

Baptist and Reflector

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"SPEAKING THE TRUTH IN LOVE"

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"THE TRENCHES AGAINST THE CHURCH."

By Rev. Sam P. White.

The above caption heads an article in the "Religion and Social Service" department of the Literary Digest of February 1, 1919. As a caption we confess that it is a "Spell Binder." As a "sign-board," we find that it indicates the way to the city of "Chaos." The article is significant. Some of its rich revelations are clusters of new wisdom which pole the rare lustre of the grapes of Eschol and transform the choicest wine into insipid muddy water. This new crazy-quilt of religious phraseology "makes our eyes start from their spheres" and "our knotted and combined locks stand on end like the quills of the fearful porcupine." In this message we see Pharaoh's horses pressing hard upon the heels of the Lord's hosts. "The trenches against the church" brings surprise. We know that the church has been for the trenches. Our church has been. It has helped to mobilize moral forces on the side of the trenches. It has never ceased to pray for those who were "bearding the lion in his den." The men in the "jaws of death" have been borne up to the Father in the lap of the petitions of the church. Her ministry was always diligent not only with prayer materials, but stood fast by the post of duty, teaching others that money must be given—equipment of the highest order must be supplied—that every provision possible to American ingenuity should reach, our lads so that they might not only be able to stand against the "hellish Hun," but might be able to vanquish him.

Now to hear that the trenches are the enemies of the church is statement sufficient to non-plus the veriest optimist. The idea of the church finding opposition in this world is no innovation. The master had left the warning and history has vindicated his prophecy. But we are not prepared to accept the statement as true. With our own hands we buried a noble, handsome lad, beneath the baptismal waters, who remained forty-eight hours in a shell hole in "No-Man's Land," without food or water. He endured the hell of an awful suspense for the sake of duty and the love of the principles of freedom, and to think that he would turn against the church, that had brought him the message of life, and renounce the Christ, who had so unselfishly died for him, is beyond our comprehension. To be perfectly frank with ourselves and clear in our statement we must say in plain English that we do not believe such rot.

Since we have assayed to mention the matter it is well to go a little further. In the first place the caption used by the greatest of all secular magazines recalls to our minds that certain individuals and institutions have been against the church ever since its origin. When the Master located it on this mundane sphere it caused to rancour in the breast of the "beast" a deadly hatred, for the "beast" was opposed to the Lord and he could in no more forcible way emphasize that opposition than by antagonizing the individuals and institutions which were set for His glory.

In regard to the jumbled use of the term church there was no harm meant. It refers to the institution which the Lord Jesus died to redeem and establish as his representative in the world. Many men though who would write learned articles for secular papers have forgotten that the Lord had anything to do with ushering in the church. They have no idea that he has anything to do with its preservation. For this blunder on their part we must deny any responsibility since our influence does not reach to that section of the map from which such forgetfulness emanates with such persistent insistency.

Another lapse of memory of which these sparkling

critics are guilty is in relation to the mission with which the church was commissioned by its founder. He instructed—to go—preach—baptize—teach all things commanded. This commission allows and infers every practical phase of ministrations of those things taught in the gospel, both by example and precept. Further, the church had forged in the fires of fiercest suffering, two ordinances which were to perpetuate till he came, the great crucial, pivotal; saving facts of his experience and work for human redemption. They magnify the redeemer and his redeeming work. To the redeemed they are monuments, to the unbeliever they are foolishness. To the saint they are sacred, to the unrepentant sinner they are nonessentials.

To say that anything or anybody had set themselves against that divinely ordained institution—the church—and had "taken counsel together against the Lord and against his anointed," compels us to look again to the pages of history. What do we find there? Profane history tells us of one human brute, by the name of "Nero," who set himself against the church. He had a gruesomely joyous time—dipping his claw like talons into the blood of the saints and with the hilarity of a demon reveling in the idea of their extermination. But the curtain soon falls and the beast wallows in his own gore. The spirits of his victims, the saints, meanwhile, repose in Abraham's bosom. Against the church—to him meant without God and without hope. But time would fall us to mention the many less advertised adversaries of the church whose identity has been lost in the shifting sands of time. Advertisement is the biggest thing in opposition to Christ's church and it is the most fickle.

The reason given for this pugnacious attitude toward the church, on the part of the trenches, is entirely overmastering—overmastering to the author of the marvelously wonderful article. It so clarifies the atmosphere to have his erudite pen, penning the awe-producing, shock-engendering, chill-exciting caption that we no longer worry over the intricacies of their religious labyrinth into which the unsophisticated novice has been led. The only thing left for the simple child of religion is to beat his wings against the meshes of the fowler's net. His is the dazed brain within the walls of the prison. Notice if you please the avenues of logic bifurcating from the brain centre of the writer.

First the trenches are tired of the idea and appeal of selfish safety. Second, they are disgusted with the petty littleness manifested by the churches. Third, they repudiate the bigotry of believers. We must confess that these counts against the church seem to clinch the conclusion that the church ought to be spewed out of the mouth of the trenches if they are true charges. But let us look at the facts in the case. These theological anti-theologs have fatigued themselves denying the existence of culture-beds in human nature for such germs. To most of us these "new church for a new age" artists bring out the stars. The church has been fighting the flesh for nearly two thousand years. Its ultimate, complete victory is not yet. Its progress is slow. Its members are gathered from among just sinful men and women. Sinners saved by grace make up the rank and file of the redeemed band. The promise, contrary to the erroneous conception, is not to the purely good; but through the only righteous one to the sinner who believeth on the only begotten of the Father. As soon as the church graduates a class they receive their degree in glory and other, fevered, freshman class with all the "ills that flesh is heir to" are working over the same ground of experience and having applied to them the same rules of corrective discipline that their fathers in the flesh were made to endure for the gospel's sake. It will be so till the coming of our Lord again.

Where is the trouble? These young religious sages who have forgotten the Bible as a text-book on religion and have been chasing "goat-feathers"

in the lanes of sociological adventure have the true objectives of the church inverted. They are looking into the wrong end of the telescope. And using in a wrong way the things that were ordained for right purposes they are unable to appreciate the divine plan as the Jews failed to recognize the divine plan maker when Jesus the Messiah really came. The penalty for their fearful failure is the confusion of those whom they teach error and the calamity of a lost life. They have striven to find their lives by inventing a philosophy that made melody on the itching ears of the world.

Today we need a spiritual osteopath. Rubbing in the region of the mental atlas will help to give the proper grace to the cervical vertebrae and relieve our religious spinal cord of its kinks. Then we will be able to face forward instead of over the left shoulder.

Let our dear brothers put their hungarian heels hard upon the neck of selfishness, bigotry, little pettiness and all the Lilliputian sins—and upon the larger monsters of evil turn the fury of their trench mortars and machine guns and all the artillery at their command. But be sure that the church—God's institution—which His unselfish Son died to establish, receives none of the fusillade of your destruction, lest you be found to fight against Him, who is set and amply set for the defense of His church.

The church has been for the trenches, though unjustly interfered with; it has been, is now and ever shall be for the trenches. And the church believes that it is slander to say that the trenches are against the church. If they are, then the trenches are incapable of gratitude—because they have been interfered with by the enemy of our Lord Jesus Christ through some of his henchmen, who have never known the power of life or who have never possessed the unselfish spirit of the Christ which they have so loudly professed. The church is for and not against the trenches which have been fighting for the political freedom of all peoples. May God's blessings rest upon the trenches to give them peace.

Shelbyville, Tenn.

A PROGRESSIVE LETTER FROM A PROGRESSIVE PASTOR.

The following letter from Brother DeVault is so fine that we want to pass it on to every pastor in Tennessee. Brother DeVault is a living advertisement of what the Baptist and Reflector will do for any church if given an opportunity. Last year he put it into more than a hundred new homes in his churches, and he tells us that they went over the top for all objects. We do not know of a pastor in the whole state who is doing a greater work. Read his letter and follow his good example.

Eagleville, Tenn., February 4, 1919.

Bethlehem Church, Greenbrier, Tenn.

Dear Members and Friends: I had a long sick spell, shut up in the house nearly four weeks, but I am out and am looking forward with great pleasure to my trip to Robertson County. I do hope we will have good weather and an extra large attendance at the Saturday 2 p.m. service. Let's do our best to plan our work so we can come Saturday and get there by 2 p.m. We have so many things before our church, and I do wish this Saturday service and business meeting could catch all of them up to date. Let's make a special effort to bring our finances up to date. We will be happier and those we owe will be happier, too.

Weekly Duplex Envelope System.

I do wish every individual member of our church could come or send for a package of 52 envelopes, so we would have each member following the New Testament plan of giving. Then see how it would relieve the pastor of urging his church to set a good example in the community by paying each month

(Continued on page 9.)

THIRTY-SEVEN PER CENT LEAKAGE.

Victor I. Masters, Superintendent of Publicity.

In the mission study book, "Country Church in the South," the writer called attention to the fact of an astonishingly large leakage from the membership of our churches in the South. These figures have excited much interest among our brethren and we are receiving letters concerning them. I am here giving the facts, for all of our people will be interested in them.

The source of information used was the Southern Baptist Convention minutes. The period covered from 1896 to 1916. The churches in the Southern Baptist Convention during that twenty years baptized 2,333,000 persons. For this period the apparent net increase, as shown by the membership in 1896 compared with the membership in 1916 was 1,156,000.

But 50,000 of this number came to Southern Baptists from Southern Illinois in 1911 by the entrance of this body into the Southern Baptist Convention. This 50,000 is not creditable to increase by baptism. Therefore, the real net increase for the twenty years was 1,106,000, which is 47.4 per cent of the entire number baptized during the twenty years.

The loss by death during the twenty-year period, as shown by the Southern Baptist Convention minutes, was 362,000, or 15.5 per cent. Adding together the loss by death and the net increase, and subtracting the sum from the 2,333,000, we have 865,000, or 37 per cent, who were baptized and are not accounted for by death, but who disappeared from the rolls of the churches.

These are the bald figures. We have been accustomed to talk about leakage at the top, probably for the reason that the men and women at the top are more conspicuous and more in our thoughts. The fact is, we have had an almost astonishing leakage at the top, sides and the bottom.

The disappearance of these members has been in various ways. A number have been excluded from the churches, a number became "trunk Baptists" and never put their letters in another church. Many have been drawn away by Russellism, Holy Rollerism, Mormonism or other false faiths. A relatively small number have joined other evangelical bodies. The generalization which will cover the case of the majority is that they have fallen away into the world for lack of pastoral care and proper instruction.

The above is a diagnosis. It throws a wholesome though not complimentary light on how we have behaved in our religious democracy. Still, a body which surpasses in evangelism will always be a body of Christians which continually creates new and large cultural tasks. Baptists greatly need tremendously to enlarge their enlistment program of the rank and file of the people. We must do this without lessening our interest on evangelism. In fact, if we are going to do it, we must first greatly enlarge our passion for evangelism and our service in it.

The reader may find it interesting to figure the leakage in his own state or in his own district association when the movement of our people out from the territory is about balanced by the number who move into the

territory, it will not be difficult to determine the percent of the leakage.

The condition of ferment in society since the close of the world war is going to make more crucial the question of this enormous per cent of leakage. We cannot stand still. We must either stop the cracks through which the per cent goes on, or we may expect the greater pressure of adverse forces to make the leakage even greater than now.

Baptist Home Mission Rooms, Atlanta, Ga.

"IN JOURNEYS OFTEN."

By E. A. Jackson.

The American Thanksgiving has just been made a Brazilian holiday. We are planning to have a special service of gratitude at the church here with the consuls of the Allies taking part. We must begin this by thanking you for the help of your earnest prayers, for in no year of our lives have we felt more the power of prayer than this first one back in Brazil. There has been no serious sickness in the home and all have just passed through the terrible epidemic of gripe without being attacked. There have been times when there was no chance for me to get one, but no meal has been missed because of physical discomfort. We have been able to do what Brother Crosland says is essential for the missionary who goes interior, eat beans and farinha, drink water, sleep on the ground and grow fat. When one has had a long struggle to regain it, the enjoyment of health to spread the tidings of redeeming love is special cause for gratitude to God.

The budget system has been introduced this year on the Victoria field. Decided on at the state meeting, it was then presented to the eight outside districts in as many institutes. It is encouraging and gladdens the heart to see the old churches and new congregations in this crisis fall into line and contribute regularly to the ten causes fostered by Brazilian Baptists. That they should raise their budget and make strides toward self-support the first year leads us to hope for greater things in the coming days.

Only two churches were organized this year, both in the banner district on contributions. Corrego d'Agua was organized in its own building and already maintaining its day and Sunday schools, ladies' aid and young people's societies. Within a few days of its organization twenty-five members were received for baptism, with many others applying. Both there and at Joao Neiva bands of volunteer evangelists were organized, and at the latter place a night school directed without charge by a Brazilian partly trained in the United States to teach those who could not read and help train the workers. Reaching Corrego d'Agua somewhat late, after twelve miles over terrible roads in a pouring rain, we found about 200 people waiting for us at the church. We found candidates there who had been waiting for baptism for five years. On that journey of ten days forty-eight people followed their Lord in baptism.

On a journey of fifty-two days I got off at the end of one railway and rode about 450 miles muleback, climbing at times to altitudes where the frost had just nipped vegetation, to the end of another railway before starting back home. The visit was first to the field of an evangelist who is a converted criminal, and then to the field of the

pastor who won him. The pastor himself was at one time the terror of his community. He had been praying for years that the man who baptized him might have opportunity to go over the fields with him to see something of what God had wrought and help him win others to Jesus. In the five years of his ministry he has baptized about 350. He now has nine churches and seventeen congregations (some with over forty members) under his care. I had the joy of seeing him baptize nineteen candidates during those days, in which many others came to decision. Two day and night schools, two young people's societies were organized, a church building dedicated and other churches encouraged to go forward with their buildings already begun.

The last journey of a month was over the field of Jose Neves, adjoining that of Pastor Balbino. The mountains were so steep and the roads so dangerous in places that we climbed over them on foot. Between walking and riding we made a journey of about 350 miles, preached sixty-one times, baptized candidates seven times and celebrated the Lord's Supper with churches for many months without the visit of a pastor. Among the candidates were children of Brazilian whites, Indians, Americans, Italians, Germans and Africans. Many others were left determined to obey the gospel, that we hope may be found apt for baptism on the visit of a pastor. Rejoice with us that many of every nation, tongue and tribe are coming under the sway of the Redeemer's love.

In the city of Affonso Claudio the large moving picture hall was loaned us for a meeting. The attendance was calculated at 200. Twelve came on foot sixteen miles from the last point visited. The proprietors of two large coffee and sugar plantations invited us to be their guests and preach to them and their employes. At that of D. Helena Moraes we left a promising group of inquirers. At Pontoes, the fazenda of Colonel Moraes, and one of the most beautiful spots I ever visited, there are some 300 employes. The Colonel told me he was planning to build a combined schoolhouse and house of worship, and until the building was ready he would be glad to have us hold the meetings in the large reception hall of his residence. The Colonel's wife and daughter-in-law were devout Catholics until the visit, but Dr. Jose, the son, said after the meetings that his mother and wife were deeply touched by the beautiful hymns and were anxious to learn more of the gospel. He subscribed to O Jornal Baptista, urged us to return and told us he would be pleased to have us preach at any time we could visit them. How wide open are the doors on every side! Having to divide our time with the state capital, eight districts and parts of three states, it is impossible for us to do the intensive work we long to do, and in places like the last mentioned can only have a visit once a year. With better equipment in teachers, building and apparatus we could train the scores of bright boys and girls in the mountains who want preparation for the service of the Master and win the children of such men as Dr. Jose Moraes.

On the day we left the hospitable board of the Moraes fazenda we rode about thirty miles and only had a chance at a meal twelve hours after the last, the candle in our saddlebags being our dependence for light with which to eat and dine. At 11:30 we stretched our weary bones in a room

occupied by twenty people, a dog, three pigs and we will not mention the others. Thankful for the light of another day into a dugout we jumped and went to preach to the scores of people just recently moved into what was the domain of Indians.

