

75 MILLION CAMPAIGN

Baptist and Reflector

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EDGEFIELD CHURCH PREPARES FOR CAMPAIGN.

Edgefield Baptist Church, Nashville, starts at once its preparation of the seventy-five million dollar campaign. Its initial act for this was to place the Baptist and Reflector in its budget on last Wednesday night. With great unanimity and enthusiasm the Board of Deacons recommended that this action be taken by the church. They had thoroughly thought through the proposition, and hence were prepared to advise the church. These deacons are zealous for the growth and spirituality of their church. They are men who are accustomed to make large business plans. They recognize the value of information in order that success may come to any enterprise. The board consists of: H. A. Davis, chairman; E. L. Clemmons, secretary; Dr. J. W. Bryan, I. F. Sanders, F. B. Gaines, J. A. Young, O. V. Wantland, John Oman Jr., C. A. Folk, M. M. Mosley, J. W. Rives, J. A. Jones, J. E. LeSuer, Owen Gaines, G. A. Maddox, William Maddox, Jack Walters.

When the matter was presented to the church,



W. M. Wood, D.D.

Pastor, Edgefield Baptist Church, Nashville, Tenn.

there was not a dissenting voice or vote against the plan. The church in this way declares its intention to have every family in its membership to keep in touch with the denominational life and program. Its great history, in which it has stood loyally by every enterprise of the denomination, demands that it keep up with the forward march. In no better way could the church provide for the larger future for itself than through putting its membership in touch with the sources of information about kingdom and denominational affairs.

Dr. W. M. Wood came to the pastorate of Edgefield Church on January 1, 1919. He is a native of Tennessee, having been born at Woodbury. He was graduated in the classical course at Terrell College in 1892. In 1908 the degree of Doctor of Divinity was conferred on him by Union University. He was ordained to the ministry at Beech Grove, Tenn., in 1894. His first pastorate was at Bell Buckle, Tenn. His pastorates have been uniformly successful and progressive. He has served the following important churches: Bell Buckle, Tenn., Tullahoma, Tenn., Elkton and Trenton, Ky., Harrodsburg, Ky., First Covington, Ky., Humboldt, Tenn., First Mayfield, Ky., and now is at Edgefield, Nashville, Tenn.

The most signal and brilliant pastorate of Dr. Wood was at Mayfield, Ky. He led the church into larger visions and efforts. The membership of the church increased from 650 to 1100 and the Sunday school from 250 to 750 in attendance. The mission

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AS THE CHRISTIAN EDUCATION CAMPAIGN STANDS IN MIDDLE AND WEST TENNESSEE.

By J. W. Gillon, Corresponding Secretary.

Owing to the fact that we have not been able to get some of the brethren to send in subscriptions from large sections of territory, it has been impossible to give more definite information about our success in the Middle and West Tennessee campaign than was given in the tract sent out from this office the latter part of May.

It has not seemed wise to send out reports that were mere guesses.

I am unable now to give exact information. I make what I know is an imperfect report, in order that the brethren may have the benefit of the best information I have.

In Middle Tennessee we have collected in cash, bonds and stamps since November 1st, 1918, \$21,469.66. We have on hand unpaid subscriptions from Middle Tennessee amounting to \$34,429.69. Reported from churches in Middle Tennessee by letter or telegram or telephone to George J. Burnett, \$15,250.50. Now in the hands of Mr. Burnett in pledges and bonds, etc., \$12,500.00. Total in cash and subscriptions and reports from Middle Tennessee \$83,649.85.

The amount received from West Tennessee in bonds, stamps and cash since November 1st, 1918, \$29,219.10. Subscriptions now on hand unpaid amount to \$43,174.25. Reports from West Tennessee, but not signed, \$2,606.65. Total in cash and notes and reported pledges from West Tennessee, \$75,000.00.

Total in cash and bonds and stamps and notes and pledges from both West and Middle Tennessee, \$158,649.85.

According to our books, 145 churches have given all that has been given from West Tennessee, leaving 293 churches in West Tennessee that have not given anything toward this campaign.

In Middle Tennessee, 54 churches have given all that we have received in cash or subscriptions or pledges. 360 churches in Middle Tennessee have not given anything to this campaign.

The total number of churches subscribing or giving in cash to this campaign in both sections of the state, 199; leaving 653 churches in Middle and West Tennessee combined that have not given anything to Christian Education Debt-paying Campaign.

If we collect all that has been subscribed or reported, we will yet need to get from the churches that have not given anything \$41,350.15; that is, if we get \$200,000.00 we started out to get from Middle and West Tennessee.

East Tennessee has gone "over the top" gloriously, with some to spare. Surely Middle and West Tennessee will not want to fall in a similar task.

A letter has been sent to every pastor, or church clerk, whose church has not subscribed or given to this cause asking that a collection be taken during July and sent in at once. It is earnestly hoped that the brethren will heed this appeal.

Mr. George J. Burnett is doing all he can to get the reported subscriptions from Middle Tennessee verified and put into cash or into notes.

Every pastor whose church has sent in subscriptions has been furnished with a full list of all the subscriptions his church has sent in to this office and he has been asked to see to the collection of the subscriptions and that the money be sent in as soon as possible. We ought by all means to have this campaign closed the last day of July and everything in readiness for our board meeting early in August. We ought then to be ready for everybody to go in with all their might to put our \$75,000,000 campaign in the South.

A SIGNIFICANT PAPER MOVEMENT.

L. R. Scarborough, General Director.

The 75 Million Dollar Campaign Commission, and the General Director profoundly realize the importance and significance of the denominational papers in this great forward movement, as well as in all other matters touching the progress and advancement of the kingdom of God. Feeling this way we have determined on the fullest possible cooperation with the Baptist papers of the South, and we are happy to say that this feeling is fully reciprocated and this cooperation most heartily entered into by these Baptist papers. A most cordial and co-operant state exists between the papers and the administration of the big campaign.

At a recent meeting of the editors and campaign directors in Nashville, a plan of cooperation was worked out. The commission decided to give its full endorsement and heartiest cooperation to the papers in a canvass for largely increasing their circulation. This article is meant to explain and promote this movement. The papers in each state will conduct a campaign for increased circulation, seeking to put the papers in each Baptist family, and offering to the churches an apportionment plan worked out on the basis of the number of families, and seeking to put the paper in each family. A plan is to be worked out for the enlistment of all the pastors in this movement, seeking as far as possible to get the pastors not now taking the paper or papers, to take same. The General Director looks with great favor on this plan and hereby extends his most soulful cooperation.

Some Paper Facts.

One of the editors of the Southern Baptist papers has made a careful investigation, and finds that out of the more than 700,000 Baptist families, there are only about 118,000 taking the denominational papers. It is generally understood by denominational leaders that the most enlightened people and the most co-operant people in all the denominational movements are those who take and read the denominational papers. It is also widely agreed that the denominational paper is one of the most important factors in the life of the church and the building of the kingdom of God. It is a fact worthy of regard that throughout Southern Zion there exists the most beautiful and gloriously Christian spirit between the editors and papers of our different states. As far as the General Director knows, there is not broken fellowship anywhere, but there is harmony and co-operancy everywhere. It is true that in small corners there are some few kickers and complainers, but their influence is limited, and fast waning. There is not enough of those to cause any anxiety at all, and it is hoped that wherever this exists, it will soon give away in the sweep of a great unified spirit among our people. The fact is, our people are not making enough of our denominational papers.

A Denominational Tragedy and Peril.

The fact discovered by the Southern editor and statement of it made above—that there are more than 600,000 Baptist homes in the South, into which the denominational paper never goes, is a tragedy beyond words to say. It is a great peril to all the interests of our cause, that so many of our people do not keep up with the movements of Christ's kingdom, and the interests of their own denomination. These 600,000 homes must be reached with the enlightening and life-bringing power of our denominational press. One of the objects of this campaign is to carry information to our people, steady, sane and right-spirited information. Thus we give our

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Baptist Doctrines Reset to the Times

WHY I AM A BAPTIST

By Henry F. Waring.

I am proud of being a Baptist, and for two reasons mainly. They may be approached best through two texts strikingly suggestive when seen in juxtaposition. These are: "For freedom did Christ set us free" (Gal. 5: 1); and, "Ye serve the Lord Christ" (Col. 3:24). The first suggests liberty and the second loyalty.

Liberty.

1. Liberty. I am proud of being a Baptist because of the way Baptists stand, and have stood, for the principle of "freedom," which Paul, in Galatians, through an allegory, applied to Christians in their attitude to the Jewish "law." Note two applications for which Baptists are proud they stand today:

(1) They stand for freedom from the authority of the state over the conscience of the individual as long as he does not interfere with the rights of someone else. This is the meaning of the common slogan: The separation of church and state. It means that belief in God and divine worship are not included in "the things that are Caesar's." One of the distinguishing glories of Baptists throughout the ages has been the way they have maintained this position—sometimes at great cost.

(2) Baptists stand not only for this freedom from civil authority, but also for freedom from the hierarchical authority of pope, archbishop, priest, etc., and from the intolerance of bigotry by whomsoever mentioned. The Baptist pastor is, or ought to be, a prophet, not a priest. Illustrative here are the words of Amariah, the priest, to Amos, the prophet, "Prophecy not again any more at Bethel, for it is the king's sanctuary, and it is a royal house." Priestism dictates, enforcing its commands, where possible, by civil power. It stands between man and God, prescribing forms of worship and articles of creed. Baptists, on the other hand, emphasize the importance of the soul's direct relationship with God. While they have a place for forms and creeds, these must not be obligatory.

As a matter of fact, these have changed considerably in Baptist history. A Baptist historian reviewing a history of the Baptists by a Baptist historian, Dr. Vedder, in praising its trustworthy narrative of the "vicissitudes and changes through which the denomination has passed," significantly wrote that "if at the bar of history 'open' communion can show as many marks of age as 'close'; if feet-washing, anointing the sick, worshipping without song, and preaching without pay are ancient Baptist customs; if midweek prayer meetings, Sunday schools, young people's and missionary societies, colleges and seminaries, and all the modern ecclesiastical machinery constitute no part whatever of the original Baptist heritage—then it is evident that in their history Baptists have passed through all sorts of changes, and that in present-day contentions over-disputed points in polity

and doctrine the appeal to precedent and to antiquity is of slightest value." As Baptist polity and doctrine have changed, so they are changing today and may be expected to change in the years to come. In an early pastorate I learned that a number of business men of the Roman Catholic cathedral near us wished to confer with the bishop about a change in his plan concerning some church business. Their spokesman, a prominent man, arose to speak. As soon as his purpose became evident he was told to sit down. When the command was repeated and he still asked for an opportunity to express the wish of himself and others, he was threatened with being put under the ban of the church. He was silent. Think of a prominent, forceful Baptist layman succumbing so to his pastor! The authority of a Baptist pastor lies in his appeal to reason and conscience. In as far as he goes beyond this and dictates, he is not a Baptist. Of course it works the other way also. In as far as any member or board dictates to him without being willing to reason it out with him, to that extent the proceeding not only is unbaptistic but is anti-baptistic.

What is true in matters of polity is true also in questions of doctrine and forms of worship. Whatever science and philosophy may give of fact or truth, Baptists, unhampered by prescribed forms of worship or confessions of faith, are able to accept these facts and truths and express themselves accordingly. A quite common but very pertinent illustration is that of the changed uniform of the French soldier after the world war began. Experience in battle taught that it was better to increase fighting efficiency by changing to inconspicuous khaki rather than to continue the attractive red and blue uniform of their fathers, even though it went back to the brave days of old. It was better to preserve life than tradition. Prof. Kirsopp Lake has well said, "If to the past you continually appeal, to the past you will eventually belong." Those who always are looking back inevitably become back numbers. Baptists in a special way are free to escape from the dead hand of the past. They, pre-eminently, are free for consistent adjustment to the needs of the times in which they live. This it is, together with their democratic tendency, that is back of Dr. John R. Mott's conviction that "Baptists have the greatest opportunity of any people on earth."

Will we be equal to our opportunity? Justly are we proud of our heritage of religious democracy. But we are not worthy of it unless we are stimulated by it to carry on the fight for freedom—the fight for which our boys fell at the front; the fight for the freedom of political democracy; and, beyond it, the more taxing fight for the freedom of social democracy. Baptists should be, but not in the narrow partisan sense, democrats of the democrats—religiously, politically and socially.

Loyalty.

2. Loyalty. The other fundamental principle of Baptists is loyalty. Various objects of their loyalty might be enumerated (loyalty to truth, to the church, to the flag, etc.), but they all are implied in loyalty to the Lord Christ.

It is true that Paul's words, "Ye serve the Lord Christ," were written for slaves. Nevertheless, they consistently may be addressed to Baptists, who as free men (in contrast with Paul's silence concerning it) have strongly opposed slavery. Christ's freedmen consistently may be his bondservants. Liberty of soul is consistent with loyalty to Christ, to whom we cry:

"Our wills are ours, we know not why;
Our wills are ours to make them thine."

Not by the constraint of external authority, but in the exercise of soul-liberty Baptists recognize the lordship of Christ, whose "bondservant" Paul gladly willed and confessed himself to be.

For Baptists Bible study centers in Christ. They value the Bible for many reasons, but mainly because Christ is in it. They look upon it as the "word of God," chiefly because in it is Christ the "word of God."

For Baptists, too, theology is Christ-centered. At its heart is Christlikeness. It teaches that God is revealed in Christ—that God is like Christ. In loyalty to Christ it seeks to go back of the forms and creeds of the Christian centuries to the religious life of Jesus himself.

For Baptists ethics also is Christ-centric. "This suggests," to quote from my "Christianity's Unifying Fundamental," "that a study of history shows this word 'Christlike' to be the best descriptive, defining term for Christianity's ideal for humanity, as well as for its conception of deity. Not only its theology but also its morality, predominantly has been Christ-centered. Fundamental in ethics, in general, is an ideal of life to make one stop and think. Christlikeness has been and is the distinctive ideal in Christian ethics." In loyalty to Christ Baptists put the emphasis there.

The great Baptist propaganda is to inspire with a vision of Christ and with a determination to be, like Paul, obedient to the vision. It is said that Dannecker, in changing from sculpturing in the realm of pagan mythology to giving the world a representation of Christ, would not return to pagan work, refusing even Napoleon's request for a statue of Venus for the Louvre. The fundamental aim of Baptists is so to present the Lord Christ that men will seek by their lives to represent him and to do nothing that would not be consistent with loyalty to him.

Loyalty to Christ is the supreme appeal of Baptists to others for the observance of the ordinance of immersion. Undoubtedly Jesus himself was immersed, and his disciples undoubtedly immersed. Paul wrote, "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:3-4). It is very obvious that this famous presentation of the symbolism of baptism

centers in Christ and Christlikeness and is intelligible only as it is recognized that it was the rite of immersion that was in Paul's mind when he wrote. In their great commentary on Romans, Sanday and Headlam (both of the Church of England) in commenting on this reference to baptism as a symbol, wrote: "It expresses symbolically a series of acts corresponding to the redeeming acts of Christ. Immersion=death. Submersion=burial (the ratification of death). Emergence=resurrection. All these the Christian has to undergo in a moral and spiritual sense, and by means of his union with Christ."

