

BAPTIST *and* REFLECTOR



Speaking the Truth in Love

NASHVILLE, TENN., MARCH 18, 1920.

PRAAYER AND EVANGELISM

BY BISHOP THEODORE S. HENDERSON

"Give me Scotland, or I die," prayed John Knox.

God did not deny the passionate prayer of this faithful, fearless, fervent prophet of God, Scotland surrendered to the mastery of his message.

Is there anything in us which approaches the spiritual intensity, the passionate fervor of Knox?

Dare we in our agonizing, passionate praying adapt that prayer to our city or town?

Try it. Speak it aloud. Tell it to your associates without finching.

PRAY, "Give me Scotland, or I die." It will cost you dearly. Intercession is no idle reverie, no pious dreaming, no spiritual recreation. When I read of how David Brainerd prayed I am crushed with the emptiness of my own prayers. When I learned how he prayed, I do not wonder that his Indians were converted. Are my prayers anything like those of David Brainerd? Are yours?

PREACH, "Give me Scotland, or I die." You remember with what flaming passion and blood earnestness Rowland Hill preached the gospel. The people where he preached called him a madman. That is what they said of Paul. That is what they said of Christ. Has anyone said it of you? Unless our mission and message consume us, our people about us will never be kindled with the holy passion of our Lord.

—The Watchman-Examiner

FROM EVERYWHERE

1,200 new subscribers by April 1.

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In China English has been adopted as the second official language.

Chicago's negro population is estimated at 150,000.

Give us the date of your revival meeting.

Have you raised your pastor's salary?

William Dean Howells, the well-known author, observed his eighty-third birthday on March 1.

The Presbyterian Advance of Nashville recently celebrated its tenth anniversary.

John D. Rockefeller, Jr., has given \$500,000 to the endowment of Brown University.

A crowd of 1,000,000 persons with easy standing room would cover seventy acres.

On March 8, the Nashville Railway & Light Company increased the street car fare to 7 cents.

England's tobacco bill for the year is in excess of \$250,000,000.

It is predicted that 16,000,000 women will vote in the presidential election this fall.

The Western Baptist, a Canadian paper, advertises "The People Called Baptists," by Dr. George W. McDaniels.

A sapphire eight inches long and weighing more than five pounds has been found at Mogok, India. It is valued at \$250,000.

Calvary Baptist Church, Washington, D. C., of which Dr. S. H. Green is pastor, has 2,600 members. During 1919 this church raised \$73,257.25.

The Protestant Churches of America are not supporting one missionary for the 20,000,000 Indians in all Latin America.

We understand that there is a movement on foot to secure the election of ex-President Taft to the presidency of the University of Cincinnati.

According to a statement made by Secretary of the Interior Franklin K. Lane, 143,000 teachers left the profession in 1919 because of small salaries.

According to the records of the Tennessee Pension Board there are at present 3,035 Confederate soldiers in the state, 580 of whom are 80 years and older.

Dr. W. S. Yarborough has resigned as Secretary of Missions of Alabama, and has accepted the pastorate of the First Baptist church, Hattiesburg, Miss.

From an exchange we learn that "as a result of inadequate salaries hundreds of schools in Texas have been closed, and others have been handicapped in their work."

Dr. A. T. Robertson of the Southern Baptist Theological Seminary, spent a number of days last week with Dr. S. J. Porter and the First Baptist Church of Oklahoma City.

It is said that Bainbridge Colby, recently appointed by Mr. Wilson to succeed Mr. Lansing as Secretary of State, is a pronounced anti-prohibitionist.

We rejoice in the following: "Dr. A. J. Holt, pastor at Arcadia, Florida, rejoices in an overflowing congregation, a raise in salary and the gift of a new automobile."

Out of the French masculine population of military age, 9,336,000 saw service in the late war. Great Britain ranks second in the number of men in service, with 8,654,467.

In his address before the Christian Citizenship Conference in Nashville last week, Governor Brough of Arkansas made the prophecy that cotton will never again be below 45 cents a pound.

The Fifth Avenue Baptist Church of New York City has received a contribution of \$212,688 from the Rockefeller Foundation for the erection of a new building. The congregation is to raise the same amount.

The Biblical Recorder, of North Carolina, and the Religious Herald of Virginia, are running a series of articles on the History of Baptists by Dr. W. J. McGlothlin, president of Furman University. They are very interesting and very valuable.

According to the Missionary Review of the World, the Baptists and Methodists are the two largest denominations in the world. Baptists lead with 7,263,000, and Methodists follow with 7,165,000.

