over the top and secure their number or more.

I represent the Baptist and Reflector and Home and Foreign Fields and books.

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

CHURCH AND PERSONAL

The Student Volunteer Missionary Band of Union University met in regular session Thursday afternoon, February 6, 1919.

After a short business session, a splendid program was rendered by different individuals who are enrolled as members of the Band.

These programs are arranged for by a program committee and are such as consist of a study relating to the development and progress of missions on the various fields of the world. The field now being studied is China.

The Student Volunteer Missionary Band of Union has the largest enrollment at the present it has had since its organization. Its membership con-

sists of ten young people, some of whom have already in mind the place and kind of work they think the Master has called them for. Others are preparing for any work and to go to any place the Master shall in the future see fit to use them, and thus shall definitely point out the same to them.

The Band feels the responsibility of the call to the work which its members are endeavoring to prepare for, and asks for the prayers of all the Christian people who tends them their good wishes and interest.

SAM MALONE, President.
BESSIE POWELL, Cor. Sec.

A glorious revival meeting at the Eastern Star Baptist church at Johnson City. The meeting began on the third Sunday in February. There were forty conversions during the meeting, and thirty additions to this church. The meeting had a wonderful effect upon the whole church, as well as the people throughout the city. Results of the meeting: The church paid me \$115.00, and this revival, we feel, makes a new church house a possibility in the near future. The church also called me to the pastorate of this church. Brother Sams, the pastor of the Central Baptist church at Johnson City, preached for me a couple of times during the meeting. Brother Sams is a great man and is doing a splendid work as pastor of the Central Baptist church. The Lord richly bless him in his efforts to build up the kingdom.

W. C. PATTON.

CENTRAL BAPTIST CHURCH,
JOHNSON CITY, TENN.

My dear Bro. Bond: It might be interesting to some of your readers to know that I am entering upon my second year as pastor of the Central church. During this time we have received ninety-two new members, and more than pledged our church indebtedness of nearly \$11,000. A number of improvements have been made on the house of worship, including the finishing of the basement. The personal kindness of the membership to the pastor and his family have been as generous as they have been numerous.

I have always wanted in my church an organization that would answer to the lodge spirit in men. Our "Central Baptist Fraternity," organized for "Fellowship and Service," seems to answer the need.

Some of your readers will hold up their hands in horror when I announce that our Sunday school has installed in the basement a moving picture machine, and each Friday our "show" admits those who attended Sunday school and secured tickets on the previous Sunday.

Prospects for the coming year are bright. Come to see us.

Every good wish,

OSCAR E. SAMS.

The Baptist Tabernacle, Chattanooga, Tenn., will hold their fifth annual Bible conference March 16th through April 6th. This conference had to be postponed last October on account of the "flu."

A strong team of teachers, preachers and singers are to be on the program. Among those already secured are Drs. W. Leon Tucker of New York City, P. W. Philpott of Canada, H. C. Morrison, Wilmore, Ky.; Chas. A. Blanchard, Wheaton, Ill.; Henry L. Walton, Jersey City; R. V. Miller,

Hendersonville, N. C., and James M. Gray of Chicago, Ill.

The music will be in charge of Rev. and Mrs. Chas. Butler, the pianist; Miss Ruth Miller and Rev. L. G. Dibble, assisted by a number of Chattanooga's best singers.

Those who desire to attend should write Pastor J. B. Phillips for information.

The Tabernacle Bible Conference of Atlanta, Ga., will be held March 20th to 30th, inclusive. These conferences having been suspended during the period of the war will now be resumed as a part of the regular program of the activities of that church.

The pastor, John W. Ham, who is the director of the conference, states that the conference will not be one of methods nor have any relationship whatever with union movements so much in the air at present, but will be for the sole purpose of the enrichment of the spiritual lives of those who attend.

It is to be a season of gathering around the Word for a deeper understanding of its provisions of grace and increased spiritual power for daily living.

The speakers will consist of Dr. W. M. Evans, dean of the Bible Institute of Los Angeles, Cal.; Dr. W. B. Riley, dean of the North Western Bible Training School and pastor of the First Baptist Church of Minneapolis, Minn.; Dr. James M. Gray, dean of Moody Bible Institute, Chicago, Ill.; Dr. W. L. Pettingill, dean of the Philadelphia Bible Training School, Philadelphia, Pa., and Dr. Len G. Broughton and Dr. R. E. Neighbour.

Roger Williams Day

Thousands observed the day last Sunday and gave their gift to help build the National Baptist Memorial.

Every Day

is Roger Williams Day in America now. If your Sunday School failed to observe the day, set apart a day in the near future. Order the programs, poster, helps, etc., at once. Free to schools who will help build the Memorial.

National Baptist
Roger Williams Memorial
1416 "W" St. N. W., Room 416
Washington, D. C.

prayers and expect them to do even greater things.

During the revival a tender service was the setting apart of four deacons — F. S. Fisher, S. R. McSween, J. G. Murray and R. H. Sexton. It left a deep impression on the audience. The baptism at the close was one of the most impressive when 25 of the 30 were buried with Christ in baptism. God has done great things for us, whereof we are glad. We pray for the campaign in Nashville.

J. W. O'HARA.

DEDICATION—A GREAT DAY.

Yesterday was the greatest day ever observed by the West Jackson church. Dr. Gillon came to us to assist in the dedicatory service of our house of worship. Great throngs came, and many people were turned away after the house was filled. Dr. Gillon delivered one of those matchless sermons which held the great crowd spellbound until he was ready to quit. The music program was also a very interesting feature, all made by our own choir, than which there is none better to be found.

The church has quite a wonderful history. It was organized in 1906 with nine members. They met for several months from house to house until they were able to purchase a tent. In this they held their services for quite a while. Then they built a rough board tabernacle, which served as a meeting place for some time. They then built a beautiful concrete building. Today the church has 328 members and \$20,000 worth of property without one penny of indebtedness.

No pastor ever had a more loyal set of people to serve than the pastor of this church has. They are not wealthy, but they are loyal and consecrated. Since 1917 they have doubled the pastor's salary and have made substantial increase in all their benevolent offerings. Now that we are out of debt, we hope to be able to do something worthy of the blood-bought children of a living father.

There are many in the State and elsewhere who will rejoice with us in these things.

Yours very sincerely,
C. H. WARREN, Pastor.
Jackson, Tenn.

A Christian ought to be a pleasant person to live with.—Silver Cross.

**Next Sunday, February 23, Literature Day in
the Sunday School. Be sure to observe this day
in your Sunday School.**

Study the table below and see how many subscribers your Association lacks to meet its apportionment, and see to it that your church on next Sunday secures its share of this apportionment. How many Associations will go "Over the Top" on next Sunday? As you will see Concord lacks only 20, and a number of others lack less than 100 subscribers, Big Hatchie climbs this week with 23 new subscribers, Knox County with 9, Robertson County, Nashville and Beech River, follow with 5 each. This week we have 86 new subscribers, represented by 25 Associations. *Take your Church and Association over the top next Sunday.*

Rev. R. D. Cecil sends us 6 new subscribers this week; Rev. W. L. King, Parsons, 5; Rev. B. B. Woodall, Cross Plains, 4; Rev. A. D. Robertson, 3. Next week we hope to give a complete list of every person who sends us one or more new subscribers. Time and space forbid our doing so this week. But we do want to say "Thank you!" *Be sure to give the name of your Association when you send new subscribers.*

ASSOCIATION	Mem- bership	Families	Appor- tionm'nt	Sub- scribers	New Sb- scribers	Sub'r's Lacking	ASSOCIATION	Mem- bership	Families	Appor- tionm'nt	Sub- scribers	New Sb- scribers	Sub'r's Lacking
Beech River	3,182	1,061	265	53	6	209	Midland	1,873	627	157	5		152
Beulah	5,460	1,820	455	87	3	365	Mulberry Gap	5,779	1,826	456	2		454
Big Emory	3,629	1,210	303	49	2	252	Nashville	6,638	2,212	553	252	17	284
Big Hatchie	3,773	1,258	315	71	23	221	New River	2,020	673	168	1		167
Bledsoe	1,928	642	160	64	2	94	New Salem	3,575	1,181	397	169	3	226
Campbell Co.	3,063	1,021	255	29		226	Nolachucky	7,684	2,561	640	142	6	494
Central	8,353	2,784	696	289	3	404	Northern	3,846	1,282	320	26		294
Chilhowie	6,874	2,291	573	83		490	Ocoee	8,301	2,767	694	175	5	514
Clinton	4,238	1,412	383	27		356	Providence	1,926	642	160			160
Concord	3,913	1,304	326	301	4	20	Riverside	378	126	31	13		82
Cumberland	2,038	679	170	58	2	110	Robertson Co.	3,768	1,256	314	194	7	113
Cumberland Gap	4,421	1,477	370	12		358	Salem	4,194	1,405	366	30		329
Duck River	3,490	1,163	291	127	2	162	Sequatchie Valey	904	301	75	14		61
Eastnanalée	3,244	1,081	270	23	1	246	Sevier	6,170	2,051	514	122	1	391
East Tennessee	3,181	1,060	265	51		214	Shelby Co.	7,344	2,448	612	298		314
Ebenezer	2,306	768	192	138		54	Southwestern	4,078	1,359	39	50		29
Enon	2,332	777	194	4		190	Stewart Co.	770	256	64	5		56
Friendship	5,031	1,677	415	60	3	412	Stockton Valley	1,015	338	84	1		253
Harmony	685	232	58	6		52	Sweetwater	5,986	1,995	499	246	3	250
Hiawassee No. 1	1,078	359	87			77	Tennessee Valley	1,450	483	121	60		61
Hiawassee No. 2	525	141	37			37	Union	968	322	81	8		73
Holston	5,758	1,919	479	186	5	288	Unity	4,586	1,528	342	77	2	263
Holston Valley	2,715	871	218	114		104	Walnut Grove	922	307	76			76
Indian Creek	1,998	666	166	14	1	151	Watauga	5,192	1,730	432	99		333
Judson	687	229	57	21	1	35	Weakley Co.	3,235	1,278	319	32		287
Knox Co. Dis.	13,819	4,606	1,151	241	15	896	Western District	3,230	1,076	269	55		214
Liberty-Ducktown	536	178	44			44	West Union	3,906	1,302	325			325
Little Hatchie	1,713	571	142	10	1	131	William Carey	2,466	822	205	65	4	136
							Wiseman	2,805	935	234			234

We will publish the list of helpers in this campaign. Send in your list at once. In sending in subscriptions please give name of your Association.

Watch the vacant column fill up.

Baptist and Reflector, Nashville, Tenn.

CLOSING THE TOUR OF NORTH CHINA.

J. F. Love, Corresponding Secretary.

Leaving Hwanghsien on the morning of November 18 with the farewell greetings of the dear friends, native Christians and students, we journeyed two days by shentza to Chefoo, spending one night in a typical Chinese inn, which is, according to modern progress, not ten years in advance of the inn in which Joseph and Mary stopped the night before our Christian dispensation broke upon the world. The guests of one of these primitive hostleries are impounded with the mules and donkeys, which constitute an important part of the pilgrim caravans, and are only separated by mud walls. The mangers in which the animals are fed and about which you hear them grinding their feed throughout the night are not unlike that in which the infant Savior found His first bed.

We had as our traveling companions both Brother Lowe and Brother C. W. Pruitt. Arriving in Chefoo shortly before night on the second day we were greeted on the road outside the city by the students of the girls' school, drawn up in line with Mrs. Lowe at their head. Our hearts warmed again at this beautiful courtesy and the tokens of Christian fellowship after the long ride. We were escorted to the home of Brother Lowe having missed the students of the boys' school who had gone out by another road to meet us. These soon found us in the compound and with hearty enthusiasm and waving banners declared their welcome.

Two nights and a day were spent in this important seaport city looking into the splendid mission plant which Southern Baptists have in this influential center and in fellowship and conference with the beloved missionaries, Rev. Peyton Stephens, Dr. C. W. Pruitt and Brother and Sister Lowe, and with the native Christians. The wife of Brother Stephens and the wife and daughter of Dr. Pruitt were in America, and we were compelled to miss the joy of their presence.