As the people who have just done so much to help win the great conflict for political liberty, the Master is looking to you for munitions and men to carry his blood-stained banner into all the world and to victory over every foe. How glad many are today that they had a part in winning the war for democracy, but unspeakably and full of glory will be the joy of those who spend and are spent in winning the world to Jesus.

Victoria, Brazil.

SOMETHING NEW AND SOMETHING GOOD.

It may surprise some of our good people to know that we have in the city of El Paso, Texas, a "Southern Baptist Sanitarium" for the treatment of tuberculosis, and that this institution is now in actual operation. The property consists of 143 acres of land, worth \$20,000, and a building worth \$65,000. These values apply to the time of the beginning of the war. It is thought that a fair valuation now would be at least \$100,000. It was given to us by the good people of El Paso, with the hope that we would enlarge it and use it for the ministry of healing. The work is a department of our Home Mission Board, and our good brother, H. F. Vermillion, is its superintendent. It is hoped that at an early day the Home Board will be in a position to finance the enterprise, but for the present its support must come in the way of extra offerings. Each state has been asked for a certain amount. This year Tennessee is asked for \$6,000. The matter was brought before our Executive Board at its last meeting. It was too late to include it in our budget for the year, but as chairman of the Hospital Committee I was instructed to make an appeal through the Baptist and Reflector and the Baptist Builder for voluntary contributions.

Tuberculosis is now known to be a curable disease, and in this place, beautiful for situation and unsurpassed in climate, human life can be saved, and it behooves us to have a part in so glorious a work. We have an opportunity to do this in the name of our Saviour.

Right now, while you are thinking about it, write your check and send it to Rev. J. W. Gillon, Nashville, Tenn., our Convention Treasurer, that your church may have proper credit. Or, if you prefer, send it direct to Rev. H. F. Vermillion, El Paso, Texas. In either case it will get to the right place and do the good work.

A. U. BOONE,

Chairman of the Hospital Committee of the Executive Committee of the Tennessee Baptist Convention.

"The King of Siam," said a diplomat; "who is the latest power to declare war on Germany, prides himself upon his English.

"When the King last visited London he met the late Lord Kitchener, whose Egyptian triumphs were still fresh.

"Desirous of telling Lord Kitchener that he was born to command, the Siamese monarch said:

"'Brave Lord, you was made to order.'"—Philadelphia Bulletin.

SOUTHERN BAPTISTS AND THE REALIZATION OF A NEW TASK.

A Statement to the Brotherhood by the Education Commission.

Four years ago at the Southern Baptist Convention at Houston, Tex., a group of brethren, after much prayer and wide conference, proposed the appointment by the Convention of an Education Commission. After open and free discussion the proposal was adopted and the commission appointed. This commission has gone cautiously from year to year, by extended conferences and co-operation concerning the educational work of Southern Baptists, reporting to each convention some progress, but advising that the time had not come for a more definite and extensive organization. The commission has watched with increasing interest the growing conscience on education among our people, counselled widely about the needs of a larger program for our schools, gathered facts of our strength and weakness, waited for God's providential leadership, longed and prayed for his will, until we believe the time has come and that God is moving us toward a larger program.

Two Remarkable Meetings.

At the suggestion of this commission the Sunday afternoon session of the Southern Baptist Convention at Hot Springs was set apart for a mass-meeting on Christian Education. At this meeting the report of this commission proposed the inauguration of a five-year fifteen million dollar program for the Baptist schools of the South. To this report, leading brethren spoke and carried to our people such visions of opportunity and convictions of duty that a holy contagion of enthusiasm and high purpose swept the convention into an absolute unanimity on this great matter, setting them forward to this task with assurances of victory. It was probably the highest and most forward-looking hour Southern Baptists ever witnessed. This program for the five-year fifteen million dollar campaign has been freely discussed in the religious press, in conferences and in the state conventions throughout the entire South. Practically every state convention has endorsed it with a remarkable unanimity and enthusiasm, accepted its part of the fifteen million dollar program and has set in operation its educational machinery to the accomplishment of its part of the task. This new movement set forward by that epochal meeting has aroused the conscience of our people on education and brought them to see and realize, as never before, the importance and enormity of their educational opportunity. The tides of enthusiasm have come back from the people in such a fashion that we, as an Education Commission, feel a divine compulsion to go forward. All day a group of serious, prayerful men, members of the commission and other brethren interested in education met in Nashville, Tenn., talked, prayed and waited on God for leadership. At the night session the problem of ways and means came up. A solemn conviction of responsibility and a sense of the divine presence came over us. Brethren spoke out of their hearts, some of them in tears. The presiding officer called us to prayer; and before God, time and time again, we sought God's favor and will. A conviction as deep as life seemed to

come over the meeting and the following resolution was unanimously passed:

Resolved, That this commission ask the next Southern Baptist Convention to appoint a Board of Education and take such steps as are necessary to the election of a Secretary and the inauguration of a great forward movement for South-wide Baptist Education.

We are lead to this action by the following considerations and arguments:

1. **The Providential Argument.** God seems to be calling and leading Southern Baptists to go forward in education in a greater fashion than ever before contemplated. There are many signs manifesting his leadership in this matter.

2. **The Argument of Logical Consistency.** This is no new task put on us. It is only the realization and inauguration for the accomplishment of the work already on our hands. The convention has helped in the educational work in a great way, as evidenced by the far-reaching educational work of the Sunday School Board, the educational institutions under the Foreign Mission Board in foreign lands, and other educational propaganda among the churches in the home field, as evidenced by the Mountain School work of our Home Board, the Convention's long and glorious co-operation in the work of the Southern Baptist Theological Seminary and the Woman's Missionary Training School at Louisville, their recent action in founding and promoting the Baptist Bible Institute in New Orleans, and their sympathetic attitude and co-operation in the Southwestern Baptist Theological Seminary and Woman's Missionary Training School at Fort Worth. This new proposal will only be a following-up effort and an organization in logic and consistency. We will but follow up and reinforce the state organizations in a larger promotion of all education. There will be no more reason for conflict between this new board and the state Boards of Education than there is now in the work of our other boards.

3. **The Argument of Comparison.** Our Baptist brethren at the North and other denominations in our land—Methodists, Presbyterians, Disciples and others—are pushing forward in wonderful ways in education. Southern Methodists, alone, are promoting a \$35,000,000 program in five years for their schools. State organizations for public education are putting on great forward movements for promoting public schools. There is a bill before Congress now for the creation of a new Cabinet office in Education and the appropriation of \$100,000,000 annually from the Federal treasury, to be matched by an equal sum from the states, to be used in education throughout the Union. Baptists must see their opportunity and go forward, or be put on the scrap heap.

4. **The Argument From Baptist Principle and Divine Command.** The basis of our system and life is the democratic principle of the competency and sovereignty of the individual. This very foundation of our life and hope for a place in the world of service, demands the enlightenment and training of the individual—education of the masses and an education that recognizes God, and gives him and his gospel their rightful place in life. Not only do our principles demand popular education, but we are under divine orders. The same authority which put us in the mission

business, now urges us to go forward in education. Southern Baptists should hear anew and afresh and in a greater way Christ's orders to "teach the all things" in his gospel.

5. **The Argument of Conviction and Opportunity.** We feel lead in our souls to urge this new, forward step. This feeling, we believe, is widely shared by our brethren. We face a new world, now, since the war's havoc is passing. Opportunities, immeasurable, face us. We must see the vision of our chances to serve Christ and put forward his kingdom through a cultured and trained people.

6. **The Argument of a Unified and Larger Program.** This Board will lead us out into larger educational ways and put a mighty Baptist force back of all our schools and lead us to our proper place in the world of education. It will develop a new, South-wide educational leadership.

7. **The Argument of Life.** If Baptists are to live in a great fashion in this new world and amid new surroundings and conditions, we must have training not only for our leaders, but for our people. Christian education is a spiritual necessity of life, life in its large ways, looking to the service and glory of Christ.

These and other reasons lead us to see in this Educational Board an opportunity for them to serve in some of the following directions:

1. This board will create a new, deeper and wider denominational conscience on education.

2. It will greatly aid the state boards in all their schools in obtaining new and better buildings, larger equipment, needed endowment, increase their student bodies and strengthen their faculties, etc.

3. It will develop, promote and circulate a great educational literature in tracts, books, etc., gathering and collating facts and making educational surveys and thus giving out information and inspiration to our people.

4. It will mightily aid our more than state-wide institutions, such as our two seminaries, our two women's training schools and our Bible Institute in this fifteen million dollar campaign and in other and future movements.

5. It will put the entire South-wide Baptist co-operation behind and under our state boards, where our people are weak or backward in education, and aid in the establishment and maintenance of schools in states, where there are no Baptist schools, and in otherwise co-operating with and reinforcing all our state Baptist schools and the educational work of the other boards in home and foreign lands. Thus, we believe the creation and organization of the great forward-looking force for the promotion of education will bring new visions to our people and develop among our masses a new spirit of sacrifice and call out from our wealthy members larger gifts of money to be used for the glory of God and for the salvation of a lost world. We believe, also, that its wider future and its consecrated agencies will more and more turn the hearts of the "fathers to their children" in giving them educational advantages and will call out in educational leadership and service thousands of our young people whose lives will count in great ways for Christ's coming kingdom.

The Education Commission thus presents to the Southern Baptists for their prayerful consideration this recommendation for a new organization. We trust that between this and

the Atlanta convention the brotherhood will talk and pray themselves together and will come to the convention in an unbroken unanimity and the great spirit to put forward the cause of Christian Education for Christ's glory.

(The above paper, voicing the convictions of the Education Commission, was prepared by L. R. Scarborough of Texas, at the request of the commission, was unanimously adopted by them, and, when referred to the Education Conference then in session, was unanimously adopted by said conference.)

RUFUS W. WEAVER,
President of Commission.
J. W. CAMMACK, Secretary.

CLING TO THE FAITH.

By Rev. O. C. Peyton.

"Cast not away, therefore, your confidence, which hath great recompense of reward." Here the man of God is addressing the people of God as would a general on the eve of a desperate battle. Those early Christians were exposed to several persecutions and insidious seductions. He exhorts them to cling to Christ as their leader and to cherish faith in his sacrifice for them.

For no reason whatever can you afford to cast away your confidence! Though you cannot see results. "Your labor is not in vain in the Lord." A silkworm builds a tomb out of its own body and dies. Its life seems useless. But from the unwound cocoon silk is made that adorns a queen on her throne. As our work leaves our hand it seems useless. But God takes and weaves from it a garment that shall be our delight forever.

Cast not away your confidence because your work is not appreciated. For years you have labored in the Sunday school and attended prayer-meeting, done your best to help it along, and yet you hear no appreciation.

Cast not away your confidence, because, while you are faithful, you have trouble. You may be overrating your troubles. Troubles have come, but much is left. Though all of earth perish, soul prosperity may be yours.

Cast not away your confidence, because your past is sinful. The riches of grace in Christ Jesus are yours. Pardon is free. God forgives fully. He adopts you into His family. He is making all things to work out your highest and your eternal good. He will never, never, never fail you. Depend on that!

And, though there are new views of religion which seem to unsettle the old faith, cling to your faith. Ask for the old paths and walk therein. Your mother's God it is safe to trust. Your mother's Bible is true. It is a safe guide and a sure word of comfort. Never was the Bible so full of meaning. A man died lately in Chicago. He was much talked about because he wrote things against the Bible. He had cast away the virgin birth of Jesus, his divinity, the inspiration of the Bible, the work of the spirit, all indeed of the supernatural in the religion of Christ. I knew him well in the days of his simple faith. It had all been cast away. He had nothing to cling to in his last hours. Peace was gone.

Everything depends on your clinging to the faith. It is your safety, your comfort. It will be your place as you go into the shadows. Cling, O cling, to the faith!

Pembroke, Ky.

AN INTERESTING LETTER.

Verily "The sun do move." A few days ago when I read that we were to return to a bone-dry U. S., our hearts were made glad, for it was the best news since the wonderful news we received on November 11th. The retreat of the forces of Kaiser John Barleycorn has been so rapid in the last few years and his defeat in the homeland so crushing, that the most ardent of the "Tribe of Prohibition" may now begin to lay out a plan to make the whole world as safe from the domination of ex-Kaiser John Barleycorn as the forces of the Allies have made it safe from the power of the ex-Kaiser and his Huns. Nothing less than the unconditional surrender of John and his forces in every land should be contemplated in the worldwide drive of the prohibition forces now being mapped out. Let the forces of righteousness never sleep, nor rest for a moment on their oars, for the forces of evil are ever ready to try to retake some of their lost territory, for the victory is not complete until the funeral sermon has been preached at the grave of the very last of John's followers.

The use of whiskey in the treatment of influenza and pneumonia has been so loudly acclaimed by many of John's followers that Dr. Hand of Demopolis, Ala., took it upon himself to get the straight of the matter from army headquarters. Like Dr. Hand, I do not use whiskey in my practice and consider it a very detrimental procedure to give whiskey to cases of pneumonia and influenza. The lie is going the rounds that prohibition caused the great number of deaths in the recent epidemics of the "flu" by making it almost if not impossible for the victims of the "flu" to secure whiskey. These are the same fellows who a few years ago claimed that more whiskey was sold in dry territory than in wet. At that time they said that prohibition did not prohibit and fought it on that ground. Now they are fighting prohibition because it is doing what they said a few years ago that it did not do. Dr. Hand received a letter from the War Department worded as follows:

"Washington, Nov. 11th.

"Dr. L. M. Hand, Demopolis, Ala.

"Dear Sir—In reply to your letter of Nov. 5th the Surgeon General directs me to enclose circular in reference to vaccine treatment of pneumonia and influenza, and to say that whereas whiskey has undoubtedly been used to a certain extent as a stimulant, it has not been advocated as a treatment for influenza.

"Yours very truly,

"G. R. COLLENDER,

"Major, Medical Corps."

This is a good letter to cut out and paste in your hat to have handy to show to the next man you meet who is loud in his talk as to the necessity of whiskey in pneumonia and influenza, and of its liberal use by the doctors in the army.

Since arriving in France last June I've been assigned to duty in five different hospitals and regimental infirmaries, and am now in charge of an infirmary, and in the whole of that time I've not seen a drop of whiskey in any of them, nor do I know of a single drop being given to the thousands of patients treated in these five places, even in the severe and trying epidemics of influenza and pneumonia last September and October, when the doctors and nurses and men of

the medical detachment were busy night and day for weeks, nursing and treating our brave boys who were ready with their lives to "make the world safe for democracy."

I sometimes wonder if the folks back home comprehend and appreciate the great work the government has done for the sick and wounded over here, and the greater efforts made along lines of sanitation and prophylaxis, in order that as few men as possible have occasion to enter the well equipped hospitals?

R. B. KILPATRICK, M. D.,

Lieut. Med. Corps, 3rd Provisional Regiment, A. P. O. 762, American Ex. Forces.

THE NOLACHUCKY ASSOCIATION

And the Campaign for Carson-Newman College.

The campaign for Carson-Newman College of the Nolachucky Association moves on splendidly. The association was divided for organization purposes into three parts. Conley Collins, the moderator of the association, was appointed to take charge of organizing that portion of the association within the bounds of Hamblen County. He immediately organized his forces and a great many of the churches have already raised their quota. However, Mr. Collins has fallen sick and is at this time in the Riverside Hospital at Knoxville, Tenn., and in all probability will not be able to render any more service during the campaign. His organization is such, however, that I feel that I can assure the managers that the churches of Hamblen County will not fall behind. Had Mr. Collins not gotten sick these churches would not only have raised their quota, but doubled it or more.

The brotherhood, I am sure, will regret to learn of the illness of Brother Collins and join in the earnest prayer for his speedy recovery. In spite of his illness, he keeps up an untiring interest in this campaign and the work of the Kingdom.

Morristown may be put down for her share.

With best wishes for the Baptist and Reflector,

SPENCER TUNNELL.