An exchange claims that Baptist business men have given to the world kerosene, soap, talcum powder, steam cars, sewing machines and silk hats. The roll includes Rockefeller, Colgate and Stetson. You may finish the list.—The Baptist Record.

Richmond College has recently received a gift of \$100,000 for a gymnasium by the mother of a young man who was killed in the World War. The young man was educated at Richmond College, but was not a Baptist.

The "Salary Honor Roll" of Congregational churches "which have increased the salaries of their ministers since January, 1918," printed by the Congregationalists, has now reached 963, or one-fourth of the Congregational churches that are really doing business. We hope that the Baptist churches of Tennessee will make a much better showing than this during 1920.

A newly-adopted method of point printing for the 70,000 blind in the United States has been promptly used by the American Bible Society as an opportunity for yet another benefaction to those handicapped by sightlessness. This system is known as Revised Braille, Grade One and a Half, and is a modification of what is well-nigh an international alphabet for blind readers, invented by a blind Frenchman, M. Louis Braille, in 1829.



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The Preacher and His Earthly Outlook

C. C. Brown, D.D.

"Thou shalt not muzzle the ox that treadeth out the grain."—Moses.

"They that preach the gospel shall live of the gospel."—Paul.

"The laborer is worthy of his hire," Jesus.

The preacher's high function is to remind men of their immortality. A man's appetite will jog his memory constantly concerning the needs of his body; but he is in danger of forgetting his immortality, unless constantly prodded and admonished. Hence, if preachers are evils at all, they are necessary evils.

If every living preacher should die tonight, the better class among our fellows would be up at sunrise tomorrow, arranging to make other preachers to fill the places of the dead. And, don't forget it, they'd choose this new supply from among their own number. It is clear, therefore, that to get a better order of clergymen, we must have a better order of laymen. The complaining layman should keep this in mind.

The demands upon, and the qualifications of, the preacher are quite peculiar. He must be pious above the average man, and yet he should not be painfully pious, as some few are. He cannot swindle in a trade, as some laymen are said to do. He cannot tell even a business lie. If a clergyman should swindle someone out of fifty cents in a chicken trade, it would disqualify him for life as a pulpit man. The feathers of that chicken would forever hang in his hair. A layman—well, folks would smile, and he would chuckle inwardly, and open up for business the next day without the smell of fire or the sign of feathers upon him.

The preacher must be neat in his dress. I knew a man who lost his pulpit because of soiled collars and cuffs. He must be a man of books and of wide reading, and should be familiar with a large part of the best literature of the world. Books are the clergyman's tools. A hammer and saw—the same hammer and saw—will last a carpenter for years, but a preacher must have new tools constantly and repeatedly. The book that will last a preacher a lifetime is a book that very few preachers ought to have. The preacher's tools are much more costly than the carpenter's.

The preacher must neither whine nor complain. He knew what his job was when he entered upon it, and all complaining is out of place. This means that he must be a man of stout and sturdy spirit, far above the common run of men. Presbyteries examining applicants for the ministry should keep this in mind.

The preacher must not secularize himself. He must do just one thing—be a preacher. "Give thyself wholly to it," is what Paul said to young Timothy. The experience of multitudes of clergymen has shown the wisdom of Paul's advice. The time a preacher gives to farming, teaching school or to any secular labor, is not so much work added to

his life, but rather so much time and energy taken away from the one thing he ought to do—be a preacher. He must not win the reputation of being a shrewd trader. He must not have the ambition to sit at the tables of the money changers. His money will come to him already changed into dimes, nickels and pennies. He must be cheerful—have a merry laughter, with a jolly tinkle of a silver bell—be high spirited—walk the world like a prince, while yet conscious that he is only a pauper—that he has nothing and can have nothing—no permanent home, no bonds and stocks, and be aware all the time that almost any two men in his church can drive him out, justly or unjustly, if they see fit to do so. He must not worry about the future—must keep open house to all—never set a price upon his labors, but stand meekly by while others agree upon what they are willing to give him. Sometimes they give according to their means, sometimes according to their meanness.

That the churches should support the preachers is an emphasized New Testament doctrine. "The laborer is worthy of his hire," Jesus said. "They that preach the gospel shall live of the gospel," Paul said; and the Old Testament taught, "Thou shalt not muzzle the ox that treadeth out the grain."

So, with these things in his mind, away he goes to his work, the choicest work in all the world. There is nothing like preaching the gospel, nothing to be compared with it. The machinist is to see what he can make out of a piece of iron or steel, the wheelwright what he can make out of a piece of wood, while the preacher is called upon to do his best to make something out of men and women. Away he goes to his job. It all seems easy enough to the beginner, and the world lies at his feet. He is idolized at thirty, canonized at forty and oslerized or otherwise disposed of at sixty. This last act in the play he had not counted in; in fact, he had not so much as thought about it. Well, you know, he could not think about everything, nor think so far ahead.