Chefoo is a city of some 100,000 population, is growing rapidly and gives evidence of a vigorous and healthy commercial life. Seaport cities of its class in China are in strong contrast with the native cities and villages. Chefoo has modern office buildings and residences which show the signs of the infusion of Western ideas into the East. Southern Baptists have long had work here and they have something to show for it. It was near here that the Rev. James Landrum Holmes laid down his life. At the time of the Taiping rebellion the rebel banditti were camped about twenty-five miles from Chefoo, threatening the city with massacre and pillage. On the 6th of October, 1861, Mr. Holmes, accompanied by Rev. H. M. Parker of the Episcopal Mission, went out to the rebel camp to endeavor to make terms for the safety of the city. The two men failed to return and the wild rumors concerning their fate were finally set at rest when, eight days after their departure, their slain bodies, covered with wounds and burns, were recovered. At that time no foreigner was allowed to be buried in Chefoo or on the mainland and, after securing permission from the mandarins, Rev. Holmes and his fellow-martyr were buried on the rocky island at the mouth of the

harbor. Mr. Holmes was a gifted young man, possessed of strong intellect and decided convictions and he gave promise of great usefulness. He was talented, ardent, had winning manners and was peculiarly fitted for work among the Chinese. The circumstances surrounding his murder will always remain a mystery. His death in the midst of his manhood and usefulness was a severe loss to Southern Baptists and the cause of missions generally. I am wondering whether there are in America any living kinspeople of this missionary martyr. His name and his deeds are not so well known among Southern Baptists as they ought to be. The church in Chefoo is called "The Holmes Memorial Church." In this church we had the pleasure of speaking to a splendid audience of Chinese Christians, students, foreign residents of Chefoo and English-speaking Chinese.

I have found no better investment of missionary money in China than that which Southern Baptists have made in Chefoo. A splendid piece of land was secured extending across an entire block and facing the beautiful harbor front. This land could be easily sold today at a profit of some \$15,000 or \$20,000. Upon this land there has been erected in red Chefoo granite several residences and mission buildings which are models and marvels considering the amount of money which they cost. The church is not on the compound, but is splendidly located in the city and is constructed of the same material. The several institutions which we have in Chefoo are in good condition and performing a high order of missionary service.

When one has seen several of these seaport cities of importance in the Orient and has witnessed what has been accomplished in Chefoo and the possibilities that are before our work there he covets for Southern Baptists a like holding in every one of them. At the earliest possible day Southern Baptists ought to establish themselves strongly in Dairen (Dalny), Tsingtao, Lunkow and similar commercial cities where great populations are centering, wealth is accumulating and which will influence vast areas of the interior. In each of the above cities we have the beginnings of work already, but no equipment worth the mention. If Southern Baptists are to command a following and exert an influence at these centers they must without delay place themselves in positions which will enable them to do this or the rapidly congealing conditions will harden into difficulties which cannot be overcome. Christians from our interior churches are being drawn into all these cities and constitute a nucleus around which churches and influential Christian organizations can be created and developed if missionary forces are equipped and quickly supplied. Southern Baptists have a remarkable fine work in North China, but for some reason they have not, as yet, as some other denominations have done, grappled masterfully the important political and commercial centers. In this they have missed much both in profitable missionary service and in the strengthening which they might have given our work by evangelizing among the wealthier and more influential people

After all, the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color and value from that.—James Russell Lowell.

WHEN THE MEN RETURN.

Quite a number of people, not noted for any worthy contribution to the solution of our social and religious problems in the past, are now asking in nervous apprehension what the churches are going to do for "the boys" when they come home. Not having exercised their wits in the past to discern social readjustments, they seem now to be in need of a mental chiropractic treatment. The men will return. Suppose they number six or eight millions. Most of them will be reabsorbed into our social and industrial fabrics. During this absorption process what can the churches do for them?

First, we must get away from the role of the almsgiver. They do not want our help as a charity. Victors returning from the fields of glory are not usually pining to death for some benevolent persons to hand them comfort kits. And we must forget the mechanical side of it all. We are wearied by most of this well meaning but mistaken talk. These millions of men are not going to return as so many inert fenceposts which kind but ill advised church people will cart off and plant in ornamental rows in and around their several denominational pasture lots.

Most of the men who have gone from the churches will return to their respective fellowships. The moral and social environment of their soldier life averages better than most American towns and cities. They have not been corrupted or paganized. Those who went out unconnected with any church and so return are not a new problem for tomorrow. They were a problem for us yesterday. Those among us today are our problem, only we refuse to recognize it. War puts the task into bold relief and at once we get fidgety about it. Of course that will help some, but not much.

Our perennial everyday task is the answer for the day of our sons' return. Keep the home fires burning in the churches. Never be a quitter so long as there is a person to build the fires or offer a prayer in the consecrated place. The slackers who fail now can have no lot or part in giving the "Welcome home" tomorrow. Let us prepare to receive them again not so much as soldiers but as men. Let them find that we have kept step with them all these wonderful days of their absence. They will never be the same. We may remain narrow and provincial. They can never be. They will think in big terms; plan co-operatively with their fellows; attack problems here as they attacked Hun trenches there; express themselves in terms of mastery over earth and air and fire and water. They can never be the same. And unless we keep pace with them now they will never be led by us when they return. If they find us thinking clearly and animated by faith, honesty of heart, unselfish, loyal to our Master, they will not spurn our open arms. They will help us do our task then, for after all we stay-at-homes are the real problem, not they. Let us trust them as we do now.—The Standard.

THE MESSAGE OF THE CHURCH.

In the present world crisis there are three general lines of work which must be accomplished. These are, the military, the civil, and the spiritual. Each of these three may be either individual or social. When any work is done between two persons, it is individual or personal. If it is work

of co-operation, it is social. The military work belongs distinctly and exclusively to the State, and in this particular crisis that work has been well nigh complete, and that in a most honorable way, under God's direction and blessing. The civil problems are now under consideration. They are of a very far-reaching and important character. These civil affairs belong chiefly to the State. So far as they touch moral questions, the Church has a pressing duty toward them, and this she may discharge either through the work of Christian citizens or through organized efforts in co-operation with the State. The spiritual work is the most important and fundamental of the three. On it depends the success of the other two. A non-spiritual army must fail, and immoral civics must decay. The spiritual belongs distinctly and exclusively to the Church. She is responsible for it. Its proper execution effects and determines both the military and the civil. In the present crisis the Church meets strong obstacles and confusion. Prominent among these is a hysteria which operates under the alliteration of "Social Service." It has never been defined, has no distinct plan or purpose, and is chiefly characterized by its effort to belittle the spiritual message and work. It is impatient with the work with the individual, and thinks of men only in the mass. Its work is wholly external, and seeks to reconstruct men from the outside rather than from the inside. It would proceed by a carnal commandment rather than by an endless internal life. It catches the ear of the world, but its results are disappointing and corrupting. It is altogether mechanical and merely administrative in its methods and spirit. The Church needs to avoid entanglement with this obstacle to her work. She must turn with steadfastness of purpose, and intelligence of mind, and warmth of heart, and strength of hand, to the commission which her divine Lord assigned her.

Bolshevism is now pressing itself to the front. It is a spiritual and civil disease of a virulent type, and will require very radical but wise and tender treatment. The "Social Service" people think they can cure it by a nimbly-pamby, indefinite treatment. They herald the cry that these people hate the Church, but love Jesus. They might as well say they hated the wife, but loved the husband. All this is hoax. These poor, oppressed and deluded people need the Gospel of Jesus Christ to call them back from "darkness to light, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness: that they might be called the tree of righteousness, the planting of the Lord, that he might be glorified," to lead them from darkness to light, and to teach them to aim to live peaceably with all men and to do good to all men. In the judgment of many thoughtful and devout men, the hysteria of a Christless Social Service is an obstacle.—The Presbyterian.

A maiden lady of uncertain age became very indignant when the census taker asked how old she was. "Did you see the girls next door," she asked—"the Hill twins?"

"Certainly," replied the census man. "And did they tell you their age?"

"Well," she snapped, "I'm just as old as they are!"

"Oh, very well," said the census man; and he wrote in his book: "Sarah Stokes, as old as the hills."

WOMAN'S MISSIONARY UNION

Headquarters, 161 Eighth Avenue, North, Nashville, Tenn.

Officers and Department Chairmen:

President, Mrs. Hight C. Moore.

Corresponding Secretary and Editor, Miss Margaret Buchanan.

Treasurer, Mrs. J. T. Altman.

Young People's Secretary and College Correspondent, Miss Agnes Whipple.

Vice-Presidents:

Mrs. A. F. Burnley, Columbia.

Mrs. L. T. Martin, Stanton.

Mrs. W. F. Robinson, 407 Rossville Blvd., Chattanooga.

Personal Service, Mrs. John Gupton, 1403 McKinney Ave., Nashville.

Mission Study, Mrs. R. K. Kimmons, 319 33rd Ave., N., Nashville.

Literature and envelopes for the March Week of Prayer go out by February 15. If you do not receive yours in a reasonable length of time please write the office and more will be sent. I trust this season of prayer and study will be observed generally and all apportionments met for the five objects of the general union during the present quarter and reports sent in promptly. Home and Foreign Missions, Training School, Margaret Fund and Bible Fund. These apportionments are due before the close of this quarter. We have done well, many of us, for the Educational campaign. This should help us to do nobly for these causes. Do your best.

M. B.

REPORT OF YOUNG PEOPLE'S SECRETARY FOR JANUARY, 1919.

Talks made, 6; letters received, 23; letters sent, 27; cards sent, 10; mimeograph letters, 87; mite boxes, 109; fish, 11; Auxiliary Manuals, 6; R. A. Manuals, 3; Sunbeam Manuals, 7.

Prepared a Junior Missionary Catechism; prepared a letter to send to Y. W. A.'s and one to send to the G. A.'s, R. A.'s and Sunbeams, outlining plans for the year's work. These have been sent out. Office work and special campaign work.

AGNES WHIPPLE.

* * *

EXPENSE FUND RECEIPTS.

North Edgefield, \$2; La Belle, Memphis, 25 cents; Edgefield, \$1.50; Grand Junction, 25 cents; Lonsdale, 50 cents; Paris, \$1; Jackson, First, \$3; Shelbyville, First, \$1; Springfield, 25 cents; Lawrence Grove, 25 cents; Friendship, 75 cents; Johnson City, C. B., \$1.25; Lonsdale, G. A., 25 cents; Fountain City, 20 cents; Central, Chattanooga, 75 cents; Lonsdale, Y. W. A., 50 cents; Fountain City, Central, 50 cents; Island Home, \$1; Smithwood, 50 cents; Lockeland, 50 cents; Little Hope, 50 cents; Buffalo Grove, 80 cents; Chattanooga, First, \$1.50; Jefferson City, \$1; Oak Grove, Robertson County, 50 cents; Lewisburg, 25 cents; Martin, \$1; Portland, \$1; Shop Springs, 50 cents; Grace, 25 cents; Dyersburg, 50 cents; Columbia, 75 cents; Newbern, \$1. Total, \$25.75.

Respectfully,

MRS. J. T. ALTMAN,
Treasurer.

* * *

FIELD NOTES.

The month of January has been given exclusively both in the office and on the field to our campaign for Christian Education. The luncheon at the Y. W. C. A., January 24, for the Baptist women of Nashville and vicinity, with Miss Kathleen Mallory guest of honor, the occasion being a rally in the interest of our campaign, was an enthusiastic meeting, more than one hundred women being present. Mesdames J. T. Altman and W. T. Hale, Jr., directed skillfully this most enjoyable function, and an impetus was given to the campaign. Nashville Association will go over the top.

Saturday, the 25th, was given to the Nolachucky quarterly meeting. Missing my connection at Morristown, I drove over to Witten Foundry Church, arriving in time to hear a part of the good reports and a splendid address by Mrs. J. I. Huggins on Christian Education before the beautiful lunch was served. The afternoon was given to a discussion of the all-important theme that is absorbing Tennessee Baptists. Miss Laura Powers spoke in her forceful way on "Christian Education as Related to Missions." Miss

Pearl Jones, Sunbeam leader of the Morristown Church, gave a demonstration of story-telling that charmed her hearers. We feel sure she can hold children with such a splendid gift.

Mrs. Burnett is leading Nolachucky on to larger things; they go steadily upward in gifts and are growing in numbers.

Saturday night was spent with Mrs. Hale at Jefferson City. Sunday morning I had the great pleasure of being in the woman's class taught by Mrs. J. J. Burnett, a treat indeed. And in the absence of the pastor I was given the hour to speak of the work of our W. M. U. in the Educational campaign.

Coming into Knoxville, while waiting for my train, I attended the City Sunday School Association meeting at the First Church. This annual session was largely attended. Supper with my friend, Mrs. R. L. Harris, and a night run into Nashville.

Monday afternoon with Grandview W. M. S. Tuesday at Cornersville for the quarterly meeting of Duck River Union.

Joining Miss Nora Raney, Superintendent, and Miss Frances Hickerson at the station, we journeyed to this little town to find the company of women already assembled. Seven churches were represented. After reports and a discussion of our plan of work and a paper by Mrs. Lane, a bountiful lunch was served. The afternoon was given to Christian Education. Two pastors and the Associational Missionary each gave a message on our great theme. Miss Hickerson and your Secretary had a part, and then my train is due. The Duck River superintendent challenges Knox County for the pennant on co-operation.