In loyalty to Christ, therefore, Baptists today, without dictating to others, are saying: In view of the example, teaching and word of Jesus, we baptize in his way and present it for your consideration as an expression of grateful loyalty to him. Be loyal—as to the flag of your country, so to the ordinance of your Christ.

As the flag, with its thirteen stripes (one for each of the first states) takes us back to the beginnings of our nation, to the time of Washington, the father of his country, to this ordinance (symbolizing death, burial and resurrection) takes us back to the beginnings of Christianity, to its Founder, Christ Jesus.

As the flag, with its forty-eight stars (one for each of the states today) directs attention to the present time, so this ordinance (symbolizing death in Christ, burial with him and living a risen life) directs attention to Christian experience today.

As the flag, with its red stripes, suggests the blood of sacrifice, so this ordinance symbolizes sacrificial "death."

As the flag, with its white stripes, suggests purity, so this ordinance symbolizes rising to "walk in newness of life."

As the flag, with its starry blue, directs the attention of this "heaven favored land" to "the Power that hath made and preserved us a nation," so this ordinance directs attention to the uplifting and keeping "glory" (manifested power) "of the Father."

Is there, therefore, any initiatory rite in all the world with symbolic meaning equal to this? If you are a Christian and have not yet observed it, why not? Be loyal!—The Standard.

YOUR INDIVIDUALITY.

Do not allow your individuality to hinder you. Because you are not like other people, do not cast away your confidence in God. If you do not have the same temperament or talents or do not express yourself as others do, you need not despair or be despondent or be discouraged.

God never made two persons just alike in all the world. He made the people of the world different because he has a different work for each. He teaches this in the parable of the talents. It is one's business to be true to God without regard to the other man's talent. The trouble with many is that they do not want to attempt anything because they have not five talents. Because they cannot shine as a star, they are unwilling to shine like a glowworm. It is our business to find out what God wants of us; and if we do not do it, his plan failed as far as we are concerned.—Christian Witness.

HOME BOARD EVANGELISTIC NOTES.

W. W. Hamilton, Superintendent of Evangelism.

New men who have accepted work with the Department of Evangelism of the Home Board are:

W. A. Ayers, Durham, N. C.
B. B. Bailey, Maysville, Ky.
Forrest Maddox, Guthrie, Okla.
A. F. Mahan, Fountain City, Tenn.
G. C. Smith, 610 Barton Avenue, Richmond, Va.

W. L. Head, 265 Lawton Street, Atlanta, Ga.

W. J. Ray, 622 North Twenty-fourth Street, Birmingham, Ala.

Raleigh Wright, Greenville, Texas.
L. O. Vermillion, El Paso, Texas.

Singers:

J. P. Carter, Hendersonville, N. C.
W. W. Combs, Lawrenceburg, Tenn.
W. J. Morris, Pine Bluff, Ark.
J. S. Rushing, Mangham, La.

There will be probably a number of others appointed at the next meeting of the Board. God is giving us a great list of evangelists and singers.

Brother W. L. Head reports from Ashland that every lost man in the town was saved, that there were four volunteers for mission work, and that the pastor's salary was increased \$300 a year.

Brother W. J. Ray reports from Blocton, Ala., that forty tithers were secured and that the pastor's salary was increased \$300 a year.

Reese and Rowland report a great revival at Clayton Street Church, Montgomery, with Pastor Colley; 103 additions and 73 of them by baptism.

Dr. R. M. Inlow writes from Memphis: "Your men have done a great work in this city and they are thoroughly appreciated. I am with you heart and soul in the great work." J. L. Blankenship has sent in 297 subscriptions to Home and Foreign Fields in one month. He reports fine meetings with Temple and Union Avenue churches in Memphis.

C. M. Cambron reports thirty-five tithers at Wylam, Ala., and an extra purse made up for the pastor and his wife.

McManaway and Combs were in a great revival at Kings Mountain, N. C. Many were saved and the church was greatly revived and strengthened.

J. P. Schofield has been leading the music at the Georgia B. Y. P. U. Convention and at the Kentucky Assembly.

J. W. Jelks letd the singing and taught a class at the Anderson, S. C., Sunday School Assembly.

Hamilton, Jelks, Thomas and Carter have just closed great meetings in Florence, S. C. There were 126 additions to the First Church and 63 to the Immanuel Church, and a great number to the Negro churches in meetings under the leadership of Richard Carroll.

First Church, Florence, S. C., gave to Home Board Evangelism \$2,022.90. This is the largest gift ever made for a single meeting. They did not stop at this, but increased the pastor's salary from \$3,000 to \$4,000. Now they are thinking of paying the salary of one of the Home Board workers in the Evangelistic Department.

Baptist Home Mission Rooms, Atlanta, Ga.

Parsons—Johnson, you had not oughter swiped dat chicken, 'cause de debbil sent it just to tempt you—he did.

Johnson—Well, suh, den de debbil sho' los' his chicken.—Boy's Life.

MAKE IT UNANIMOUS.

W. D. Powell.

The raising of \$75,000,000 the first week in December will let us below the surface. We will catch new visions of the stewardship of personality and property and the solidarity of Baptist democracy.

We will all concur in the findings of the Commission two weeks hence. There must be no demurrers. The friends of each interest have been solicitous in regard to the due percentage for their specific work. Ample opportunity has been afforded to express our conscientious convictions.

When the Commission finally passes on the amount each will receive let there be no discordant note. We will all acquiesce and work enthusiastically under the wise leadership of Dr. Scarborough for a glorious victory. Baptist loyalty and Baptist polity are being put to the test. God is with us. Louisville, Ky.

CONQUERING TROUBLE.

O. C. Peyton, D.D.

For believers on the Lord Jesus Christ to be conquered by trouble is just as wrong as to be conquered by sin. We are citizens of heaven and all of heaven's powers are pledged to comfort and sustain us. Christ has graciously provided deliverance from sorrow and trouble. "Surely he hath borne our griefs and carried our sorrows." "These things have I spoken unto you, that in me ye might have peace." Troubled days were those! The light of the lives of his disciples was going out. "In the world ye shall have tribulation, but be of good cheer. I have overcome the world." Believer and child of God, it is your privilege to say, "Thanks be unto God, who always causeth us to triumph in Christ Jesus." Yea, in his strength, we can say, "In all these things we are more than conquerors through him that loved us."

How shall we conquer trouble and sorrow? Don't let it get inside of you. "Let not your heart be troubled." As a child of God, your life is hid with Christ in God. You are anchored by faith to the Rock of Ages. Circumstances, incidents, are trifles to him whom the Lord God Almighty cherishes as his portion. As long as the waves dash over the ship's deck only, there is little damage. Let the tempest dash into the hatches and flood the cabin and the ship will founder. Let storms of trouble, distress, sorrow beat against us. We can have peace within—deep, sweet, strengthening peace. In the ocean's depth there is always a calm. So in the heart in which God abides. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

There is always a "need be" for your troubles. "Though for a season, if need be, ye are in heaviness through manifold temptations (trials)." The grass must be cut to keep it fresh. The vine must be pruned to keep it fruitful. Friction produces the electric current. Fire consumes the dross. Trials search the heart, reveal weak places and reveal the power of Christ's resources. Trials fit us to give helpful sympathy to other sufferers. So there is a "need be" for our troubles. "Aliens may escape the rod,

Sunk in earthly vain delight,
But the true-born child of God
May not, would not, if he might."

It is our business to suffer trials: "For hereunto are ye called," etc. We are enlisted to be true soldiers. We are not to strut in dress parade. We are in the army of Christ to be fired at. The enemy is going to do all he can to destroy us. He will use all sorts of artful, cunning, strategic ways. You are called to suffer as your Master. Your business is to have a hard time and be the target for Satan's blows. Go forth every day expecting troubles. Be sure you keep them outside. "Let not your heart be troubled."

It is a comfort to know you can face all your troubles with a clear conscience. Your duty has been done against fearful odds. You have stood for truth and right things against strong opposition. Those who ought to have helped have stood aloof as onlookers, rather than collaborators. Your battle has been waged against all manner of obstacles. Your conscience is quiet and peaceful. That gives you the victory!

God is giving you an opportunity to witness for him. God's grace can make you strong in the Lord and in the power of his might.

Trials bring us into sweet fellowship with our Lord. "We are partakers of the sufferings of Christ." That gives dignity and sweetness to all our trials. The cross is the badge of honor. It shows whose we are and whom we serve.

Finally, the precious promise is ours. "If we be partakers of the sufferings of Christ, we shall, likewise, be partakers of his glory." Just over there is the robe, the crown, the harp, the bliss eternal. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

OUR YOUNG MEN.

The church in all ages has been profoundly interested in her young men. They are to be her leaders and burden-bearers in the generations to come. The part which young men have played in the great world crisis, the hardships and sufferings which they have endured, the sacrifices they have made, and the cheer and buoyancy with which they return to peace problems, have intensified the interest of the present-day church in them. We have received various notices of churches who separately and jointly have been manifesting special concern and making special provisions for them. This is a most worthy, and important effort and, if successful, will go far toward winning the young men to increased and vigorous interest in the church and her activities.

Speaking out of a long and intimate experience and relationship with young men, we venture certain suggestions. Those who would influence young men must meet them squarely, openly and sympathetically. They are sensitive to anything that even appears like double-dealing. They must also receive direct and full information on any matter on which they are to act. No greater mistake can be made than to conclude that young men do not wish to think. They do think, but they are impatient with the abstruse and involved. If the highest and most weighty truths are presented in a way that is on the level of the young men's life, they will receive and appreciate them. He who deals with young men must be consistent in life

and practice. While they may do wrong in their own lives, they rarely pretend and they appreciate those who do not criticize, but help them. Again, young men are in that time of life when the affections are the strongest and while they are repulsed by anything that seems gushy, they are open to comradeship and are reciprocal to real friendship. It is a distinct case of "he who would have friends must be friendly." Again, it is the time of life when the social nature is very largely developed and opportunities for the proper exercise of social life are greatly appreciated. This combination of consistent living, clear thinking and plain teaching, true friendship and social opportunity constitutes a very effective means of reaching and helping young men.

When rightly presented, nothing is better received or more helpful than the study of God's Word for young men in general. It gives the fullest opportunity for presenting those things which they most need. It affords the best analysis of human nature and the best counsels for the life that now is and the only remedy for sin.—The Presbyterian.

CHANGING RUBBISH TO GOLD.

One day, when in London, a spinner came across a heap of silk waste mixed up with dirty rope ends, leaves and sticks, all knotted together.

"What is that?" he asked.

"Oh, simply rubbish. It is impossible to do anything with it," was the reply.

But the trained young spinner of Yorkshire knew better. He bought the great heap of waste at a half-penny a pound, and was laughed at.

For nearly ten years all the profit from his mills went into experimental machinery for the utilization of this waste. Then came the startling announcement that he had produced a machine which at small cost turned the waste rubbish into beautiful fabrics. The result is that today waste silk pours into the great Manningham mills from all parts of the world to come forth worth hundreds of thousands of pounds.

In nature there is no waste. It is only because of man's limitations that the world is littered with what seems to him rubbish. Some day a ray of genius falls upon a dead heap of waste and turns it into gold.—Christian Herald.

YESTERDAY'S NOVELS FOR TODAY'S NOVELISTS.

"Which, in your opinion, are the six best novels in the English language?" This question, sent out by the New York Times, elicited answers from twenty-eight leading present-day novelists. The result of the vote was extremely interesting and rather surprising, since no recent novel appeared in the list. Fourteen votes were cast for "Vanity Fair," by William Makepeace Thackeray, published in 1846; eleven for "Tom Jones," by Henry Fielding, 1749; seven for "David Copperfield," by Charles Dickens, 1850; seven for "The Scarlet Letter," by Nathaniel Hawthorne, 1850; six for "Robinson Crusoe," by Daniel Defoe, 1719; and four each for "Ivanhoe," by Sir Walter Scott, 1820; "Lorna Doone," by R. D. Blackmore, 1869; "Tess of the D'Urbervilles," by Thomas Hardy, 1891; and "Tristram Shandy," by Laurence Sterne, 1759.—Kind Words.

APPORTIONMENT MET FOR BAPTIST AND REFLECTOR.

The following churches have met their apportionment for the Baptist and Reflector. This means that they have at least one out of every four families as subscribers. Other churches will be added to the list as rapidly as they meet their apportionment and inform us of the fact. The churches in black type have put the Baptist and Reflector in the budget and send it to every family.

- Beulah Association.
- Bath Springs—Rev. W. L. King.
- Decaturville—Rev. W. L. King.
- Friendship—Rev. W. L. King.
- Standing Rock—Rev. W. L. King.
- Big Hatchie Association.
- Ripley—Rev. A. F. Gordon.
- Bledsoe Association.
- Bledsoe Creek—Rev. G. A. Ogle.
- Central Association.
- Humboldt—Dr. Roger L. Clark.
- Trezevant—Rev. L. R. Riley.
- Concord Association.
- Eagleville—Rev. S. P. DeVault.
- Duck River Association.
- Maxwell—Rev. H. E. Rice.
- Ebenezer Association.
- Centreville—Rev. S. C. Reid.
- Friendship Association.
- Dyersburg—Dr. E. L. Atwood.
- Holston Association.
- Boone's Creek—Rev. W. N. Rose.
- Jonesboro—Rev. W. N. Rose.
- Knox County Association.
- Inskip—Rev. J. H. Snow.
- Lawrence County Association.
- Lawrenceburg—Rev. A. P. Moore.
- Nashville Association.
- Centennial.
- Donelson—Rev. M. E. Ward.
- Edgefield—Dr. W. M. Wood.
- First, Nashville—Dr. Allen Fort.
- Franklin—Rev. J. H. Hubbard.
- Goodlettsville—Rev. J. T. Oakley.
- Judson—Rev. C. F. Clark.
- New Salem Association.
- Brush Creek—Rev. G. A. Ogle.
- Riddleton—Rev. C. G. Hurst.
- Lancaster—Rev. W. E. Wauford.
- Shop Springs—Rev. W. E. Wauford.
- Robertson County Association.
- Springfield—Rev. L. S. Ewton.
- Bethlehem—Rev. S. P. De Vault.
- Orlinda—Rev. T. T. Martin, Rev. T. W. Gayer.
- Pleasant Hill—Rev. W. B. Woodall.
- Sevier County Association.
- Sevierville—Rev. A. W. McDaniel.
- Shelby County Association.
- Collierville—Rev. Lyn Claybrook.
- Sweetwater Association.
- Philadelphia—Rev. S. C. Peoples.
- Weakley County Association.
- McKenzie—Rev. A. R. McGehee.
- Western District Association.
- Paris—Rev. J. W. Storer.

MEETING OF ASSOCIATIONS.

July.

- 22 Big Hatchie, First Church, Covington.
- 25 Little Hatchie, Mt. Olive Church, eight miles south of Whiteville.
- 30 Concord, Bradley's Creek Church.