But away he goes. Listen attentively, and you can hear the ring of his ax in the forest of men. He may have narrow things at home, but no one can detect this fact in his features nor in the cheerful tone of his tongue. We ought to be proud of the splendid heroism of our brethren in the ministry, who, if they suffer, do so in silence. The annual struggle to make buckle and tongue meet is the preacher's private job, and not often is anyone taken into his confidence. To suffer in silence is better than to be ridiculed in public, and preachers, as a rule, have found this out.

In prosecuting his work, the preacher wins a good place among men, and well he may. The best friend you ever had was the man who so preached Jesus to you as to induce you to fall in love with his Lord. Others may have filled your purse with

gold, but this man has crowned you with an unfading garland of life, the one thing you will need when all other things have perished and passed away.

But each day tells on the preacher—the church troubles tell on him—wrinkles creep across his face, about his eyes and lips. He grows old—preaches old sermons too often—preaches too long—mistakes age for wisdom—becomes cynical, a critic of his day—is not quick to take up new plans—smiles and says, "That won't work; I tried it thirty-five years ago"—loves to tell how it used to be—his clothing fails to fit him, and touches him only in the high places—he becomes a little careless—and is a child again. The people—the younger people especially—begin to criticise him, and whisper into the ears of the deacons what Gum Branch Church would do if there was a younger man in the pulpit.

All this has come about in a day, or even in a night. The old man must go. Argument on his part would be out of place and unavailing. Never until now has he been disturbed as to whether he should go. He had an idea that his job was as for life. He has never worked for money. If he had, that fact would have disqualified him for preaching. He has no home, nothing laid up, no bonds, no stocks—nothing but a trembling frame and weakened eyes and a mind not now at its best.

What shall this old man do? He has been all his life trying to learn to preach. It is too late now for him to take up another calling. But the decree goes forth—he must leave his pulpit. That was always his throne—the one place in the world where he imagined he wore the royal vestment of a king. The day he turns from it, and looks back upon it, must be the saddest day of his life.

Oh, the deep, unutterable pathos of the thing!

The steel and iron companies, the railroads, the great government itself—all have pensions for their old and laid-aside servants, while the church, the church which says its duty is to promulgate the doctrines of Jesus, has been turning out these old and worn-out workers to win a fortuitous living from the uncertain charities of an unthinking and unfeeling world. The young man who enters the ministry has an idea that he goes in for life, but finds out that it is only during efficiency. The man who imagined he was a partner wakes up one morning, toward the end of life, to discover that he is a pauper. I saw a man stand before a Baptist association, holding in his trembling hand a paper from which he read his resignation as colporteur and missionary. He told us how he had entered upon this work twenty-seven years ago. He had preached many times in each church, had visited several times every Baptist home in the association—had carried books and papers with him, and prayed wherever he went. Tears fell down upon his cheeks as he told how age and disease had overcome him, and he was compelled to give up his task. "I had a horse and buggy when I entered upon the work; I have a horse and buggy now, and nothing else." Someone held his hand, and helped him down from the platform, while his old body shook and trembled, and sobs proclaimed his sorrow. I looked wonderingly into this man's face. Had he told the truth? Could a man work honestly for twenty-seven years—stay on his job like a true and faithful man—and then have at the end of the years just what he had at the beginning? If any layman in the building had made such a statement, I would have held his word in doubt. But when this missionary said it, I knew he had told the truth, and I also knew how such a thing was possible for a man who had worked all his life outside the realm

of finance, and had never received more than the barest competency. However, God was good to him. He tarried just a little while, and then died of acute Bright's disease, and so his problem found its solution.

Only of late have the churches so much as thought about the old preacher and his needs. Twenty-five years ago, there was not a state in the Southern Convention in which anything was being done for these old men, and even now there is abundant opportunity for good service in this line of work, upon which we have barely entered.

About half the beneficiaries of our Aged Ministers' Boards are women, widows of men who once preached the gospel. This being true, I have often wondered why the Woman's Missionary Union did not furnish a large part of the money necessary to take care of their bereft sisters.