Friday six of us stormed Franklin W. M. S. We spent two hours in this meeting and left the women signing up pledges for Christian Education.

There is strong evidence that victory will crown our efforts as these lines are penned. Eternity alone will reveal what this campaign has done for the Baptists of Tennessee. We are discovering ourselves.

M. B.

* * *

The Baptist women of the Knox County District Association assembled at the Deaderick Avenue Church at 9:30 a. m., January 30, 1919, for their regular quarterly meeting. Mrs. B. C. Ogle presided during the presentation of the program, and the superintendent, Mrs. R. L. Harris, had charge of the business session.

Mrs. Jesse B. Hyde and Mrs. W. A. Ransom, former Training School girls, had charge of the devotional exercises. These ladies have but recently come into our district and we feel ourselves very fortunate in securing such capable workers.

The reports showed that \$2,501.85 including the Christmas offering, or the Lottie Moon Memorial Fund, had been given to Foreign Missions, and \$1,605.29 given to Carson and Newman College, besides money given to Home Missions, Training School, etc.

Twenty-three Mission Study classes were reported at work.

Mrs. J. H. Snow, the Associational worker, made a fine report.

The discussion of the January Week of Prayer and what benefits were derived from it was helpful, as was also a discussion of Y. W. A. work, by Mrs. Harry Clark and Mrs. J. C. Shipe.

A splendid demonstration of the work of the literature department of the W. M. U., given by ladies of the

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

Deaderick Avenue Church, brought this feature of the work clearly before us.

The exercises by the Deaderick Avenue Sunbeam Band, under the leadership of Miss Katie Sipple, were very pleasing and showed patient and thorough training given.

Mrs. W. A. Atchley, wife of a former pastor of Broadway, was a welcome visitor, and when called upon responded most happily.

The music was especially pleasing. A vocal duet by Mrs. W. S. McKinley and Mrs. J. E. Dupes, a vocal solo by Miss Sally Davis (a G. A. girl), a piano solo by Mrs. J. V. Rymer, and the singing by the audience of Mrs. A. F. Burnley's song, "Keep the Home Light Bright," to the tune of "Keep the Home Fires Burning," was greatly enjoyed.

The day closed with a consecration service, led by Miss Bertha Johnson.

It was a notable meeting on account of the very large attendance, five hundred people, including several pastors, being present.

Lunch at the noon hour was beautifully served by the Deaderick Avenue ladies.

* * *
Have you a Mission Study class in your society? If not, why not?

It is very important that our women be intelligent workers, and in a Mission Study class is the best place to gain definite, accurate information about our workers and mission fields, also about our obligations, opportunities and possibilities.

Now there has been a remarkable response to the call to study missions. More Mission Study classes have been reported this past quarter than ever before.

This is indeed very encouraging, but let's not be satisfied with this. Let the interest spread and the good work go on until a Mission Study class has been organized in every society.

I am sure when we once begin this work we won't be satisfied until each class has completed the six books in our Mission Study course.

Now this work is absolutely essential to that co-operation which is necessary for the largest results.

Let's sound the "call to arms," reorganize our forces and plan for greater work in Mission Study, and may our reports show that we have reached this one of our W. M. U. aims—regular Bible and Mission Study.

Yours in the work,
MRS. R. K. KIMMONS.

* * *
A LOVING APPRECIATION.

My heart is grieving for my very dear friend and co-laborer for many years, Mrs. A. J. Wheeler. How I admired and revered and loved her! A woman of many gifts, she excelled in all. She was efficient and beautiful anywhere you found her. She was my ideal in many ways.

As President of the Tennessee Woman's Missionary Union and chairman of the Executive Board for fifteen years, she directed affairs with consummate wisdom and skill; she presided over meetings with dignity and grace, while the sweetness and beauty of her character won for her all hearts. Many a time have I whispered to her the thought of my own as well as of other hearts, "We are so proud of our W. M. U. President."

(Continued on page 11.)

EDITORIAL

Send along a bundle of fodder.

Make February 23 count for God.

Do not fail to observe Literature Day.

A friend indeed is a friend that gets busy.

Now is the time to get busy for the paper.

A little effort now will mean great results later.

What would the denomination do without a state paper?

You can make Literature Day of great service to your church.

To be intelligent about our denominational affairs one must read the papers.

Send for sample copies of both Baptist and Reflector and Home and Foreign Fields.

The editor appreciates the privilege of a week's rest. It was made possible by the very great kindness of the office force and Dr. Hight C. Moore.

The program for Literature day, February 23, has been sent to each superintendent and pastor. If yours failed to reach you drop us a card and we will gladly send others.

"Was St. Mark, the evangelist, one of the twelve apostles? If not, was he an inspired man?" This query comes from Brother T. L. Anderson, of Denton, Texas. We are glad to answer it. Mark, surnamed John, was not one of the Twelve. He was a relative of Barnabas and accompanied Paul and Barnabas on the first missionary journey. It is supposed that he was later closely associated with the Apostle Peter, whose special emphasis of the gospel he is supposed to have given. Mark was undoubtedly an inspired writer, his gospel giving evidence of it. The Apostle Paul was not one of the Twelve but he wrote under the Lord.

Pray, talk and work for Literature Day.

Everything is in readiness for the series of simultaneous evangelistic services in the Baptist churches in Nashville. The campaign will be under the leadership of Dr. W. W. Hamilton, superintendent of evangelism of the Home Mission Board. He will be assisted by a large number of evangelists, pastor-evangelists and gospel singers. The campaign will begin Sunday, February 23, and will continue through Sunday, March 16. The plan for the campaign is to have a series of meetings in every Baptist church every night, except Saturdays, during the campaign. There will be a union day service held at the First Baptist church in which all the workers will have part. This will be held at 10 o'clock in the morning. Saturday evenings and Sunday afternoons will be given to special services. It is planned on Saturday evenings to hold a number of street meetings at strategic points in the down town section. The first Sunday afternoon will be a get-together service, at which service all the evangelists and workers will be introduced and an address will be given by Dr. Hamilton, setting forth the purposes of the campaign. This will be held at the First church. The other Sunday afternoon services will be announced during the campaign.

Many persons outside of Nashville will be in attendance upon the meetings. It is hoped that the influence from this great campaign will reach not only Middle Tennessee, but the entire State.

The paper will mean quickened interest in your membership.

Apportion Your Church.

We call attention to the apportionment of churches for Ocoee Association which appears in this issue. We should be glad if some one in each Association would apportion the churches of the Association.

It has been impossible for us to do this because of lack of information and opportunity. This will help to indicate the task that each church has in order to meet this reasonable apportionment. We should be glad to have more than one apportionment from each Association, for in this way we would be sure to get one. Whom shall we thank for the first list of apportionments and for the first list of new subscribers? Rev. R. D. Cecil sends in the first list without our solicitation.

Others, Why Not Us?

Others have been helped, why not us? We mean, of course, as you would readily suppose, that the Baptist and Reflector desires to claim its share of the loyal support of Tennessee Baptists. The denomination has come forward with its contributions to all of our denominational causes, but it has not done its part by the paper. The Baptist and Reflector is set to the task of advancing the kingdom of God as administered by Baptists. It has no other purpose. It seeks no other aim. It would fill no other purpose. It rejoices over the prosperity of all of our plans and considers that it has a part—in reality a vital and essential part—in all such successes. But we have been wondering, and the wonder increases with the days, why we should not share in the larger attention and support of the brethren. Wherever the paper goes it creates friends, intelligent, efficient, responsive for the denominational causes. This being true, the part of wisdom would be to enlarge the circulation of the paper. Will you do your part to help?

Remember the Baptist and Reflector and Home and Foreign Fields to new subscribers for \$2.25.

Enthusiasm of a Great Purpose.

The public speaker has the advantage of the enthusiasm of the audience. There is an impetus to thought and feeling that comes from contact with an audience. Dr. Broadus said that three essentials entered into a great sermon—a great subject, a great occasion, a great preacher. One might be permitted to add a fourth—a great purpose.

The enthusiasm of a great purpose is necessary to carry forward many noble enterprises. This is especially true regarding those tasks that must be done largely out of public sight. The preacher will often become discouraged over the lack of spirituality and progress in his membership. He will be prompted to turn his attention to other pastorates or even to lay aside his high calling for business or other professions. The school teacher longs for some word of appreciation, and often finds only harsh criticism. The eye must be turned far to the future to see the results of patient teaching. The Christian will often be distressed by vexing temptations and may wonder if the struggle is worth while.

To each of these there must come the enthusiasm of a great purpose in order to carry them over the rough places.

The Tonic of Big Things. Try it for Home and Foreign Fields and the Baptist and Reflector.

Try a Bundle of Fodder.

The heavy load stalled on the hillside. The driver in strong language berated his horse. A passer-by stopped for a moment; he saw the heavy load; he heard the abusive language; he noticed the poorly-fed horse and said, "My friend, why not try a bundle of fodder on your horse?" The suggestion is one that sticks in the mind of the editor of the Baptist and Reflector. I have not been editor for a long series of years, but I have learned that loads can be carried more easily by a well-fed horse. The denominational paper has often been compared to the pack horse. It is supposed to pull everybody's load. It is glad to do so, but it does long to have a bundle of fodder occasionally. This appeal ought to come especially strong to the farmer who knows that the poorly-fed horse does but ineffective work. The Bible says: "A good man regardeth the life of his beast." We would be glad to claim the protection of this passage of Scripture. To a friend the other day the editor replied: "One day I get blessed, and the next day I get blessed out." Instead of the kick and the knock and the harsh words for the poor old horse, why not try a bundle of fodder? If things do not go exactly as you might think a newspaper ought to run, instead of the sharp criticism, said directly to us or said about us to others, why

not try sending a few words of praise for what we have done right, or better still, send us in the money for a new subscriber. The well-fed horse will pull better, the well-supported paper will bring a larger message to the church life. A word of kindness, a deed of helpfulness will count for the much-needed bundle of fodder. Who will give a bundle of fodder?

Home and Foreign Fields and the Baptist and Reflector constitute a strong team for the pastor's assistant.

How a Pastor Sees It.

We take the liberty of using the following extract from the Weekly Calendar of the First Baptist church of Paris, Dr. J. W. Storer, pastor:

"We make an especial plea this morning in behalf of the State denominational organ, the Baptist and Reflector. Perhaps no servant of the churches makes more for it than the denominational paper, and yet none exists on such starvation rations. Information as to the truth and the work of the folks is ever at the bottom of any intelligent effort to advance the interests of the Kingdom. If Baptists have any business on this earth, they are slackers if they don't push that business. No Baptist takes any interest in the past, present, or future labors of his brethren unless he knows what they have done, are doing, or plan to do. His best means of getting this information is through the denominational paper. It broadens his vision. It keeps him from being a stagnant thinker. When he begins to dry up, he begins to get twists in his ideas that make a denominational Bolshevik out of him. If a man has the price of the paper, he ought by all means, for his own sake, and the sake of the church he claims to love, and believes to be the Lord's own, to send for the Baptist and Reflector. You may say that it is your own business, whether you take the paper or not. Sure. And it is your own business whether you serve the Lord intelligently or not also. And it is the business of the pastor to, through the Holy Spirit, see that you don't dry up and blow away to some denominational "No Man's Land," so he is urging that you become subscribers to the paper and make it better able to make you better. What about it? II Tim. 2:15."

Twelve thousand new subscribers for February. We will reach this aim if your church does its part on next Sunday, and it will if you do your part. Will you? Of course you will.

Literature Day in the Sunday School.

We are suggesting something entirely new. So far as we know no paper has previously arranged a program for Sunday School upon denominational literature. We believe this plan follows a progressive line of journalism. We trust that it may justify our hopes.

We are asking that February 23 be observed as Literature Day in every Baptist Sunday School in Tennessee, because we believe that the time has come when proper attention should be given to the Baptist and Reflector and Home and Foreign Fields. These two papers are at the foundation of our efficient denominational life. They have not had the loyalty that their claims demand. We believe that it would be a great thing for our Sunday Schools if the Sunday School Board might arrange a program for Literature Day. The object of this day would be to bring such information about the denominational press as would inform the people and thus create an interest in the papers. We hope that this may be done.

In the meantime, however, we are addressing ourselves to our own particular task in Tennessee. No superintendent can afford not to have the program carried out. We have sent to each superintendent and pastor in the state a copy of this program. It has been prepared by Dr. G. S. Dobbins, who is an expert in such matters. The program is unusually attractive, informing and will be of great service to the church life if properly handled. The pupils of the Sunday School will be delighted to take the parts indicated in the programs. It will take only about fifteen minutes to render the program and preparation can be made for it with one or two short practices.