August.

- 5 Robertson County, Pleasant Hill Church.
- 7 Sequatchie Valley, Richard City Church, Richard City.
- 12 Holston, Bluff City Church.
- 13 Nolachucky, Bulls Gap Church, Bulls Gap.
- 13 Chilhowie, New Hopewell Church.
- 20 Cumberland Gap, New Salem Church, Claiborne County.

- 20 Duck River, Charity Church, Moore County.
- 21 East Tennessee, Forest Hill Church.
- 27 Sweetwater, Cane Creek Church, five miles south Tellico Plains.

September.

- 2 Mulberry Gap, Black Water Church, Kyles Ford, Hancock County.
- 4 Big Emory, Walnut Hill Church, Harriman.
- 5 Unity, Toone Church, Toone.
- 9 Enon, Liberty Church.
- 9 Northen, Loyston Church, Union County.
- 10 Ebenezer, Knob Creek Church, Maury County.
- 11 Tennessee Valley, New Union Church, Dayton.
- 11 Watauga, Little Doe Church, Doeville.
- 13 Stockton Valley, Mt. Pisgah church, six miles south of Burksville.
- 13 Lawrence County, Leoma Church.
- 16 Central, Spring Creek Church.
- 17 Midland, Bethany Church, Knox County.
- 17 Salem, Smithville Church.
- 18 Eastanalle, Mt. Harmony Church, four miles west Riceville.
- 19 William Carey, Minor Hill Church, Giles County.
- 23 Ocoee, Avondale Church.
- 24 Friendship, Woodville Church.
- 25 Clinton, Poplar Creek Church, railroad station (Southern) Marlow, (L. & N.) Dorsetts.
- 25 Holston Valley, Big Springs Church.
- 26 Beech River, Parsons Church.
- 27 Indian Creek, Philadelphia Church, Wayne County.
- 30 Beulah, Northen Chapel, near Rutherford, Gibson County.
- 30 New Salem, Peyton's Chapel, Monoville, Smith County.

October.

- 1 Sevier, Pigeon Forge Church.
- 1 Providence, Jones Chapel, Knox County.
- 2 Riverside, Mill Creek Church or Allen's.
- 4 Judson, New Hope Church, Hickman County.
- 7 Cumberland, Little Hope Church, Montgomery County.
- 8 Knox County, Dumplin Creek Church.
- 8 Weakley County, Moore's Chapel, three miles southeast Greenfield.
- 9 Nashville, Green Hill.
- 10 Western District, Cottage Grove Church, twelve miles west Paris.
- 15 Bledsoe, Hopewell Church.
- 22 Campbell County, Macedonia Church, Jacksboro.

Waycross, Ga., July 1, 1919.

Dear Editor: I have just returned from a visit to my old home in Sumner County, Tennessee, after being in France with the A. E. F. for nearly a year. No home-going for the several years I have been away from Tennessee has been such a happy occasion. It was a real joy to greet old friends and to meet boys and girls who were my pupils some eight years ago. Spoke one night on "Flashes From France" at the old historic Station Camp Church, where my great-grandfather and grandfather used to preach the unsearchable riches of Christ. This church is growing. Brother Mason, of Whitehouse, is the pastor, and is greatly beloved. There are some strong Baptist people in this section who are "rooted and grounded in the faith." Opportunity's door swings open to

Southern Baptists at the dawn of this new era. The world is our field. We must think, work and pray in world terms. God is calling us to do more for Missions and Christian Education to meet the enlarging needs of a war-torn, sin-stained, weary world. In His name let us go forth to bring liberation to enslaved multitudes through the gospel.

Christian greetings to the Baptist hosts of "Sunny Tennessee."

Yours in Christian love,
W. L. SPROUSE.
Piedmont College.

Friday, June 27, 28 and 29, 1919, the Watauga Sunday School Convention met in its thirty-seventh annual session with Pleasant Grove Baptist Church, Johnson County, Tennessee.

Brother Will Stout made the address of welcome, to which Rev. D. B. Bowers responded.

The annual sermon was preached by Rev. C. H. Cosby from Matt. 9:37-38, "The harvest truly is plenteous but the laborers are few."

Reports were then read from seventeen Sunday schools, which report a total enrollment of 1,834, notwithstanding the unfavorable health conditions of the past year.

The following brethren added to the interest of the occasion by their presence and their helpful talks on the various topics that were discussed: Rev. W. H. Hicks, Rev. C. H. Cosby, Rev. D. B. Bowers, Rev. L. Q. Haynes, J. M. Stout, S. C. Lowe, J. A. Lowe, F. C. Dougherty, Sherman Grindstaff and others. Excellent papers were read by Miss Retta Stout, Miss Etoila Hicks and Mrs. M. L. Shoun.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, 3rd Floor Reefer Bldg., Kansas City, Mo., is giving away free a one dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is old on an absolute guarantee to raise chicks for six weeks and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer today.

On Friday night Rev. J. H. Sharp made a strong appeal for Christian Education and for the endowment of Carson and Newman College.

On Saturday morning Prof. L. Q. Haynes, of Watauga Academy, spoke on "The Effects of the War On Our Schools," which was well received.

The next session of this convention will be held with Bethel Baptist Church, beginning on Friday before the last Sunday in May, 1920.

D. B. BOWERS,
Secretary.
A. J. GAMBILL,
Chairman.

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Among the Brethren

Fleetwood Ball
Lexington, Tenn.

Rev. A. T. Hayes, of Tyner, Tenn., writes: "Last year my address was Chattanooga, Tenn., but it is changed now to Tyner, Tenn. Am happy in my work. Am pastoring four churches now. One is Tyner church."

Mr. V. B. Filson, of Chattanooga, Tenn., writes: "Am leaving the State work as associate superintendent of Sunday school work and B. Y. P. U. work September 1, going to the First church, Owensboro, Ky., with Rev. W. C. Boone. I feel the Lord led."

Mr. O. G. Cearley, of Toone, Tenn., writes: "Brother Ab Lambert is our pastor. We are planning to have a revival the first week in August."

Mrs. J. W. Pollard, of St. Bethlehem, Tenn., writes: "Spring Creek church is pastorless. We have preaching on the first Lord's day and Saturday before. We are making an effort to employ our next pastor for his whole time."

During the month of June, the First church, Paris, Tenn., of which Rev. J. W. Storer is pastor, contributed \$1,056.25, of which \$514.10 was sent to Nashville for missions. All bills are paid as usual. In the Weekly Church Calendar the statement is made: "Which shows what can be done with church finances when the church doesn't resort to selling soap, soup, rags, or whatnots to cover its stinginess."

On Friday afternoon, July 10, the building of the Second church, Lexington, Tenn., was blown off its foundation and totally wrecked. The pastor, Rev. A. U. Nunnery, had been preaching since the previous Sunday in a revival which was necessarily brought abruptly to a close.

Prof. J. G. Chastain, Jr., son of Dr. J. G. Chastain, missionary in Cuba, has accepted the position of superintendent of the Agricultural High School at Eupora, Miss., effective September 1. He has just returned from service as an army Y. M. C. A. secretary.

Miss Lynn Lowrey, head of the School of English in Hillman College, Clinton, Miss., daughter of Dr. W. T. Lowrey, of Blue Mountain, Miss., has been granted a leave of absence to be devoted to special study. She plans to broaden her general culture by another full year in college in order to fit herself for still larger efficiency in the future.

Rev. W. J. Derrick has resigned as pastor at Ripley, Miss., effective October 1. A good field and a valuable man are to part company.

Mrs. Nancy Jane Derryberry, aged 63, wife of H. D. Derryberry, died July 7 at the family home in Lexington, Tenn., after an illness of over three years. She was a sincere Christian, but had never attached herself to a church. It was the sad duty of the writer to officiate at the funeral.

Rev. J. C. Grenoe, of the First church, Vicksburg, Miss., was greatly blessed in a recent meeting with Rev. W. H. Thompson, of Forrest, Miss. There were 33 additions, 25 by baptism.

Rev. J. B. Leavell, pastor of the First church, Houston, Texas, has been granted a three months' leave of absence. He is spending the time with relatives and friends at Oxford, Miss. His health must be bad, since the vacation from his church is so protracted.

Rev. O. F. Huckaba, of Trenton, Tenn., is in a two weeks' meeting with Rev. G. S. Price and the church at Waynesboro, Tenn., his boyhood home. Brother Huckaba has an almost ideal pastorate in half-time work each at Salem and Bradford churches. He is a vigorous, spiritual, capable preacher.

Miss Willie Jewel Perkins, aged 20, daughter of Deacon J. Riley Perkins and wife, fell asleep in Jesus Friday morning, July 1. She was an exemplary Christian girl and a devoted member of the church at Huron, Tenn. It was with sadness that the writer officiated at the funeral.

Rev. E. Z. Newsom, of Winstboro, Tenn., is holding meetings in Tennessee this month. He began Sunday at Piney Creek church near Lexington, Tenn., which will be followed by an engagement at Chapel Hill and Ridge Grove churches in the same territory.

Rev. A. Scott Paterson, for years a missionary in Africa, has accepted the care of the Central church, Gainesville, Ga., and entered upon his labors. He was forced by the state of his health to give up his work in Africa.

His Tennessee friends will take pride in the fact that Dr. A. C. Cree, of Atlanta, Ga., was recently made LL.D. by Wake Forest College, N. C.

Rev. L. M. Sipes has accepted the care of Seminary church, Fort Worth, Texas, and is actively at work on the field, which offers boundless opportunity.

The pulpit of Tabernacle church, Raleigh, N. C., of which Dr. Weston Bruner is pastor, is to be supplied during August by Dr. Oscar Haywood, of Calvary church, New York City, who was formerly pastor of the First church, Jackson, Tenn.

The Capitol Avenue church, Atlanta, Ga., of which Dr. W. H. Major is pastor, has constructed lately an annex to their building for the Boy Scouts of the church and others.

The University of Georgia has conferred the degree of D.D. on Rev. T. C. Carleton, of Oklahoma City, Okla., an honor worthily bestowed.

Rev. W. O. Leach, of the First church, Vinita, Okla., declines to accept the position of B. Y. P. U. secretary in Oklahoma, preferring to remain in the pastorate.

Dr. F. C. McConnell, of Atlanta, Ga., has been elected by the Home Mission Board to be associated with Dr. W. W. Hamilton, general evangelist, in the great evangelistic drive which is being planned. It has been decided to employ fifty evangelists.

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Blue Bird Water Co.:

To any one who may investigate the merits of the Blue Bird Mineral Water, prepared and sold by Mr. J. T. Reese, 503 Radnor Street, Nashville, Tennessee, I take pleasure in making the following statement: The first of last May my wife was taken seriously ill with organic female trouble. After staying in an infirmary for ten days the physician said she was ready for an operation and that she could never be well without it, but we refused to submit to the operation, and brought her home. I put her under a special treatment, the aim of which was to absorb the tumors and to remove the inflammation, which after about two months was fairly well accomplished, but the cause of her trouble remained—a stubborn case of constipation. The above treatment did not and could not relieve that. It was about that time that a neighbor told us of the Blue Bird Water. We decided to use it. When she began using it she weighed 136 pounds; her trouble gradually passed away, and the above mentioned trouble was only one among several; she was very nervous, and suffered greatly from rheumatism and kidney affection. To make the story short, she now suffers from none of these things to any degree worth mentioning, and weighs 164 pounds. The seat of her whole trouble, of course, was a congested, stagnant alimentary canal, and the Blue Bird Water has not only corrected that, but by its most wonderfully compounded chemical properties has built her up in every way so that she now seems a new woman.

If any one desires further words concerning the water, it will be our pleasure to talk with them. We are profoundly thankful for the blessing that has come to us through this water.

Most sincerely,

J. A. CARMACK,

Pastor North Edgefield Baptist Church, now Pastor at Jackson, Tenn.

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Rev. Forrest Maddox, of the First church, Guthrie, Okla., has resigned that pastorate to become one of the evangelists of the Home Mission Board.

Through the columns of this paper we wish to thank the former friends and customers of John B. Vaughan for their continued support of the work which he gave so much to build up.

Mr. Vaughan has given to the world a great message in sacred song, the story of Jesus and Him crucified. His love, power and mercy is told in such beautiful variety that the work is a great power for good. We as-

pire to nothing greater in this life than to be permitted to successfully carry on the work, as many from over the states write us how the singing of the songs have brought many to a saving knowledge of their Lord and Saviour Jesus Christ. Thus the Lord, true to His promise, continues to bless the labor of dear Mr. Vaughan, just as He will that of you and me if we work in His name, and for His glory. Respectfully,

MRS. JOHN B. VAUGHAN,
Athens, Ga.

Mr. Vaughan was among the first writers of new Sunday school songs, and edited the first song book ever published south of the Mason and Dixon line.

Appreciation Well Earned

Milton L. Braun.

The last provincial capital in China to open its gates of brass to the missionary of the gospel was Kaifeng, Honan, in the center of the republic. Still in the memory of young men, even when other cities were relenting, Kaifeng remained steadfast in proclaiming by closed doors its utter self-sufficiency and in making known to all comers the doctrine that names each foreigner a devil. Disguised, wearing queue and Chinese dress, and in a covered donkey cart, Mr. Herring first entered Kaifeng. When discovered he was promptly cursed and harried out of the city.

Through eight years of prayer, patience and practice, Mr. and Mrs. Sallee built up what might be called the First Baptist Church of Kaifeng. Then when new missionaries arrived the church was turned over to them while the Sallees pushed farther into the density of the city to open a second preaching place with day school in connection. Prayer and patience again crowned their work with success. At present the school numbers 200 children, many parents of whom hear Mr. Sallee preach week after week, and of the mothers not a few are members of the China counterpart of the W. M. U. The appreciation of these "Tsao Men" people for their foreign workers was definitely proved last month, when they learned that their pastor was soon to leave on furlough. They had neither watch nor purse to prevent as gift, for their incomes hardly average 20 cents per day per family, yet they wanted to tell Mr. and Mrs. Sallee and Miss Walker that even in their poverty they loved their Jesus teachers. And this is how they did it:

They gathered square-holed cash—many strings and many pounds of it—and bought beautiful silk, red and black, from which they made a large wall banner. On this banner they fastened appropriate gilded characters, while on the lower edge they hung a dangling fringe made up of threads and tassels of nearly a score of colors. The presentation, on a Saturday afternoon, was a gala occasion. A hundred flags and colored papers gave the old, bare, unsightly preaching room a new look. But that is not all they did. Even more phenomenal than that was their hiring a closed carriage drawn by a horse. The governor, high officials and the extremely wealthy ride in these old horse carriages, and that is the honor they insisted upon giving their three guests on this occasion—a ride through the city to the chapel in a horse-drawn carriage. Banners might be given perfunctorily, but never a carriage ride in a country of rickshas.