HALL-MOODY NORMAL SCHOOL TRUSTEES' BANQUET.

One of the most enjoyable occasions which has taken place in Martin of late was the trustees' annual banquet of Hall-Moody, served by the Baptist Ladies' Aid Society, in the large basement of the Sunday school annex of the First Baptist Church, Tuesday night, February 11.

This institution has thirty-three trustees, scattered all over a large territory, which are divided into three groups of eleven each. The Baptist State Convention at its annual meetings nominates thirty-three candidates, out of which number the Board of Trustees elects eleven new members to serve for a term of three years. The board met some weeks ago and elected the following new trustees, viz.:

Elders J. H. Wright, Milan; H. A. Todd, Union City; A. R. McGehee, McKenzie; H. N. Stigler, Jackson; Roger L. Clark, Humboldt; E. L. Atwood, Dyersburg; J. T. Upton, Cottage Grove; L. R. Witley, Trezevant; T. Riley Davis, Covington, and Laymen H. P. Nailor, Union City, and M. L. Glover, Woodland Mills.

These new members were invited to meet with the twenty-two old members on the 11th inst. to organize and appoint the standing committees for the ensuing year, and attend to any other business necessary.

The following visiting members of the board were present, viz.: Elders J. H. Wright, E. L. Atwood, I. N. Penick, N. W. Stigler, H. A. Todd, J. T. Upton, A. R. McGehee, L. R. Witley and Layman H. P. Nailor.

There were present also the following of the trustees living in or near Martin: Elders G. L. Ellis, B. T. Huey and Messrs. T. H. Farmer, T. M. Ryan, S. H. Hall, G. W. Hall, D. J. Bowden, Geo. P. Hurt, A. B. Adams, G. C. Rowlett, Geo. E. Farmer, W. C. Warmath, C. C. Tempteton and A. D. Fuqua.

The following were invited to meet with said board, viz.: Prof. Jas. T. Warren, president of faculty; Dr. E. L. Carr, pastor of member of faculty, and Dr. A. T. Barrett, dean of Hall-Moody.

After attending to the business items the ladies announced they had a treat for the trustees down in the Sunday school basement. It did not require a second invitation to have the board descend to the room below, where a long table with beautiful dishes and flowers, holding thirty or more plates, was spread. The room was decorated with flags and Hall-Moody pennants and colors. The menu consisted of five courses of good substantial things which not only tempted the appetite, but satisfied as well.

President James T. Warren acted as toastmaster and called on all the visitors, who responded with encouraging talks. President Warren reported that already 426 students had enrolled this year and new ones were entering daily, and the outlook for the spring term, when schools in rural districts close down, was indeed very encouraging. He said furthermore that the prospect for the summer school for teachers was very bright; in fact, he was quite happy over the prospects and said about the only thing now in the way of Hall-Moody's growing to great proportions was the much needed dormitories (or homes) for boys and girls. When Treasurer T. H. Farmer announced that it was an almost assured fact that they would soon be built, he and the other trustees were happy beyond measure. While Hall-Moody has done already a great and wonderful work, during the twenty years of her existence, yet her prospects were never brighter for more and better work than at present. The banquet being over, the meeting adjourned.

ALL AROUND.

By G. A. Ogle.

I have been absent in the Baptist and Reflector for a little time. Laziness, I guess. Had a good day at Brush Creek. Sunday school leading in attendance and interest. James Paschal, the superintendent, is a wise and efficient leader, and liberal to the core. We only lack \$40 of the \$500 of our educational drive. That is in sight. This church finds God in the "still small voice," as we never have public collections for anything, or become excited in any worthy call. Had four funerals and three weddings since my last. Have been called to Bethpage-Bledsoe church—in the Bledsoe Association, recently organized, with some good strong churches,

Gallatin, Portland, Friendship, Harts-ville, Bledsoe, etc. I notice Bledsoe comes third in contributions last year in that association, \$213.50, Portland leading.

Rev. W. C. McPherson is domiciled with his family on his great and prosperous country work. Rev. James Davenport is bringing things up at Hickman church. Rev. Claud Ramsey has the hearts of his great church at New Middleton.

Rev. W. E. Wauford is one of our most busy men in these parts, always doing his job well. He came over the top with his \$8,000 for the New Salem Association.

Rev. J. H. Grime, in his quiet, sure, strong and unassuming way, is doing as much to strengthen the hearts and lives of men and women and to keep strong and fundamental truths before the people as any man in the association.

Rev. H. F. Burns has gone to Monterey and doing a great work.

Rev. Frank Nevils, clerk of the New Salem Association, young, strong and efficient—a good preacher and a member of our church—has no work at this time, and should not be idle. Any church calling him would make no mistake.

The "flu" has passed. The war is over. The winter tucking her head for shiny days. We must feel bigger than our task and do the biggest things yet for our God.

Brush Creek, Tenn.

OLD PEOPLE.

I want to say a word to old people. I see you wherever I go. I see you on the street cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. You nod sometimes, but the sermon is not complete without your nod of approval. I see you in the warmest corner of the hearth, reading the paper.

You have one great temptation—it is to think that your days of usefulness are over. You are only in the way, so you feel, and you had better be out of the world.

It is a great mistake. If the Lord thought that old people were useless he would devise some way suddenly to get rid of them.

What makes a person useful? Not ability to work. A baby cannot earn a penny, cannot do a stroke of work, yet it is often the most important factor in the household. Baby's coming often makes father "straighten up," often unites the estranged hearts of husband and wife, often brings sobriety and industry into the home life.

An old man sitting in an armchair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some good person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but you are the most useful members of society.—Advance.

The Baptist and Reflector Drive Will Continue

Until we Have Received the 12,000 New Subscribers

Our friends will determine how long this will be. Get busy and bring your apportionment up, and let's get through with this job.

The following have sent one or more new subscribers during the past week, to whom we are very grateful: Rev. R. L. Bell, Rev. R. D. Cecil, Rev. W. L. King, Rev. J. W. Storer, Rev. Robert Whitlock, T. S. Hodges, S. T. Wall, Thos. N. Hunter, J. A. Dodson, A. M. Smith, E. G. Overton, J. T. Fitzgerald, G. G. DeMent, Rev. T. E. Elgin, A. V. Weatherly, Dr. I. C. Simmons, T. H. Howard, J. S. Yearwood, W. J. McMurtry, Rev. W. B. Woodall, Dr. C. T. Burnett, Rev. T. H. Noe, Joshua Hines, M. G. Rhodes, Rev. J. K. Haynes, J. W. Drake, J. H. Houston, Mrs. C. E. Bartlett, Miss Elizabeth Jarman, Mrs. W. T. Young, Miss V. E. Conyers, Mrs. J. P. Irwin, Mrs. J. R. Foust, T. N. Horner. We thank each and all of you, and may God bless you.

ASSOCIATION	Mem-ber-ship	Families	Appor-tionm't	Sub-scribers	New Sub-scribers	Sub's Lacking	ASSOCIATION	Mem-ber-ship	Families	Appor-tionm't	Sub-scribers	New Sub-scribers	Sub's Lacking
Beech River	3,182	1,061	265	53	11	204	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	18	283
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	5	493
Central	8,353	2,784	696	289	4	403	Northern	3,846	1,282	320	26		294
Chilhowie	6,874	2,291	573	83	3	487	Ocoee	8,301	2,767	694	175	9	510
Clinton	4,238	1,412	383	27		356	Providence	1,926	642	160			160
Concord	3,913	1,304	326	301	5	19	Riverside	378	126	31	13		82
Cumberland	2,038	679	170	58	2	110	Robertson Co.	3,768	1,256	314	194	9	111
Cumberland Gap	4,421	1,477	370	12		358	Salem	4,194	1,465	366	30	8	328
Duck River	3,490	1,163	291	127	4	160	Sequatchie Valey	904	301	75	14		61
Eastanallee	3,244	1,081	270	23	1	246	Sevier	6,170	2,051	514	122	3	389
East Tennessee	3,181	1,060	265	51	1	213	Shelby Co.	7,344	2,448	612	208	2	312
Ebenezer	2,306	768	192	138	1	53	Southwestern	4,078	1,359	339	50	5	289
Enon	2,332	777	194	4		190	Stewart Co.	770	256	64	5		56
Friendship	5,031	1,677	415	60	4	411	Stockton Vallay	1,015	338	84	1		253
Harmony	685	232	58	6		52	Sweetwater	5,986	1,995	499	246	4	249
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	1	103	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	20	891	Western District	3,230	1,076	269	55	5	209
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	5	135
							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.

CHRISTIAN UNION—A PRACTICAL SOLUTION OF THE QUESTION.

By Wm. D. Nowlin, D.D.

At the present time, perhaps, no question is attracting more attention in religious circles than the question of "Christian Union." It is not quite clear, however, just what many mean by "Christian Union." As a general statement, however, we take it that a union of the different churches, or different denominations, is meant.

Baptists are desirous of Christian union, but they are not willing to pay the price, nor accept the kind of union urged by some. The union Baptists desire is the kind Christ prayed for (John 17:22), "That they may be one, even as we are one," united on the truth. You cannot compromise on a principle. A thing is either right or it is wrong. Whenever two persons differing (one right and one wrong) compromise, then they are both wrong. One leaves the truth and the other does not come to the truth. A compromise on truth is the surrender of truth.

If the church to which you belong holds the truth, and nothing but the truth, then the churches differing from yours hold error. Now, how much of the truth which your church holds are you willing to surrender, and how much of the error held by other churches are you willing to accept, for the sake of "UNION"? Figure it out. This question should be answered by every one favoring a compromise union.

The plan we suggest as a solution of the problem involves no compromise of principle.

Baptists hold, both **Doctrinally and Historically**, practical grounds for Christian union; yes, for **Unity** in faith and practice.

I. Doctrinally.

Baptists are just beginning to come into their rightful heritage in the thought of the world. In times past, Baptists were considered a very insignificant people, holding a few isolated doctrines and practicing certain unpopular principles which separated them from other religious bodies; but a great change has taken place in the world's thought, and today the greatness of the Baptist people, the superiority and catholicity of their faith, are recognized by all. The world is beginning to realize that the Baptist faith is the most catholic of all faiths, and that what is known as the "Catholic faith" is the most non-catholic of all faiths.

The reason why the Baptist faith has stood the test of time and persecution—fire and sword—and come out victorious, is that it is "THE TRUTH," and "the truth" has nothing to fear from truth; since no truth can contradict any other truth. Then, if Baptists hold "the truth," to whatever extent other denominations hold "the truth," they hold it in common with Baptists.

A little reflection and careful investigation will reveal the fact that all the truth held and taught by other denominations is held and taught by Baptists. They may hold and teach many other things; but where they hold the truth, and where there is general agreement among them on any principle, it will be found that that principle is a Baptist principle. If we eliminate the things on which we differ and retain those upon which we are agreed, we have left the Baptist faith.

Of course, there is general agreement, among practically all the de-

nominations, on the great cardinal facts of the sacrificial death of Christ, repentance, faith and Christian obedience. Baptists hold all these. All agree that the Bible is the revealed will of God and the rule of faith and practice, but some want to add to this rule the "bulls of the popes," the "decrees of the councils," or "traditions of the fathers;" but we are not agreed on these, so we cut them off. Again, all denominations agree that a converted disciple is a proper subject for gospel baptism. Some of them hold that others are proper subjects also, but all do agree that a converted disciple is a proper subject. That is a well-known Baptist doctrine—believer's baptism.

If you take the question of the act of baptism, you will find that this principle holds good. All denominations admit that immersion is Scriptural baptism. To be sure, some of them say there are other Scriptural forms of baptism, but they do all agree that immersion is Scriptural. The Greek Catholics immerse, and the Roman Catholics admit that the apostolic mode of baptism was immersion; that "the church" changed it to affusion. Thus, by the process of cancellation, you will find when you get back to a form of baptism admitted by all to be Scriptural, you have only immersion. This again puts us on Baptist ground.

The immersionist conscientiously believes that nothing but immersion is Christian baptism, while the affusionist does not thus regard either sprinkling or pouring. In one case it is a question of conscience and in the other a question of convenience. Who should yield, for the sake of union, under such conditions?

Then, again, all admit that the converted and Scripturally baptized disciple, walking orderly in the fellowship of his church, is a proper communicant at the Lord's Supper. True, some of them admit others, but they do all agree that the above described disciple is a proper communicant. All denominations teach that only those Scripturally baptized and in church fellowship are permitted to the Lord's table. This is "restricted communion," and a Baptist principle.

It will be observed, again, that it matters not whether one holds the Presbyterian or the Episcopalian form of church government, there is a general agreement that a congregation of genuinely converted, Scripturally baptized disciples, associated together in the covenant of the gospel, and carrying out the principles of the "Great Commission," apart from any other ecclesiastical organization, is a New Testament church. This, also, is a Baptist principle, or, in other words, a congregational form of church government, and the only form known to the Scriptures.

Thus it will be seen that the Baptist faith is the most catholic of all faiths, and that the principles held in common by the other denominations are Baptist principles, and that wherein they differ among themselves is wherein they depart from the truth and wherein they differ from Baptists.

A clear recognition and general acceptance of the above facts would result in a Christian union, and the only union that can ever mean unity—united on the truth.

By a simple process of cancellation, canceling all the doctrines not held in common, leaving those admitted by all to be Scriptural and true, we have left practically the Baptist faith. The Bible the only rule of faith and prac-

tice; a converted person the only proper subject of baptism; immersion the only Scriptural act of baptism; the genuinely converted and Scripturally baptized the only proper communicant at the Lord's table; a congregation of genuinely converted and Scripturally baptized persons associated in a covenant of the gospel and carrying out the principles of the Great Commission, a New Testament church. What have we, then, but a full-fledged Baptist church?

II. Historically.

This same process, historically, will give us the same results. Suppose we begin at the top of a blackboard and put down first the New Testament church—no date—and then the different denominations in order of their beginning, for we can give the date of every one—except the Baptist—from the first down to the latest. Then, believing "Christian union" to be the proper thing, we begin in reverse order, blotting out the denominations from the latest back to the first. When we get back to where there is but one, we will have, no doubt, the one established by Christ Himself, and of which He said: "The gates of hell shall not prevail against it;" and again, "Lo, I am with you always, even unto the end of the world." In this way we will find that denomination whose origin, historians tell us, is "hid in the remotest depths of antiquity," and "which has preserved pure the doctrines of the gospel through all the ages." This is practical "Christian union."

TWO INCIDENTS.

By Lois Bond Wadlington.

While attending a food demonstration one afternoon I happened to sit near a mother and her bright little girl about ten years of age. I had often seen the little girl at Sunday school and noticed that she showed good physical care.

The jars of fruit were passed through the audience for close inspection, and one jar was left on a vacant seat near the child, apparently forgotten.

The mother said to the child, "Take that jar and wrap it up." The child looked up into her mother's face and said, "Why, mother, it isn't ours." "Oh, it doesn't make any difference, it doesn't belong to any one particularly." She turned toward me and laughingly said, "The Lord helps those who help themselves." I played the part of a coward and said nothing.

The little girl, with burning face, wrapped the jar and put it in her lap. The thoughtless mother was blind, never realizing the terrible wrong she had done the child.

At the close of the lecture one of the demonstrators came down the aisle in search of the missing jar. The child unwrapped the jar and handed it to her, the little face a study as it reflected humiliation and other conflicting emotions. My heart ached for the unfortunate child; however, for her future good it was fortunate that she was detected in the theft. It will help to overcome the seeds of dishonesty planted at this impressionable age, and planted by one whose influence is almost invariably the most powerful in the child's experience.

In sad contrast I think of an early experience in the life of Jane Addams. She says that this little experience was the beginning of her deep sympathy and interest in the unfortunate. When about ten years of age her

mother made her a beautiful little coat. After dressing for Sunday school she joyously ran to her father's study to show him the coat she admired so much. He lovingly put his arm around her and said, "It is a beautiful coat, but I've been thinking of the little girls at Sunday school who have no nice new coat, and some of them have none at all. I believe they will feel badly when they see your new coat." She said she went back to her room, pulled off the coat and put on her old one, and at that very moment was laid on her young heart the burden of the poor, which grew deeper with the years and culminated in that wonderful Hull House, through which thousands of lives have been blessed, and Jane Addams' name rank as one of the greatest of the world's philanthropists. There is a world of truth in the words of the wise man who said, "As the twig is bent the tree is inclined."