In addition to this public program there ought to be a thorough canvass of the church for subscribers to the Baptist and Reflector and Home and Foreign Fields. We are making the unusual offer during this drive of the Baptist and Reflector and Home and

Foreign Fields for \$2.25. We do this in order that you may secure both papers, because we feel that if you once become a reader of these you will continue through the years. This is a great offer and we are sacrificing to make it, because the cost of printing has so greatly increased during the period of the war. With the Baptist and Reflector subscription price of two dollars remaining the same, the Home and Foreign Fields is fifty cents a year.

A committee ought to be appointed in every church to secure subscriptions. It would be a good plan to have a contest between two classes in the Sunday School, or two committees, one composed of men and the other of women, in order to get up rivalry. You could hardly realize the value that will come to these committees from such work. Personal enthusiasm for a great cause, intelligent co-operation in any denominational enterprise, and the joy of real Christian service will be the portion of such committees.

We have planned this day with great expectations. In consultation with Dr. Gillion, corresponding secretary of the State Executive Board, we have made our plans. We have taken the number of Tennessee Baptists and estimated the number of families by dividing by three. Of this number of Baptist families in the state we have selected one out of four as an objective in securing the new subscribers. This will mean that we ought to have 12,000 new subscribers. We can do it if the Baptists who ought to be interested in the progress of our church life will do their part.

February 23 may not suit your church because of other engagements, or lack of time for preparation. If so, put on the program and the canvass for any day which may seem practicable, making it as soon as convenient. We do not propose to interfere with any particular or special plan of the churches, but this day has seemed most convenient, and we know that 'untold benefits will come to the church that measures up to her best for this day. We give an interesting table of the associations with the number of subscribers and the apportionment in order that each Association may help to make the number of subscribers one in every four Baptist families in the state.

* * * * *

Don't fail to observe Literature Day in your Sunday school. If next Sunday is not the best day for your church, select some other Sunday.

* * * * *

* Failure Through Cowardice.

Numbers 13:1 to 14:38, March 2.

The Israelites had come through a remarkable series of events that looked toward making them into a nation. They had been wonderfully delivered from captivity; they had been miraculously provided with food and had come to Mt. Sinai, where the moral, religious and ceremonial laws were given. It was a long step forward toward nationalization when they could have a system of codified laws prepared and sanctioned, not only by Moses, their leader, but by Jehovah, their God. The Passover had been established as a permanent feast, the Tabernacle had been built and certain divisions among the people who had been recognized as tribes were distinguished through heads of particular families.

Finally, there came the signal from Jehovah that they should leave the region of Sinai and march toward the Promised Land. This march repeated the experience of the discontent of the people. They murmured against Moses and God, even Miriam and Aaron went so far as to complain against Moses and were duly punished. God again gave them quail to eat. At last they come to the southern borders of Canaan, the land of their hopes and dreams. Kadesh-barnea was the name of the place where they camped. From here they sent twelve spies into the strange country. The report of these men determined the future course of the nation. The events suggest lessons for us today.

Compromise With Duty. Reaching the border of the land which had been promised to them, the people of Israel neglected to enter immediately. They should have gone at once into their inheritance, but they stopped in order to send spies who should make a report of conditions. God gave them permission to do this, but evidently it was a compromise permission. They were afraid to trust God, for immediate leadership into the strange land. One of the most signal lessons for all ages is this, that Israel emphasizes and which shows throughout the later history. God must often resort to compromise measures in his dealings with them, because they would

not follow the higher road of duty and courage. It would have been much better for them to have gone into Canaan, trust God for protection and victory. Compromises with duty and truth always bring harsh results.

Paralysis of Fear. Ten of the spies brought a report of giants, against whom the Israelites would seem but grasshoppers. They advised against attempting to conquer the land. They were so effective in their fears that they were able to paralyze the populace. Caleb and Joshua alone stood out for a manly attempt to enter the land, but they were scorned and a mob would gladly have stoned them to death. Many people refuse to try any great undertaking through fear of failure; they are caught in their own self-made defeat even before an effort is made. Every one can recall the physical effect of fear, which robs the muscles and nerves of the power of action. In a moral and spiritual way the same thing occurs. There should be the courage of conviction of right and duty and success, and this will in many cases forecast victory.

Power of Self-Values. The ten spies declared that they were but grasshoppers in their own sight and in that of their enemies. This was a strong way of putting their own self-values. If in their own sight they were thus incompetent to act a brave part, it would not be strange that their enemies should also regard them as ineffective in combat. Self-conceit is always to be depreciated, but self-esteem is essential to great tasks as it is to worthy conduct. The Apostle Paul cautions his friends against thinking more highly of themselves than they ought to think, but he does recognize that they had a right to correct judgment of their own worth, for he says that they should think correctly according as God had distributed to each man the measure of faith. The gospel does not put a low estimate upon human worth; it rather dignifies every noble effort. Of course, one would not for a moment suggest that conceit and an air of super-importance should be cultivated, but there ought to be a genuine and manly regard for what one knows he is and is able to do. Self-respect conditions respect from others.

A Nation of Cowards. Israel failed in the crisis. She showed herself a nation of cowards. God had shown them that he was thoroughly able and willing to care for them under every risk; he had brought them safely thus far, though to do so had meant wonderful miracles. It seems to us at this distance from the events that the people were moral, if, indeed, not physical, cowards. For the time they refused to believe that God could help them. In every fresh difficulty God must show them fresh his unfailing power and willingness to help.

Reproof of Cowardice. The people listened to the ten spies and refused to enter Canaan. Their punishment came when God turned them back into the wilderness where they should wander for thirty-eight years. Also all the grown men should die before the people should finally cross the Jordan, the exception being Caleb and Joshua. These two were the confident ones. Cowardice always brings its evil results, whether the matter concern physical, moral or spiritual things. It pays to be courageous and valiant.

DENOMINATIONALISM.

(Continued from page 1.)

age more fully assured. I repeat a previous statement that no principle should be sacrificed, but the most effective and united co-operation is possible without the sacrifice of any principle. No better illustration of this can be offered than by the allies in the late war. They were facing a gigantic task, upon the accomplishment of which the well-being of the world depended. None of them alone was equal to the test. All of them working at the same task, each in his own way, was proving inadequate. Therefore they resolved on united action. The man who had even suggested that all the countries become one with one form of government and one flag would have been an impractical dreamer. He would have been more. He would have been an alarmist who would have frightened some in all the countries unto opposition to united action. Moreover, there were tasks which each country at war could best do for itself. There was no suggestion that the united forces of the allies should run the railroads of the United States or solve the Irish question for Great Britain. But here was a task which confronted all of them which none of them could do and which could be accomplished effectively and certainly only by the united forces of all the

allies. Therefore that united force came into being and the war was won.

How did the united forces come into being? How was it possible for the strength of all the allies to be concentrated on the given task? It came about through confidence and co-operation. The allies trusted one another, trusted one another implicitly. That man was a traitor to the cause who sowed seeds of distrust in the hearts of the allies. They forgot their late antagonisms and the differences which they had outgrown. The British delegates to the United States laid a wreath in honor upon the tomb of Washington, and in Westminster Abbey Old Glory and the Union Jack were intertwined not far from the statue of George III. In the face of the task that lay ahead prejudices were broken down and each one of that splendid group of allies believed implicitly in the loyalty, the honor, the valor, and the genuineness of the other. It was only as they had this splendid confidence in the virtues of their allies that they could be united in this urgent task. And they co-operated until the blows that were struck were the blows of the whole force of the allies. Not only were all the force of all the allies under the command of General Foch, so that the soldiers who fought under the Stars and Stripes moved forward by his orders, but when occasion arose American soldiers were brigaded with French regiments and fought for the nonce under the Tricolor of France, and no one suspected them of being less loyal Americans or less devoted to the Stars and Stripes.

My brethren, the Christian denominations are today facing this question. Can we trust one another? If we cannot, if we do not believe in the depths of our souls that other denominations than our own are worthy of our fullest confidence, then Christianity has utterly failed. It is futile to apologize for a religion which does not breed in its adherents sufficient sincerity to make them worthy of the trust of their brethren. For my own part, if I did not believe in the genuineness and loyalty and Christianity of my brethren of other denominations, I should lose faith in Christianity itself.

I do not believe that the day is near when in all things we shall see alike. But that man is exceedingly limited in experience or blinded by prejudice who does not realize the men of other denominations are equally as sincere, equally as loyal, equally as devoted to Jesus Christ, and equally as destitute to do His will as are those of his own denomination. It was Addison who said, "A man must be excessively stupid as well as uncharitable who believes there is no virtue but on his own side." I make a plea then that we shall have confidence in one another, confidence in our brethren of other denominations.

When we do, when we trust one another, when we believe that each denomination is equally desirous with the other of enthroning Jesus of Nazareth as Lord in the hearts of men and in the life of the world, then our problem becomes simpler of solution. Just as we were not all to become Frenchmen or Americans, so we are not all to become Methodists or Presbyterians. But whenever, sitting together frankly and fraternally, our common counsel suggests that through united effort we can best promote the interests of our common faith and hasten the coming of the kingdom of Christ, we will co-operate to the fullest extent of our ability and our resources, knowing that loyalty to Jesus Christ is vastly more important than the well-being of any denomination and that the principles we hold in common are deeper and more vital than those which hold us apart.

This I believe will be the policy of the new era, the solution of the question of denominationalism in the light of reconstruction. The details of the co-operation of our various denominations will be gradually evolved under the guidance of the Holy Spirit. But whenever the interests of Christianity make it desirable, whenever the forces of greed and hate can best be driven back by co-operation, the united forces of all of our denominations to their last resource can be concentrated for the task in hand and the enthronement of Jesus Christ as Lord of the dawning day.

And the denomination which will not co-operate, the denomination which is distrustful of its brethren, or which is egotistic enough to believe it is the sole custodian of truth or the sole exemplification of sincerity will be an anachronism and will find itself lagging and presently dropping out altogether as a factor in the ongoing of the kingdom of God.

Nashville, Tenn.

WOMAN'S WORLD

VICTORY.

By Lucy M. Harrison.

Who won this war?
Say not the armies of the world;
Say not the navies of the sea;
These could not win the victory—
'Twas God!

Who won this war?
Say not it was our iron and steel,
Our tanks, our cannon, and our
swords;
These could not hold the hordes—
'Twas God.

Who won this war?
Say not it was those at home.
Who watched with bated breath the
fray;
These had no power to save the day—
'Twas God.

Who won this war?
For truth and world democracy?
Where right fought desperately with
wrong,
To whom do thanks and praise be-
long?

To God!

FEBRUARY 23—HELP US TO MAKE IT A GREAT DAY.

February 23 will be Baptist Literature Day in your Sunday school. We have sent to your superintendent an interesting program to be rendered on that day. This program will show you why the Baptist and Reflector and Home and Foreign Fields should go into every Baptist home in Tennessee. I think I am safe in saying that February 23 will be the most important day in the life of the Baptist and Reflector—a day upon which the future of the paper rests. For this reason I am appealing to every Baptist woman who reads the paper to do your very best to make this day one that will live forever as a great day, not only for our two papers but for Tennessee Baptists as well. There are

A REAL GODSEND.

F. M. Hammonds, Shamrock, Tex., writes: "I used Ready Relief. Had 104 chicks hatched and not one has died." Thos. A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the White Diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

many things you can do to make this day worth while. I will mention only a few.

1. You can assure your superintendent of your hearty cooperation to make this day a success.

2. You can tell your Baptist friends and neighbors about this day and urge them to attend Sunday school; tell them about our special offer of the Baptist and Reflector and Home and Foreign Fields for \$2.25.

3. You may personally solicit subscriptions. Send for sample copies and see to it that every member of your Sunday school and church has an opportunity to subscribe.

4. Last, and by no means least, you can pray for God's presence and blessings on this day. We can all do this, and I believe with all my heart if every Baptist woman should pray earnestly for the success of this day, the Lord would give us success.

May we count upon YOU?

GOOD HOUSEKEEPING FOR FEBRUARY.

Good Housekeeping for February is a remarkably well balanced issue. Among the very excellent stories is an extraordinary tale by Ida A. R. Wylie called "John Prettyman's Fourth Dimension." Other stories are "The River's End," by James Oliver Curwood; "Sisters," by Kathleen Norris; "The Last of the Surgical," by Ruth Sawyer; "Where He Spent the Night," by Gertrude Brooke Hamilton, and "The Web of the Spider," by Arthur Somers Roche. There is verse by Margaret Widdemer, Aline Kilmer and Margaret E. Sangster. For those who are interested in a very practical definition of the meaning of the term Bolshevik, there is an article by Harold Kellock called "Who is a Bolshevik and Why?" Dr. Harvey W. Wiley contributes an interesting article on Food Reconstruction. There are sixteen pages of charming fashions which anticipate the spring tendencies, and an equal number of pages concerning Good Housekeeping Institute. A notable feature in the Institute is Clara Savage's article "Democracy Celebrates." Miss Savage is the foreign editor of Good Housekeeping, and in this article she tells very eloquently how Paris received the news of the armistice signing.