The woman who marries a preacher has a stout heart and a strong trust. She gets a husband, and that's all. It is generally true that she gets a faithful and honest man. She does not have to hunt him at night with a policeman, nor train a poodle to follow his circuitous trail. She goes up with him in the esteem of the people, and for her husband's sake is a little more highly thought of than other women. She cuts cloth and measures food to suit the husband's purse, and walks happily with him through blessed years of love and labor. His death seems to be far away, and when it comes, is all unlooked for, and startles her. She is in a strange and new world in a day. She has to move out from the parsonage, and enter the ranks of the gleaners of the world, with a broken heart and a crushed spirit. Then she comes to know the meaning of those awful words, "Sorrow's crown of sorrow is remembering happier things."

I went into a home once—a home of two rooms—where lived an old woman and her daughter. The old woman was the widow of a preacher and the mother of a missionary who had gone far hence to a foreign field to tell the story of Jesus. Not a word of complaint came from her lips. The daughter taught school, and out of her small income gave her bed-ridden mother food and shelter. All the morning, the old woman lay in her bed alone, too weak most of the time to sit in her chair. The world had forgotten her, the forty years' work of her husband was being despised, and no one seemed conscious of the fact that she was the queenly soul who had given her Benjamin as an offering to the foreign mission idea.

Nothing stands in the way of the great work of aiding these dear souls who are laid aside, except the sad and solemn truth that it is difficult to get the pastors to plead their cause from the pulpit. When I called a pastor to account for never having told the old preacher's story to his people, he replied, "To be honest, Brown, no man likes to display his own poverty and low estate before the people, and when I think of presenting this cause, I am held in check by the fact that I am saying about another what all too soon may be true about myself."

Helping the old preachers is the purest and most absolute charity in the world. We give money to clothe and feed orphans because of the hope we have of developing them into educated men and women. But we must give money to worn-out preachers without looking for any sort of return—give it not because of what they may do, but because of what they have done; for the old preacher's future, as far as this world is concerned, lies behind him.

While all this is true, and the outlook for a
(Continued on page 9.)

The Poetry of Jesus

William P. Pearce, D.D.

Poetry is as old as the hills—the angels indulged it “before the mountains were brought forth.” (Ps. 90:2) The earliest literature was poetic. Creation's story is in the form of a Hebrew hymn. (Gen. 1 chap.) Israel's emancipation is expressed by Moses (Gen. 15 chap.) in a poem. His last will and testament (Ps. 90) is in rhythmic measured notes of the frailty of man and the everlastingness of God. Deborah's song (Judges 5 chap.) is in three parts with three strophes to each part. Job is the Shakesperian of his time. David is the hymnologist of his age and for all ages. The prenatal exultation by angel-songsters was a short meter composition with a long meter thought. (Luke 2:14) The babyhood of Jesus is cradled with poetic strains. Aged Simeon went into a delightful rhapsody when Jesus was carried into the temple. (Luke 2:29-32) The biographers of Jesus sensed the poetic as they related in catchy terms things incidental in his life, speech and actions.

Jesus was a poet—not a verse poet. “The characteristic mould in which Hebrew poetry was cast,” said Dr. John Kelman, “was not rhythm as in Greek and Roman poems, nor rhyme in the later Western fashion. It was a kind of measured antithesis, in which each saying, there was a fall balancing the rise” as is so prominent in the Beatitudes. (Matt. 5:1-20).

The temperament of a poet is usually one of sensitiveness and emotion, mental and physical. Pollock's impassioned words and Cowper's tender phrases throb and thrill with intense feelings and clear-cut visions, which add a beauty and a glory to commonplace things. Likewise with Jesus. Child-like in heart he ebbed and flowed in delightful inflection-feeling in stories like the wandering boy, (Luke 15 chap.) the hole-home of foxes, and the nest-home of birds contrasted by his homelessness; (Matt. 8:30) the lost-discovered lamb, (Luke 15:4-7) and the mother-love of the hen for her brood—a revelation of his indwelling, out-going rife feelings. (Luke 13:34).

Imagination is also one of the poet's most striking characteristics. What a bold style had Milton, and a terrible style had Dante! Jesus was no exception. He thought in pictures—pictures often highly colored as seen in the yellow waving fields of grain, waiting the harvest hands; (Jh. 4:35-38) the bubbling waters of life out of the well-deep; (Jh. 4:7-14) the tableaux of the marriage feast—the insiders and outsiders, (Matt. 25:1-13) the cross-bearing along life's Dolorosa; (Matt. 10:38, 39) the detail sketch of his coming in heaven's clouds; (Matt. 24:29-31) the abyss of Sheol, the bridgeless chasm, and the dwelling place of Abraham. (Luke 16:19-31).