Memphis, Tenn.

CAMPAIGN FOR CHRISTIAN EDUCATION.

The "flu" has retarded in many places and in some almost stopped all church and Sunday school work as well as special campaign plans, but with the coming of spring and summer let us take the work with greater zeal and courage.

Our task for education and other objects is large but not alarming, for when we have paid all we are yet in debt because of our neglect for years and the small amount we have given when our ability to give is considered. We must succeed because we owe it to our children, the world and the cause we represent, and because our schools are lost if we shall fail.

S. N. FITZPATRICK.

Birchwood, Tenn.

THE HABIT OF HELPFULNESS.

Through force of habit we do things without thinking of them at the time or later. This unfortunately is as true of wrong things as it is of right things. If every wrong act required a specific act of the will for its doing, or if every wrong act were followed by a genuine remorse of conscience, we might more easily guard ourselves against the commission of evil. Profanity, for example, would largely disappear. But our habits make us act without thinking. How beautiful, then, is the habit of helpfulness? It leads us to speak the word that cheers a heavy heart; it cause us to reach out the hand to one who needs a brother's help; it makes us do the many small but kindly services that start a song in the heart of some way-worn traveler; and it is all done in the course of the day's work. But the memory of it lingers long in the mind of the one who was helped. Cultivate the habit of helping somebody every day.—New Orleans Christian Advocate.

The members of the missionary society had assembled to turn in their money, and to relate the difficult and amusing experiences in earning, each, her dollars.

"Sister Lamm, how did you earn your dollars?" asked the chairman.

"I got it from my husband," replied the good sister, tendering her the money.

"Oh, but that is not earning it," remonstrated another sister.

"No?" asked Mrs. Lamm. "Then you don't know my husband."

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.

"We grovel among trifles,
And our spirits fret and toss,
While above us burns the vision
Of the Christ upon the cross;
And the blood of God is streaming
From His broken hands and side,
And the voice of God is pleading,
Tell thy sisters I have died."

—Exchange.

By a good fortune the woman's issues of the Western Recorder and Alabama Baptist have fallen into the hand of ye editor. Congratulations to "Old Kentucky" and Alabama. Your achievements have been glorious. We do not envy, but shall strive to emulate your example. The "Pastor's Paragraphs" are of peculiar interest. Oh, that the pastor of every Baptist Church felt as these write, and would act accordingly! What a glorious time we would have and what glorious things would be done in His name!

The Week of Prayer.

Are you preparing to observe it, sisters? How splendid it would be if we would meet as often as is possible for this service of prayer and study and round out our Home Mission apportionment in March. And in view of the enlarged plans of our Home Board go even better, in that much-used phrase, "Over the top," for this cause. Will you do it and then in April do the same for Foreign Missions? And what about our Training School, Margaret Fund and Bible Fund? They, too, must be rounded up before this quarter closes. See to it, dear President and Treasurer. Hold a conference, sum up the amounts given to these causes since May, 1918, and measure up, pressed down and running over, let your measure be for these five causes ere the quarter ends and do it in time to get your report in to Mrs. Altman's hands by April 25. If you have not quite finished by that date report what you have done, then get busy and wire her the balance. Tennessee W. M. U. must not fall down this year. Let our slogan be, "We Can, We Will."

That Personal Service Report!

Have you read the message of your State Chairman of Personal Service? Remember the date she asks for your report. Tennessee is just one of the eighteen spokes in the W. M. U. wheel. If that spoke is weak the wheel is injured and cannot bear as much weight. This is true of all our departments. Help us make our spoke strong.

Our Campaign.

Responding to the insistent plea of the leaders in the three divisions, the time is extended to March 9. We at W. M. U. headquarters are getting anxious to know how our women have met their part of the obligation. A few scattered reports have come in that are cheering. Gallatin went over, reaching \$267.50. Fine for Gallatin! We have had no report from Mrs. P. F. Burnley, chairman for Bledsoe As-

sociation. Almost every church in Nashville reports the women going beyond their aim. Immanuel leading with \$3,055.00; First coming second with \$1,730.00, and Calvary, one of the smallest churches, first to go over the top, giving half the amount given by the church. One Liberty Bond was sent to our office from Mrs. Chestnut, of Sweetwater. She is 82 years old and still interested in the boys and girls.

TO THE BOARD OF TRUSTEES OF THE BAPTIST W. M. U. TRAINING SCHOOL.

Dear Friends: It is pleasant to report from the local board a season of unusual blessings for your school. The loss, even for one year, of the principal, who for eleven years has so wonderfully led this work out into gracious and enlarging realms of usefulness, was a heavy blow. But the Great, Wise Leader, our Guide in the past, our strength in the present, our hope for the future, has been with the school, to own and to bless.

Mrs. G. W. Perryman seems "to have been called into the Kingdom for such a time as this." With her sincere piety, her mother heart and her wise administration gifts, the three months have passed smoothly and with no letting down of the ideals that have marked its aims and purposes.

After the siege of influenza, so skillfully handled under God, by our faithful nurse, there has been no illness in the school. Some sad messages have come that have called a few students home.

We have matriculated eighty in the house and twenty wives of seminary students. A new work, under charge of the Y. W. A. and the school, has been successfully launched in the interest of the seventy-five student wives and their children. Once a month they are invited here and an interesting program on Missions is carried out by our students—a Circle responsible each time. Later a reception is held for them in our beautiful hall and reception room. We hope later to have one including the husbands, and serve simple refreshments. The Board, the central committee and the wives of the faculty are invited to these monthly meetings.

The Y. W. C. A., who, as you know, have been renting our west wing for their work, have asked to rent by the month as long as they find enough applying for lodgings to warrant the outlay. We are glad of this extra income, especially to help in the expenses for fuel, which continue very heavy.

Our gratitude goes out beyond words to the societies all over the South that have sent us generous donations of canned goods. These have helped appreciably in reducing the table expenses, and have given such pleasure

to the students in the touch of home they bring and the realization that mother-hearts are concerned for their comfort.

Thanksgiving and Christmas were greatly enjoyed by all, and the beautiful ingenuity of the student committee in leading the other students in delightful plans is very remarkable. We have many rare characters here. Miss Rose Goodwin, of North Carolina, chairman; Miss Pearl Todd, of Georgia; Miss Effie Chastain, of Cuba; Miss Eleanor Decker, of Virginia, and Miss Agnes Graham, of Texas, are the members of this committee. Miss Valeria Green, of China, daughter of our honored missionaries, is a fine addition to the student body.

The local board sends greetings to you, the closest friends of this work that you so trustfully leave in our hands, and thank you anew for the confidence, the help and the prayers that you so generously give us.

Affectionately,

MRS. GEORGE B. EAGER,
Chairman.

NASHVILLE AUXILIARY QUARTERLY MEETING.

If one had been standing on the corner of Broadway and Seventh Avenue at about 5:30, January 28, he would have wondered whence and whither all the young women and girls passing that way. To one initiated it would not seem strange, as that was the time of the quarterly meeting of Nashville Y. W. A.'s and G. A.'s, which is held at the First Church every three months. At this meeting there were about seventy-five present. Seventy-five girls, with a united aim to work for spreading the gospel to the ends of the earth! It was truly inspiring.

We had a good time during supper, and at the roll call each auxiliary responded with a stunt. Some original songs were sung, a yell given by Lockeland G. A.'s, a clever reading, and other stunts. In the poster contest the prize, a beautiful leather-bound copy of Miles Standish, was given to Geneal Frazier, of the Lockeland G. A.'s. Mrs. McMurry, superintendent of Nashville Association, gave the prize and presented it to the winner.

The banner for attendance was awarded to Third Y. W. A. It was almost a tie between Third and Edgefield, but one of the girls from Edgefield came as a substitute for a regular member, so they graciously withdrew their claim, although the total number of their membership was present. It was decided that at the next meeting the banner would be awarded upon the basis of per cent of membership present.

A sweet, simple devotional was led by Miss Wade, of Edgefield; a one-minute speech for Christian Education was given by little Miss Lillian Carter, of Park Avenue Church. We then boarded a train bound for Murfreesboro on a "personally conducted tour" of our four Baptist schools. Miss Lucile Inlow was our guide for Tennessee College, Miss Ona Whipple showed us some interesting things at Union University, and we took an aeroplane to the other two and got a bird's-eye view of them. After this we all felt more like calling them "our schools."
A. W.

A CALL TO HOLSTON WOMEN.

To all the women of the Holston

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

Association who read the Baptist and Reflector I send loving Christian greetings.

I want to say to you what a great privilege I think we have now since we have a missionary of our very own in China.

How often when we have read our Saviour's command, "Go ye into all the world," we have thought how glad we should be to obey, but circumstances would not permit us to go. Now, since the W. M. U. of the Holston Association has adopted Mrs. W. H. Tipton as our own missionary, and is pledged to pay her full salary, every woman of us who helps to pay this salary has a right to feel that we are, through her teaching, the gospel of Jesus Christ to the lost women of China.

Not one of us should neglect to help pay this salary. The ideal way would be for each of us to make a contribution every month for this purpose. By all means we should give something each quarter. To those who have not been so doing I come to plead that we begin now to plan to do this thing.

If you have no missionary society in your church some woman can collect the contributions each quarter from the other women and send them to the W. M. U. Superintendent. If you have a society, I hope each member will be sure to give, and if you should not be a member of the society, send an offering at least once a quarter to the Treasurer of the society for "Our Missionary's Salary." And don't forget to pray for Mrs. Tipton and her work among the Chinese women.

Dear sisters, take up this work and do all you can, and see how much the Lord will bless you in doing this for Him. MRS. RACHEL MOULTON.

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 Diarrhoea 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 Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Feefer, 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.

\$20.00 daily distributing prize peace pictures, "Liberty and Peace," "True Sons of Freedom," "Human Liberty Bell," "Foch," "Pershing," Honor Roll. Enormous demand. Samples free. Also portrait catalogue. Consolidated Portrait Co., Dept. 21, 1034 W. Adams Street, Chicago.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request. Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

EDITORIAL

Better to have tried and failed than not to have tried at all.

The failure of others brings no consolation to one's own failure.

The ability to serve Christ should be equalled by actual self-giving to His cause.

The denominational paper seeks to build up an intelligent loyalty to the cause of Christ.

Modern business success depends upon up-to-date advertisement. The churches should appreciate the publicity given to their interests by the religious press.

A telegram to Dr. Hight C. Moore brings the sad news of the death of Mrs. O. F. Gregory, of Baltimore. It will be remembered that Dr. Gregory died on January 12. We extend sympathy to the bereaved ones.

More than one hundred pastors agreed to observe February 23 as Literature Day in the Sunday school. We are expecting large returns from this day and hope next week to give a complete report of the work done.

Mr. W. D. Hudgins last week moved from Estill Springs to Tullahoma. His correspondents will please take note. We regret to learn that Brother Hudgins has been sick, which fact will explain the absence of the Sunday School Notes for this week.

The following telegram from Dr. Bond brings good news and cheer to the Baptist and Reflector office: "Humboldt, Tenn.—First Baptist Church, Humboldt. Dr. Roger L. Clark, pastor, places Baptist and Reflector in church budget. One hundred and twenty families. Great enthusiasm over the plan. Splendid church.—Albert R. Bond."

As stated on page 5, our drive for new subscribers will continue until we have reached our aim of 12,000 new subscribers. If you did not observe Literature Day in your Sunday school last Sunday, will you not do so at the earliest convenient date? We have a number of programs on hand and shall be glad to send you a supply.

A Great Revival.

Nashville Baptists are having a great revival. The revival began last Sunday in all the Baptist churches of the city. Dr. W. W. Hamilton, who is in charge of the evangelistic work of the Home Mission Board, is conducting the revival in Nashville. He has associated with him a large number of evangelists and evangelistic singers from all over the South, and Nashville Baptists are hearing some of the finest preaching and singing of their lives. The services are being well attended and already there is great promise for a large ingathering. We hope that Baptists all over the State may avail themselves of the opportunity to hear these great men of God. Next week Dr. E. Y. Mullins, of the Southern Baptist Theological Seminary, Louisville, is to give a series of doctrinal lectures at the Immanuel Baptist Church. This will be a rare opportunity for Tennessee Baptists to hear this great Baptist scholar and preacher.

Trip Notes.

During the period of the Education Campaign I have not visited the churches in the interest of the paper. With perhaps only one exception each Sunday I have spoken for the great Education Drive. It has been my purpose, and shall so continue to be, to help in every possible way our various causes in the season when they have the right of way. Before the time was extended for the Education Campaign we had arranged for a special effort to secure new subscribers for the Baptist and Reflector and the Home and Foreign Fields.

Sunday, February 16, it was a delight for me to be with Rev. A. F. Gordon and his splendid church at Ripley. He and I were friends in the long ago, and

it pleases me greatly that he is one of our progressive Tennessee pastors. He conducted a personal tour of his membership and as a result nineteen new subscribers were received. This is fine. One deacon offered to give one-tenth of the amount needed to send the paper to the entire membership. This would be a great stimulus to the church. Besides courtesies from the pastor, it was my privilege to be in the home of Mr. and Mrs. W. H. White.

Worth Passing On.

Some time ago we had a request for subscription blanks for the Education Campaign. Prof. Horace L. Jones, an alumnus of Carson and Newman, has made such splendid use of the blanks that we give his letter to us. The letter is also valuable in showing the loyalty of our alumni. Our colleges send forth graduates who continue to love the hearthstone of their intellectual home.

My Dear Mr. Bond: Thanks for the blank notes which you sent me and also for your kind words in your note in the Baptist and Reflector.

My letter caused several friends to send me blank notes and I filled out three, sending them to Mr. Butler, at Jefferson City, so that my old church there might receive credit for my gift.

With best regards, I am,
Sincerely yours,
HORACE L. JONES.

Shall We Fail?

Every loyal Southern Baptist should say "no." But in order to say this it is necessary that they meet their apportionments for Home and Foreign Missions. We are now in the annual period of special effort for Home and Foreign Missions. Only two months remain in which to secure the money for Home and Foreign Missions. The Southern Baptist Convention fixed the aim for Foreign Missions at \$1,500,000 and for Home Missions \$1,000,000. We do not know just what part of this amount has already been received, but is usual for us to wait until this period of special effort to send in by far the largest part of the entire sum.

The apportionment for Tennessee is: Foreign Missions, \$60,000; Home Missions, \$40,000. At this writing more than two-thirds of the total amount for Home and Foreign Missions remains to be raised. This means that more than \$75,000 must be raised in the next ninety days. Shall Tennessee Baptists fail? No. The task is big, but not too big. A little girl was given a large duty to perform. Some one chided her with not being able to do it, saying the job was too big for her. With flashing eyes she replied, "I am as big as the job."

A Week That Means Much.

Southern Baptist women have come to look forward with great interest to the first week in March. This is their annual period for special prayer, study and emphasis upon Home Missions. There are few weeks in the calendar of their efforts more vital than this. The date this year is March 2-8. A splendid program has been prepared, suggesting themes for each day of the week. Copies of this program may be secured by anyone who can make use of them by writing to Miss Margaret Buchanan, 161 Eighth Avenue, North, Nashville, Tenn. The women have made a special study of missions. Outside of their societies are scarcely any mission study classes. The men have left to the women the matter of intelligent, definite and systematic study of mission fields and problems. This week is regarded as a period of intent prayer, and hence a time for recharging the storage battery of interest. The women have always been loyal to every accepted apportionment in the denomination and we are sure that one factor in their loyalty has been the Week of Prayer. It ought to be true that every Woman's Missionary Society throughout the State should observe this program either in whole or in part. If you cannot have an entire week, use one or two days. May the confidence of prayer had by the women for their great service be more and more shared by the men as they, too, learn to pray.