Then when we think of these good missionaries we do not wonder that these Tsao Men people were profuse in their appreciation. Almost alone from its beginning to the present year Mr. and Mrs. Sallee have conducted in the south suburb our Kaifeng Baptist College. One by one they won boys who consented to be taught. Then they mapped out a curriculum and decided on textbooks. Then they planned and superintended the actual construction of school buildings. And more difficult than that, they met and successfully solved each of a thousand problems in discipline and administration. To illustrate this: Two of the graded school boys came over the other day with their troubles. In Mr.

Sallee's absence Mrs. Sallee received them. Something like the following conversation was overheard:

"Mrs. Sallee, he bit me on my leg," and the tears rolled down the boy's face.

"Well, what did he do it for? What did you do to him?"

"Nothing; he—he—" between loud sobs.

"Yes you did, and you know you did," came from the second lad. "You called me names and cursed me and—and—"

In rapid succession came "words" simultaneously from both boys. When the storm somewhat abated Mrs. Sallee had her say.

"Now, you boys are Christians and you know better than to fight like this. I don't know what to do with you. If you were new students I could give you a thrashing and teach you better, but you're not. You have been here long enough to know that Mr. Sallee and I want you to be good boys and not fight like cats and dogs. You know that we love you and do all we can to help you. Is this the best you can do? Is this the way you help the boys who are not Christians?" At this point the tears of wrath were beginning to give place to sobs of penitence. "You just hated and wanted to kill each other when you came in here. Each one of you came to have the other one punished. Now, how do you want me to punish you? He bit you in the leg. How do you want me to pay him him back? Shall I bite him? Shall I beat him, or what do you want me to do to him? He called you names. How shall I punish him? Tell me how. If you say give him ten stripes, I'll give him ten. If you say give him twenty, I'll give him twenty. Tell me what you want me to do to him and I'll do it."

Almost in concert the reply came, "Don't punish him at all, Mrs. Sallee. It's all my fault. The sin is all mine, and it's a great sin. Punish me, but don't punish him." With a few more words they went away, hand in hand.

Doubtless this tact in handling boys and their problems comes only through constant prayer for God's own love and wisdom. The boys love their foreign teachers. Their principal is their friend.

By no means have we mentioned all of Mr. and Mrs. Sallee's regular work (and the special work is often greater than the regular). Nothing is said of Mrs. Sallee's industrial interest in the women, nor of the girls' boarding school which she started, nor of Mr. Sallee's occasional country and out-station work. Yet even without these facts we surely have enough evidence to justify the extravagance—or rather the love—which gave them their first carriage ride in China.

At the same time that the "preacher-teacher" and his good wife were given this touching farewell, Miss Walker was welcomed back to her work at Tsao Men. Late at night we've seen Miss Walker bending over the Bible with some Chinese mother, patiently and tenderly teaching her how to read the Inspired Book.

And Miss Walker has no room but her own bed-room or dining room into which she can take these women. Mrs. Sallee has no place but a room in her own house and the open air for her industrial school of sixty women. And a respectable American farmer would not even pen his cattle in the Kaifeng

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BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE

Baptist Church building were it to be found on his farm. Tsao Men chapel is just as open and rickety, but on a smaller scale. Nobody accuses our Chinese of going to church to look at frescoed walls and stained glass windows (which, by the way, are of torn sun-bleached tissue paper). No, not the buildings and rice do they come for. They appreciate the missionary and the missionary message. True, they are capable of appreciating pretty things and adequate buildings. An attractive though economical dormitory was built for our boys a few years ago and immediately they overcrowded it. This year it is carrying 50 per cent overload and many applicants have been turned away. The Chinese are appreciative.

Yes, the big brass gates of Kaifeng are now widely open to all that Southern Baptists can bring in of men and women and buildings and equipment. Kaifeng, Honan, China, May, 1919.

NUGGETS FROM DR. TRUETT'S GREAT SPEECH.

(While Dr. Truett was delivering his great speech in Atlanta the writer caught a few sentences which he is passing on to the readers of the Recorder.)

"This hour calls for 100 per cent men. It is a crime at any time for a man to be a little man; it is a tenfold crime in this day."

"Unless a nation builds on the will and Word of God, it builds on sand. German submarines cannot touch the throne of God. Our nation is safe only as it builds on the will and Word of God."

"There are some things worth dying for:

"1. The sanctity of womanhood is worth dying for. I was reliably informed that the Germans took 20,000 Belgian girls and subjected them to unspeakable outrages. If those girls had been forced to stand in line, and each had been thrust through with a bayonet, that would have been heaven compared to the hell which they were forced to endure.

"2. Childhood is worth dying for. I

have been where children do not laugh. That is one of the saddest sights I have ever seen.

"3. The freedom and honor of the United States are worth dying for. God's hand turned the Hun back from the gates of civilization."

"It is for us to see that our lads did not die in vain. We are now world-citizens, with world tasks beckoning us on. There is a call for the biggest men that ever left their tracks in the sands of time."—Biblical Recorder.

BY LOT OR BY LOVE.

The Reformed Presbyterian Church of Scotland for two years had been advertising for a missionary to fill a gap in the New Hebrides, and no candidate had appeared. At length the Synod, after much prayer and consultation, resolved to cast lots to discover whether God would thus select any minister to be relieved from his home charge who might be designated as a missionary to the South Seas. Each member of the Synod agreed to hand in three names of such ministers as he considered suitable for the work, and the one receiving the largest number of votes was to be appointed. In an atmosphere of hushed solemnity the names were handed in and were scrutinized by the committee. When the committee reported, it was learned that the vote was indecisive. Clearly the Lord did not plan to have his missionary chosen in that way. Sitting in the congregation was a young minister of Glasgow, engaged in the work of city missions, who followed the discussion and the vote with deep and prayerful interest. When the result was announced, tears blinded his eyes, and he felt that the Lord was saying to him, "Since none better qualified can be got, rise and offer yourself." Almost overpowering was the impulse to answer aloud, "Here am I, send me." The young minister was John G. Paton, who later went out to the New Hebrides and whose autobiography is perhaps the best loved story of missionary adventure and life which we have on our shelves.—Ex.

WOMAN'S MISSIONARY UNION

Headquarters, 161 Eighth Avenue, North, Nashville, Tenn.
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Mission Study, Mrs. R. K. Kimmons, 319 33rd Ave., N., Nashville.

OUR STATE MISSION TASK.

- \$12,500.00, State Missions.
- \$3,500.00, Orphanage (cash).
- \$2,000.00, Baptist Memorial Hospital.

To be completed before October 31, 1919.

Let us be busy these three and one-half months on our immediate task, doing the thing next to us heartily, joyously, as unto the Lord.

The conference of leaders from the various states of our Southern Baptist Convention was doubtless the greatest and most far-reaching gathering of Southern Baptists ever held. July 2, 3 and 4 were momentous days. After the general and sectional conferences, where aims, plans and anticipated results were thoroughly threshed out, after the true Baptist fashion, every one having his or her say, pro and con, unity of plans, if not of thought, was in the main reached. More minute details will be worked out by the Executive Committee to meet July 15-16, when exact instructions will be given us. This much we can answer our forces: Everything given since May 1, 1919, in the special state campaigns for Christian Education will be credited to the state's apportionment for that part of the budget, and everything paid in on previous pledges to C. B. L. F. on memorials from May 1, 1919, will be credited on Home Mission apportionment in the budget of the 75 millions, as well as all given to any object since May 1.

We must work, talk, pray and plan to create enthusiasm and strong purpose in the hearts of all our people to make this campaign a glorious success. The work from now until November 30 will determine the final issue on December 7, the end of the eight days' drive. Let this be the central thought in every gathering of Baptists, few or many, and the daily prayer of every individual. It was the thought of prayer the mightiest force most prominent in all discussions. As women we will have an hour of prayer each day and a week of prayer in September, with constant effort to enlist indifferent women and girls in kingdom interests. A tremendous task is set for us, but we follow a Captain who never suffered defeat, a Leader whose cause shall not fall. "All power is given unto me in heaven and on earth." "Lo, I am with you unto the end." "Go ye therefore."

One prayer must constantly arise from our hearts, that God's Spirit will go before and prepare the hearts of our people to receive the messages He may send through His ambassadors. Without this our pleadings will be in vain. God's Spirit can go where the voice of man cannot be heard. Our hearts are thrilled with the thought of the millions of Southern

Baptists that will be reached, stirred and awakened by this movement. God help us to work, pray and give.

M. B.

ORGANIZING W. M. U. FORCES FOR BAPTIST 75 MILLION CAMPAIGN.

Note—The following article was at my request prepared by Mrs. W. J. Neel, W. M. U. Director.

KATHLEEN MALLORY, W. M. U. Corresponding Secretary.

"That ye may know the way by which ye must go—ye have not passed this way heretofore."

A thought that thrills the souls of Southern Baptists and makes sure the hope of victory is the fixed purpose of campaign directors: to present a solid unified front to the world for our world-task in the Baptist 75 Million Campaign. By request of Dr. L. R. Scarborough, General Director, the Woman's Missionary Union forces are to be mobilized and organized for the campaign as a recognized integral part of the denominational body. Plans of W. M. U. organizations follow throughout uniformly those of the general organization down to the local church and missionary organizations.

At a called meeting of W. M. U. officers in conference with Dr. Scarborough, June 12, Mrs. W. J. Neel, Georgia, was appointed W. M. U. Director, and Mrs. Jamie Cree Bose, Kentucky, W. M. U. Organizer. These appointments were ratified at the called meeting of the W. M. U. Executive Committee in Nashville, July 4. Duties of the W. M. U. Director shall be editorial and secretarial, securing through conferences with the General Directors at Campaign Headquarters, 161 Eighth Avenue, North, Nashville, Tenn., all information as to plans and methods of campaign and passing same promptly to the U. M. U. constituency, the Home and Foreign Fields, Royal Service, state denominational papers and by direct correspondence with W. M. U. officers.

The W. M. U. Organizer shall assist state W. M. U. organizers in launching and promoting the state campaigns. Her itineraries will be arranged for by the General Director.

The W. M. U. Corresponding Secretary, Miss Mallory, will, so far as duties in the Baltimore office permit, co-operate in all W. M. U. campaign plans in Nashville and in the states. Mrs. W. C. James also offers her services in promoting the movement throughout the Southland.

Organization Plans.

1. State. The State W. M. U. Organizer in most instances shall be the Corresponding Secretary. Her assistant shall be either the Division Vice-President or Associational Superintendent as the state official plan will indicate. Her duties shall be in co-

operation with the general state organizer to perfect and direct the state campaign organization. The state W. M. U. Organizer and W. M. U. Vice-President will serve as members on the State Advisory Campaign Committee.

2. Associational or District. The Associational or District W. M. U. Organizer shall be appointed by the State W. M. U. Organizer in consultation with the W. M. U. Vice-President. Her duties shall be to perfect and direct the Associational W. M. U. organization in all matters, conferring with and co-operating with the general campaign director of the association.

3. Church. A representative of the W. M. U. appointed by the Associational Organizer shall, in co-operation with the general church campaign director, enlist and direct the women and young women of her church in the church campaigns. In large memberships where conditions indicate this necessity, a representative from each Junior W. M. U. organization may be added as assistant to the W. M. U. church organizer.

It is apparent throughout this scheme of organization that the purpose and aim are for uniformity, unity, solidarity and harmony. With one plan, one goal, the 15,014 W. M. U. organizations as vital factors in the 24,851 Southern Baptist churches will unite as a solid phalanx in the Baptist 75 Million Campaign. The W. M. U. will demonstrate its loyalty and devotion to denominational integrity and unity—that unity for which Christ poured out his soul in prayer to the Father for His disciples. "That they all may be one—that the world may believe that the Father hath sent me."

MRS. W. J. NEEL,
W. M. U. Director.

SUNBEAM PROGRAM.

Song, "Brighten the Corner."
Minutes, business, roll call.
Learning alphabet verse, "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11:28.

(Always write verses on the blackboard and review each time.)

Jesus invites us to come to Him and is pleased when we accept His invitation. Jesus expects us to come if we are His children, and rejoices when those who do not belong to His flock come. Make it plain that we have to accept the invitation ourselves; no one can accept for us.

Song, "Bring Them In."
Work on illustrated booklet begun last time.

Song, "Jesus Loves the Little Children."

(Tune of "Tramp, Tramp, Tramp, the Boys Are Marching.")
Jesus loves the little children,
Little children of the world;
Brown and yellow, black and white,
All are precious in His sight;
Jesus loves the little children of the world.

Prayer.
Missionary story, "Why Tuyuvula Wouldn't Sit Down." (See Young South page.)
Offering.

Song, "We've a Story to Tell to the Nations."

"How did you ever come to marry him?"

"Why, he made me mad."
"Mad? How?"
"He acted as if he didn't think I would, and rather hoped I wouldn't."

A RECORD THAT SHOULD CONVINCING YOU

Of the merits of Hood's Sarsaparilla as the standard blood purifier, appetizer and tonic. Originated in a famous physician's prescription more than 50 years ago. Adopted as the regular family medicine in thousands of American homes. Has met the tests of a half-century with universal success. Made from the best known roots, herbs, barks and berries named in the Dispensatory. Will prove its merit to you if you will give it a trial. As a good cathartic, Hood's Pills.

Quality and Service

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

E. T. LOWE PUBLISHING CO.
150 Fourth Ave., N. Phone N. 2649 Nashville, Tenn.

THE TEST OF TIME.

When an article is without merit public sentiment condemns it. It immediately dies a natural death. When an article has merit, it will be everlastingly in demand. Gray's Ointment has now been used for a full round century. No greater proof can be offered of its effectiveness. One hundred years of honest, good old-fashioned value for money received has made it a family word in every household. Effective for sores, boils, burns, cuts, bruises, stings, eczema and the many forms of skin eruption. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.

Clear Your Skin While You Sleep with Cuticura
All druggists; Soap 25c, Ointment 25c & 50c, Talcum 25c. Sample each free of "Cuticura, Dept. M, Boston."

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray and Faded Hair. 50c. and \$1.00 at druggists.
HINDERCORNS Removes Corns, Callouses, etc. stops all pain, ensures comfort to the feet, makes walking easy. 12c. by mail or at druggists. Hiscox Chemical Works, Patchogue, N. Y.

EDITORIAL

A duty is never impossible.

A sin should not be excused under the name of a mistake.

Faith sees more opportunities than mere reason can justify.

The liberty to do great things just now appeals to Southern Baptists.

A delightful visit was made last Sunday to Bethlehem church, Robertson County, of which Rev. S. P. DeVault is pastor.

Do not fail to read the article by Dr. Scarborough on page one. It deals with the fundamental preparation for our campaign.

Tennessee Baptists will want to know about the 75 Million Campaign. The best channel of information will be the Baptist and Reflector.

As we go to press the State Secretaries are in session here. The final adjustments will be made for the apportionments for the 75 Million Campaign.

Welcome to A. F. Haynes, Jr. Congratulations to Rev. and Mrs. A. F. Haynes of the Grandview church, this city. May the lad fulfill every fond hope for him!

Our great sympathy is extended Rev. J. K. Haynes, of Wartrace, in his supreme sorrow upon the death of his wife, which occurred last week. May the Lord be gracious to the loved ones.