The poet interprets nature. So did Jesus. Nature is one massive pictorial volume. Flowers speak in language pretty, sighing winds sing in plaintive strains, birds warble their “songs twice o'er,” and stars glitter in “planet-like music.” All God's handiwork was a “Gloria in Excelsis” to Jesus—hill scenes, meadow scenes, lake scenes, storm scenes, star scenes. He saw as Emerson wrote, beauty in “the bow that miles in the showers,” and heard

—“in the mud and scum of things
Always, always something sings.”

The poet interprets man's inner self. So did Jesus. His lines are echoes of feelings and aspira-

tions soul deep. The heart pure looks through spirit-eyes the holy God to see. The hungry-thirsty being for right-doing and right-living craves the satisfier's satisfaction, and mourning ones want the subtle touch of the comforter. (Matt. 5:3, 4, 6) Jesus enters “the recluse life” as James Russel Lowell puts it and brings the best to the surface.

The poet interprets friendship and love. So did Jesus. Matthew Arnold says “the essential part of poetic greatness is the noble and profound application of ideas to life.” How beautifully the Master touched in poetic fancy every phase of society, making bare hypocrisies under robed-sanctity, yet clothing simplicity of character in attractive word-frills. Love and friendship glitter like sparkling gems in his multiplied sayings and burn in his multiplied acts—Bethany's association of four—three hosts and one Guest, which in reality is one Host and three guests, being the most conspicuous.

The poet interprets patriotism. So did Jesus. The lyrics of Greece and Rome are treasures of priceless worth to students of today. The epics of Homer keep alive national pride. The Norman Conquest in England blending two languages in modern English was the forerunner of a brilliant line of poets extending in unbroken phalanx from Chaucer to Tennyson and Tennyson to Kipling. “Bobbie” Burns who turned aside from his plough to spare the rough burr thistle thus “hoped he might write a song or two for dear aul Scotia's sake,” left ne'er the lasting impression as the passionate lines of Jesus who would gather his capitol-people like a hen beneath her wings. (Luke 13:34). He was no foreigner nor usurper in Palestine. He would render to Cæsar what was Cæsar's, (Mark 12:17) but for God as Bryant said in “Our Country's Call,” he would

“Strike for the broad and goodly land,
That after blow, till men should see
That might and right move hand in hand
And glorious must their triumph be.”

The poet interprets God and the future. So did Jesus. “Poetry,” said Dr. Van Dyke, “is the prophet's art” because it's object is to lift one above himself and make him happier and better. That was the uplift idea of the Master, when he showed the soul-ringing more musical than the money-ring; (Mark 8:36) the “many mansions” and the gilded rooms (John 14:2) and life in pleasing continuity (John 14:19) in contrast to life in its destruction. (2 Thes. 1:2). He it is who

—“leads from darkness to the perfect day
From darkness and from sorrow of the night
To morning that comes singing o'er the sea
Through love to light Through light, O
God, to Thee.”

Emerson in his essay on “Inspiration” says, “Only that is poetry which cleanses and man's me.” If the poet is not a moral and spiritual teacher then he has missed the poetic art. The epitaph on the tomb of Cowper asserts his consecrated spirit: “His virtues formed the magic of his song.” So did the virtues of Jesus. His life was a hymn, his acts stanzas, his words lines, his feelings meters, his visions strophes, and his career from-to everlasting an oratorio.

(Continued on page 9.)

The Retired Ministers At Any Age

By William Lunsford, Cor. Sec.

The supreme claim of the retired minister is being recognized everywhere with a great forward movement. The denominations are swinging into line and getting ready for his day of need. This is as true of the young and middle-aged, who break along the road, as of the old, who have served well through the long, long day of strife.

So far, there has never been any kind of relief program, except for the aged minister. That day is over. The young and the middle-aged are included in the Convention program for ministerial relief. The provisions of the Relief and Annuity Board will soon cease to be thought of as a charity. Its gifts will be regarded as a moral obligation on the part of the churches, to lay up deferred wages for the men who by their ordination vows, closed the avenues by which men ordinarily achieve a competency. It is coming to be honestly believed by many of our brethren that today nothing hinders young men of promise from entering the ministry more frequently, than the prospects of no provision for old age.

Young men do not determine their call to the ministry on the basis of salary, but the denomination that puts a low estimate on the value of his services, and the importance of his tasks, is not likely to appeal successfully to the young man who prizes the one life he has to live, and wants to make it count in the world.

A business man out of his business gathers a provision against such an exigency, but most ministers have barely enough to support their own families. They cannot lay up against the future. The ministry should never be turned into a money-making profession for the great reason that the minister who seeks personal fortune is soon destroyed. Now it was never intended, that the place of the minister should be one of ample means and luxury, on the other hand when his work is over, he should not suffer want.