Death of Sarah Swann.

We are sure that the many friends throughout the State of Col. and Mrs. A. R. Swann of Dandridge will regret to learn of the sorrow that has recently come to them. Their beautiful daughter, Miss Sarah, just turning into young womanhood, has fallen prey to influenza. We give below the account

of her death, which appeared in "Orange and Blue," published by the students of Carson & Newman College:

DEATH OF SARAH SWANN.

Died of Pneumonia Following Influenza.

On January 30th, Sarah Swann, youngest daughter of Col. A. R. Swann, died of pneumonia at her father's home near Oak Grove, Tenn. Colonel and Mrs. Swann were in Florida when their daughter was stricken, but reached home before she died.

Miss Swann was seventeen years old, and would have been graduated from the Newport High School this year. By her genial disposition she won all with whom she came in contact; her friends were numbered by her acquaintances.

Funeral services were conducted at the home by her pastor, Rev. Robert M. Devault. Dr. J. M. Burnett, an uncle of the deceased, and former president of Carson-Newman, assisted in the services. The floral tribute was large. Many friends from Jefferson City, including members of the faculty and student-body, attended the funeral.

The Orange and Blue extends sympathy to Colonel and Mrs. Swann and family.—Orange and Blue.

May the grace and comfort of the Lord be sufficient for them in their supreme sorrow.

A Reconstruction Factor.

No one questions the need of clear and sensible estimates of approaching conditions. The war has created a situation that must be faced. The reconstruction period, when the armies shall be entirely demobilized, and when nations shall resume their peace pursuits may not hold all the problems that we now expect. But it is clear to any student of the times that the unrest in many circles, even beyond that of labor, difficulty of reducing the high cost of living, the new attitude that many of the soldiers will take toward their former occupations, relationships, are calling for the most vigorous thought and the deepest sympathy in order that our country may conserve its high ideals and restore peace conditions without violating either the former or the newer ideas of duty and liberty. We must conserve the old in so far as it is good and provide for the new in so far as it presents something better.

The chief factor in the conservation of proper ideals in our national life will be Home Missions. With its variety of service the Home Mission Board will be called upon to deal with many reconstruction problems. It must face its task with a consuming confidence that it has a right to be a large factor in creating the right condition in the nation. Home Missions stands for so many phases of life peculiar to the reconstruction period that our Board will find itself compelled to enlarge its program. The Southern Baptist Convention ordered the Home Mission Board to spend a million dollars. This sum was not too large in view of the work to be done. It has been wisely appropriated. Its benefits have been beyond measure.

A Chinese Painting.

Birds and flowers form the largest place in Chinese painting. They have come to have symbolic meaning. A favorite subject, set forth by the imagery of birds, is "The Cardinal Relations Among Mankind." These relations are: Sovereign to Subject, Father to Son, Husband to Wife, Elder Brother to Younger Brother, Friend to Friend. These are universal and of supreme importance. Naturally the relations of sovereign to subject will change according to civil conditions of a country. There is a certain respect and consideration due to the head of the government.

But what is of chief importance about this Chinese painting is that it fails to mention the relation of God to man as one of the cardinal features of life. In this failure is accented the Chinese characteristic of life. For him there is no clearly defined conviction about God. Heathenism has no final and consoling message upon religion. The Chinese practice ancestral worship and conform to the duties of Buddhism, but there is no satisfying sense of the reality of God.

Christianity supplies the only adequate view of every cardinal relation of life. It makes a citizen respect and support the government in every righteous purpose; it teaches a real sympathetic and helpful fatherhood and sonship, that may serve as a symbol of divine and human relations; it so dig-

nifies the marriage relation as to picture the love of Christ for his people; it brings all men into a brotherhood wherein there is to be no oppression or unseemly jealousy and strife. The Chinese view of life is narrow and earth-limited. Jesus Christ furnishes material for a full life sketch for men.

The Course of Christian History.

The above is the felicitous title of a new book by Prof. W. J. McGlothlin, Professor of Church History in the Southern Baptist Theological Seminary, Louisville, Ky., and published by The Macmillan Company, price \$2.00. It has been a very great delight to read the book carefully and entirely.

The author is competent to speak with authority. He has spent years in special research work and study of the great books upon Church History. One may feel that he is reading after one whose words are well measured and accurate. His scholarship fits him to work directly with the sources in other languages that contain books about the different nations.

The spirit of the book is constructive and scientific. The reader is not disturbed with the numberless uncertain questions about which scholars differ and which cannot be decided. The purpose of the book is to present the main facts of history so that they will stand out clear and distinct before the mind of the student. The average reader is not interested in historical details but in the onward sweep of the historical current. Dr. McGlothlin has rendered a unique and invaluable service to his class of readers in giving just that point of contact with the main forces of Christian culture that one needs to have. It presents a summary of the life and civilization of each period. In this way the student gets a knowledge of great movements without being confused with numberless names and dates.

The book will serve its purpose well because it is adapted as a text-book for college students, while at the same time it will be of service to the general reader. It has already been adopted as a text-book by Mercer University, Wake Forest College and Bethel College.

The International Mind.

The advice of George Washington against foreign relations might have been best for his time. But the world have become so thoroughly and intimately related that America may no longer be isolated. Whether we wish it or not we have been pulled into the stream of the world's current. Our national self-confidence might claim that we are sufficient unto ourselves and that we could live without drawing on the resources of the rest of the world, but our world obligations have been forced upon us and we must recognize that the rest of the world cannot live so well without us. This condition forced America from our former provincialism into a real internationalism. We are no longer a country, but a world country. We are no longer a people with our own interests to conserve, but a people with a mission to all other men. We are, therefore, developing an international mind that will compel us to look at problems not only from our present national viewpoint, but also from the viewpoint of the rest of men.

One of the chief glories of such international mind will be that we shall accept not only as a theory, but as a doctrine of opportunities, the obligation of world-wide evangelism. If America by virtue of her civic, commercial and military duties is to be conscious of a world service, how much more in system should be the Christian conscience that has been stirred by the consciousness that it owes a service to the whole world. This service does not concern itself primarily with better food, more sanitary conditions of life, development in the arts and culture of the mind, but has to do with the primary need of all men that they shall be brought into eternal life through the power of God's spirit. There has been no more pressing argument for Foreign Missions than that which comes from the international mind, developed under the war conditions. If men had preached the gospel of Jesus Christ as they should Prussianism would have failed to accomplish its scourge of war. There is but one force sufficient to guarantee last peace—the gospel of the Son of God. Foreign Missions has been taken out of its unfavorable and ill-favored place as a hard part of Christian worship and made to occupy a place of honor as one of the chief contributors to the future civilization of the world.

To Legalize the Sunday Movie.

A bill has been introduced in the legislature to legalize the Sunday movie. The measure seeks to repeal the present law prohibiting Sunday amusements. I have not seen a copy of the bill, but the press reports are sufficient to form a judgment of the purpose of the proposed law.

This bill should have the strong and successful condemnation of every citizen that values our Christian Sunday. Friends of the bill will doubtless plead for its passage as in the interest of the working people. They will probably claim that the man who works all the week should have opportunity on Sunday for amusement for himself and family. Such an argument is without reason or good judgment. The man who could not afford the time during the week on some evening for such pleasure usually could ill afford the expense of such entertainment on Sunday.

Two fundamental reasons justify the present law and make the proposed law a menace to good society. (1) Men need one day in seven for rest and worship. American civilization is based on Christian ideals and Sunday is the day when these ideals are made concrete in worship and kindly service. Such a measure strikes at the foundation of the principles involved in Sunday rest from work and amusements. France tried the experiment of a wide-open Sunday and found to her sorrow that her people suffered in morals and lessened working power. Tennessee cannot afford to legalize such a practice. (2) This measure places amusement above holy things. Students of present-day tendencies regard with alarm the growing disposition to exalt amusements in the community life. I should be far from keeping back people from proper seasons and forms of harmless entertainment, but life is more than a series of frolics. Nothing should rob one of the sensible view that regards life seriously and religiously.

Let every citizen, who values our Christian Sunday, write to the members of the legislature from his district and protest against this measure. Do it now. Delay may be fatal to your best interests.

Some Lessons from the Wilderness.

March 9. Joshua 1:1-9.

The lessons for the past few Sundays have traced the history of Israel from their delivery from Egypt to the coming to the Land of Promise. The lesson for today deals with the commission for Joshua to succeed Moses. The Israelites have spent about forty years in the wilderness. Out of this period come many lessons in God's dealing with His chosen people. We can only suggest briefly certain of these.

Lessons Taught.

Organization of Worship.—The system of organized worship in Israel dates from this period. Aaron is the first divinely appointed priest and the materials of worship are here organized—sacrifice, priesthood, ceremonies, place of worship, laws of obedience.

Formation of the Theocracy.—Israel was not the first nation of whom historical sketches are given in the Bible, but it is the first nation whose formation God ordered. Israel became a theocracy, a nation under the clear rule of God. God planned their national laws, which also had a religio civic character.

Divine Leadership.—The cloud by day and the pillar of fire by night were tokens of God's leadership through the wilderness. This lesson of leadership they sorely needed, for in their nature there seemed to run the desire to stray from the appointed way.

Age-Long Story of Sin.—The story of sin, with its mingled punishment and forgiveness, from Jehovah, is not omitted from this account. Nine times the people murmur against God and Moses, of which God answers their request four times with a supply for their needs and five times with punishment for their lack of trust. A variety of sins appears during this period. The pathetic story of sin may have here a brief outline of its lessons: (a) God will provide for the execution of His plans—he furnishes food and clothes to the wanderer. (b) The lesson of obedience is hard to learn—Israel needed much instruction for this. (c) Selfish ambition even invades the realm of religion. Aaron, Miriam and Korah thought that God might speak through them as effectively as through Moses. (d) God's punishment for sin equals the offense, though sometimes it seems harsh. (e)

God's ear is ever open to the penitent cry. (f) God punishes even the high and honored—Moses died on the border of the land of promise. (g) God honors those whom He calls into leadership or service.

Fore-gleam of the Cross.—The story of sin is the counterpart of the story of forgiveness. The people might sin, but God always answered their heart's cry. Jesus uses the incident of the brazen serpent as a type of his own death.

The Method of Contact.

Through Appointed Leaders.—Formerly God had spoken directly to the individual for whom He had the message; now the message broadens and is delivered to the people through chosen leaders. Moses must slip away from them, but the system of priesthood will abide.

Through Appointed Symbols.—Organized worship, such as took its rise in this period, needs symbols for its truths. The pillar of fire and cloud, the tabernacle, the system of sacrifices, the ark of the covenant with the shekinah, all set forth the relation of God and His people.

Through Appointed Laws.—The wandering life of the patriarchs and the pastoral and burdensome life of Israel in Egypt precluded the need of a system of laws such as Moses gave in the wilderness. God now begins with Israel a period of legal contact. Civic and religious laws gave opportunity for expression of civic and religious duties and the people were made to understand that they were obeying God when they followed these laws. Their organized state as a nation, which began in the wilderness and was to be perfected in Canaan, required more than individual and occasional allegiance to right and order. God would thus speak constantly to them through their religio-civic organization.

Through Appointed Miracles.—The exodus from Egypt was preceded by the plagues; the journey through the wilderness was often enlivened with the wonderful outburst of miracles. These took the form of benevolence and punishment, as God would relieve the wants of the people or rebuke them for some sin. In no other period of Israelitish history do we find so many and such wonderful miracles in the same length of time. This, of course, refers to the period prior to the coming of Jesus. God is a God of miracles, moving and ordering the world to suit His own supreme plans. "There is a divinity that shapes our ends, rough hew them how we will."

Joshua, in accepting the leadership of Israel, thus had a great past. He could have confidence for the future, because of God's former dealings with Israel.

A PROGRESSIVE LETTER FROM A PROGRESSIVE PASTOR.

(Continued from page 1.)

the expenses of the month. The Weekly Duplex Envelope System will lead you to follow the Bible instead of your plan, and it will keep you and your church up to date and thus give more influence in the community.

Four Mission Boards.

Until we can get our Duplex Envelope System working good, it will be necessary to follow the plan of last year in raising mission money. We ought to appoint the committee this Saturday to get up the money for Home and Foreign Missions, support of Baptist colleges, and send to our young ministerial students. This committee could see those who have not given through the Duplex envelopes and then make a report at the March meeting.

Baptist and Reflector.

I am exceedingly anxious for every home in Bethlehem to read our religious newspaper. It will keep you informed and develop the home as no other paper can do. I do hope every one of our forty subscribers will give me their renewal this Saturday or Sunday, so no one will neglect and miss a copy, and then I want to bring back on Monday the largest number of renewals of any pastor in the state. Talk this over with the family and let me have your renewal this Saturday or Sunday, so I can surprise and please Dr. Bond. Let's help Dr. Bond to make the Baptist and Reflector the best paper in the South.

Ask each member of the family to read this letter, talk these matters over together, then talk to the Lord about them, and I am sure we will have a good attendance Saturday and get everything right up to date. Smile and say, "All right, Brother DeVault, I'm ready for an up-to-date church."

Sincerely, your pastor,

S. P. DeVAULT.

WOMAN'S WORLD

IT'S MOSTLY UP TO YOU!

When the world's agoin' crooked,
Or it looks that way to you;
Somehow seems to be a tangle
To most everything you do;

When you start out of a mornin'
With your luck a-runnin' wrong,
The birds along your pathway
Have a harshness in their song;

And the grass, though soft as velvet,
You will sort o' stumble through;
Such times, if you want things better,
Friend, it's mostly up to you.

'Tain't hard smilin' with the sunshine,
But it's durin' stormy spells,
When our weary feet are slippin',
That stuff what's in us tells.

No, you won't have flowers allus
In the paths you travel through;
Still, if you would have things better,
Friend, it's mostly up to you.

—Author Unknown.

"It's Mostly Up to YOU."

The title to the above beautiful poem is so significant that I am borrowing it. If the campaign for 12,000 new subscribers to the Baptist and Reflector is to succeed it is mostly up to you and me. How easy it would be if each of us should contribute just a little—even one new subscriber—toward this drive. In other words, if you and I should do our best always this would be a great old world. If we could realize how much is "up to us" and should strive to live up to this fact, we would accomplish many seemingly impossible tasks.

Nothing thing, if we could just realize that we can do anything if we want to bad enough, and determine to do that thing, we would always succeed. Now, will you not determine that before another week passes that you will send me at least one new subscriber to the Baptist and Reflector? Remember that springtime is almost here and that I shall want seeds for

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.

my garden. This year I shall want more than I did last year. Several of you have already sent me seeds, for which I wish to thank you. Next week I want to give a complete list on my page of those of you who have sent new subscribers.

Please do not forget about my Baptist and Reflector garden, and let the seeds pour in. Don't wait for your neighbor or friend to send them, but remember "It's mostly up to you" if our great drive shall succeed.

Gratefully yours,

MATTIE STRAUGHAN.

PURE WHEAT BREAD AGAIN.

The 80-20 regulation regarding wheat flour has been removed, and Americans are once more permitted the use of their own pure wheat bread, standard refinement. This, however, must not be interpreted as signifying unrestricted quantity. The dire distress in Europe will not be ignored by our noble people. There will be a desire and a demand by our own people that we help save the starving. But until the channels and bearers of commerce are so renewed as to be able to distribute the grain from the wheat producing countries like Australia and South America, economy must still be practiced if we would help the hungry and starving in other lands. One reason why the substitutes are no longer required is the shortage of the course feed for cattle. Wheat will come into the market sooner than will these, and therefore the substitutes need to be set free to meet the greater difficulty. This is the beginning of the removal of many restrictions caused by the war. It will be well to remove restrictions as promptly as possible. They were hard to bear during the war, but with the chief need for them removed, they would be intolerable with a free people like the Americans.—The Presbyterian.

SOME HINTS FOR THE GARDENER

Procure Seed Early.