SPRING FASHIONS.

Fashion grows up in the spring, hats tipping up first like the crocuses out of the ground, and the February Good Housekeeping says:

Bored coats are favorites in spring suits. The spring suit is a trim, tailored affair with skirt two yards or less in width, and finger length or shorter coat on box lines. Box models were shown by some of the smartest New York tailors in the autumn and as far back as last spring some of the French designs had smart box models in their collections. The evolution has come slowly, as is usual, but there is no question but that the box coat—slim, unbelted, with no hint of curve at the waist-line—will be the model of the spring.

Spring frocks show tunics and long lines: Although the majority of the skirts in the new suits are straight and narrow, many of the new frocks

show a tunic dropped over the narrow skirt to give the appearance of greater fullness. This tunic is usually rather long. The waist-line is long rather than short, and in some of the first models to come over, notably those of Bulloz, in dresses of satin and serge, long-waisted effects, the oval neck, a long tunic, and the three-quarter-length bell sleeve are marked features. The sleeves, though still close at the top, show some variety.

GIRL WAR WORKERS GOING HOME.

Demobilization of women war workers is being accomplished in truly democratic American fashion.

The little girl in a government office or knitting mill holds the attention of the War Department. Contracts are cancelled or continued that the girl war workers may be assured a chance to live. From each state in the Union, men and women who represent the government are telegraphing to Washington reports on the industrial situations. Justice in the shape of recommendations for adequate notice and extra salary when she leaves government service hold the attention of a cabinet meeting while questions of world policy wait. A bill has been introduced into Congress to supply transportation, on the same basis as that furnished demobilized soldiers, for the army of 100,000 women who have come from the four corners of America to serve their country in Washington.—Christian Herald.

SWEET POTATO PIE—OLD VIRGINIA RECIPE.

Parboil, peel, and, when they are cold, grate enough sweet potatoes to fill a coffee-cup (large). Rub to a cream a tablespoonful of butter with three-quarters of a cupful of sugar, and the beaten yolks of two eggs. Spice to taste with cinnamon and mace, and beat in the grated potato, adding, as you go on, the juice of half a lemon. Lastly, stir in lightly the stiffened whites and bake at once in an open crust—Marion Harland, in The Christian Herald.

Stewed Pumpkin with Tomato.—945 total calories; 133 protein calories. 3½ pounds pumpkin; 1 quart stewed and strained tomato; 1 teaspoonful fat; ¼ teaspoonful pepper; 1 medium-sized onion; 1 tablespoonful margarin; 1 tablespoonful flour; 2 teaspoonfuls salt; toast. Wash and pare the pumpkin and cut into pieces about two inches square. Parboil it for ten minutes.

Chop the onion and fry it until brown in the fat, using a stew-pan. Add the pumpkin, salt, and pepper, and cook for five minutes. Then cover the pumpkin with the tomato, and stew gently until the pumpkin is quite tender. Arrange the pumpkin on a hot dish and thicken the tomato with the margarin and flour cooked together. Add more seasoning if needed and pour the sauce thus made over the pumpkin. Garnish with thin, narrow strips of toast. This makes a large quantity, at least enough to serve ten.

It was at Saturday morning inspection. The commanding officer spotted a private who was unshaven.

"Why didn't you shave this morning?" demanded the C. O.

The private became nervous.

"You see, sir," he stammered, "there were eight of us shaving by the aid of a single mirror, and I guess I must have shaved somebody else."—Judge

JELL-O

Ice Cream Powder

To make the finest ice cream, stir the powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

Two packages 25 cents at any grocer's.

THE GENESEE PURE FOOD COMPANY, Le Roy, N. Y.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves rheumatism and the rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician, writes: "I have given your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted finely in each case, and I believe that if used continuously for a reasonable time will give a permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poison smatter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for rheumatism. I know of several who were relieved of rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for rheumatism. Am entirely free from pain."

Mr. McClain, of South Carolina, writes: "My wife has been a sufferer from rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has enlarged joints upon her hands caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring,

Box 20, D, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name
Post Office
Express Office

(Please Write Distinctly.)

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

THE YOUNG SOUTH

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

THE SANDMAN.

The rosy clouds float overhead,
The sun is going down;
And now the sandman's gentle tread
Comes stealing through the town.
"White sand, white sand," he softly cries,
And as he shakes his hand,
Straightway there lies on babies' eyes
His gift of shining sand.
Blue eyes, gray eyes, black eyes, and brown,
As shuts the rose, they softly close,
when he goes through the town.
From sunny beaches far away—
Yes, in another land—
He gathers up at break of day
His store of shining sand.
No tempests beat that shore remote,
No ships may sail that way;
His little boat alone may float
Within that lovely bay.
Blue eyes, gray eyes, black eyes, and brown,
As shuts the rose, they softly close,
when he goes through the town.
He smiles to see the eyelids close
Above the happy eyes;
And every child right well he knows—
Oh, he is very wise!
But if, as he goes through the land,
A naughty baby cries,
His other hand takes dull gray sand
To close the wakeful eyes.
Blue eyes, gray eyes, black eyes, and brown,
As shuts the rose, they softly close,
when he goes through the town.
So when you hear the sandman's song
Sound through the twilight sweet,
Be sure you do not keep him long
Awaiting on the street.
Lie softly down, dear little head,
Rest quiet, busy hands,
Till, by your bed his good-night said,
He strews the shining sands.
Blue eyes, gray eyes, black eyes, and brown,
As shuts the rose, they softly close,
when he goes through the town.
—Margaret Vandegrift, In The Pacific.

THE CLOCK THAT DIDN'T TELL THE TRUTH.

The old clock stood on the kitchen shelf in the old farm house, where it

IN BLOOD DISEASES

Like Scrofula, Eczema, and Many Skin Troubles,

As well as a general Spring medicine for catarrh, rheumatism, dyspepsia, Hood's Sarsaparilla is of great value to men, women, children.

It does its thorough work in these well-defined diseases by cleansing the blood, on the pure, healthy condition of which depend the vigor and tone of the whole system:

Hood's Sarsaparilla is equally successful in the treatment of troubles that are not so well defined—cases of a low or run-down condition or general debility, loss of appetite and that tired feeling, or cases in which we see now very plainly after-effects of the worry and anxiety caused by the world war and the debility following the grip, influenza and fevers. In all such ailments it has accomplished a wonderful amount of good.

Hood's Pills help as a stomach-toning, digestive cathartic.

had stood for many years. It had always been a good clock until the summer the farmer and his wife adopted Sarah Jane, and she came to live with them and be their little girl baby.

"If we call her Sally," said the farmer's wife, "she may forget that she was nobody's little girl all her life until we went to the orphans' home and loved her."

The old clock, perhaps because it was filled with wonder, stopped ticking the minute that Sally stepped into the kitchen and with hands behind her gazed upon it and said: "What a beautiful clock!"

"Well, well," exclaimed the farmer, "I do believe we were thinking so much about our little girl that we forgot to wind the clock." And then he wound it and wound it, and the clock said, "Tick-tock, tick-tock, tick-tock," solemnly, as if it were a church clock and had always done exactly right.

The next time the old clock stopped was the day Sally stood before it and said: "O clock, why do you send me to bed so early in the beautiful country? Mother says 'Eight o'clock is bedtime, Sally,' and almost right after supper, it seems to me, you say: 'One, two, three, four, five, six, seven, eight o'clock' and then I go to bed."

That night after supper dishes were washed and put away, the old clock hushed its ticking and would not let its short hand point to VIII (eight) and would not allow its long hand to point straight up. Instead, the long hand pointed straight down, so that when the farmer's wife thought it was Sally's bedtime and stepped to the kitchen door to look at the clock she was surprised. "Why," said she, "the clock says half-past seven. You may sit up half an hour longer, Sally."

And such a joyful time Sally had that evening, singing on the porch and watching the golden sunset!

In half an hour, when mother again stepped to the kitchen door and the clock would not tell the time as it should, but still said half-past seven, mother spoke severely. "Clock," said she, "you are not doing right. Father, please look at your watch and then make our clock tell the truth."

After Sally kissed her mother and father good night that evening, and before she went skipping up the stairs to bed, she threw a kiss to the old clock. After that the clock behaved worse than ever. It stopped ticking any time it chose to keep still and hold its hands.

Then came the Friday night after school when Sally looked up at the old clock and said, with tears in her eyes: "Old clock, old clock, what do you think? Melissy Brown is going to have a party tomorrow, a come-in-the-morning-and-stay-all-day party, and I never went to even a short one in my life, because I used to be an orphan. And I want to go so much. But, old clock, old clock, mother is going to take me to the city tomorrow on the 9:30 train to buy me warm underwear and a new school coat, and so I cannot go to the party. Old clock, old clock, I'd rather shiver."

"Tick-tock, tick-tock-tick-tock," answered the clock in sad and mournful tick-tocks.

Next morning the farmer's wife rose early and worked and worked and worked to get the Saturday churning and baking and cleaning done and dessert for Sunday dinner before train time. Once in a while she looked up at the old clock and listened to its solemn "tick-tock, tick-tock, tick-tock," and at half-past eight she called the hired man and said: "You may hitch up now and drive Sally and me to the station."

"Aren't you a bit late in starting?" inquired the hired man.

"No," answered the farmer's wife, "there is plenty of time. Come, Sally, let me see if your shoes are black and your finger nails clean."

But when Sally and her mother reached the station, they learned that the train on which they expected to go to the city had been gone seventeen minutes by the honest station clock.

"That clock of ours was slow!" exclaimed the farmer's wife. And she was so provoked! Then she smiled. "But my little girl shall go to Melissy's party, after all," said she. And she kissed Sally.

There was a change in the weather that day, and it grew so cold by night that when little Sally came home she was wrapped in Melissy Brown's mother's blue-and-green plaid shawl, and she had to be so careful not to let it drag; had to hold it tight; just so.

"I had a beautiful day," said Sally to the kitchen clock that night; "but really, old clock, old clock, I need that warm, new underwear. Mother is right, and you were wrong this morning not to tell what was true about the time."

After that the old clock would not tick-a-tock. And next Saturday, when Sally and her mother went to the city for warm, new underwear, the farmer went too, and tenderly carried the old clock to a jeweler to find out what was wrong with its conscience. And that kind jeweler knew how to make it tell the truth ever after.

"Old clock, old clock," said happy little Sally that night, "mother loves me, and mother loves you; and father loves you and father loves me. I think after this that you and I had better be good and always tell what's true."

And, sure enough, they did. Which may be the reason that in that old farm house there lives to this day such a happy family.—Frances Margaret Fox.

* * *

W. M. U.

(Continued from page 7.)

She was unusually lovely and attractive in person, of keen intelligence and well-informed along all lines. She was a charming companion.

Above all other characteristics and perhaps the greatest of all was her personal piety. She loved her Lord and gave herself unreservedly to His work. How often have we, her helpers, been lifted to higher ground by her faith and her hopefulness—our leader indeed.

To the W. M. U. she gave years of untiring service, and upon the foundations laid by her praying and planning is the present broad structure, growing, reaching onward and upward according to the vision of her faith.

Her going is to me a personal loss, and I am grieving not only for the valued worker, but for the loved friend, in whom, though many years of active service together, I have never discovered any flaw. I only wish I

HATCHED 175 CHICKS.

G. W. Miller of Pittsburg, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for White Diarrhea and only lost one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful White Diarrhea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick-saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

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Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R.P. National Toilet Company, Paris Tenn.



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If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

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

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NEW SONG BOOKS

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A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only \$6 per hundred for No. 1 or No. 2, or \$10 for No. 1 and No. 2 combined. Send 25¢ for samples. Money back if not pleased. Send 60¢ for 100 cards. "Prayer by the Sunday School." E. A. K. HACKETT, Dept. 56, FORT WAYNE, IND.

could put into words the very high esteem in which I held her, and my great appreciation of all she was, and all she did for me, as well as for our W. M. U. through some very trying days of its history.

Being dead, she yet speaketh in the lives of her many loved ones and in the works of her hand.

MRS. W. C. GOLDEN,

Tampa, Fla.

PASTORS' CONFERENCE

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

NASHVILLE.

Immanuel—Ryland Knight, pastor. Dr. G. S. Dobbins preached at both hours. Morning subject, "The Second Line of Defense;" evening, "Prepare the Way of the Lord." Fine B. Y. P. U. Sunday school, 220.

Lockland—W. R. Hill, pastor, preached at both hours. Morning subject, "Getting in Order for the Revival;" evening, "A Gospel That Causes no Shame." Good B. Y. P. U. Sunday school, 165. Good congregations.

Eastland—R. E. Corum, pastor, preached at both hours. Morning subject, "The Travail of Souls;" evening, "The Greater Lights." Sunday school 137.