Dr. Austin Crouch is spending a week with the Florida Baptist Summer Assembly at DeLand. He lectures each day. We congratulate his audiences. They will have a real treat.

Rev. S. P. DeVault reports his meeting at Smyrna to be starting well. Large crowds are in attendance. Dr. E. E. Dudley, of Hattiesburg, Miss., is helping. He is a man of great spiritual fervor and brings a message that stirs and attracts.

We take pleasure in calling attention to the advertisement of Blue Bird Water. We are personally acquainted with the men who are selling this remarkable mineral water and can vouch for their integrity. Both the president and secretary of the company are Baptists. Mr. Dudley, the president, has for many years been a valuable member of the Sunday School Board. The testimony of Mr. Carmack will be read with interest because he is so well known in the State. Mention that you saw this advertisement in the Baptist and Reflector when you order.

Monotony of the Darkness.

The darkness makes all things the same. There is no individuality with objects that cannot be seen. It takes light to make things definite and individual. One should recall the fact that Jesus declared himself to be "the light of the world." There is no sameness in the light. Monotony is broken by endless variety. Hence, he who walks by the "light of the world" will find his experience constantly enlarging. New objects that force new purposes will meet him.

A Tribute Well Merited.

The report came to us with a shock. When in Atlanta we met him again and thought he looked specially well. Brother Dunson was a choice layman. The Christian Index announces his death thus:

"Mr. Walker Dunson, who died on last Friday night at his home in Atlanta, was not only a prominent and eminently useful Baptist. He was for many years treasurer of the Home Mission Board of the Southern Baptist Convention and a deacon of the Second Baptist church. He was a man of genial personality, possessed of many warm and true friends, and at the same time a man of unblemished Chris-

tian character and a citizen who always stood for the best things in the community. He is survived by his widow and five children, three brothers, one sister and two grandchildren. To all of these we extend our deepest sympathy."

Over the 2,000 Mark

Think of it! We can now begin to think of our new subscribers by the THOUSANDS! This week we report 2180 new subscribers since March 1. This is better than anything we have ever done. We rejoice in this splendid success. We realize that it shows that the churches are beginning to have a real conscience on the denominational paper. When we began our special campaign and made the apportionment for the associations, some of our friends smiled when we suggested that we would soon have some associations going over the top for their quota. Nashville association reaches its apportionments. Help your association reach its mark by seeing to it that the members of your church subscribe.

Five Points of Evangelism.

These are splendid times to give a strong accent to evangelism. A conquering people must have a virile message for the lost. To be content with local interests and support of the existing order will not be the spirit in which great undertakings are accomplished. There must be the passion for lost men, if there is any vigorous church life. Lack of the spirit of evangelism explains the torpid life of many churches.

Five points of evangelism must be kept in mind:

1. All men are lost without Jesus Christ as a personal Saviour.
2. Jesus Christ died for the whole world.
3. The Cross is the only basis of redemption.
4. Jesus Christ gives eternal life to every believer.
5. Every Christian must be an evangelist either personally or through his representative.

Nothing

What a hollow sound it has! What echoes of unworthiness it brings! What a suggestion of uselessness! And yet what a real situation it presents!

A holy discontent conditions effort for improvement. To have nothing often means to want nothing. The negro boy stopped to watch the white man at work in the garden. Suddenly the man turned with the question: "Well, sonny, what do you want?" "Nawthin," was the drawling reply. "Well, you have it," was the half humorous, half truthful, answer of the man. To be satisfied may only mean the lack of strong effort for better things.

The more one has the more one wants. This is too often the economic law that runs into greed and vaulting ambition for money or power. And yet, it may well indicate the law of struggle.

The word is often descriptive of Christians. So far as their influence for the church work goes this word applies. Many church members feel no sense of responsibility for the success and progress of kingdom affairs. They leave the burdens to others. They have no part in the joy of serving. They are negatives.

A Great Preacher Called Higher.

Baptists of the South will share the grief of their Northern brethren in the death of Dr. H. M. King, so long pastor of the historic First Baptist Church, Providence, R. I. The news came to us through this notice in the Watchman-Examiner:

"It is with profound sorrow that we announce the death of Dr. Henry Melville King, which occurred June 16, 1919, at his home in Providence, Rhode Island. He was in his eighty-first year. Dr. King was born in Oxford, Maine, and was graduated from Bowdoin College in 1859 and from the Newton Theological Institution in 1862. He was ordained August 28, 1862, by the Free street church, Portland, Maine. He served as instructor in Hebrew in the Newton Theological Institution for one year and then became pastor of the Dudley street church, Boston, which he served for nineteen years. His subsequent pastorates were with the Emmanuel church, Albany, New York, 1882-1891, and with the First church, Providence, Rhode Island, where he began his work in 1891, and of which he was pastor emeritus at the time of his death. Dr. King was a graceful and suggestive writer, and his historical papers were of marked value. As preacher and pastor he stood in the first rank and was venerated and beloved to an unusual degree."

Reasons Why a Baptist Should Take and Read His State Baptist Paper.

Some weeks ago we gave answers to this problem as published in the Christian Index, Atlanta, Ga. Again this week we copy a number that are specially good and appropriate. What would your answer to the problem be? Write the Baptist and Reflector what you think about it. Several answers have come in already. Let us have yours.

"We have offered a prize of one dollar cash for the best reason expressed in twenty-five words why Baptist should take and read his State Baptist paper. The contest will close next week. The following are the reasons sent in last week:

"It is the path to safety, regardless of the sprinkling spur."

"It identifies an alien with the brotherhood, turns selfishness into good-will, lifts ignorance into enlightenment, changes jackass-bray into informing speech, and augments the denominational current."

"It feeds the hungry and thirsting soul with more knowledge of our Lord Jesus, who is the author of every good word and work."

"Loyalty should induce every Baptist to take his denominational paper and read it, for the information that he can receive from no other source."

"Because if put into practice, the principles which our denominational papers teach, it would save the world."

"Denominational paper gives needed information; reveals truth and doctrine; strengthening faith, fidelity, loyalty and institutions; helps put over programs; greatly increasing spirituality and denomination."

"It dispenses kingdom news, broadens the vision, deepens one's spirituality, inspires for service, assists the pastor, kindles the missionary spirit, multiplies efficiency, and glorifies God."

"It brings to our knowledge the activities, needs, demands and growth of our denomination and its institutions, inspiring us to greater efforts in his cause."

"Be a child of God

We must know him,

Read his Word.

Be a Baptist, we must know a Baptist.

Read a Baptist paper—Index."

"To set before him a picture of his dutiful performance before God and man, and to inspire him to greater activity along Baptist lines."

"As the best source of Baptist information, our denominational paper begets interest; interest begets activity; and activity begets results for God and his church."

"He needs information to get inspiration. Reading the Index develops a conscience on Baptist principles. Activities learned, he grows in grace. The Lord's work prospers."

"Christ through the minds of great men breaking unto us the Bread of Life."

"Because such reading will interest, entertain, inform, awaken, warn, exhort, teach, develop, equip, stimulate, enlist, guide and inspire him."

"No matter how thoroughly educated in schools, he will be an ignorant Baptist unless he informs himself on Baptist affairs by reading his Baptist paper."

A Study in Friendships.

Acts 2:42, 46, 47; Philippians 4:10-20. July 27.

Friendship is a rare grace. In name it often vaunts itself without the real substance. The passages from the Acts show how the early Christians made known their friendship. They were willing to continue in the fellowship of the Christian community by sharing their worship and goods. Paul suggests the true expression of friendship in his letter to the Philippians:

We study briefly:

The Friends of Jesus.—Jesus was a real friend. He knew how to bind people to him with endearing cords. The immense crowds were not assembled mainly through the influence of the spiritual purpose and message of Jesus. But he was not deceived by their presence; he knew their motives. He accused the recently fed multitude of seeking him again because of the loaves and fishes. But Jesus gathered to himself a few faithful and trusted friends, whose sense of spiritual verities could be so cultivated as to enable them to undertake evangelization of the world in obedience to their Master's command and plan.

The exact number of these friends cannot be estimated, but one must not let a small estimate cause a lack of appreciation of Jesus' success. We

know of the twelve, the ministering women, the seventy, the five hundred brethren to whom he appeared after his resurrection, and the one hundred and twenty who had assembled at Pentecost. A just estimate would fix his immediate followers at least at six hundred, allowing for duplicates in the above list. For such a short ministry this would indicate great success. To this number might be added some less courageous and open believers.

Jesus knew the art of making friends. Even danger and death could not break their loyalty to him, even though times there were when some of them might be timid and backward.

The Friends of Paul.—Never man had more loyal friends than the Apostle Paul. While his enemies were many and bitter, often following him from place to place to destroy his work, he could number his friends both by quantity and quality. His great heart of sympathy bound him to those in misfortune, while he held a high ambition for those who could give themselves largely to kingdom affairs.

On of the beautiful memories of the apostle had to do with the church at Philippi. In this letter the note of joy and pride in them is strong and commanding. The members had looked after his temporal wants while he gave himself to his spiritual ministry. One can easily recall the names of special friends of Paul: Barnabas, Luke, Peter, John Mark, Epaphroditus, in fact, one needs but to glance at the salutations and farewell messages of his various letters in order to see the wide range of his friendship.

Your Friends and Mine.—Friends indicate character. A man is judged by the company that he selects. Apart from certain friendships that come because of environment one may choose such friends that please and confirm mutual aims and tastes. Further, a man is largely influenced by his friends.

Friends of the Larger Circle.—One may have friends whose faces have never been seen. The Christian may share his love with the workers the world over. Right royal is the privilege to enter into sympathy with God's choice heroes who are upon the firing line of the world's spiritual battlefields. The circle of Christian fellowship is not limited to the physical handshake. One may share the common purpose, that distinguishes character, thought the name and feature of the others may not be visualized. We are co-laborers in a mighty enterprise. The bond of unity binds us to a common task and hope.

A WORD OF EXPLANATION.

By J. W. Gillon, Corresponding Secretary.

Some brethren are wanting to know why the planned intensive campaign for Christian education has not been carried on in July. This is a very natural inquiry upon the part of those who are most interested. A simple word of explanation is due.

When we planned the wind-up campaign for July, none of us knew or could know that we would undertake to raise in five years \$75,000,000.00. This campaign was launched at the Southern Baptist convention. The \$75,000,000.00 includes everything Southern Baptists make contribution to except local church expenses.

Tennessee's part of this \$75,000,000.00 five-year program is \$4,160,000.00. Of this amount Christian education is to receive more than \$1,000,000.00. The exact amount has not yet been definitely determined. Everything given by the churches from May 1, 1919, to May 1, 1923, has to be counted on the \$4,160,000.00 given by Tennessee Baptists. The campaign to secure this \$4,160,000.00 in subscriptions is to be put on from November 30th to December 7th.

Since the \$4,160,000.00 includes the Christian education fund, it did not seem wise to the executive committee of the board to put on an intensive campaign in July for as small an amount as \$50,000.00, but to let it be included in the total for which subscriptions will be sought from November 30th to December 7th.

The churches and brethren who have made subscriptions to Christian education, payable August 1, 1919, will be credited on the total amount asked of their churches in the \$4,160,000.00 campaign with the amount that they have paid by August 1st. No man who made a subscription, hoping to get the \$200,000.00 need have any fear about getting the \$200,000.00. We will certainly get all the debts paid by the first of January, 1920, and will have some money

to go to the credit of each of our schools that will be beneficiaries.

Those of us who have made our subscriptions and paid them have that advantage over the brethren who have not made any subscriptions. We have a good credit to our account.

Let everybody who has made a subscription payable August 1st be sure to get it in to my office before August 1st, giving the name of the church; and if a note has been given, giving the name of the giver so that the note may be cancelled and returned to the giver.

THE ASSOCIATION PROGRAM AND THE BAPTIST 75 MILLION DOLLAR CAMPAIGN.

By J. W. Gillon, Corresponding Secretary.

The first association of this year will hold its sessions during this coming week and we will have associations meeting every week from now until about November 1st.

It is greatly to be desired that in each association this summer and fall a full day be given to a thorough discussion of the Baptist 75 Million Dollar Campaign.

The following suggestions as to how this program ought to be arranged are submitted:

1st. Someone ought to be asked to discuss the program as a whole. Perhaps this speaker ought to be someone specially appointed by the executive board of the convention. It is altogether probable that there will be six men available for this task. We are certainly in need of an organizer for Middle Tennessee, one for West Tennessee and one for East Tennessee; men into whose hands will be committed the task of getting a perfect organization in each association in these three great sections of our state for putting over the 75 Million Campaign. There are already three special representatives of our causes: Stewart, Bond and Gillon. I hope to be able to announce shortly the brethren who have been appointed and who have accepted positions in Tennessee for helping put over Tennessee's part of the campaign.

2nd. Some pastor or layman ought to be selected from the brethren of the association to discuss each separate cause that is to benefit from the 75 Million Dollar Campaign. No man ought to discuss more than one of these great causes, if a different man can be gotten for each cause. In the speech presenting the cause, each brother ought to endeavor to show why we need for the cause on which he speaks the amount we seek to raise for this particular cause.

3rd. Among the causes thus presented there ought to be, in addition to the causes that are to benefit from the 75 Million Campaign, a thorough discussion of our state papers in their relationship to the success of this campaign. Certainly no single agency we have will render better service in getting the attention of our brethren and in imparting to them information than will our denominational papers.

4th. The brethren appointed last year to report at this coming session of the association ought to write at once to the Mission Rooms at Nashville for all necessary information, in order to enable them to make as strong a presentation of the causes as possible.

5th. If such committeemen have not been appointed to report at any association, the moderator of last year, or the executive board appointed at the last association, ought at once to ask someone for each cause to serve in this capacity.

Let us all go in for the greatest preparation for the greatest and most God-honoring task Southern Baptists have ever undertaken.

EDGEFIELD CHURCH PREPARES FOR CAMPAIGN.

(Continued from page 1.)

offerings were multiplied by four in their annual reports.

The ministry of Dr. Wood has several distinct features. He is intensely evangelistic. He is constant demand for special meetings and always sounds the note of New Testament evangelism in his work. His sermons accent the distinctive doctrines of Baptists in a way to make them appeal to the loyalty of his membership and to others not Baptist. Win some in personality, deeply devotional by nature, intensely Baptist in thought, commanding in personal bearing, he has won his way into a large place in the denominational life.

In 1897 he was married to Miss Jessie Osborn

at Murfreesboro, Tenn. His interesting family has received a cordial reception by his church and the brotherhood of the city.

Edgefield Church thus sets a worthy example to other large churches. Every family in its membership will get the Baptist and Reflector. The church will bear the total expense. Who will follow in their train?

A SIGNIFICANT PAPER MOVEMENT.

(Continued from page 1.)

full cooperation to the movement of our papers to increase their circulation. Let's remedy this tragedy and remove this peril.

An Advanced Movement.