Seed shortage was a handicap to many gardeners last year. In 1919 the planting of gardens will be increased and the demand for seed even greater than in 1918. It is important, therefore, that the home gardener should procure his supply of seed early—well in advance of planting time. Be sure to patronize a reliable dealer, as quality is vital.

Use Seed Sparingly.

Home gardeners often plant seed thickly to make sure of a good stand. This is a wasteful method, excepting with such vegetables as will produce young plants which may be used as greens. The better way to is plant according to the directions given in the planting table.

The pronounced seed shortage this year makes it imperative that no seed be wasted.

Testing Seed.

A simple test will give useful advance information of the germinating value of seed. This test is useful as enabling the gardener to determine whether or not seed have been properly cured and are otherwise in good condition. Seed which are too old

or have been kept under unfavorable conditions are unsatisfactory.

How Much Seed to Buy.

The following amounts of seed will plant in each case a garden row 100 feet long. Measure your rows and buy accordingly.

String beans	.....	½ to 1 pint
Lima beans	.....	½ to 1 pint
Cabbage	.....	¼ ounce
Carrot	.....	1 ounce
Cauliflower	.....	1 packet
Celery	.....	¼ ounce
All squash	.....	½ ounce
Beets	.....	2 ounces
Sweet corn	.....	½ pint
Lettuce	.....	½ ounce
Muskmelon	.....	½ ounce
Cucumber	.....	½ ounce
Eggplant	.....	½ ounce
Kale, or Swiss chard	.....	½ ounce
Parsley	.....	¼ ounce
Vegetable oyster (salsify)	.....	¼ ounce
Onion sets (bulbs)	.....	1 quart
Onion seed	.....	1 ounce
Peas	.....	1 to 2 pints
Radish	.....	1 ounce
Spinach	.....	1 ounce
Tomatoes	.....	½ ounce
Turnip	.....	½ ounce

1 or 2 pecks of early potatoes and ½ to 1 bushel of late potatoes are enough to plant to supply four persons.

STRANGE ANSWERS.

The following answers were actually handed in at a recent examination in a prominent New England high school, designed to test the amount of general information possessed by the students:

Who played the harp before Saul?
Plato.

The Queen of Sheba.

Why does an apple fall to the ground?
It gets too heavy for the tree.

The stem rots.

What was the Venus de Milo?
A constellation.

A perfect lady.

What was the Sistine Madonna?
A sewer in Paris.

The wife of the Pope.

What is an octogenarian?
The eighth generation from a negro.

An animal which bears its young in 8's.

An eight-legged animal.

One born in October.

One who feeds octopuses.

What is the motto of the United States?
Watchful waiting.

Give me liberty or give me death.

—Exchange.

GOD'S WAY.

Just to be tender, just to be true;

Just to be glad the whole day through;

Just to be merciful, just to be mild;

Just to be trustful as a child;

Just to be gentle, and kind, and sweet;

Just to be helpful with willing feet;

Just to be cheery when things go wrong;

Just to drive sadness away with a song;

Whether the hour is dark or bright,

Just to be loyal to God and right;

Just to believe that God knows best,

Just in His promises ever to rest;

Just to let love be our daily key—

This is God's will for you and me.

—Exchange.

THE VISION OF MAN.

The vision makes the man; it gives him his reach and his power. One

A REAL IRON TONIC

Like Peptiron May Be Just What You Need This Spring.

Probably nine people out of ten have lost or are losing their grip on health in these trying months of awful epidemics, exposure to damp, changeable weather, and association with sick people in overheated homes.

Depleted blood, loss of the red corpuscles, shattered nerves, loss of appetite, dull, dozy feelings in the head, irritability, all loudly call for the real tonic strength and nourishment that Peptiron will give you. It is a wonderful corrective of anemic tendency, paleness, languor, nerve exhaustion.

Peptiron restores the red corpuscles to the blood and gives a natural vigor and snap that keeps up courage, makes you cheery and helpful to your family and friends, and contributes wonderfully to the health of all. Remember this one thing—as vitally, positively true—Peptiron is a real iron tonic.

NEW SONG BOOKS

For Your Church

6c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only 34 per hundred for No. 1 or No. 2, or \$10 for No. 1 and No. 2 combined. Send 20c for samples. Money back if not pleased. Send 60c for 100 cards. Prayer by the Sunday School. E. A. K. HACKETT, Dept. 50, FORT WAYNE, IND.

Rely On Cuticura For Skin Troubles

All Druggists; Soap 25¢, Ointment 25¢ & 50¢, Talcum 25¢. Sample each free of "Cuticura, Dept. M, Boston."

BRISTOL COMMERCIAL COLLEGE.

"Learn it Right."

Complete courses in Bookkeeping, Stenography and Civil Service.

"A school that will give you a square deal."

Write at once for a catalog to

Bristol Commercial College,
Bristol, Tenn.

man sees nothing new in his work, and he becomes a drone or a blind drudge. Another man sees an engine in the kettle, a new language in the clouds, an angel in the marble, a hero in the child, a people in the multitude, and he becomes an inventor, an artist, a prophet, a statesman.—Christian Conservator.

THIRTY YEARS AGO.

Ladies wore bustles.
Operations were rare.
Nobody swatted the fly.
Nobody had seen a sifo.
Nobody had appendicitis.
Nobody wore white shoes.
Cream was five cents a pint.
Most young men had "livery bills."
Cantaloupes were muskmelons.
You never heard of a "tin Lizzie."
Doctors wanted to see your tongue.
Milk shake was a favorite drink.
Advertisers did not tell the truth.
Nobody cared for the price of gasoline.

Farmers came to town for their mail.

The hired girl drew one-fifty a week. The butcher "threw in" a chunk of liver.

Folks said pneumatic tires were a joke.

Nobody "listened in" on a telephone. There were no sane Fourths, nor electric meters.

Strawstacks were burned instead of baled.

Publishing a country newspaper was not a business.

People thought English sparrows were "birds."

Jules Verne was the only convert to the submarine.

You stuck tubes in your ears to hear a phonograph, and it cost a dime.

—Pike County, Ill., Republican.

THE YOUNG SOUTH

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

THE THREE WISE MONKEYS.

Did you ever hear the little tale
Of the wise little monkeys three?
They sat on the ground
With their arms around
Each other as nice as could be.

One had his hand upon his mouth,
The second covered his eyes,
And the other his ears,
And it really appears
That they were wondrous wise.

The first, no evil could he say;
The second, none could see;
And the third as free
As a monkey could be
From gossip and scandal was he?

So now, my children, give good heed
To this tale of the monkeys three.
Guard ears, mouth and eyes,
And be just as wise
And happy as you can be.

—Selected.

My Dear Young South Friends:

We have a great many letters this week. I know you will enjoy reading them all, and thank you each now for writing. I believe we are going to do some splendid work this year. It does seem like we ought to do everything we can to thank God for all the blessings He has given us.

Here is a fine letter and a wonderful gift. I just didn't know how to thank Mr. Thompson enough for sending this to us from the Philadelphia church, but it is for the Orphans' Home, and we know it will be appreciated and be a substantial help. When I told Mr. Stewart he smiled a great big smile and said, "That's fine, thank you, thank you."

In spite of the war and drives pertaining to the war and epidemics we have accomplished a great deal this year, and I believe it will prove a prosperous year in every respect.

Philadelphia, Tenn.

Dear Miss Ann White: Enclosed is a check for \$50.00 for orphans from the Philadelphia Baptist Church, which we trust will make the heart glad of some of the dear children at the Home. While we have been going "over the top" with bonds, War Savings Stamps and Red Cross work, and then associated with epidemics of "flu," it has cut down what we had hoped to give to this very great cause. We are glad the war is over and right has triumphed, and we know that God

OLD SORES

Should Not Run on Forever.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema and the many similar forms of skin eruptions. If your druggist cannot supply you send his name to W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.

reigns supreme in Christian hearts, therefore let us trust that 1919 shall be the most glorious and prosperous year of the Young South.

JOHN H. THOMPSON.

I want to acknowledge a gift of \$10 from a dear friend of the Young South at Petersburg. Five dollars is for the hospital at the Orphans' Home and \$5 for Foreign Missions.

Etowah, Tenn.

Dear Miss Annie White: It has been some time since you have heard from me, on account of the "flu" epidemic we haven't been able to send our regular offering, but conditions are improving now and we hope to be able to help more this coming year. We had seventy in Sunday school last Sunday and a fine sermon by our pastor, Rev. F. M. Waugh, so I am sending you a check for \$5 for the Orphans' Home from Cog Hill Baptist Sunday school.

IVA RAY BROWN,
Secretary.

Etowah, Tenn.

Dear Miss Ann White: Here we come again with our little mite for the Orphans Home. Enclosed you will find \$1.00 from Cog Hill Sunday school.

IRA ROY BROWN,
Secretary.

These two letters from Cog Hill Sunday school I am publishing together, although they came more than a week apart. Since we had no page last week the first letter sending \$5 is a companion to the one which came today. We are so glad that the "flu" is getting better in your community, Miss Iva Ray, and we trust that you may be able to resume the work of the Master's Kingdom, which Cog Hill Sunday school so truly represents.

Bartlett, Tenn.

Dear Miss Ann White: Enclosed you will find a money order for \$5, a gift from my Sunday school class (the Juniors) for the Orphans' Hospital.

MRS. J. F. BLEDSOE.

We have several gifts for the Orphans' Hospital this week, and I am so glad. Every bit helps, you know, and if we just keep on helping, the hospital will soon be a reality instead of a long cherished hope. Thank the members of the Junior class, please, Mrs. Bledsoe, it is so sweet of them to send it through the Young South. We should like to have you write to us again soon.

Hartsville, Tenn.

Dear Miss Ann White: Am enclosing you check for \$5 for Orphans' Home, \$2 for Folk Memorial Fund, \$2 for renewal of the Baptist and Reflector. Am sorry I overlooked that my paper expired last month. Wishing you much success in your work for the year 1919,

Sincerely,

MRS. P. F. BURNLEY.

Everybody knows what a splendid Baptist Mrs. Burnley is, and I am just so glad when she writes to the Young South. We are so grateful for the gift

to the Orphans' Home and your renewal and gift to the Edgar E. Folk Memorial.

Lascassas, Tenn.

Dear Miss Annie White: Enclosed you will find a check for \$2, for which I want to renew for the Baptist and Reflector. It sure is a fine paper. Wishing you all success in your work for this year,

Yours truly,

CORA JENNINGS.

We are so glad that you like the Baptist and Reflector, Miss Cora, and we are much obliged for your renewal. It has already been attended to.

New Middleton, Tenn.

Dear Miss Annie White: Enclosed you will find money order for \$13.26 from Macedonia Sunday school for Christian Education.

Respectfully,

ERNEST BAIRD,

Treasurer.

Isn't it splendid that the drive for Christian Education is turning out so well, but the only way it has been done is through the co-operation of all the churches, and this letter from the Macedonia Sunday school is just an example. Thank you, Mr. Baird, for this gift to Christian Education.

Lascassas, Tenn.

Dear Miss Annie White: It has been some time since you heard from us, but hope you haven't forgotten us. Enclosed find \$13.10, which divide as follows: \$8 for the Orphans' Home, \$2 for "A Minstrel in France" by Harry Lauder, \$1.10 for Billy and the Major. Edgar Folk sends \$2 for the Edgar E. Folk Memorial Fund. Edgar Folk can walk and talk. I will send you his picture some time. The children want a nice little pocket Bible to carry to Sunday school. Can you furnish them and at what price?

Very respectfully yours,
MRS. R. J. HARRIS AND CHILDREN.

It has been a long time since you wrote to us, Mrs. Harris, and we wondered what had happened to you, but we didn't forget—O, no, we never do that. Thank you so much for the nice big check you sent, and thank dear little Edgar Folk for his gift to the Edgar E. Folk Memorial Fund. Mother and I are so interested in that dear little fellow, and please don't forget to send us his picture. You see, we feel like he sort of belongs to us, too, because of his name.

We have ordered your "Minstrel in France," and by this time I am sure you must have read "Billy and the Major," and laughed and laughed over it. I investigated the Bible which you said you would like for the children. There is a very small Testament, leather bound, the very thing if you just want the Testament. It is 65 cents. The other is a larger Bible bound in leather. It is not a pocket bible, but small enough to be easily carried. That is 90 cents. If you will just write me I shall be so glad to send them right away.

Petersburg, Tenn.

Dear Miss Anne White: Am enclosing one-tenth of the money received from the sale of my turkeys. Please divide it as follows: \$1 each to Home and Foreign Missions and the remainder to the hospital at the Orphans' Home.

Your little friend,

GRACE DRYDEN.

Oh, fine! Here's a letter from little Grace Dryden. I can hear you all

Take Hood's
Sarsaparilla
This Spring To Purify Vitalize and
Enrich Your Blood
Create Appetite, Give Strength



YOUR FACE?
Is the Complexion Mud-
dy, Tanned, Freckled?
If troubled with skin eruptions,
sunburn, pimples, try
PALMER'S SKIN SUCCESS SOAP
It cleanses, softens and clears the
skin and tends to remove sunburn,
tan, freckles, blackheads, pimples
and eczema.
Thoroughly antiseptic. Ask
your druggist, or write for free
samples to
THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

VACCINATE Your HOGS
BUY SERUM direct from the Manu-
facturers and be assured of a fresh
and reliable product.
U. S. Veterinary License No. 114
WHITE SERUM COMPANY
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WRITE FOR 90-PAGE HOG BOOK IT IS FREE

say that, because we all love her, and like to hear from her. She is a mighty generous little soul. Seems like every time she makes some money of her own she divides with us. This time it is from the sale of her turkeys. Christmas turkeys, Grace? Thank you so much for it, and write to us often, won't you?

Harriman, Tenn.

My Dear Miss Annie White: I am only an eleven-year-old boy, but I am learning that even small boys can be useful to Jesus. I have served as president of our Trenton Street Baptist Sunbeam Band this past quarter and enjoyed the work. Our leader, Mrs. Atkins, has boys and girls take it time about holding office, although she says sometimes those that never hold office prove themselves better soldiers for Jesus than those who do. We have a nice Sunbeam Band with an average attendance of thirty members. We did a good work last year and have started well for this year. Enclosed you will find \$3 the Band wishes to give to the Lottie Moon Christmas fund, if it is not too late. If it is, they will give it to the Orphans' Home.

A Sunbeam boy,

WESTER GUSTRICK.

This letter comes from Harriman and from some one whom we hope to count a regular member of our Young South band. We should like to enlist the whole Sunbeam Band at Harriman. It must be a fine little band from the description that Wester gives us. It is not too late to send the offering to the Lottie Moon fund, and I shall be glad to do it. Write to us again.

Cleveland, Tenn.

Dear Miss Annie White: Please find enclosed \$2 to be used for the Orphanage. This is a gift from the Cleveland Sunbeam Band.

BELLE COCHRAN,

Leader.

Thank you, Miss Belle, for this gift from the Cleveland Sunbeams. It will fit in just beautifully at the Orphans' Home.

Loyalty,

ANN WHITE FOLK.

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

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.

On account of the city-wide evangelistic campaign, which is now in progress in Nashville, the pastors' conference was not held Monday last.

The campaign starts off encouragingly. Seventeen of the eighteen churches are participating in this special evangelistic drive. Splendid reports of Sunday's work were made in the meeting at the First church Monday morning.

The following written reports were handed to the secretary:

WM. H. JOYNER,

Secretary.

Franklin—J. H. Hubbard, pastor, preached in the morning on "The Acts of the Apostles." No service in the evening on account of meetings at Methodist church.

Eastland—R. E. Corum, pastor, preached at both hours. Morning subject, "Fishers for Men;" evening, "The New Birth." Two renewed by baptism. Good congregations.

Immanuel—Ryland Knight, pastor, preached at both hours. Morning subject, "What Is a Christian?" evening, "What If Your Life?" In Sunday school, 220. Splendid B. Y. P. U. One received by baptism.

Third—Pastor Creasman spoke on "The Greatness of God," and "Have We Hope of Heaven?" In Sunday school, 239. Two great audiences. One conversion and addition.