The Baptist hosts of the South are setting out to provide for what in the highest sense is regarded as a debt to these soldiers of the cross, and are no longer going to see them go down to the grave like the inmate of a poor-house, or a dependent upon charity, no matter whether they be young men or old men when the day of forced retirement comes. The progress made in unifying the "General Relief" side of the work is a source of joy and delight to the Board. All of the Southern states, except one, have transferred their relief work to the Convention Board. These states are as follows: Virginia, North Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Kentucky, Arkansas, Oklahoma and New Mexico. The list of beneficiaries now runs into the hundreds, while from ten to twenty are being added monthly. Now and then one is transferred to the restful shade on the other side of the river, but there is always another to take his place. There are at least a thousand ministers in our fellowship today, who are in dire want through illness, misfortune or old age, they need necessities of life. Many have died having been unable to make any adequate provision for the care of their families. Our main task at present is in dealing with the old men of the ministry. The great majority of them are of the pioneer type. Many of the cases are most pitiful.

I received only the other day, a letter from an old minister, who has served faithfully for more than forty years, and who is now very poor. One of the old pioneer preachers, who has gone here and

there over the country organizing churches and Sunday schools, and receiving very little compensation for his work; and doing many other things on the side in order to make a living. He is now very old, and unable to work, and no church wants him. He wrote that his wife and daughter were taking in washing for a living. Most of these men were country preachers and farmed mainly for a living.

I am also just in receipt of information from an old preacher in Oklahoma, who has also grown old and has been compelled to give up his work. The information comes that a good woman, out of pure sympathy for this old man has taken him into her home; or did take him and kept him for a long time. They are objects of pity.

It is hard to estimate the value of these old pioneer preachers, who drew so little by way of compensation from the ministry, and yet who in their own way were busy going here and there. Many of them held great revival meetings and baptized converts by the thousands. We think of them as heroes of the cross, because so many, like Paul of old, have fought a good fight, and defended the faith with breast bared to the battle-stroke.

On his breast, there may be no sign of military powers; on his sleeve, no sign to tell of battles won; no record of times he "went over the top" amid the clash of polished bayonets, and in the face of the deadly rain of machine gun bullets. And yet, he bears in his body the marks of the Lord Jesus.

He is not only a hero, but a veteran as well. It has been a long time since, trusting neither horsemen nor chariot, he went out in the name of the Lord, and set up his banners. Many have been the days of his life, when he fought on with everything going against him. Many the times he left wife and little ones for weeks at a time.

But old age has overtaken him, and his days of active work in the ranks are over. The Baptists of the South owe a debt to the disabled and aged hero of the cross. No others are going to pay that debt, and we would not have it otherwise. We want to pay it ourselves. Let us make it easy for him to lay aside his arms, and rest. That rest is due him. Let us make it easy for him to sit down in the evening of life among his loved ones, or some old-time friend until the hour shall come when he shall be transferred without fault into that upper and better land.

But there is another class of preachers that we must get ready for—and make a larger provision for in the nature of a yearly allowance. I refer to the minister who has had years of college and seminary training in order to get ready for his work. Every day and hour has been given to the ministry, with no time, opportunity or inclination or to make a dollar on the side. Now and then one of these drops out as a young man, while all are growing into years, with no provision for the future commensurate with the time given and sacrifices made in preparation for labor in the ministry. These must as far as possible be rescued when they fall and be cared for by the denomination, both they and their families.

We have also found that many widows of Baptist preachers, some of them young women, are lost in the great crowd and forgotten; and are struggling with groups of little children about them. Two widows, one with five little children, whose husband died last August. When we found out

her condition, that she was without any sort of income, and of course, not able to go out and take position because of the little ones at home, we at once gave her a place with such an allowance as would keep poverty from the door. And the other whose husband died last spring is a college graduate, and wrote one of the most beautiful and refined letters that ever reached this office. Her heart was broken in her loneliness and helplessness. She has four children. We at once came to her rescue and provided for her necessities. It is a shame upon the Southern Baptists that orphan children have been penalized because their father happened to be a Baptist minister. That day must be gone forever.

I wish that you could know the deep joy that has come to me from the reading of legacies of love from some who regularly receive checks from our office. One recipient wrote, after spending the last penny: "God has never forsaken us and I know he never will." One wrote: "When your letter came with its check it seemed as if Jesus himself had come into our home."

In a little while these old people will be gone. Let us make their last days blessed with hope and comfort.