Franklin—J. H. Hubbard, pastor, preached in morning. Subject, "Trying to Do Religious Work Without Religious Resources." No evening service on account of meetings at Methodist church.

Third—C. D. Creasman, pastor. Rev. H. C. McGill preached at the morning hour. The pastor spoke at night. Subject, "Is Heaven a Place?" Sunday school, 217. Good day.

North Edgefield—Pastor Duncan spoke on "The Cry of a Troubled Soul" and "The Touch of His garment."

First—Allen Fort, pastor, preached at both hours. Morning subject, "God's Play for a Revival;" evening, "Life or Death—Choose Life." Sunday school, 261; one addition. Fine B. Y. P. U.

Calvary—H. B. Colter, pastor, preached at both hours. Morning subject, "Reverence for the Church;" evening, "The One Sufficient Refuge." Good congregations all services.

Mt. View—F. P. Dodson, pastor. Saturday night, "The Unchangeable Christ;" text, Heb. 13: 8. Sunday, 11 a. m., "Laying Up Treasures in Heaven," Mat. 6: 19. Greenbrier, Tenn. Feb. 16, 1919.

Shelby Avenue—C. A. McIlroy, pastor, preached at both hours. Morning subject, "The Plea of a Devoted Servant;" evening, "God the Guide of His People." There were fifty-one in Sunday school and collections \$1.32. Fair congregations at both services. We "went over the top" last week in our cottage prayer meetings, as we held a prayer meeting every night except Monday night, and this week we've arranged to hold these meetings every night.

Central—William H. Joyner, pastor, preached at both hours. Two professions at the evening service. Fine day.

Judson Memorial—C. F. Clark, pastor, preached at both hours. Morning subject, "Christ Rejected and Accepted;" evening, "The Tragedy of the Hardened Heart." Good Junior B. Y. P. Sunday school, 142. Four additions by letter and one for baptism.

Edgefield—W. M. Wood, pastor, preached at both hours. Morning subject, "Grief of the Holy Spirit," Eph. 4:30; evening, "The Wages of Sin," Rom. 6: 23. Good B. Y. P. U. Sunday school, 249. Fine day.

Park Avenue—M. Bunyan Smith, pastor, preached at both hours. Morning subject, "A Growing Faith;" evening, "Despising the Spirit of Grace." One of the prominent men of our community came trembling to the altar and asked me to pray for him, and he left the building happily converted. Sunday school, 168. Roger Williams memorial fund, \$8.00.

Centennial—J. Henry DeLancy, pastor, preached at both hours. Morning subject, "I Am Not Ashamed of the Gospel;" evening, "The Making of a Life." Good Sunday school and splendid B. Y. P. U.

Grandview—A. F. Haynes, pastor, preached at both hours. Morning subject, "Missions;" evening, "Second Coming of Christ," last in a series on the subject. Sunday school, 104. A good day.

MEMPHIS.

La Belle Place.—The morning hour was given largely to business matters. Pastor D. A. Ellis spoke at the evening hour. Splendid Sunday school. One wedding. Pastor's salary increased \$600 per year. Motion was made and would have passed but for request of pastor that increase date from January 1, 1918.

Calvary.—The pastor preached at both hours to good crowds. Subjects, "The Spiritual Reconstruction of the Soldier" and "Magnifying Christ." Two received by letter. Excellent B. Y. P. U.'s. Sunday school attendance, 145. One of the finest days we ever had. Preached at Mary Galloway Home at 3 p.m.

Temple.—Pastor J. Carl McCoy spoke at both hours on "The Road to Life" and "God's Care for His Children." Sunday school attendance, 208. Two fine B. Y. P. U.'s. One received by baptism.

Central.—Pastor Cox sick with influenza. Pulpit supplied by Rev. J. C. Schultz in the morning and Rev. E. E. George in the evening.

Egypt.—Pastor L. E. Brown spoke to good congregations in the morning. Good Sunday school.

Prescott Memorial.—The pastor preached at the morning hour to good audience. He preached at Union Avenue at night.

Brother C. F. Curle, of Little Rock, filled the pulpit at both services. Good attendance. He accepted call to the church and will soon take up his work here. Good attendance in Sunday school. Best B. Y. P. U. we have had. Organized new team.

First.—Pastor Boone preached to good congregations. Two received by letter. Sunday school attendance, 360.

Speedway Terrace.—Pastor S. A. Wilkinson spoke at both hours. Sunday school attendance, 83. Brother J. C. Hill, of Sardis, Miss., called to be pastor and will begin work March 1.

Baptist Hospital.—Pastor Jeffries preached in the morning at Seventh Street. Fine spirit in the prayer meeting at the Hospital.

Bellevue.—The pastor, R. M. Inlow, preached at both hours. Two were received into the church—one for baptism and one by letter. The auditorium building fund has passed the \$40,000 mark. No appeal has been made to any except members of the congregation.

McLemore Avenue—J. B. Smalley, the pastor, preached morning and evening. The work in all phases indicates increased interest. Sunday school attendance, 113.

Seventh Street—I. M. Strother, pastor. M. D. Jeffries and J. T. Jackson preached. Brothren L. A. Leatherwood and M. N. Lowe were ordained

deacons. Splendid B. Y. P. U. meeting. Good Sunday school.

KNOXVILLE.

Broadway.—Lloyd T. Wilson, pastor. Preaching at both hours. Subjects, "Who Is My Neighbor" and "The Sensual Fool." Number in Sunday school, 400. Two were baptized, and one received by letter.

First.—Len G. Broughton, pastor, spoke at both hours. Subjects, "She Hath Done What She Could" and "God's Call to Reason." Number in Sunday school, 442. Received by letter, one. A number of conversions in the evening. The church has called Rev. Fred Stern to be assistant pastor.

South Knoxville.—M. E. Miller, pastor, spoke at both hours. Texts, Eph. 3:8 and Gal. 3:23. Number in Sunday school, 257.

Deaderick Avenue.—H. T. Stevens, pastor. Morning subject, "The Rock in a Weary Land." Preaching in the evening by Rev. J. C. Shipe. Number in Sunday school, 475.

Immanuel.—A. R. Pedigo, pastor, spoke at both hours. Subjects, "The First Apostolic Miracle" and "An Important Question." Number in Sunday school 118. Received by letter, one.

Burlington.—J. E. Wickham, pastor. Preaching in the morning by Brother Snow. Subject, "Number Raised from the Dead by Jesus." Preaching in the evening by the pastor. Text, Luke 12: 16-22. Number in Sunday school, 92. Received by letter, two. Brother Snow held a week's meeting, with five professions.

Marble City.—R. E. George, pastor. Preaching in the morning by Rev. Barrett. Subject, "Obedience." "Christian Education" was the evening subject. Meeting went over the top for Carson and Newman College. Number in Sunday school, 70.

Bell Avenue.—J. B. Hyde, pastor, preached at both services. Morning theme, "The Investment of a Life." Evening theme, "A Grief-Stricken Father." Number in Sunday school, 418. Good congregations and excellent interest shown. Prayer meetings are larger in attendance, with increasing interest.

Third Creek.—Geo. M. Reeves, pastor. Preaching in the morning by A. F. Mahan, who spoke on "Christian Education." Preaching in the evening by the pastor, whose subject was "At the Gate Beautiful."

Gallaher's View.—O. M. Drinnen, pastor, spoke at both services. Subjects, "Christian Watchfulness" and "The Rent Veil."

Island Home.—Wm. H. Fitzgerald, pastor, spoke at both hours of "The Christian's Inheritance" and "God's Good Will Toward Man." Number in Sunday school, 268. Fine spirit in both services.

Fountain City.—E. A. Cates, pastor, spoke at both hours on "The First Ark" and "The Serpent in the Wilderness." Sunday school attendance, 180.

Grove City.—D. W. Lindsay, pastor. Morning and evening subjects: "Great Day of God's Wrath," Rev. 6:17, and "Prodigal's Home-Coming," Luke 15. Number in Sunday school, 121. One approved for baptism.

Beaumont.—A. D. Langston, pastor. Preaching in the morning by Charles Frelley. Preaching in the evening by the pastor, whose text was Proverbs 19:1. Number in Sunday school, 167. Good day.

Central.—A. F. Mahan, pastor. Dr. L. C. Herrell spoke in the morning on "Ye Are the Light of the World." The pastor spoke in the evening on "Unspotted Religion." Number in Sunday school, 186.

Gillespie Avenue.—J. N. Poe, pastor, spoke at both hours. Subjects, "Christ's Love for the Church," Eph. 5:25, and "Overcoming Difficulties," Luke 19:5. Number in Sunday school, 200.

Oakwood.—S. M. McCarter, pastor, spoke at both hours on "Defining the Church" and "The Man Who Comes Just Short." Number in Sunday school, 182. Received by letter, two. The church added \$200 to the pastor's salary, beginning January 1.

Lincoln Park.—T. E. Elgin, pastor, spoke at both hours on "The Church Reflecting the Glory of Church" and "A Sin-Sick Soul." Number in Sunday school, 143.

SHE SAVED 200 CHICKS.

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks and didn't lose a single one with white Diarrhoea. I give Ready Relief the praise. Mrs. H. L. Sutton, of Ramona, Kas., writes: "My chicks were dying 20 and 30 a day. I got two packages of Ready Relief and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 6252 Poultry Building Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Smithwood.—Charles P. Jones, pastor, spoke at both hours on "A Flourishing Church" and "The Pearl of Great Price." Received by letter, 4.

Fifth Avenue.—J. L. Dance, pastor. Morning subject, "Glorious Gospel," Gal. 7:25. Preaching in the evening by Brother Snow, who spoke on "Revealing Jesus." Number in Sunday school, 228.

Euclid Avenue.—J. W. Wood, pastor, spoke at both hours on "Jesus Curing the Incurables" and "The Sin of Achon." Number in Sunday school, 283. Received by letter, 3. Devotional service by Junior O. U. A. M. at 2:30 p.m. Great congregations.

Mountain View.—W. C. McKeely, pastor, spoke at both hours on "Glorying in the Cross" and "All Sufficiency of Christ." Number in Sunday school, 172. Received by letter, 1.

Mt. Zion (col.)—J. H. Henderson, pastor, spoke at both hours on the texts, 2 Cor. 5:11 and Mark 8:36. In Sunday school, 127.

Calvary.—S. C. Grigsby, pastor, spoke at both hours. Morning subject, Col. 4:17. Evening subject, "Some Impossibilities That a Sinner Should Know." In Sunday school, 103. Had a funeral at 1:30.

CHATTANOOGA.

Lonsdale.—J. C. Shipe, pastor, spoke at the morning hour. Subject, "Healing of the Paralytic." Preaching at the evening hour by Rev. H. T. Stevens. Subject, "Remedies for Sin." Sunday school attendance, 227. Great meeting in progress, which will continue through this week.

Highland Avenue.—Pastor Keese preached at both hours. Subjects, "God's Ideal Father" and "The Dead Shall They Sin Again?" One addition. Sunday school attendance, 169.

St. Elmo.—O. D. Fleming spoke on "The Blue Ridge Conference" and "Our Soldiers' Mind and the Church's Responsibility." Sunday school attendance, 87.

Avondale.—V. B. Filson spoke at the morning hour on "The Final Perseverance of the Saints." Evening message by the pastor, "Jesus and His Spills Blood the One Remedy for Sin."

First.—Annual B. Y. P. U. Training School in our church this week. Despite the cold weather, 373 were in Sunday school. Large congregations at both services. Increased attendance of children and young people.

Cleveland.—In Bible School, 178. Pastor preached at both hours to good congregations. We are planning our religious census for early spring.

Lenoir City.—Pleasant Hill Baptist church, A. B. Johnson, pastor. Morning subject, "Never for Ever." Evening subject, "Action," Luke 15:20. In Sunday school, 67. Splendid B. Y. P. U. Good day. Over the top for Carson and Newman College.

First Baptist Church
SIXTEENTH AND O STS., N. W.
Washington, D. C.

Rev. Henry Allen Tupper, D.D.
Pastor

Bible School 9 a.m.
Service 11 a.m. and 8 p.m.
All seats free

A hearty invitation extended to visitors in Washington to make this their home church while in the city. Ask for members of the Social Service Committee, whose special business it is to provide for the comfort of strangers and visitors.

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If you take the Draughon Training, the training that business men endorse. You can take it at college or by mail. Write today.
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Paducah, Ky.

JACKSON.

Second.—Pastor J. E. Skinner, spoke on "A Steadfast Purpose" and "How to Understand God." One for baptism and two by letter since last report. Fine attendance at all the services of the day.

Monterey.—We had three inches of snow yesterday. The attendance at the church services was fairly good for cold weather. We had 73 in Sunday school. I have been here seven Sundays and four of these have been snowy Sundays.—H. F. Burns.