The campaign commission joined up with the general convention, backed by the campaign directors, and encouraged by the General Director, have given their most hearty and fullest endorsement to this religious paper movement. For the increase of the circulation of the papers. In doing this we are thinking not of the advantage to the editors and papers—though we hope that they, long-suffering, will be greatly benefited—but we are thinking of the glory of Christ, the salvation of souls, and the enlightenment, enlistment, mobilization and organization of our people. We want an enlightened Baptist democracy. The papers are the leaves of light, and the greatest agency in this enlightenment. We want that a leadership shall be trained in all of our churches. That all of our people shall be enlightened and enlisted to full cooperation in the kingdom work. We want them mobilized for a great, persistent, steady drive against sin, and for the enthronement of Jesus Christ in his rightful place in all the world. This is the deep motive back of this endorsement.

The Reasons For It.

The reasons why we believe the papers ought to be greatly increased in their circulation, and that our people everywhere ought to read the papers, are evident. Some of them are as follows:

1. The papers themselves need the strength and better equipment which this larger circulation would bring. The papers have rendered an unspeakable service to the cause everywhere, and they have done it mainly without pay, and even at great cost, even to the extent of a great indebtedness. These papers merit our best cooperation.

2. The people need the message the papers carry. In the main these papers are full of light, inspiration, and the message of truth. They carry blessings to every phase of our church and home life. They carry the news to our people. They give vision and grow spirituality and develop liberality. The people need all this.

3. They give solidarity, conviction, loyalty and strength to our people. The papers, with the spirit they now manifest, are great unifiers. They back our boards, and help put over every good thing and make possible the success of our denominational campaigns, and the people need all this the papers carry to them.

4. The campaign commission feels that the success of the 75 Million Dollar Campaign is largely tied up with the circulation of our denominational papers. As a matter of victory for us, we stand with this new movement for enlarged circulation.

5. Untold and innumerable blessings to all the work of our savior are tied up in the proper enlightenment and enlistment of our people which must come through the denominational press. Many of the by-products of this campaign, and all of our advanced movements, will come out, and be brought as blessings to the cause of Christ through the enlarged circulation of the Baptist papers.

Condition of Triumph.

In order to sympathize and make stand out more emphatically a point mentioned above, I give special heading to it. I believe that the proper promotion and the enlarged circulation of the Baptist papers conditions victory in this campaign. In my deepest soul I want the 75 Million Dollar Campaign to be the greatest Southern Baptist victory up to date, and I believe that if we win, the denominational papers will be a tremendous factor in the victory. Let's help them to help us win for Christ and the world's redemption—this mammoth task. I urge the brethren to read the papers. Read all that is said about the campaign, advertisements and all. Join up with every movement to increase the circulation of the papers. The plans of this advanced movement for the papers will be laid before you. Let's cooperate with all this that makes for the glory of Christ.



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).

My Dear Young South Friends:

You have been so nice about sending me letters when I have been sick. Just promise that you won't stop now that I am well again. Yes, I have no further claims to being an invalid. It was lots of fun when I was not so sick to enjoy it, this being waited on and petted and spoiled, and it's kind of hard to relinquish it all. But even then, to use a very slang expression, if you'll let me, "I don't choose to take no part," again.

I wish I could report to you about the collections for the Orphans' Home during June, but I haven't been to the office yet and I don't know. I think the Young South did splendidly, don't you? And let's keep it up. We have so many nice letters this week.

.....
Niota, Tenn.

Dear Miss Annie White: Here we come again with 30 cents for the Orphanage. I (Howard) am ready for the fourth grade in school, but never got to go but thirty-four days in my life, and Ector never did get to go any.

Yours truly,

HOWARD and ECTOR ELLIS.

We are so glad to have this letter from Howard and Ector, and we are awfully much obliged for the thirty cents for the Orphans' Home. My, but you both are smart children. I don't see how you could be ready for the fourth grade, Howard, and just have been to school those few days. It is

Hens Moults Fast

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs" and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million dollar bank guarantees that you can have your money back if you want it. So, you don't take any risk. Send \$1.00 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order today. Send \$1 today to E. J. Reefer, 4th Floor, Poultry Bldg., Kansas City, Missouri. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

perfectly splendid the way you and Ector have studied there at home, and we are proud of our two Young South members.

.....
Smyrna, Tenn.

Dear Miss Folk: Find enclosed check for \$10, a gift for the hospital at Memphis.

FRIENDS.

"Friends" are such wonderful folks, aren't they? And they are always doing such nice things. Just see what we have from Smyrna, a gift of \$10 for the hospital at Memphis, and it is so welcome.

.....
Etowah, Tenn.

Dear Miss Annie White: Please find enclosed check for \$7.15 for the Orphans' Home. I would like to have given more on this drive, but we have recovered, repainted and remodeled our church and have got that to pay for, and we gave something over \$100 on Carson-Newman College, and this is all we can do at this time. From Coghill Baptist Sunday School.

IVA RAY BROWN,
Secretary.

Indeed, you don't have to apologize for this offering for the Orphans' Home, Miss Iva Ray, not when Coghill Sunday school sends in as regular contributions each month as it does. And just think, too, you gave \$100 to Christian Education. We would like to come out and spend the day with you when the church is all finished, and see how nice it is going to look.

.....
Russellville, Tenn.

Dear Miss Folk: I am mailing you some gingham for the orphan children. It is a gift from my Sunday school class. We started to make aprons, then decided as we didn't know what sizes to make, would send the gingham. Hope it will reach you all right. With best wishes,

MRS. T. E. DEAN.

The bundle of gingham did reach me all right, and is just waiting for Mr. Stewart to come by and take it out to be made into aprons for the little girls at the Home. I think it was a good idea your sending just the goods, since you did not know the sizes of the children. But you know there are all sizes and ages, and there isn't much chance of making a mistake. Once a missionary society sent a box of aprons and I took them out to the

baby cottage and such fun as I did have fitting them to the different children. I'd get out an apron and then the children would line up to see which one it fitted best, and the successful candidate would march proudly off with her new possession.

Thank you, Mrs. Dean, and be sure to tell the class how much obliged we are for the gingham.

.....
Fall Branch, Tenn.

Dear Miss Folk: I am sending with this mail a package containing a comfort for a bed in the baby building at the orphanage, and I was requested to write you in behalf of our Circle. The comfort was made by Circle No. 4. Our missionary society is divided into four circles, we having only eight members, and while our gifts are necessarily few, we trust they always "help." Wishing great things for the Young South, we send this with all good wishes and prayers for your success.

Sincerely,

MRS. GEO. W. M'CRARY.

The comfort is beautiful and the warmest looking thing. I can just imagine some little child snuggling down under it some cold night next winter and keeping warm and cozy. I'll see that it goes to some bed in the baby building, and we are more than grateful to Circle No. 4 of the Fall Branch society and to Mrs. McCrary for this nice letter.

.....
Trezevant, Tenn.

Dear Miss Ann White: Am so glad you were recovering, and hope you have now recovered your usual health. Enclosed find check for \$1.00 for the Orphanage. With our best wishes for the Baptist and Reflector and every one connected with it.

Sincerely,

MRS. T. R. WINGO.

Thank you, Mrs. Wingo. I'm quite well now and ready to go to work with renewed energy and enthusiasm. Thank you, too, for your gift to the orphans.

.....
Knoxville, Tenn.

Dear Miss Folk: Enclosed you will find a money order for \$2.15 for Christian Education from Midway Baptist Sunday school. Though this contribution be small, we trust it may be a help to the work our Saviour left us to do.

MISS LUCY SMITH.

We are so glad to have this gift for Christian Education from the Midway Sunday school. As has been said many, many times, "it is the little things that count," and the loving hearts and spirits back of the gift make it worth far more than its intrinsic value.

.....
Selmer, Tenn.

Dear Miss Folk: Enclosed find \$2.50 money order for the Orphans' Home. Your sister in Christ,

MRS. J. L. SMITH.

Thank you so much, dear Mrs. Smith, for your gift to the orphans. It will help to swell our report to Mr. Stewart, and I am very proud of our work for the Orphans' Home. Mr. Stewart said he was, too. Write to us again soon; won't you, please?

.....
Munford, Tenn.

Dear Miss Folk: You will please find enclosed check for \$2.35, for which please send to Mr. Stewart for the Orphans' Home. This is only a small contribution of birthday offerings from Munford Baptist Sunday school. Our Sunday school is small but very

A School With a Mission

The Massey Military School prepares boys for entrance to ranking colleges and universities. Teachers are boys' companions in school work. An experienced teacher to every twenty boys. Individual attention that develops their minds as well as their muscles. High grade preparatory work, accredited by the War Department. Superior military training through its Reserve Officers Training Corps. Every boy is furnished with a complete uniform, shoes and hat free of cost. Two government officers in charge. Endorsed by the State High School Inspector of Tennessee. Good buildings. Gymnasium. Library. Athletics. Twenty-acre campus. Capacity taxed annually. Early enrollment necessary. For catalog and information address

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are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use
STILLMAN'S Freckle Cream
Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet.
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Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. Sold by all druggists.
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interesting. I do not know Mr. Stewart's address and am sending this through the Young South.

I am sincerely,

MRS. J. R. MOORE,

Sunday School Secretary and Treasurer.

The gift which you send from the Munford Sunday school shall go straight to Mr. Stewart. We are awfully glad that you sent it through the Young South and hope you will do it again. Thank you ever so much for it.

.....
Grandview, Tenn.

Dear Miss Annie White: I was sorry to hear of your illness. I hope you will soon recover and may God give you strength and help you in your work. You will find enclosed \$3.00 for the orphans, as this is orphanage month. May this be some help. Mr. Alonzo, \$1; Miss Caroline, 1; Mrs. M. D. Hinds, \$1.

This letter came just a little too late to be used on our last page. I am sorry, too, because it is such a sweet

letter. We are grateful to Mr. Alonzo, Miss Caroline and Mrs. Hinds for this nice gift to the orphans. Although it was not reported in June, it will count just as much.

Loyally,
ANN WHITE FOLK.

WHY TUYUVULA WOULDN'T SIT DOWN.

By Dorcas Pettingill.

Tuyuvula was a little African girl, five years old. Tu-yu-vu-la, Tu-yu-vu-la; say it over a few times and you will see what a pretty, musical name it is.

Tuyuvula's home was a little grass hut near the bank of the great Congo River, but she spent most of her time running about underneath the trees and playing with the other little children. There were pineapples and other fruits growing in the forest that they could eat when they were hungry, and they saw many sights that would seem strange to children of the homeland.

Sometimes the great wooden drums, made of the hollow trunk of a tree, would roll and roll, and strike, boom—boom! and all the men would grasp their spears and bows and arrows, and run out into the forest shouting "Elephant! Elephant!" and perhaps the big beast would come so near the village that the children would get a good glimpse of him charging through the grass, and if the hunters caught him, what a great time all the people of the neighboring villages would have at the elephant feast!

Then sometimes they would see the baby hippopotamuses playing like gigantic puppies in the water, and once a terrible man-eating crocodile had been killed and brought ashore right opposite the village. But the most wonderful thing that ever happened to Tuyuvula was not like any one of these sights.

It came about in this way: There was a white man and his wife who lived not far from the village. They had a neat-looking house for themselves, and there was another building where boys and girls went when the bell rang, and sometimes marched together all clothed in white. This was a great wonder to Tuyuvula, for, like the other little villagers, she had never yet worn any clothing at all.

"Oh, my!" she thought, as she saw the school children marching along, "how nice they look! How I wish I could have a white dress like that!"

Now Tuyuvula's father went to the mission every day, to work in the gar-

den, or forest, or doing other necessary things. Besides the boys and girls there were men and women at the mission who were learning to read and write, and were being trained to go far into the forest where teachers had never been, to start schools in many villages.

One day her father came home looking very happy. "I've got good news," he said. "Mr. Starr and Mama Starr say that I can take you to the mission, and there you can learn how to sew and read with the wives of the students."

So the mother went to the mission compound and helped Mama Starr in the work of the house, and also studied with the wives of the students in the training school and learned many new things.

The very first thing she learned to do was to sew. One day she came home from the mission with a little bundle in her hands.

"I've got something for you, Tuyuvula," she said.

"Oh, let me see it, quick!" She opened the bundle, and there was a little white dress, just big enough for Tuyuvula. "I made it for you myself," her mother said.

"Oh!" cried Tuyuvula, "it's white! It's just like the others! Put it on me now!"

"No, not yet," said her mother; "the children at the mission learn that clean dresses are for clean bodies, and you have never stopped to think whether your body was clean or dirty; see here," and she opened her hand and showed a small white cake in it. "Is it good to eat, mamma?" asked Tuyuvula.

"Come with me and I will show you."

They went to the edge of a small lake near the village, and Tuyuvula's mother dipped the cake of soap in the water and rubbed it all over her till she was all covered with a white foam. And Tuyuvula liked it, and danced up and down in delight, except when some of the soap got in her eyes.

When she was all clean and shining her mother took her home and put the new dress on her. At first she was so happy that she couldn't speak. She just drew long breaths, and her eyes grew bigger and bigger. She was a little thing, but she drew her dress tight around her as she went out of the wide door of the hut, for fear it would touch the sides.

Then she went out among the other children. They crowded around her and said "Oh!" and "Ah!" and "Where did you get it?" Tuyuvula let them look and admire, but she wouldn't let one of them come near enough to touch the dress. "Come and sit in the circle with us and play," they invited her.

"Oh, no, no!" she cried. "I mustn't sit down in this dress; it will make it dirty."

So she stood or walked around till it was dinner time, and her mother called, "Come, Tuyuvula, and eat your dinner. Sit down on the mat; you must be tired standing up all the time."

"Oh, no, mamma, I can't sit on the mat; it will get my clean white dress all dirty."

So she stood up and ate her dinner as well as she could, and then began to walk about once more. All day long nobody could persuade her to sit down, until toward evening Teacher Starr came through the village and saw Tuyuvula changing wearily from one foot to another, and when he inquired about the matter her mother told him

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the reason why she would not sit down.

"Oh, ho!" he laughed, heartily, "we'll soon fix that." He caught up three sticks and a piece of clean board from the mission, and he soon had a little stool just the right height for Tuyuvula. He lifted her in her clean white dress and put her on the stool. She folded her hands with a deep sigh, and her tired eyes showed signs of folding up, too.

"There," smiled the missionary, "go to sleep if you want to, but you have taken your first step in the journey away from dirt and heathenism toward the country where bodies are clean and hearts are pure."—Reprinted from "World Wide."

A small boy with a lonesome expression walked into the county clerk's office in Denver. Please, sir," he said timidly, "have you seen anything of a lady round here?"

"Why, yes," answered the officer; "I've seen several."

"Well, have you seen any without a little boy?" continued the lad, anxiously.

"Yes," replied the deputy.

"Well," said the little chap, as a relieved look crossed his face, "I'm the little boy. Where's the lady?"—Denver Times.

"Bobby," said the minister to a little fellow aged six, "I hear you are going to school now."

"Yes, sir," was the reply.

"What part of it do you like best?"

"Comin' home," was the prompt answer.—Boys' Life.