* * * *

TWO IMPERATIVE MATTERS IN THE ONWARD MOVEMENT.

L. R. Scarborough, General Director.

1. The Victory Convention at Washington, D. C., May 12 to 18. I urge the pastors everywhere in the South to plan to go to the Convention and carry as many of their members as they can. We ought to put at least 10,000 Baptists in Washington for this Convention. Let's have a great Victory Convention as the climax of Southern Baptists' greatest triumph.

2. It is exceedingly important for the whole forward movement and the victory already won that we continue to press the battle for subscriptions and cash. Every time a member joins the church by letter, statement or baptism, he should be immediately presented with a pledge card and an explanation of the campaign and urged to sign to the full amount of his ability for the remaining four years, and if possible pay the first year down. The pastors and deacons everywhere should see after this important and vital matter. From the new members joining Baptist churches in the soul-winning campaign we ought to receive millions between this and the Convention. The forces everywhere should see that the churches not reached in the Victory Week are reached with a great roundup for the campaign and that membership not heretofore reached in the churches taking their collections should be approached and subscriptions and cash secured.

These are matters of vital importance to the conservation of our victory and the preservation of the growth demanded by our victory. I urge the pastors also to use the tracts gotten out by the campaign commission, and which are now in the hands of your state secretaries. Order them, read them, wisely distribute them. Win souls and build souls and pray for Holy Spirit power in a great South-wide, world-wide revival.

* * * *

If you mean by limits the boundaries that go to make up a definite and positive ideal of life, then such limits are not limitations, but advantages. To be without them is to be without character, for character consists of limits that come through the self-mastery of the will.

SOUTHERN BAPTIST CONVENTION.

A Preliminary Statement.

It is expected that official notice will be given in due time as to the meeting of the Convention, which is to be held in Washington, beginning May the 12th.

I have recently been to Washington conferring with the local committee and wish to call attention of the brotherhood to two or three points.

1. It is suggested that we call this Convention *The Victory Convention*.

2. The local committee are very anxious to have a full attendance of messengers who will stay to the close of the Convention. The Executive Committee, in its Nashville meeting, recently urged that the committee on order plan to run to noon on Tuesday.

3. We will arrange for two sermons on the first evening and both appointees from last year will be expected to preach. And according to the direction of the Executive Committee we will arrange for two or more concurrent inspirational meetings for at least two evenings of the Convention.

4. The local committee will seek to arrange for a lawn reception on the White House grounds to meet the President. If this can be arranged it will be held on Monday afternoon of the Convention.

We are expecting not less than ten thousand Baptists to attend the coming meeting and Washington is preparing to afford them every accommodation. Proper official notification will appear in due time.

O. L. HAILEY,
Chairman Committee on Order.

* * * *

A SONG OF TRUST.

I cannot always see the way that leads
To heights above;
I sometimes quite forget that he leads on
With hands of love;
But yet I know the path must lead me to
Immanuel's land;
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take,
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love; and so
I onward go,
In perfect trust that he who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life;
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget he knows
And oversees,
And that in all details with his good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks he gives
In life's hard school;
But I am learning, with his help, to solve
Them one by one,
And when I cannot understand, to say,
"Thy will be done."

—Pittsburgh Christian Advocate.

* * * *

Religion is constantly presented as the remedy for war, yet religion has usually been the prop and often the cause of war.—W. H. P. Faunce.

EDITORIAL

Changing seasons of the year are demanded by nature and winter has its purpose. It is often difficult to accept the value of the soul's winter, symbolized by some chilling experience.

Rev. W. M. Fitts, Oliver Springs, Tenn., suffered the loss of his home and library by fire. He would greatly appreciate any book that might be sent him. Here's one that will help him in this. Who will be next?

It is interesting to note that of the thirty-eight churches that have reported pastor's salary raised, seventeen of these are budget churches. We are sure that all of our budget churches will soon be placed on this Honor Roll.

We sympathize with Brother T. H. Farmer, of Martin, in the death of his mother, Mrs. Jane Farmer, which sad event occurred at her home in Martin on March 11. The funeral services were held at the First Baptist Church, Martin, on March 12, conducted by Revs. I. N. Penick and E. L. Carr.

We take pleasure in introducing to our Tennessee Baptists, Rev. John H. Whitson, who is spending some time in Nashville. He is a minister of experience and culture, an author of a number of books, and a high-toned Christian gentleman. He may be secured for supply work, and we would be glad to see him widely used. His address is Ward-Belmont, Nashville.