Kingston.—J. H. O. Clevenger, pastor. Preaching morning and evening by the pastor. Morning subject, "What Should Be the Theme of the Ministry?" Evening subject, "Grace and Growth." Sunday school attendance, 126. Greatest congregations this year. The pastor spoke in the afternoon at Walnut Hill (East Harriman) on our great drive for Carson-Newman. Their apportionment was \$100. Raised in fifteen minutes \$245. Pray for us in Big Emory Association. We are pressing the campaign for the Baptist and Reflector and Home and Foreign Fields. Will send you the results later.

Harriman, Tenn.—Dr. W. A. Atchley, pastor, preached at both hours to large congregations, though the day was very disagreeable. The work in Trenton Street Church is starting off very encouraging.

Among the Brethren

Fleetwood Ball
Lexington, Tenn.

Rev. J. T. Barker, of Trenton, Tenn., writes: "Have accepted work in Central Association, Center church for half-time, Oak Grove and Hickory Grove for one-fourth time each, and am now living in Trenton. It is a very pleasant work. I am looking forward to greater things."

Rev. H. W. Stigler, of Ridgely, Tenn., writes: "I have just rounded out a collection of more than \$2,000 in my church—\$750 of it for Christian Education and the remainder for missions and benevolences."

Dr. Livingston Mays, formerly pastor at Eldorado, Ark., has been elected manager of the Baptist Assembly Grounds at Ridge Crest, N. C., and will have chief management of the Summer Assembly.

Mr. J. T. Harris, of Newbern, Tenn., writes: "Our new pastor is Rev. Olus Hamilton. He came here from Walton, Ky., where he had served the church for some three and one-half years. He seems well pleased here so far, and the church likes him very much."

Rev. L. R. Riley, of Trezevant, Tenn., writes: "Just back from the Bible Institute at Murray, Ky. I have never attended a meeting in my life like it. J. Fred Scholfield said that he had led singing for the Southern Baptist Convention several times, but he had never seen a meeting like this one. There were in attendance about fifty preachers and numbers of others representing seven States. The persecution that has been hurled at some of the folks at Murray is almost past bearing. The Adventists and two other Baptist churches held services despite the flu ban, and some of them told the judge to his face that they had, but he arrested no one but Boyce Taylor. They have set a number of times to collect his fine by putting him in jail and have put it off every time. He refuses to pay it or to permit his friends to do so."

Dr. E. L. Carr, of Martin, Tenn., writes: "We are happy because of the success of the drive for Christian Education. Our gifts have reached about \$15,000. Hall-Moody has enlarged its campus by purchase of some adjacent property. W. D. Hudgins is to give us a week's work in church and school March 30 to April 4."

Evangelist D. P. Montgomery, of Greenville, S. C., writes: "I am here at Springfield, Tenn., in a near-by country church for a few days. Am open for an engagement after this one."

Rev. W. D. Hutton, of La Follette, Tenn., writes: "I have accepted the care of the church at this place and moved on the field two weeks ago. Have had additions each Sunday since we have been here. The outlook is very bright. Pray for us."

Gospel Singer David M. Hughes, of Newport, Ky., writes: "I am closing my work with Brother J. B. De Garmo and will do independent work from now on. Close here Sunday night, February 16, and go to Hustonville, Ky. I can be had by writing either at Newport, Ky., or Princeton, Ky."

Dr. A. U. Boone, of the First church, Memphis, Tenn., is to assist his brilliant son, Rev. W. C. Boone, of Owensboro, Ky., in a revival April 6-20, 1919. A gracious spiritual upliftment is confidently expected.

Rev. T. N. Compton, of Lebanon, Tenn., is to enter upon his duties as pastor of the First church, Paducah, Ky., March 1. He leaves Tennessee only after the protest of the brotherhood.

Rev. E. F. Adams, formerly pastor at Trezevant, Tenn., has resigned the care of the First church, Fulton, Ky., but his plans have not been disclosed. A hearty welcome awaits you in Tennessee, beloved.

The death early Sunday morning of Prof. Arthur L. Denison at his home in Chesterfield, Tenn., removes from life's activities a most useful man. Only forty years old, an active church worker and devoted, exemplary Christian, he will be sorely missed. He was superintendent of the Sunday school of Union church. It became the sad duty of the writer and Rev. W. F. Boren to officiate at the funeral Sunday afternoon.

The Fifth Annual Bible Conference of Tabernacle church, Chattanooga, Tenn., is to be held between the dates of March 16 and April 6. It was called off last October on account of the flu. Dr. J. B. Phillips has prepared a superb program, including such speakers as Dr. W. Leon Tucker, of New York, Dr. J. M. Gray, of Chicago, Dr. P. W. Philpott, of Hamilton, Canada, and others equally as great. Chas. Butler and wife will have charge of the music.

Rev. T. R. Stroup, of Binghamton, Tenn., accepts the care of the church at Hayti, Mo., and moves at once to that field of great promise. He is the only stroup they need.

* * * *

PROGRAM OF BAPTIST MINISTERS' AND PASTORS' CONFERENCE.

To Be Held with the Toone Baptist Church, Toone, Tenn.

March 2 and 3.

7:30 Sunday night—Introductory sermon, W. W. Jones.

Monday, March 3.

9:30 a.m.—Devotional service, C. H. Parrish.

10:00 a.m.—Importance of open and

Baptist and Reflector

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ALBERT R. BOND, D.D. President and Treasurer
F. P. PROVOST Vice-President
C. A. FOLK Secretary

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MISS MATTIE STRAUGHAN Assistant Manager
MISS ANN WHITE FOLK Editor Young South
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NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

candid diplomacy in the preacher or pastor, O. W. Taylor and T. R. Hammons.

11:00 a.m.—How may we secure a better understanding among the churches as to the importance of all the organized work? A. L. Bates, J. G. Gooch, and C. H. Fry.

12:00—Recess.

1:30 p.m.—Importance of mapping out a plan of work before the revival season arrives, J. T. Jenkins, J. Y. Butler and W. M. Couch.

2:30 p.m.—Some denominational perils, R. E. Guy, J. W. Hudson and C. H. Parish.

3:30 p.m.—How may we best secure concert of action among church members? T. R. Hammons, J. N. Varnall and M. C. Roland.

4:30 p.m.—Recess.

7:30 p.m.—Address by Dr. G. M. Savage. Subject, "The Mission of Baptists in the Present World Opportunity."

* * * *

FORTUNES IN OLD CONFEDERATE ENVELOPES.

They may be worth a lot of money. Among the old letters of many Southern folks there are thousands of very rare envelopes and stamps. Many have been found and sold for fortunes. Some as high as \$300. Many have brought upwards of \$50.00. It sounds "fishy," but it's true. They are valuable because they are rare. They are rare, not because there are only a few, for there are many of them, but simply because most of them are stored away and forgotten in old attics.

Look among your old war letters. You are likely to find a fortune. If you find some old Confederate envelopes or stamps bearing the year 1861 and dated or cancelled some time during the spring, summer or early fall of 1861, send them to Mr. Harold C. Brooks, Marshall, Michigan, and he will immediately write you, stating whether they are of value, and if so, will offer you full value for them. He is a private collector of rare stamps and envelopes, and will give you full value for them if they are of value. Send only the complete envelopes and stamps.

The advertising manager of Baptist and Reflector has known Mr. Brooks for years and you may place fullest confidence in his integrity. He will advise you frankly and is willing to pay the highest prices for the higher priced ones are the rarest stamps, and he wishes the rarest ones.

In 1861, just after the war was declared and before the Confederacy had time to make their regular issues of stamps, many local post offices were allowed to make provisional issues. These stamps and envelopes were is-

sued in 1861 by the postmasters of different cities. In marking the envelopes the cancelling stamps of the post office were frequently employed. It is often difficult to determine whether such a mark was used provisionally or merely indicates postage paid at the time the letter was deposited in the post office. Occasionally the same mark was used for both purposes. These stamps are the ones that are valuable. The regular issues of the Confederacy are not rare. Look for the local issues. You can identify them. They are known to have been issued by the following towns:

Aberdeen, Miss.; Albany, Ga.; Athens, Ga.; Atlanta, Ga.; Augusta, Ga.; Autaugaville, Ala.; Baton Rouge, La.; Beaumont, Tex.; Bridgeville, Ala.; Charleston, S. C.; Columbia, S. C.; Columbus, Ga.; Danville, Va.; Emory, Va.; Franklin, N. C.; Fredericksburg, Va.; Gallatin, Tenn.; Goliad, Tex.; Gonzales, Tex.; Greensboro, Ala.; Greenville, Ala.; Greenwood, Va.; Grove Hill, Ala.; Hallettsville, Tex.; Helen, Tex.; Independence, Tex.; Jetersville, Va.; Jonesboro, Tenn.; Kingston, Tenn.; Knoxville, Tenn.; Lenoir, N. C.; Lexington, Miss.; Livingston, Ala.; Lynchburg, Va.; Macon, Ga.; Marion, Va.; Memphis, Tenn.; Millidgeville, Ga.; Mobile, Ala.; Montgomery, Ala.; Mt. Lebanon, Tenn.; Nashville, Tenn.; New Orleans, La.; New Smyrna, Fla.; Petersburg, Va.; Pittsylvania, C. H., Va.; Pleasant Shade, Va.; Raleigh, N. C.; Rutherford, Tenn.; Richmond, Tex.; Ringgold, Ga.; Salem, N. C.; Salem, Va.; Salisbury, N. C.; Selma, Ala.; Spartanburg, S. C.; Statesville, N. C.; Tellico Plains, Tenn.; Thomasville, Ga.; Tuscaloosa, Ala.; Unicoi, Tenn.; Victoria, Tex.

Possibly other towns had provisional local stamp issues. But the above are all that are known to collectors. Should you find any of these rare local issues, send them to Mr. Brooks. He will offer what he regards them as worth to him and in case the offer is not satisfactory, will return the envelope and stamps to the sender. Don't deface nor detach the stamps, but send the complete envelopes. Your search may be a very profitable one for you and a greatly welcomed one for Mr. Brooks.

Most of these were probably what you might call franked envelopes instead of adhesive stamps. Still, there are both envelopes and stamps in this class of postage. The probability is that they were issued at the time the war began to take the place of the Federal issues and before the Confederate Government had time to prepare national stamps.

The first regular issue of the Confederate stamps was late in 1861, so that these issues put out by the various cities were in use from the beginning of the war until late in 1861, and consequently, all would bear the postmark date of the year 1861.

Address Mr. Harold C. Brooks, Marshall, Michigan.

CHURCH AND PERSONAL

The Tullahoma church has subscribed more than her quota of \$600 and with other prospects which will probably reach \$700.

F. D. KEELE,

Tullahoma, Tenn.

* * *

I came to Monterey by invitation of the church here and began a series of meetings on November 18. On the next Sunday night the church unanimously called me for all my time. After praying and studying over the matter for two weeks I accepted the call. I moved here through rain and snow and began my work the first Sunday in January. The second week after we came a number of the members came to the pastorum one night and gave us a nice pounding. They left us many good things to eat. We certainly were thankful for such expressions of appreciation.

The work starts off well. The church has been without a pastor since last June. The work has suffered, too. Our Sunday school and church attendance have greatly increased. In the last three weeks we have given \$53.50 to the American Relief Fund, \$30.00 of which was given by the Sunday school, and \$100.00 to Christian Education. Thus far one has joined for baptism and six by letter.

This is a promising field for Baptists. We have a great many railroad people in our town and quite a number are members of our church. Monterey is on top of Cumberland Mountains, half way between Nashville and Knoxville, on the Tennessee Central Railroad.

After a pleasant pastorate of three years with the Buena Vista church at Grant, I told the church last fall I would not serve them another year. They called Elder J. H. Grime. The church has a good pastor and the pastor has a good church. The church made substantial progress during my pastorate in membership and gifts to our denominational objects.

My work with Knob Springs church last year was pleasant. The membership is small and live quite a distance from the church house. They treated me royally and I love them for their kind deeds and good works. They called me for another year with an increase in salary after I told them I thought I would come to Monterey. How I did wish I could stay with them! I hope they have called a good man by now.

I was pastor last year of Big Springs church. This church is very small in

membership. There are a few of the Lord's faithful ones there. They were always present at the services unless they were sick. The Lord will reward them. I hope to hear soon that they have a good pastor.

I had a happy year with Una church. They raised the debt on their new church house the last Sunday I was there. It was about \$435. They had to rebuild after the cyclone destroyed their house in 1917. I told them I wanted them to wipe the debt out by the end of the year. I was so glad they did. They called indefinitely, so I had to resign. They don't believe in the old foggy way of calling every year which is a regular fuss-breeding habit. They called Brother F. P. Dodson, of Greenbrier, without even seeing him or "sampling" him. A good man and a royal church. May God bless them.