A young lady took down the receiver and discovered that the telephone was in use. "I just put on a pan of beans for dinner," she heard one woman complacently informing another. She hung up the receiver and waited. Three times she waited, and then, exasperated, she broke into the conversation. "Madam, I smell your beans burning," she announced crisply. A horrid scream greeted the remark, and the young lady was able to put in her call.—Christian Endeavor World.

Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles. Use Kintho at the first sign of freckles, applying night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kintho Soap as this helps to keep the skin clear and youthful. KINTHO MFG. CO., Elliott Sq., Buffalo, N. Y.

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Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

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PASTORS' CONFERENCE

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

NASHVILLE.

Smith Springs Church.—C. G. Hurst, pastor. Preaching both morning and evening by Brother Lucardi. Morning subject, "Friends of Jesus." Evening subject, "Preparation to Meet God."

Franklin Church.—James H. Hubbard, pastor. Morning subject, "The Way to the City" (Eccles. 10:15). Vesper service on the college campus in the evening.

Central Church.—Wm. Joyner, pastor. Morning text, Psalm 15. Union service at Grace Presbyterian church. Brother Joyner preached. In Sunday school, 100.

Third Church.—C. D. Creasman, pastor. Morning subject, "God Our Deliverer and Sustainer" (Ps. 18:2). Evening subject, "The Wisdom of Fear" (Prov. 9:10). Received for baptism, 1; in Sunday school, 191; conversions, 1. Good audiences.

Calvary Church.—H. B. Colter, pastor. Morning subject, "The Secrets of a Successful Life." Evening subject, "We Are Conquerors Through Faith." A very good day. One marriage.

Judson Memorial Church.—C. F. Clark, pastor. Morning hour, Dr. E. C. Dargan supplied. Brother E. M. Lardover spoke at the evening hour. In Sunday school, 123.

First Church.—Dr. Allen Fort, pastor. C. F. Clark, supply. Morning subject, "Glorious Prospects." Evening subject, "Afterwards."

Lockeland Church.—W. R. Hill, pastor, spoke at both hours on "The Na-



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ture of the Spiritual Life in John" (John 3:6) and "The Glorious Ministry of the Spirit in Salvation" (1 Cor. 3:8). In Sunday school, 171. Fine attendance for hot day.

Immanuel Church.—Ryland Knight, pastor. Morning subject, "The Implanted Word" (James 1:21). Open air union service at Dudley Field in the evening. Received for baptism, 1; in Sunday school, 182; by letter, 4.

Eastland Church.—O. L. Hailey, supply pastor, spoke on "One Lord, One Faith, One Baptism" (Eph. 4:3) and "Doing What He Says" (John 2:5). In Sunday school, 150. Good B. Y. P. U. Have called a pastor, but he has not responded.

North Edgefield Church.—Pastor Duncan spoke on "What of the Night?" (Isaiah 21:11) and "A Crown of Life" (Rev. 2:10).

Edgefield Church.—W. M. Wood, pastor. Morning subject, "The Supreme Mission of the Church" (John 20:21). Evening subject, "Demas, the Deserter" (1 Tim. 4:10). In Sunday school, 272; in B. Y. P. U., 25. The Baptist and Reflector has been placed in every Baptist home of Edgefield church.

Seventh Church.—Edgar W. Barnett, pastor, spoke on "The Priestly Function of the Christian" (Rev. 1:6) and "Unbelief" (Matt. 13:57). In Sunday school, 85; baptized, 2; by letter, 1. Held services at the Tuberculosis Hospital in the afternoon.

Southside Church.—Z. T. Connoway, pastor, whose morning subject was "A Good Man" (Acts 11:24). There was no sermon in the evening. In Sunday school, 84.

KNOXVILLE.

Grave City Church.—D. W. Lindsay, pastor, spoke on the subjects, "The Message to Laodicea" (Rev. 3:14-22) and "The Antediluvian Star" (Gen. 5:21). In Sunday school, 126.

Fifth Avenue Church.—J. L. Dance, pastor, preached on "Elements of a Dedication" (Joshua 24) and "The Day Long Enough for the Battle" (Joshua 10:13). In Sunday school, 249; received by letter, 1.

Beaumont Church.—A. D. Langston, pastor, preached on "Crossing Our Deserts for God" and "The Redeemer's Tears Over Lost Souls." In Sunday school, 122. Good B. Y. P. U.

Bell Avenue Church.—J. B. Hyde, pastor, preached at the morning hour on the theme, "Baptisms for the Dead." At the evening hour the pastor gave a stereopticon lecture on China and Foreign Missions. In Sunday school, 356. Good congregations at both services.

First Church.—Len G. Broughton, pastor. Preaching in the morning by the assistant pastor, Frederick H. Stern, on "The Ministry of the Spirit." At the evening hour on "Is Death a Sleep?"

Immanuel Church.—A. R. Pedigo, pastor, spoke on "Christian Conduct" and "Halting Between Two Opinions." In Sunday school, 146.

Central Fountain City Church.—A. F. Mahan, pastor, preached at the morning hour. Preaching in the evening by W. A. Masterson. In Sunday school, 155; received by letter, 2.

Lonsdale Church.—J. C. Shipe, pastor, spoke on "The Woodman and His Axe" and "Isaiah's Forecast of Present-Day Conditions." In Sunday school, 278.

Oakwood Church.—R. E. Grimsley, pastor, spoke on "The Place of Women in the Church" and "The Meaning of Manhood." In Sunday school, 209. Good B. Y. P. U.

Lincoln Park Church.—T. E. Elgin, pastor, spoke at both hours on "Christian Loyalty" and "Excuse Making."

Powell Baptist Church.—J. R. Evans, pastor, preached on "Secret Prayer" (Matt. 6:6) and "Burden Bearing" (Gal. 6:3). In Sunday

school, 76; received by letter, 1. Baptized five since last report.

Ball Camp Church.—T. R. Waggoner, pastor, preached from Matthew 3:15 and Acts 8:36. House full at B. Y. P. U.

Sweetwater Church.—E. K. Cox, pastor, "Communion Service" and "Jacob and Esau." In Sunday school, 311.

Broadway Church.—L. T. Wilson, pastor, preached on "How to Overcome Temptation" and "Satan's Devices." In Sunday school, 300; received by letter, 2. Temperature, 106.

Central (Bearden) Church.—Robert Humphrey, pastor, preached in the morning on "Christian Service" (John 16:45) and at night from Hebrews 11:25. In Sunday school, 100; received by letter, one.

Smithwood Church.—Chas. P. Jones, pastor, spoke on "The Personal Element in Religion" and "Devils Peculiar to Summertime." In Sunday school, 149; baptized, 3.

Burlington Church.—J. E. Wickham, pastor, spoke from 1 Peter 2 and 12 and Matthew 22 and 42. In Sunday school, 125.

Strawberry Plains Church.—S. G. Wells, pastor, spoke on "Every Man Stood in His Place" and "The Four Alls."

Euclid Avenue Church.—J. W. Wood, pastor, preached from Isaiah 26:3 and Luke 18:41. In Sunday school, 271; received by letter, one. Great services.

Deaderick Avenue Church.—H. T. Stevens, pastor, spoke on "Songs in the Night" and "Lying." In Sunday school, 470. Good congregations.

Island Home Church.—Wm. H. Fitzgerald, pastor, spoke on "Gospel Readiness." Evening service in charge of Mrs. James' Sunday school class. In Sunday school, 300; received by letter, 1.

Mt. Olive Church.—Thos. J. Espy, pastor, spoke from 1 Timothy 6:13 and Matthew 3:13. In Sunday school, 145; baptized, 2.

Gillespie Avenue Church.—Rev. Poe, pastor. Preaching in the morning and evening by J. Pike Powers from John 20:22 and Matthew 11:28. In Sunday school, 166; baptized, 5. Very good congregations. Special services in the afternoon.

Jacksboro Church.—J. Griffin Chapman, pastor, spoke on "Paul's Charge to a Christian Soldier" (1 Cor. 16:13) and "Moses' Choice" (Heb. 11:24-26). In Sunday school, 89.

Coal Creek Church.—W. E. Watson, supply, spoke from Psalms 92:12 and Daniel 6:10. In Sunday school, about 100. Reasonably good day.

Mt. Lebanon Church.—Rev. J. R. Dykes, pastor. Address in the morning by J. E. Barton on "Glorious Discontentment." Good day in the interest of Christian Education.

LaFollette Church.—W. D. Hutton, pastor. Owing to the hot, dry weather, we had a real good day. Good morning service. In Sunday school, 130. Preached in the afternoon at a schoolhouse one mile and a half in the country. I held a two weeks' meeting at the same place, which closed last night. Received into fellow of our church ten members—seven by baptism. Excellent day.

MEMPHIS.

Seventh Street Church.—I. N. Strother, pastor. One received by letter and one by baptism.

Speedway Terrace.—The pastor preached morning and evening to good congregations. Two additions by letter.

Prescott Memorial.—Pastor O. T. Finch preached at both hours. Good day.

La Belle Place Church.—Pastor Ellis spoke at both hours to good audiences.

First Church.—Pastor Boone spoke to large congregations. One addition by letter and one baptized. In Sunday school, 326.

Boulevard Church.—Pastor J. H. Wright preached at both hours. Fine congregations. Splendid Sunday school and B. Y. P. U. Received three by letter, and one came forward for prayer.

Binghamton Church.—Pastor J. R. Burk spoke at both hours. In Sunday school, 86.

Union Avenue Church.—Pastor

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Hurt preached at both hours. Three for baptism and two by letter.

Calvary Church.—Pastor Norris preached at both hours. Subjects, "Peculiarities of Christ's Love" and "The End of It All." In Sunday school, 144. One addition by experience and baptism. Work promising and progressing. Committee on plans for completion of church appointed.

Temple Church.—Pastor J. Carl McCoy spoke at both hours on "Rejoicing" and "The Parable of the Ten

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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	73	140	Midland	1,873	624	154	5	2	147
Beulah	5,460	1,820	455	87	20	338	Mulberry Gap	5,779	1,926	481	2	10	469
Big Emory	3,629	1,210	303	49	18	236	Nashville	6,638	2,212	553	252	302	*1
Big Hatchie	3,773	1,258	315	71	38	206	New River	2,020	673	168	1		167
Bledsoe	1,928	642	160	64	62	34	New Salem	3,575	1,191	298	169	40	72
Campbell Co.	3,063	1,021	255	29	18	208	Nolachucky	7,684	2,561	640	142	66	438
Central	8,353	2,784	696	289	186	221	Northern	3,846	1,282	320	26	12	155
Chilhowie	6,874	2,291	573	83	51	439	Ocoee	8,301	2,767	692	175	82	435
Clinton	4,238	1,412	353	27	11	314	Providence	1,926	642	160		10	150
Concord	3,913	1,304	326	301	54	*29	Riverside	1,533	511	128	13	10	105
Cumberland	2,038	679	170	58	13	99	Robertson Co.	3,768	1,256	314	194	219	*99
Cumberland Gap	4,421	1,474	369	12	10	347	Salem	4,194	1,398	349	30	42	277
Duck River	3,490	1,163	291	127	43	121	Sequatchie Valley	904	301	75	14	12	49
Eastanallee	3,244	1,081	270	23	19	228	Sevier	6,170	2,057	514	122	35	358
East Tennessee	3,181	1,060	265	51	13	199	Shelby Co.	7,344	2,448	612	298	81	233
Ebenezer	2,306	768	192	138	10	44	Southwestern	4,078	1,359	339	50	7	282
Enon	2,332	777	194	4	8	182	Stewart Co.	770	256	64	5		59
Friendship	5,931	1,977	419	60	118	241	Stockton Valley	1,015	338	84	1		83
Harmony	685	228	57	6		51	Sweetwater	5,986	1,995	499	246	29	224
Hiawasse No. 1	1,078	359	79	6	18	49	Tennessee Valley	1,450	483	121	60	5	56
Hiawasse No. 2	525	178	44			44	Union	968	322	81	8	3	70
Holston	5,758	1,919	479	186	166	127	Unity	4,586	1,528	382	77	17	286
Holston Valley	2,715	905	226	114	24	88	Walnut Grove	922	307	76			76
Indian Creek	1,998	666	166	14	24	128	Watauga	5,192	1,730	432	99	14	319
Judson	687	229	57	21	6	30	Weakley Co.	3,235	1,078	269	32	2	235
Knox Co. Dis.	13,819	4,606	1,151	241	108	802	Western District	3,230	1,076	269	55	49	185
Liberty-Ducktown	536	178	44			44	West Union	3,906	1,302	325			325
Little Hatchie	1,713	571	142	23	7	112	William Carey	2,466	822	205	65	12	128
							Wiseman	2,805	935	234		2	232

Virgins." In Sunday school, 202. Raised \$3,000 cash in two weeks and paid off \$5,000 debt, clearing our basement entirely of debt. Note burned and tenth anniversary of church celebrated at 3 p.m. Church reported 491 members to date, and \$12,270.75 raised the past year for all purposes.

Bellevue Church.—Pastor R. M. Inlow preached at both hours to fine congregations. Good Sunday school and B. Y. P. U. meeting. Seven received by letter and one baptized.

Central Church.—Pastor Cox spoke on "The Duty of the Spirit" and "Mary Anointing Jesus." One received and one baptized. The pastor leaves tonight for Nashville conference on Negro Seminary.

Grace Church.—J. W. O'Hara, pastor, called back to Newport to preach funeral. Preaching by H. C. McGill at both hours on "Peter's Denial" and "Paul's Estimate of Life."

CHATTANOOGA.

Tyner Church.—Pastor A. T. Hayes preached on "The Good Samaritan" and "Mountain Peaks with Jesus." The pastor preached at 3:30 p.m. to an attentive congregation on "Where Is My Name?" Good interest. In Sunday school, 68. One received by letter. Good day.

North Chattanooga Church.—D. E. Blalock, pastor. Subjects, "That There May Be Meat in Mine House" and "Choose You This Day Whom Ye Will Serve." In Sunday school, 136. One conversion. Good congregations.

Chamberlain Avenue Church.—G. T. King, pastor, preached on "God's Message and Messenger" and "God's In-

itation to a Lost Soul." Pastor on vacation for a few weeks.

Central Church.—W. L. Pickard, pastor. In Sunday school, 218. Fine congregations at both services. Three additions since last report. Summer work very encouraging.

Highland Park Church.—Pastor Keese preached at both hours on "The Religion of Song" and "Perfume of Happiness." The pastor joined with others in services at Cleveland.

South Pittsburg Church.—The pastor preached on "Church Discipline" and "Vital Teachings of John's Gospel." In Sunday school, 96. Four were baptized at the night service. A good day in point of attendance.

First Church.—The pastor spoke on "What Baptists Believe About Sabbath Observance." Evening service on courthouse lawn.

St. Elmo Church.—O. D. Fleming, pastor. Dr. H. N. Quisenberry spoke at 11 o'clock. In Sunday school, 163. By letter 2.

Avondale Church.—W. S. Hamic, pastor. Sunday school at 9:45. The morning subject was "From Carmel to Canaan." Evening union service.