First—Dr. Allen Fort, pastor. Dr. W. W. Hamilton preached at both services Sunday. His messages were great. He also spoke at the mass meeting which was held in the First church Sunday afternoon. In Sunday school, 272.

Central—Wm. H. Joyner, pastor, preached at both services Sunday. Pastor is doing his own preaching during the evangelistic campaign. W. P. Martin is our singer. Sunday was a fine day.

Seventh—Evangelist T. O. Reece and Prof. Poland conducted great services Sunday. Fine crowds. Encouraging day.

North Edgefield—A. W. Duncan, pastor. Dr. Wolfe preached at both hours. Two great messages. Four additions. Prospects bright for a great meeting.

Lockland—W. R. Hill, pastor. Meetings good. Wright and Scholfield with us. Fine congregations. Three conversions, one for baptism and one by letter. In Sunday school, 193.

MEMPHIS.

Speedway Terrace—S. A. Wilkinson, pastor, preached at both hours, his last service before leaving for his new field at Ruleville, Miss. Ninety in Sunday school. Four additions by letter.

Calvary—Pastor Norris preached at both hours. Morning subject, "Training in Christian Leadership;" evening, "Come and Take the Water of Life Freely." Four additions by letter, one by experience and baptism. In Sunday school, 170. In prayer meeting, 100. Excellent B. Y. P. U. Work most encouraging.

Temple—J. Carl McCoy, pastor, spoke at both hours to large congregations. Morning subject, "Transfigured with Christ;" evening, "A Foolish Man." Two excellent B. Y. P. U. In Sunday school, 242.

Highland Heights—No preaching services. Rev. C. F. Curle, of Little Rock, has accepted and will begin work March 1. Fine B. Y. P. U. In Sunday school, 97.

New South Memphis—Brother J. C. Schultz spoke at both hours to fair congregations. Sunday school a little off. Pastor sick.

Bellevue—R. N. Inlow, pastor, spoke at both hours to large congregations.

In Sunday school, 302. Two by letter. One baptized.

Union Avenue—Pastor Hurt spoke at the evening hour. Dr. Stone, captain in U. S. army, spoke in the morning on "The Body the Temple of the Soul."

McLemore Avenue—I. B. Smalley, pastor, preached morning and evening. Especially good interest indicated in all departments of the work. In Sunday school, 126.

La Belle Place—D. A. Ellis, pastor, spoke at both hours to very fine congregations. Good interest. In Sunday school, 240.

First—Pastor Boone preached. In Sunday school, 423. Good Young People's meeting.

Rowan—J. E. Eoff, pastor, spoke at both hours. Two received by letter. In Sunday school, 98.

Central—Pastor ill. Dr. M. D. Jeffries preached morning and evening. Three members received at morning service. About 250 in Sunday school. Good attendance B. Y. P. U.

KNOXVILLE.

First—Len G. Broughton, pastor. The pastor preached at both hours. Subjects, "God's Call for a Large Vision in Spiritual Things" and "The Story of Babel and the League of Nations." Number in Sunday school, 512. Received by letter, 2.

Fifth Avenue—J. L. Dance, pastor, spoke at both hours on "Conquest and Occupation," Luke 19:15, and "Substitution." Number in Sunday school, 268. Received by letter, 4.

Dederick Avenue—H. T. Stevens, pastor, spoke at both services on "The Conversion of Peter" and "Bruised Reed and the Smoking Flax." Number in Sunday school, 535. Baptized, 1. Received by letter, 3.

Oakwood—S. M. McCarter, pastor, spoke at both hours on "Equipping a Church for Service" and "Seven Things the Lord Hates." Number in Sunday school, 214.

Broadway—Lloyd T. Wilson, pastor. Preaching in the morning by Dr. Patton, of Jefferson City. In the evening a musical. Number in Sunday school, 475.

Bell Avenue—J. B. Hyde, pastor, spoke at both services on "The Call of the City" and "How Washington Achieved Greatness." Number in Sunday school, 476. Received by letter, 1. Fine day.

Immanuel—A. R. Pedigo, pastor, preached at both services on "What Lack 1?" Number in Sunday school, 180.

Grove City—D. W. Lindsay, pastor. Preaching at both services by the pastor on "Roll Call of Church" and "The Great Tribulation," Rev. 19:17-21. Number in Sunday school, 116. Four conversions.

Fountain City—E. A. Catee, pastor. Morning and evening subjects, "A Cup of Water to Drink" and "He Must Needs Go Through Samaria." Number in Sunday school, 181.

Lincoln Park—T. E. Elgin, pastor, spoke at both hours. Subjects, "Our Church Covenant and Vows to God" and "God's Nearness to His People." Number in Sunday school, 145. Good congregations at both hours.

Gillespie Avenue—J. N. Poe, pastor. Subjects, "The Things That Belong to Our Peace," Luke 19:42 and "Jesus Receiving Sinners," Luke 15:2. Number in Sunday school, 225. Received by letter, 4. One profession by faith.

Lonsdale—J. C. Shipe, pastor, spoke at both hours on "The Call of the Church" and "The Devil's Refugees." Number in Sunday school, 245. Our meeting continues with much interest. We have had 29 additions to date.

Beaumont—A. D. Langston, pastor. Preaching in the morning by Rev. R. M. Hall. The pastor preached in the evening on "Make Haste and Come Down." Six professions this week.

Smithwood—Charles P. Jones, pastor, preached on "John's Vision of the Church" and "The Dragnet."

Mountain View—W. C. McNeely, pastor, preached on "Soul Rest" and "True Value of Men."

Third Creek—George M. Reeves, pastor, preached on "The Twelve Gates" and "Divine Guidance." Two great services.

Powell—J. R. Evans, pastor, spoke at both hours on "Self-Denial and Cross-Bearing," Luke 9:23, and Isaiah 48: 18. Number in Sunday school, 110. One approved for baptism. Good prayer service.

Mt. Olive—Thomas J. Espy, supply, Louisville, Ky. Text, 1 John 3:2. B. Y. P. U. exercises in the evening. Number in Sunday school, 117. Good day.

Mt. Carmel—J. H. Bowman, pastor, spoke at both hours on "Love" and "The Wages of Sin." Number in Sunday school, 58.

Marble City—R. E. George, pastor, spoke at the morning from Romans 8:12. Preaching in the evening by S. G. Wells. Subject, "A Kingdom on a Cross."

Cedar Bluff—W. H. Heighton, pastor. Preaching in the morning by S. G. Wells. Text, John 12: 14. Preaching in the evening by the pastor.

Euclid Avenue—J. W. Wood, pastor. Texts, Romans 7:13 and Psalms 142:4. Number in Sunday school, 287. Baptized, 1. Received by letter, 1. Great crowds.

Calvary—Stephen C. Grigsby, pastor. Morning subject, "A Church's Duty Toward Its Pastor." Preaching in the evening by Dr. J. Q. A. West on "Common Sense." Number in Sunday school, 107. Good day.

Central—A. F. Mahan, pastor. Morning subject, "The Stone the Builders Rejected." Bro. W. A. Masterson preached at night. In Sunday school, 105. Two joined by letter.

CHATTANOOGA.

Chamberlain Avenue—G. T. King, pastor. Preaching by the pastor at 11 a.m. Funeral of Jacob Miller. At night on "True Friendship." Number in Sunday school, 107.

First—Demobilized 22 stars from the service flag Sunday morning for young men who have returned from the army. Special sermon Sunday evening on "The Essentials of Success." Attendance at Sunday school, 435. Organized a Junior B. Y. P. U. Sunday night as a result of the training school last week.

East Lake—W. E. Davis, pastor, preached at both hours on "The Responsibility of Church Membership" and "Life a Sacred Opportunity." One conversion and one addition. In Sunday school, 138.

Rossville, Ga.—J. T. Tippit, pastor, spoke on "Workers and Shirkers," Neh. 4:6, and "The Great Confession," Job 7:20. Attendance at Sunday school, 229. Complete first six thousand on new church building.

Central—W. L. Pickard, pastor. There were a lot of people at Sunday school and church. The pastor spoke on "Spiritual Riches" and "Food for the Hungry Soul." He also made a plea for the Baptist and Reflector. We are in full co-operation with all of our denominational work.

Highland Park—Pastor Keese preached at both hours on "Why the Church?" and "The Great Yesterdays." Number in Sunday school, 189. We are planning for a revival.

St. Elmo—O. D. Fleming, pastor, preached at both hours on "The Great Peculiarities of Christianity" and "Jesus Taking Sides." Number in Sunday school, 139.

Avondale—Jesus the Pearl of Great Price" and "The Devil's Slip Gap (Excuses)" were the subjects for morning and evening. Number in Sunday school, 138.

North Chattanooga—D. E. Blalock, pastor, spoke at both hours. In Sunday school, 93. Good Unions. Very good day.

Saturday, February 15, the pastor was called to the bedside of his mother at Dunlap, Tenn., who died the following Thursday, being nearly eighty years old.

KINGSTON.

Loudon Baptist Church—J. H. O. Clevenger, missionary pastor. Morning subject, "The Shaking of All Nations,

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.

"The Desire, the Reward." Evening subject, "Angels' Food." Great services and congregations. Two renewals at evening prayer service. Many came forward and gave their hand for prayer. Will begin our revival on March 17. Really our revival has not closed since last year. Pray for us.

ROME, TENN.

Rome Church—C. C. Ramsey, pastor. Saturday subject, "A Peculiar People;" Sunday, "I Would Not Have You Ignorant." Received five by letter. In Sunday school, 30. Committee still working on "Christian Education." Prospects good.

Last week I conducted the funerals of Brother E. N. Mitchener, Gallatin; Brother T. K. David, Murfreesboro; Brother John Holland, Lafayette. Brother Holland and E. B. Armour were killed in railroad accident near Nashville. I was asked to conduct both their funerals.

Hope the evangelist campaign in Nashville will result in great good.

JOHN T. OAKLY.

Hartsville, Tenn.

Martin, Tenn.—Large audiences. The pastor, E. L. Carr, preached at both hours on "Meaning of a Revival," Hab. 3:2, and "A Fool at the End of His Rope," Luke 12:20. Thirteen asked for prayer in the Junior B. Y. P. U., and one came forward for prayer at night service. Sunday school attendance, 293.

Monterey, Tenn.—Two good services. Two joined by letter. Number in Sunday school, 116.—H. F. Burns, pastor.

ICE CREAM

1 Cent a Dish

is one of the luxuries everybody wants, and everybody can have it by using

JELL-O ICE CREAM Powder

Dissolve a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you have two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Two packages 25 cents, at any grocer's.

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

Among the Brethren

Fleetwood Ball
Lexington, Tenn.

Rev. Alvah F. Gordon, of Ripley, Tenn., writes: "I am arranging a Bible institute for my church to begin on March 10 and running through the week. Dr. J. W. Porter, of Lexington, Ky., is to be with us on the 13th. All my other men have been heard from and are to be on hand. We are going to discuss fundamentals or their equivalents."

Mr. W. D. Hudgins of Tullahoma, Tenn., writes: "In the move from my old home, Estill Springs, to Tullahoma, I have neglected my mail for several days. I shall be glad to speak at the West Tennessee Baptist Convention in Milan, April 15 to 17."

Rev. H. M. Crain of Hickman, Ky., writes: "The First church, Hickman, did a great work yesterday, February 16. They raised \$1,650 in a few minutes to buy a new home for the pastor. Still the subscriptions are coming in. At the last report they had near \$2,000. We had three additions on the same day, two by letter and one for baptism. We are starting a movement also to enlarge our church building. Our congregations are now filling our house and it is too small for our Sunday school. A rather unusual thing is more men attend our services than women."

Dr. J. J. Taylor of Leaksville, N. C., has been called to the care of the First church, Lancaster, S. C. His plans have not been disclosed; but if the Lancaster saints get him, they get a prince of preachers.

Rev. E. S. Summers, of Georgetown, Ky., has been called to the care of the First church, Booneville, Miss., and takes charge March 1.

Rev. J. F. Henderson has been called as pastor at Iuka, Miss., and the church which has hitherto had only half time preaching has gone to full time.

Rev. L. E. Barton has resigned as pastor of the First church, Fayetteville, Ark., to accept the position of financial agent of the Central College at Conway, Ark. Barton brings things to pass wherever he labors.

Lately Rev. R. M. Boone resigned the pastorate at Cleveland, Miss., but the church and entire community refused to let him off. He graciously consents to remain on the field.

Arthur Flake of Baldwin, Miss., one of the best field men of the Sunday School Board at Nashville, has resigned to become manager of the First church, Fort Worth, Texas. That is a new thing among Southern Baptists.

Rev. Zeno Wall of the First church, Clinton, Miss., is valiantly leading the members of that church in the erection of a house of worship. The church has been worshipping for sixty years in the chapel hall of Clinton College, which is unsuited in many ways. The new building will cost \$60,000. Brother Wall never knows failure.

The church at Verona, Miss., has called Rev. Jeff A. Rogers, of Amory, Miss., for full time and he accepts, to begin at once. Until two years ago he had served the church as pastor for twenty years.

The First church, Kingfisher, Okla., has called Rev. H. Ernest Hitt, of Sand Springs, Okla., and he accepts.

The church counts itself fortunate in being Hitt such a lick as that.

His friends, who have followed with interest his career as a pastor, are not surprised that under his wise leadership Dr. E. L. Atwood, of Dyersburg, Tenn., is bringing his members to seriously plan the construction of a new and much-needed house of worship. It is to be thoroughly modern and adequate.

Dr. W. T. Lowery, of Blue Mountain, Miss., so long an influential and powerful factor in the denominational life of Mississippi Baptists, has signified that he will remain for the balance of his life as president of the Blue Mountain Female College, if the denomination so desires.

Rev. Chas. E. Maddry, of University church, Austin, Texas, has declined a call to the care of the Walnut Street church, Louisville, Ky. It is funny how those Texans love their state and think its opportunities are the largest in the world.

The death of Mrs. Vernon Moffitt Hinton, aged thirty-four years, wife of John Hinton, at Jackson, Tenn., occurred on Friday, February 21. She was an estimable woman and a devoted Baptist. Her pastor, Dr. F. H. Farrington, conducted tender funeral services, the writer taking some part, as he had baptized her. She leaves a husband and two children.

The First church, Amarillo, Texas, fails to secure as pastor Rev. G. L. Yates, of First church, Macon, Ga., and the "Crackers" are jubilant. He remains with the Macon field.

Missionary Everette Gill of Italy has landed in New York after doing Red Cross work in Italy for about a year. We heartily believe he also preached the blessed Gospel during that time. Nothing beats the preaching of the Gospel.

Rev. Earl Gooch, of Fulton, Ky., has an article in a recent number of the Baptist Flag in which he dubs his old mother association, the Southwestern District, as "a sleeping giant." Surely he hasn't attended a Fifth Sunday meeting or any of the sessions of that association lately. If he had he would see that his figure is inept. The giant is wide awake, kicking and scratching.

Rev. J. Louis Guthrie, a member of the faculty of the Oklahoma Baptist College, has resigned the care of the church at Chandler, Okla., that he might devote more time to his school duties. Rev. Olen Cornelius, a student in the school, is his successor. Brother Guthrie was formerly in Tennessee, where he is well remembered.

Dr. Geo. W. Truett, of the First church, Dallas, Texas, is already back from France. Drs. H. A. Porter, of the Second church, Atlanta, Ga., and M. E. Todd, of the First church, Shreveport, La., are expected back at once, as is also Dr. H. W. Virgin, formerly of Jackson, Tenn. We put in a plea that these brethren be granted plenty of time to tell about it at the convention in Atlanta next May.

Dr. Ben Cox, of Central church, Memphis, Tenn., has the heartfelt sympathy of the brotherhood in his prostration because of the "flu."