Mount View called me last March for once a month in the afternoon. They called me for one Sunday, one-fourth time, for this year. I regretted very much that I could not stay with them. We had a pleasant time together and I hope did much good. These are a noble people. They are willing to be led in every good work and are liberal with their means. I have been in love with Mount View and Una people for many years and I believe they love me.

I hope Mount View has a good man for pastor ere this. I became acquainted with Mount View and Una churches through Elder J. S. Rice, of blessed memory.

Owing to the "flu," I did not get to hold revival meetings with Knob Springs, Una and Mount View. All three churches by vote requested me to do the preaching in their meetings. I had my heart fixed on these meetings. My work last year with all five of the churches was pleasant.

I was in a bad railroad wreck near here last week and stood a good chance of being killed. It was a mixed train. We had just cleared a trestle thirty feet high when the awful jam came. No one was seriously hurt. Two freight boxes were turned over and rammed into the bank. The baggage car and the front trucks of our coach were off and the track torn all to pieces for some distance. The train was running slow or several of us would likely have been killed. I am thankful we all escaped.

I married two couples last week.

We had four inches of snow yesterday, but we had sixty-nine in Sunday school and very good attendance at church morning and night.

H. F. BURNS.

Monterey, Tenn.

FIELD NOTES.

Riceville, Pastor T. R. Waggoner, Thursday, February 6. Rev. J. B. Sharp, field manager of East Tennessee educational campaign, organizes Eastanallee Association for the drive. Rev. J. L. Dance, of Knoxville, makes the address of the occasion. On this trip I was entertained by my brother, Deacon E. B. Cecil, Tasso, and Clerk H. E. Roberts, Riceville. Being pastor of Riceville Church at one time, it was quite a pleasure to be with them again. Rev. Charles Wittenbarger, one of the aggressive pastors of the Eastanallee furnished the conveyance.

Grassy Valley Church. Preached Sunday and received \$4.56, and conveyance by Clerk F. H. Llewellyn and entertainment with Mrs. Elizabeth Llewellyn and Mrs. Nannie Hulen. Good Sunday school and good service.

Chattanooga—With East Lake and

Pastor W. E. Davis Wednesday evening and conducted prayer meeting and represented the Baptist and Reflector and Home and Foreign Fields and books. Pastor Davis is loved by his people and is doing good work. Supplied Sunday, January 26, for East Chattanooga and received \$6.00 for work. Ninety-eight in Sunday school. Rev. A. T. Hayes and Rev. G. F. Langston attended the evening service and took a part. Rev. Langston could pastor some churches. Address 17 East First Street, Chattanooga, Tenn., Entertainment with G. W. Norris, Lake Humberd, James Smith and Rev. A. T. Hayes. The last two weeks have been good with my work.

Knoxville, Lincoln Park. Worshipped with Pastor T. E. Elgin and his people in the evening and received special recognition and enjoyed the service and the B. Y. P. U., and came away with four new subscribers for the Baptist and Reflector. Entertained by Brother A. E. Long and John Culvahouse and Rev. L. A. Hurst. Pastor Elgin insisted on my preaching, and unless I have an engagement I do not usually speak. If you desire me to speak and represent the Baptist and Reflector, drop me a card and we will arrange time.

R. D. CECIL,
Evangelist.

Cleveland, Tenn., Feb. 10, 1919.

* * *

A WORD OF APPRECIATION.

Dear Brother Bond:

Will you kindly permit me, through the columns of your valuable denominational organ, to express to the Baptists of your state my great appreciation of the courtesies shown the representative of the Baptist Bible Institute at your recent annual meeting. In all my experience I have never received a more royal welcome, or a more kindly consideration in the presentation of the denominational interests than at your last meeting. In behalf of the Board of Directors and faculty of the institute, I wish to most heartily thank the brotherhood of your state for their consideration as expressed in the action of the Convention.

Every Baptist of your state now is an owner of the Baptist Bible Institute of New Orleans in two-fold way. First, by virtue of the fact that he is a member of the Southern Baptist Convention, through whose Boards the institute was established, and is now being fostered. Second, by virtue of the fact that he is a member of your State Convention, which has elected directors and appropriated funds for the current support of the institute, and for the helping of needy students. In this way the Southern Baptists own the institute and will support it with their gifts, and will help needy students in the effort to become trained for the work of the Master.

B. P. ROBERTSON.
New Orleans, La.

* * * * *

The justice of the peace in a town in Ohio, in pursuance of his duties, had to hear and judge the cases that were brought before him and also to perform occasional marriage ceremonies. He found it difficult to disassociate the various functions of his office.

Everything had gone smoothly until he asked one bride: "Do you take this man to be your husband?"

The bride nodded emphatically. "And you, accused," said the justice, turning to the bridegroom, "what have you to say in your defense?"—Ex.

RAISED ENTIRE INCUBATOR HATCH.

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks and haven't lost one."

You can have the same success. Ready Relief in you baby chicks' first drinking water will save them from dying off with that dreadful plague, White Diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million dollar bank guarantees he will do it. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

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OBITUARIES

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

Bryan.—After several years of affliction the death angel came on the morning of June 18, 1918, and tenderly bore away the spirit of our dearly beloved brother, Wilson T. Bryan. Had he lived another month he would have completed his allotted three score and ten years. He was converted in early life and joined the Round Lick Baptist Church, leaving that to become a member of the Shop Spring Baptist Church at its organization. In this life he lived a good and consistent member until his death. He was a good church worker and was missionary collector for a number of years, only giving it up when he was no longer able to attend services. He was a generous, but very quiet contributor, not letting his left hand know what his right hand did. It was his way, unobserved by others, to put into the hand of the pastor or other interested person a generous check to be used for church building in a destitute place or for some other worthy cause. But his generosity was not confined to his church alone. It was his delight to please the children, especially the poor ones around him, with an unexpected gift, often paying them a double price for an errand done for him. He loved, too, to leave a sack or bushel of apples, potatoes or other good things at the door of one less fortunate than himself. He was wise and discreet and his advice was often sought by those of his neighbors who were in doubt about what course to pursue. No citizen or church member in his community will be missed more, but we know that our loss is his gain. He leaves behind him a heritage that is worth infinitely more than much silver and gold. We tender our sympathy to the bereaved wife and children, bidding them take comfort in the thought that though he is dead he still lives and his works do follow him.

Respectfully submitted,

Friends and members of Shop Spring Church, Shop Spring, Tenn.

* * *

William T. Tyler.—"And Enoch walked with God; and he was not; for God took him." These same words seem to apply to our Brother Tyler, for as he walked down the street late in the afternoon of December 17, 1918, with his daughter, Miss Ethel, without any warning whatever he dropped to the pavement and in a second had departed to his heavenly home. He was in apparent good health, had eaten a hearty supper and was in fine spirits. Brother Tyler had just passed his eightieth birthday. He, along with Brother I. B. Merriam, Sr., and Brother R. H. Parrent, had been made deacons emeritus. We miss Brother Tyler, for he was so active and so regular in his attendance upon church services and the duties of church treasurer. No member was any more faithful or loyal to his church, and a very few his equal. Besides rendering valuable service to the church, Brother Tyler was vitally interested in and the prime mover in building the Y. M. C. A. and the Y. W. C. A. organizations, and these institutions are indebted no small bit to

the foundation work he put in raising funds and creating a greater interest among Chattanoogans.

The following resolutions were unanimously adopted by the Board of Deacons of the First Baptist Church, Chattanooga, Tenn., at their regular meeting, January 6, 1919:

Whereas, in the providence of Almighty God, Captain William T. Tyler has been called to his eternal home and glorious reward, and

Whereas, Captain Tyler was a brother beloved in Christ Jesus, and had been for many years an active member of the First Baptist Church, having distinguished himself for his efficient service both as treasurer of the church and member of the Board of Deacons; therefore, be it

Resolved, First, that the Board of Deacons of the First Baptist Church publicly express its appreciation of the life and faith and fidelity which Brother Tyler lived while among us, and its deep sense of loss occasioned by his departure.

Second, that the loved ones of our Brother Tyler have the profound sympathy of all his fellow associates of this board in their great bereavement.

Resolved, further, that these resolutions be spread upon the minutes and made a part of the permanent records of the Board of Deacons, and that a copy be mailed to the Baptist and Reflector for publication, and that another copy, signed by the chairman, secretary and pastor, be sent to the family of Brother Tyler as a token of the affection and esteem in which he was held by his brethren.

* * *

Estes.—The sympathies of our community go out in behalf of Brother and Sister Estes of Gladeville, Tenn., who on the 1st inst. endured the loss of their two little girls, Beulah and Cora, aged four and five years, respectively. They were victims of a burning barn. I conducted services in the home the next day in the presence of a large crowd of earnest sympathizers, and as I stood by the little white casket containing their burned and charred remains, I thought of their innocence and love, and both entering together.

REV. J. F. SANDERS.

* * *

Patterson.—Brother W. A. Patterson was born November 18, 1858; departed this life January 20, 1919; age, sixty years two months and two days. He was married to Miss Dora Baskins November 21, 1878. He professed religion and joined the Baptist Church at Union Salem Association in 1880 and lived a consistent Christian the remainder of his life. Memorial services were conducted by the writer in the old home church in the presence of a large crowd, after which his remains were laid to rest in the church yard.

REV. J. F. SANDERS.

* * *

RESOLUTION OF RESPECT.

Whereas, God in His infinite wisdom has taken from our midst our beloved brother and fellow worker, "Bud" Barber, as he was called;

1st. That Cottage Grove church and Sunday school has lost one of its most

A Daughter of the Land



"Here's a book which every woman should read, especially every ambitious young woman. It is Gene Stratton-Porter's latest book, and to say that she is the author of 'At the Foot of the Rainbow,' 'Freckles,' 'The Harvester,' 'Laddie,' is sufficient advertisement for her new book to those who have read these. All of Mrs. Porter's books breathe the very atmosphere of God's great outdoors, and you cannot read one of them without feeling closer to nature."

This latest book of Mrs. Porter's is the story of a young woman whose life was bound by the monotonous household duties of cooking, washing dishes, sweeping, dusting, milking, churning and the usual routine of a big family in the country. Although this young woman had not seen beyond her own borders, and her opportunities had been few, she had a burning desire for knowledge and for freedom. She was the daughter of a very rich farmer, but, like many other parents, he believed that a girl has no right to an education, or to anything else, except board and lodging. But Kate Bates had the determination that knows no failure, and the story of her struggles for freedom add another interesting volume to the already large number of Mrs. Porter's popular books.

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Friends in Feathers	3.50
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The Harvester	1.50
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Michael O'Halloran	1.50
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loyal, liberal, spiritual, consistent members, and he will be greatly missed by the church;

2nd. That we as a church and Sunday school reverently to our Father's will, knowing that He Whom our brother served makes no mistakes;

3rd. That the church and Sunday

school sympathize most heartily with the bereaved wife, father, mother, brothers and sisters;

4th. That a copy of these resolutions be sent to his wife, the Baptist and Refector, the local paper, and a copy be spread on the minutes of our church and Sunday school.

S. A. C. A., Com.

TENNESSEE BAPTIST BUDGET

For the Convention Year of 1918 and 1919---From November 1, 1918 to November 1, 1919

Foreign Missions	\$ 60,000.00
State Missions	56,000.00
Home Missions	40,000.00
Orphans' Home	30,000.00
Christian Education	25,000.00
Memorial Hospital	10,000.00
Ministerial Relief	6,000.00
Total for all causes.....	\$227,000.00

The Basis for Division of Funds Given to Causes Fostered by the Tennessee Baptist Convention

Foreign Missions	26 per cent
State Missions	25 per cent
Home Missions	18 per cent
Orphans' Home	13 per cent
Christian Education	11 per cent
Memorial Hospital	4 per cent
Ministerial Relief	3 per cent
Total	100 per cent

This, of course, means that every dollar given by any of the churches and which is sent to the Mission rooms undesignated will be divided among the causes fostered according to the ratio indicated above.

This means, of course, that out of each dollar

Foreign Missions will receive.....	26 cents
State Missions will receive.....	25 cents
Home Missions will receive.....	18 cents
Orphans' Homes will receive.....	13 cents
Christian Education will receive.....	11 cents
Memorial Hospital will receive.....	4 cents
Ministerial Relief will receive.....	3 cents

It is hoped that every church will divide its own funds when sending in remittances, and that, as far as possible, the division will be made as indicated above. If the churches sending in money fail to divide the funds, their money will be divided in the Mission rooms as indicated above.

The churches are all urged to make a special appeal for the budget at the end of each quarter, and to send in the money thus secured divided as indicated above.

It is important that we meet our obligation to the causes at the end of each quarter.

We pay our State missionaries quarterly, and ought to do as well by all other causes.

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