East Chattanooga Church.—J. N. Bull, pastor. Morning and evening subjects, "The Second Coming of Christ" and "The Christ in the Garden." In Sunday school, 128.

East Lake Church.—W. E. Davis, pastor. Dedication of church at the morning hour. Sermon by Rev. O. D. Fleming. Evening service by the pastor, whose subject was, "The Type of Young Manhood Needed." In Sunday school, 178. A great day for East Lake.

Monterey Baptist Church.—Great

meeting in progress in our church—7 professions, 19 joined for baptism, 16 baptized, 4 joined by letter. I have no ministerial help, but my members are working grandly. In Sunday school, 145.—H. F. Burns.

Grandview Church.—A. F. Haynes, pastor. Good day in the services. In the afternoon the funeral services for Mr. J. B. Whitset was conducted in the church. A large crowd, filling every seat in the house, showed the high respect and esteem of the people for this aged and honored Baptist.

Pleasant Hill Church.—W. B. Woodall, pastor. Morning funeral service. In Sunday school, 68. Five additions to the church. Evening subject, "Laborers Wanted" (Matt. 9:37, 38). We will begin our revival service next Sunday night. Rev. R. H. Johns, of Adams, will help in the meeting. Pray for the meeting.

Dixon Creek Church.—C. C. Ramsey, pastor. Preached Saturday at 2 p.m. on "Complainers" (Lamentation 3:39). Preached Sunday to a good congregation on "Religious Social" (Romans 14:7.) Good Sunday school. Preached Sister Manning's funeral at New Middleton Monday at 3 p.m.

Hartsville Church.—Sunday was a hot day, but we had splendid congregations at both hours—especially good at the morning service and better than usual at the evening service. Will be with Brother McPherson at Auburn, beginning the fourth Sunday. In the years gone by I served for years this grand old church, and it is a joy mingled with tenderness to go back and hold a two-weeks' meeting, led by the pastor. Pray for a gospel revival.—J. T. Oakley.

Brush Creek Church.—G. A. Ogle, pastor. We had a well-filled house Sunday, with a very helpful service and a very receptive and responsive audience. Brother Hue Hailey came before the church and gave his experience of grace and impression to preach the gospel and asked licenses of the church to preach. This privilege was unanimously granted. Brother Hailey is a very promising young man, being studious and having already a college education, he promises much to the denomination. Also Brother Gass, a young preacher, who worships with us, with Brother Hailey was given the right hand by hundreds, expressive of prayer and good wishes for their success in the great work to which they had been called. Our revival begins the second Sunday in August, with Dr. W. M. Wood, of Edgfield Baptist church, to assist. Had two funerals last week. Miss Flora Mai Tyre is back from Carson and Newman College and at her post of service in the church. She is a jewel in the kingdom. Rev. F. M. Jackson has been called to the pastorate of Carthage, and it is understood he will accept the call. Come on, Brother Jackson. You are a good preacher and coming to a good church that will stand by you, and we need you in these parts.

Brain service can be bought. Lip service can be hired. Physical service can be contracted for. But heart service is the kind you pay in the coin of appreciation, kindness and consideration.—Selected.

CHURCH AND PERSONAL.

WHERE IS MY SPIRITUAL FATHER?

On April 9, 1877, when I was a boy in my sixteenth year, I was led to Christ under the preaching of Elder R. C. Hill, and baptized by him in Cap Creek while he was holding a meeting for Old Thompson Creek church in Weakley County, near Como, Tenn.

From that day I have never had the pleasure of seeing or speaking to him, and telling him how dearly I loved him. Though forty-two years have passed, yet I have not forgotten him nor his faithful, earnest preaching. But as the years continue to roll by I long to see or hear from him all the more. I have inquired of friends about him often, but no one knew exactly about him. Some supposed he was dead, and he may be. If he is living and I can find him, I desire to tell him I still love him and thank him for what he did for me; and if he needs anything of this world's goods, I desire to help him; and if he has crossed over the river and has left wife or children in needy circumstances, I would like to remember him by helping them. If any reader of this knows of Elder Hill or his family and will kindly write me and give me their address I will greatly appreciate it.

He was not an educated preacher, but was rather illiterate as I remember, but the Lord was with him and greatly blessed his efforts. I am led to conclude, after all, that while the preacher needs a college education, yet there is something even more essential to his success, that is true and vital connection with Jesus Christ and reliance on him for guidance.

Trusting some one will write and tell me of Brother Hill or the whereabouts of his family, I am, yours very truly,
T. H. FARMER.
Martin, Tenn.

The Sunday School and B. Y. P. U. Convention of the Holston Association met June 27, 28 and 29 with the Bluff City Baptist Church, Rev. T. L. Cate presiding. The attendance was small, but the discussions on the Sunday school and B. Y. P. U. work were very interesting and helpful. We are sorry that more Sunday schools and Unions were not represented.

Rev. T. L. Cate, of Fall Branch, was re-elected President for the next year, and Jesse Brown, of Erwin, was elected as the B. Y. P. U. Superintendent of the Holston Association. Let us give them our loyal support.

Brothers O. E. Sams, W. N. Rose and Jesse Brown were appointed as the program committee for next year.

The convention is to meet with the Boone's Creek Baptist Church in 1920 on May 29, 30 and 31. Let us not forget this and have a large attendance and a splendid meeting!

ETHEL PHILLIPS,
Secretary.

To the Baptist and Reflector:

A great fifth Sunday meeting was held with the Philadelphia Church. The introductory sermon was preached by Rev. W. R. Puckett, of Trimble, Tenn. He brought us a great message.

Saturday morning session, devotion-

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

al service led by J. N. Irwin, "When, Where and By Whom Was the Church Organized?" was ably discussed by Revs. W. R. Puckett and Geo. S. Price. "Stewardship" was discussed by Revs. J. N. Irwin, W. R. Puckett and Geo. S. Price. Adjournment for dinner.

Afternoon session, devotional service led by Rev. T. P. Stanfield, of Greenbrier, Tenn. Orphans' Home—Revs. T. P. Stanfield, W. R. Puckett and G. S. Price ably presented this work. Women's work, led by Mrs. J. N. Irwin, and discussed by Mrs. G. S. Price, Mrs. Lucy Chambers, Mrs. Clara Haggard, Mrs. Ben Cole and Mrs. J. A. Shipman, Revs. W. R. Puckett, G. S. Price, T. P. Stanfield and J. N. Irwin. "What Does a Wideawake Baptist Church Mean to a Community?" was discussed by Rev. G. S. Price. "To What Extent Am I My Brother's Keeper?" was discussed by Rev. W. R. Puckett.

Saturday evening, devotional led by Rev. W. R. Puckett. "Ministerial Relief," discussion led by Brother J. A. Shipman, Revs. W. R. Puckett, T. P. Stanfield and G. S. Price. "Evangelism," discussed by Revs. T. P. Stanfield and J. N. Irwin.

Sunday morning, Sunday school mass-meeting led by J. W. Haynes. Different phases of work presented by Revs. G. S. Price, T. P. Stanfield and J. N. Irwin.

At the 11 o'clock hour Rev. W. R. Puckett preached the funeral of Rev. Steve Wheatley and wife, mentioning some of the facts about the lives of these two noble characters. How that Rev. Wheatley was probably the first man in Indian Creek Association to tithe his income and then of his short but very successful work as pastor of Second Church, Jackson, and of his and his wife's work in meetings, of their consecration, and then he preached a great sermon on the resurrection of the body.

Dinner was served on the grounds. Afternoon preaching by Rev. T. P. Stanfield.

The board meeting discussed work now being done by missionaries and laid some plans as to raising of our apportionment on State Missions.

Our denominational papers were presented at each service. Three subscriptions were taken for the Baptist and Reflector and one for Home and Foreign Fields. Collection taken for Ministerial Relief amounted to \$7.41.

J. N. IRWIN.

COMMITTEE ON RESOLUTIONS.

Your committee appointed to draft suitable resolutions on Rev. L. C. Chiles, our retiring pastor, beg leave to submit the following:

We feel that no committee has a more pleasant and at the same time a more sorrowful task than that incumbent on us.

Whereas, Rev. L. C. Chiles has served the church at Prospect as pastor for a little more than seven years with great efficiency and enthusiasm; and

Whereas, He has tendered his resignation, which took effect June 1, 1919, that he might go to another field; therefore, be it

Resolved, first, That we, as a church, very highly commend our beloved pastor for his energy and pleasant association among the young people of both church and Sunday school, and for the blessings which he carried into the homes which he visited without partiality.

Resolved, second, That we tender

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to him our highest appreciation for his faithful service and untiring energy in the work.

Resolved, third, That we feel that God is leading him into other fields. By his faithful preaching, his earnest prayers, his purity of life and character, he has inspired our people with a greater love for the Master and has so endeared himself to them that their prayers will continue to follow him. Therefore, we recommend him where ever he may go, as a tender shepherd, a wise counselor, a faithful servant of Christ.

Resolved, fourth, That a copy of these resolutions be spread upon the

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church book and a copy be furnished the Baptist and Reflector for publication, and also a copy be presented to our much-beloved former pastor, Rev. L. C. Chiles.

J. A. ROBERSON,
PIERCE CARTER,
J. J. MATLOCK,
WILL BILLINGSLEY,
Committee.

OBITUARIES

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

Culvahouse.—The Ladies' Aid Society of the Baptist Church has once again heard the mystic call of the pale messenger of death. That call was answered by Mrs. Eliza Culvahouse, who died at her home at Euchee, in Meigs County, March 16, 1919. She was the widow of the late Esquire J. P. Culvahouse, who preceded her eleven short months. Mrs. Culvahouse was 65 years of age. She had been that many years building and perfecting one of the most loveable characters that it has been our good fortune to know, being a true Christian, she could be no less than a shining light in whatever circles she moved. In the home she was all a mother could be to the five splendid sons who survive her: Robert F., of Birmingham, Ala.; Bruce M., of Chattanooga; Chester A., with whom she lived; Elijah W., of her own county, and James A., who was recently discharged from the navy and was permitted to attend his mother in her last sickness.

A character pervaded by a Christian spirit which marked her life is left as a rich heritage to her family, a stimulant to her neighbors and friends, to the upbuilding and upholding of the church of which she was a strong support. We shall ever keep in memory her loving counsel, for words fitly spoken are like apples of gold in pictures of silver, and our lives have been made better by the sweet association with her. Her life was an open book. Her character prevented any one in need leaving her door empty-handed. The sad-hearted found ready sympathy, for she lived the trust that was consigned to every Christian, "Love ye one another."

MISS MOLLIE EWING,
MRS. J. L. HORNSBY,
MRS. J. A. EWING,
Committee.

McPeake.—At a church meeting of the Spring Creek Baptist church, held on May 4, 1919, the following resolutions were adopted:

Whereas, the earthly life of Brother E. E. McPeake, in all its usefulness, goodness and uprightness is ended, the Divine Father hath said to him, "Come up higher," and we shall henceforth have his presence here among us no more. Therefore, be it resolved:

1. That we shall sadly miss his bright face and cheerful greetings, as well as his kindly advice and sympathy in our social circles, in our pulpit on the second and fourth Sabbaths of each month, in visiting the sick of our community, and in every place where he could bear a burden.

2. That while we mourn the loss of his presence with us, we rejoice that we still have the influence to encourage us to strive for higher attainments in the Christian life.

3. That we extend our tenderest sympathy to his companion and other relatives in this bereavement and commend them for consolation to Him whose grace is sufficient for every trial, and whose divine presence enabled our brother to enter the valley of the shadow of death fearing no evil, but in full faith that he should

dwell in the house of the Lord forever.

4. That these resolutions be spread on the minutes of the church conference for future preservation, a copy sent to the Baptist and Reflector and the Baptist Builder for publication, and a copy presented to the widow of our deceased brother.

Committee: Mrs. J. B. Andrews, Mrs. Thos. E. Askew, Mr. H. G. Utley.

Vantrease.—Brother Jacob Vantrease was born in August, 1841, and departed this life on March 26, 1919, aged seventy-seven years and seven months. He was married to Minerva Granstaff, and to this union eleven children were born. Four have preceded him to the better land. His wife and seven children still survive him. Three sons—Albert, Homer and Alex—and four daughters—Mrs. Nat Williams, Mrs. Marshall Marks, Mrs. Doss Smith, and Mrs. Jess Cantrell. Brother Vantrease professed faith in Christ in early manhood and united with Round Lick Baptist church at Watertown, but later moved his membership to Alexandria Baptist church, of which he was a member at his death. Brother Vantrease was a good man, a congenial citizen and a true Christian. We would say to his wife and children not to weep, for the Lord giveth and the Lord taketh away. Blessed be the name of the Lord. Brother Vantrease is gone. He is taken away to await the morning of the resurrection. But he is not taken from our memory nor taken from our love, nor from the scope and reach of our imagination, which in its sanctified form is only another name for faith. His loved ones will dwell with him more intimately perhaps than when he was here on earth. The association with him is no longer ours, since he is with the angels of God and with God. Our church extends to the wife and children in their profound sorrow our deepest sympathy and point out to the members of the family who are not Christians, the Christ that taketh away the sins of the world.

Resolved that a copy of this be sent each member of the family and also a copy be sent to the Baptist and Reflector for publication.

Committee: O. B. Griffith, Rob Walker, E. F. Barger.

Where is the secret of power? In my college days the professor of natural philosophy used to exhibit his great horseshoe magnet, wound about with coils of wire. He hung it up, charged the wire with a galvanic current, and caught up and held four thousand pounds. He signaled to his assistant to draw off the current, and the power was gone. My brother, encircle your soul with faith and let the divine electricity of the love of Jesus Christ charge it. Then you can hit anything; you can do anything that God wants you to do. Draw it off, and you are a shorn Samson, a weakling.—Theodore L. Cuyler.

Measures, not men, have been my mark.—Goldsmith.

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THE EIGHT DAYS OF BAPTIST DESTINY
75 MILLION IN CASH AND 5-YEAR PLEDGES

To Be Used for Christ and a Lost World

IN MISSIONS: Associational, State, Home, Foreign	- - -	\$43,000,000
IN EDUCATION, ORPHANAGE, HOSPITALS, in the Homeland	-	26,825,000
In Caring for Our Aged Preachers	- - - - -	5,000,000
Other Good Causes	- - - - -	175,000

KEY WORDS NOW: "GET GOOD READY" and "Create Everywhere the 'WILL TO WIN'"

The Maximum of Strength in Prayer, Faith, Cooperation, Enthusiasm and Money from
3,000,000 Southern Baptists

Put this Mighty Movement in your Prayers, Plans, Preaching, Programs, until it Masters your Soul.

We are to Win through Unified Cooperation, Mobilized Enlistment, Enlightened Publicity, Enthused
Organization, Sacrificial Giving and the Power of God

The 8 Immortal Baptist Days Ahead--The Unified Drive for \$75,000,000

LET'S GET READY TO DO IT for OUR MASTER

L. R. SCARBOROUGH, General Director
NASHVILLE, TENNESSEE