Rev. Martin Ball, of the First church, Clarksdale, Miss., has been granted leave of absence by his congregation to attend the consistory of Scottish Rite Masons in annual reunion in Meridian, Miss.; also the Grand Chapter, Royal Arch Masons, and the Grand Lodge, F. & A. Masons, in the same city. His itinerary includes also the Y. M. C. A. School of

Baptist and Reflector

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F. P. PROVOST Vice-President
C. A. FOLK Secretary

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Reconstruction at Blue Ridge, N. C. He will be gone three or four weeks.

CHURCH AND PERSONAL

We appreciate greatly the following kind words from Brother George W. McClure of Rossville, Ga.: "As my time has expired I feel that I must send my renewal, for I do not want to miss a copy of the paper which is altogether worthy of the name which it bears. It brings the reflection of so many good things into our homes and lives. It is a welcome visitor each week. We had rather miss one of our regular meals than to miss the Baptist and Reflector."

We are sorry to lose Rev. S. A. Wilkinson, who leaves Memphis to accept work in Mississippi. May the Lord continue His blessings upon him in his new work.

The following news note from Brother J. H. Fuller will be of interest to his many friends in Tennessee, where he was once pastor: "I have resigned the pastorate of the church here, Yazoo City, Miss., to accept the work at Hollandale, Miss. Please change my address on your mailing list to the above named place. My work here has been very successful, and the Lord has used us in doing some great things."

We learn with regret of the recent severe illness of Rev. S. N. Fitzpatrick of Birchwood, he having suffered from "flu" and bronchial pneumonia. We are glad, however, that he is recuperating and hope that he may soon be well and strong again.

Rev. C. L. Ray, who has recently come to Tennessee from Terre Haute, Ind., would like to get in touch with some church or churches. He would consider one-fourth, one-half or full time churches. Address him at 1509 North Fourth Avenue, Knoxville, Tenn.

Here is another letter from old and esteemed subscriber, which gives us much encouragement and inspiration: "I am eighty-five years old, have been reading the paper for more than fifty years, and hope to read it as long as I live."—N. J. Justice, Eads, Tenn.

In reply to a letter to him with regard to our campaign for the Baptist and Reflector, Brother G. W. Newman of Hillsboro writes: "I will do what I can for the Baptist and Reflector. I have not been able to get out much this winter. Wife and I are both very feeble. I will soon be seventy-three, and have read the paper for nearly

CABBAGE PLANTS.

Millions genuine frost-proof. Charleston Wakefields, Early Flat Dutch. By express—1,000, \$2.00; 5,000, \$1.75; 10,000 and over, \$1.50 a thousand. By prepaid parcel post—300, \$1.00; 500, \$1.50; 1,000, \$2.50. Send for price list on Sweet Potato and other plants.

PARKER FARMS, Moultrie, Ga.

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.

GOOD POSITION
Secured or Your Money Back
If you take the Draughon Training, the training that business men endorse. You can take it at college or by mail. Write today. DRAUGHON'S PRACTICAL BUSINESS COLLEGE Paducah, Ky.

forty years. I often speak of it to our church and try to get the members to subscribe." What a fine testimony to the worth and appreciation of the Baptist and Reflector. Think of reading it for forty years and never growing tired of it. We trust that the valuable life of this dear brother may be spared many years.

My dear Doctor Bond: Enclosed find check for \$2.00 for which please send me the Baptist and Reflector. I returned to the land of my nativity after an absence of eighteen years—all of my days from college to the present. I have sojourned in Missouri and Virginia, and the people and the Lord were good to me everywhere. My old pastor says I am "a good horse but won't stand hitched." But I think now I will stand hitched here in this great Delta of Mississippi. Your old-time friend, M. R. Cooper, Shelby, Miss.

We have just closed a fine preachers' school in the Sweetwater Association. The school was held in the Madisonville Baptist Church. Rev. W. M. Griffith, the pastor, and dean of the school, deserves a great deal of credit for the success of it.

Doctors E. K. Cox and A. F. Mahan did great good as teachers.

Our next school will be with the Beech River Association.

I am preaching in the evangelistic campaign which is on in Nashville.

Respectfully,

J. K. HAYNES.

CHURCH AND PERSONAL

A LETTER CONGRATULATORY.

Dear Brother: I wish to congratulate you on the efforts you have put forth in the interest of the Education Campaign for the past two months. As an alumnus of Carson and Newman College I am deeply interested in anything pertaining to my alma mater. As a Tennessee Baptist, now in exile for the past seven years, I am glad to see Tennessee Baptists undertaking big things for the Master's sake. Baptist schools will have more to do with the development of the Baptist cause in the years to come than any other one agency. I know that missionaries are necessary and I also appreciate the importance of the denominational paper, but the schools are necessary to train the missionaries and a constituency that will appreciate the paper.

Virginia Baptists are completing a million-dollar campaign in the interest of their schools. I am glad that my churches had a part in making the campaign a success. At Dillwyn we had a debt on our new church building, but that did not prevent our giving to the cause of education. The Baptists up here may not be as orthodox as those of Tennessee, but they have a way of doing things that makes one proud of their accomplishments. As far as I am able to judge the Baptist country pastors in Virginia are better paid than those of any other state. Of course, there are sections of Virginia where this is not true, but in many cases the country preacher fares better than his brother in the towns.

In spite of all the good that may be said of Virginia and of Virginia Baptists, nothing would suit me better than for the Lord to lead me back to Tennessee. We have the sunshine and the rain, but they do not produce the same on the sand and clay of Virginia as they do on the limestone soil of blue grass Tennessee. To a Virginian, any one who comes from across the state line is a foreigner, and I feel somewhat that way, too, in spite of my seven years' residence here.

Greetings to my friends.

CHAS. T. BEALL.

Dillwyn, Va.

Just to say I have recently closed a splendid meeting at Enterprise, Ala. Twenty-four united with the church, eighteen of whom were by experience and baptism.

On the last Sunday of the meeting the church voted to build a pastor's home, and asked the writer to live in the home, but I felt led to decline the call.

The church has a \$40,000 meeting house.

Enterprise furnishes a great field

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

for some strong man. I have never known more lovely people.

Am in a meeting at Boston, Ga. Prospects for a great meeting are very good indeed.

I have a little time this spring and summer I could give to pastors and churches needing my help.

W. L. HEAD,

Home Board Evangelist.

Address: Home Mission Rooms, or 265 Lawton Street, Atlanta, Ga.

FIELD NOTES.

Rev. W. R. Grimsley, of Graysville, Tenn., a faithful minister of Jesus Christ, has been called to his reward. Brother Grimsley will be missed in Tennessee Valley Association. At the time of his death he was pastor at Graysville and Mt. Vernon and Ogden Churches.

Field Worker V. B. Filson, of Chattanooga, is to be at Dayton the fifth Sunday in March.

Rev. C. C. Maples, of Dalton, Ga., called to his reward. Brother Maples was Moderator of the North Georgia Association and pastor of Mt. Rachel and Deep Springs Churches. Brother Maples' father lives in Cleveland, Tenn.

Rev. S. F. Sims accepts the pastorate of the church at Greenville, Tenn.

East Dale Church, Chattanooga, supplied Sunday, February 16, and received \$4.50 and entertainment by Deacon J. G. Bush, Rev. R. L. McElhaney and Mrs. G. W. Norris, my sister. Forty-seven in Sunday school. Brother Judson Buchanan, of the First Church, Chattanooga, was present and taught a class. He also made a talk. Good service. No pastor.

Sunday afternoon at the Y. M. C. A., Chattanooga, I heard Dr. W. L. Pickard in a great address on "The Builder of a Nation."

Sunday evening at the Tabernacle Church, Chattanooga, heard Sunday School and B. Y. P. U. Field Worker E. E. Lee, of Dallas, Texas, on "The Church and Its Young People." Assistant Pastor Bell and his choir certainly rendered some excellent music.

Monday, pastors' conference, Chattanooga, Pastor W. S. Keese presiding, with a small attendance. Pastor O. D. Fleming made the address of the morning.

A very good week with my work with books and papers.

REV. DAN CECIL,

Evangelist.

Cleveland, Tenn., Feb. 17, 1919.

TO WHOM IT MAY CONCERN,

In the Sweetwater and Hiwassee Associations.

1. I am wanting a Minute of the Sweetwater Association for the year 1854; also any facts or information in regard to the life of Elder William Wood, or the name and address of any of his descendants who would be interested in helping me give him a worthy place in "Sketches" of our pioneer preachers.

2. Wanted—Definite information from the family records of the Tallaferris—Charles, Richard, and Hardin—pioneer preachers of the early half of the last century. In the Minutes of the Sweetwater and Hiwassee Associations I have noted frequent references to these three brothers, especially the obituary (1856) of Elder Charles Tallaferris; but I am short on facts and dates which the family records would likely furnish. If any one, seeing this request, will furnish

me the desired information, or put me on the track of finding it, I will very greatly appreciate the favor.

Yours for service,

J. J. BURNETT.

A campaign is on in Louisiana to raise \$125,000 for the Baptist Bible Institute of New Orleans. Rev. J. W. Dickens, of Lafayette, La., is pushing the work with striking ability in Carey Association of which \$12,000 is asked. His own church gives \$375.

Dr. Powhatan W. James, of Gaston Avenue church, Dallas, Texas, has been called to the care of the First church, Lynchburg, Va., and it is presumed he will accept the pastorate of this great church in the State of his nativity.

The First church, Tulsa, Okla., has called Rev. W. O. Anderson, of Omaha, Neb., and he has accepted. He was for seventeen years pastor of the First church, Springfield, Mo., and has subsequently been superintendent of city mission work in Detroit, Mich.

The church at Buena Vista, Tenn., of which Rev. T. M. Boyd, of Parsons, Tenn., is pastor, has arranged a revival for the third Sunday in July. It will be the writer's joy to assist in the work.

DOING VERSUS BEING.

The outstanding difficulty which we are all having today arises from our obsession with the value of material things. We almost inevitably yield to the temptation to advance Christianity by a unconscious will to power and will to efficiency in the work of social betterment, whereas we should base our full faith and desire on that self-effacement and humble spirit of love which Jesus exalted in his own life and work, and which will open the channels for the Cosmic Urge of the Divine Nature to accomplish His own purposes in His own way.—Ex.

PRAYER.

To worship Him who is my Father-God

In the all-worthy name of Christ, the Son,

Through the blest Spirit, ever Holy One,

Bowing the knee, with heart all hushed and awed;

To come to Him, confessing all my sin,

And seek forgiveness, through the precious blood,

To ask that He, in love's overflow-ing flood,

Will bless my needy life, without within;

To intercede for all my kinsmen, friends,

For the elect who love our Savior-Lord,

For the great world, e'en to its farthest ends,

That Christ may be by men obeyed, adored;

And then to praise, always and everywhere;—

Be this my fervent and effectual prayer!

—Henry Weston Frost, in Heart Songs.

Let the weakest, let the humblest remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little but they are priceless in their value.—F. W. Robertson.

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 your 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 guarantee 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.

Letters from Rheumatics.

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly-celebrated Shivar Spring. This water cures many diseases, including indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested 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 nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Gant, 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 using 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 taking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints on 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 any curable disease accept the guarantee offered below by signing your name. Clip and mail to the Shivar Spring,

Box 20 F Shelton, S. C.
Gentlemen: I accept your offer and enclose herewith two dollars for ten gallons in 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 within a month.

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. McC. Pittman.

OBITUARIES

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

Vann.—Anna Rebecca, 37 years old, died January 1, 1919, at her home, 888 New York Avenue, Memphis, Tenn., of pneumonia, having been a member of the Baptist Church for twenty-five years. A husband, four children, mother and sister survive her.

Whereas, after years of service among us, God has seen fit, in his infinite wisdom and mercy, to call our sister, Mrs. Anna Vann, from our midst; therefore, be it

Resolved, first, in her death the Ladies' Auxilliary of the Temple Baptist Church, Memphis, Tenn., has lost a loveable friend and companion, who was especially known for her purity of life, her unselfishness, her faithfulness and her willingness to serve both her home and her church.

Second, that we bow in humble submission to the will of our Father in Heaven, who knows and does only which is best. Realizing that our loss is heaven's gain and that she merely preceded us to our heavenly home.

Third, that we extend our heartfelt sympathy to the bereaved mother, sister, husband and children.

Fourth, that a copy of these resolutions be recorded in our minutes, a copy sent to the family and a copy sent to the Baptist and Reflector.

Signed,

BAPTIST CHURCH.

Per MRS. W. S. BREWER,
Corresponding Secretary.

Shoun.—Sister Mary, wife of J. A. Shoun, was born March 23, 1874, and died December 3, 1918, being 44 years, 8 months and 10 days old. She was converted in 1893 and united with the Pine Grove Baptist Church, where she lived, until February, 1915. She then joined Doe Valley Baptist Church by letter, where she lived a consistent member until God called her home. She leaves a husband, her aged father and mother, one sister and three brothers to mourn her loss.

Our loss is her eternal gain. Sister Shoun was a dear companion, with a sweet disposition, a consecrated Christian character and always ready to lend a helping hand to the sick and comfort the distressed. To know her was to love her. It is sad to know that she cannot be with us any more in the flesh, but we can meet her in the great beyond, where partings never come.

1. Be it resolved, That we as a church earnestly commend our Heavenly Father's mercy and love to her husband and sorrowing relatives and friends.

2. Resolved, That a copy of these resolutions be placed on our church record and a copy be sent to the Baptist and Reflector for publication.

Due by order of the church this January 25, 1919.

MRS. A. C. COLE,
MRS. C. B. SHOUN,
MRS. W. D. EGGERS.

Galbreath.—On Thanksgiving Day of November, 1918, the gentle, noble, Christian spirit of Sister Bessie (McCasland) Galbreath took its flight to realms above. Sister Bessie was born in the year 1896, and was married to Brother Carter Galbreath more

than four years ago. There was given to this union two children.

Sister Bessie was converted more than six years ago, and joined the Union Baptist church, and remained there till God said it was enough, to come up higher.

Bessie was a faithful wife and mother. She loved her home and did all in her power to make it happy, and she loved her church and was always present at its services when opportunity would permit. On Sunday night before her death she was there. Now she can render the greater service to her Heavenly Father whom she so faithfully served while here on earth.

After serving a Thanksgiving dinner, making those who were there happy, she took a severe pain in the head, which took her away. God took her from a small feast on earth to attend a greater feast which her Heavenly Father had prepared for her in that home not made with hands, eternal, in the heavens.

Sister Bessie's life was always full of love and sunshine. To know her was to love her. Our church and community, as well as her home, has sustained a great loss. Nevertheless we do not weep as do others, because we know that some sweet day we will see her again in our home on high.

May her life be a benediction to all of us to do more for the Master till he shall call us home. I believe when this sister passed away that the angels of God were hovering around her awaiting to waft her spirit home to the glory land, and as her loved ones stood near with their hearts breaking that heaven, with all the heavenly host, bowed in sympathy for their aching hearts. May heaven's richest blessings abide with her loved ones and friends.

C. G. HURST, Pastor.

By order of the church.

White.—On the death of Mrs. Alexander White, January 11, 1919, at Rome, Ga., member of the First Baptist church of that city, daughter of Hon. W. L. Prentice of Alabama, and only sister of Mrs. C. G. Samuel of Mineral Park, Tenn.

She was thoughtful, prudent and just,
Her life was without guile;
Her faith in God was simple trust,
Just like a little child.

As mother, kind, tender and true,
Her shibboleth was love;
Her home life was quiet and pure
Exchanged for home above.

Now that her earthly life has perished
And passed the great beyond,
May we remember and cherish
The life she did adorn.

C. G. SAMUEL,
Mineral Park, Tenn.

A certain British soldier's letter, according to Punch, runs thus: "I am sorry I cannot tell you where I am, because I am not allowed to say. But I venture to state that I am not where I was, but where I was before I left here to go where I have just come from."

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The Education Campaign

Reports indicate that East Tennessee has raised \$200,000.

Middle Tennessee has raised in cash and subscriptions about \$80,000.

West Tennessee reports about \$85,000.

We must yet get about **\$130,000.**

Time Extended

In East Tennessee the time for closing is April First.

In Middle and West Tennessee the time for closing is March Tenth.

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