The entire brotherhood of the South will give prayerful sympathy to Miss Kathleen Mallory in the sorrow occasioned by the death of her father, Judge H. S. D. Malory, at Selma, Ala. May the comfort and grace of the God of comfort be abundantly given his church and loved ones. Judge Mallory has been a prominent figure in the Southern Baptist Convention for a number of years, being its vice president for several years.

The Loudon Baptist Church recently had the misfortune to lose its building by fire, the loss being total, as there was no insurance. We greatly sympathize with Pastor J. H. O. Clevenger and his noble church. They will need some help in order to rebuild, and contributions will be greatly appreciated. The church has taken on new life and energy under Brother Clevenger's leadership.

Rev. S. P. DeVault joins the list of blue ribbon pastors, having placed the Baptist and Reflector in the budget in all three of his churches, Eagleville, Bethlehem and Smyrna. But this is not all Brother DeVault has done. He has been the means of placing the Baptist and Reflector in four other churches where he has held meetings. You will notice that all three of his churches have raised the pastor's salary.

Rev. T. Riley Davis, pastor of the Baptist Church at Carthage, passed through Nashville Monday on his way to Martin, to attend a meeting of the Board of Trustees of Hall-Moody Normal School. We were glad to have a visit from him. We regretted to learn from Brother Davis of the death of his father, J. N. Davis, at his home in Lawrenceburg on February 6. Brother Davis was 76 years old; for more than thirty-three years he was chairman of the Executive Board of Indian Creek Association. He was deacon of Memorial Church, Wayne

County, and was a splendid Christian gentleman.

It was my very great delight to preach last Sunday for the church at Woodbury. They gave me a responsive hearing and invited me back. They also did a magnificent thing which will bear great returns—they adopted the Budget Plan for the Baptist and Reflector and thus will put every resident family in touch with the denominational progress. Although without a pastor the church is determined to carry forward the work. I was entertained in the delightful home of Brother and Sister W. W. Gray. For many years he has been one of the "stand-bys" of the church.

We are indebted to Rev. H. F. Templeton, Jonesboro, for eighteen new subscribers to the Baptist and Reflector, and appreciate the kind words accompanying the list of subscribers: "I just wish to say I have been a subscriber to the Baptist and Reflector for about fifteen years, and I think it gets better each year. I hope to read it as long as I live. My churches all went over the top in the 75 Million Campaign, and are doing good work. My good people at Limestone Church have built a beautiful front to the church, which adds much to its appearance."

Dr. and Mrs. S. M. Provence are planning to celebrate the fiftieth anniversary of their wedding on March 24, at the residence of their son, Ernest W. Provence, 1120 Speight Street, Waco, Texas.

Dr. Provence was licensed to preach by the church at Lebanon, Russell County, Va., in September, 1867. In the same month he went to Richmond College. In December of that year he preached his first sermon in the City Home, where Richmond College students were maintaining regular preaching services. He was born in Jefferson County, Tenn., August 1, 1844. Shortly after his retirement from the active work of the pastorate he became associate editor of The Home and State, the organ of the Anti-Saloon League of Texas, which is published in Dallas, Texas, a position which he still holds. Although nearly seventy-six, he is still active, and preaches and lectures as often as he has opportunity.

A Veteran Editor Passes Away.

Baptists lost recently by death the veteran editor of the religious press. For more than forty years Dr. G. W. Lasher was editor of the Journal and Messenger of Cincinnati. Before becoming editor he had served as pastor of prominent churches and had held other denominational positions. As a writer, Dr. Lasher was fearless and incisive; as a journalist, he was far-visioned and discriminative. He was sharp in his criticism of error and religious cant, but always kind and considerate of his brethren. We extend our sympathy to his loved ones and constituency. Dr. Osborne, who has for many years been associate editor, will have full charge of the paper.

The New Apportionment.

Success in the past spurs for future aims. Last March we began our system of apportionment for subscribers for each association. More than double the number on our list at that time have been received as new subscribers. This is glorious. For it we are deeply grateful to every friend who helped to make it possible. But the very fact that such great things were done encourages us to attempt big plans for the future.

We begin this week our new apportionment, which is a bit different from the former one. We are asking for a certain number of new subscribers in each association. The figures will show the numbers wanted, received, and lacking. We are wondering which association will be the first to win a star. We already have promise of some changes in the figures for next week.

*This plan gives a definite goal to be reached.
12,000 new subscribers this year.*

Information must precede inspiration for a great task.

.. ..

The Worn-Out Preacher.

The worn-out preacher deserves to live. His larger usefulness has passed, but his labors should not be forgotten by the denomination. With shame we must recall our past treatment of him. Having given his life to kingdom service, and having received only a meager living, he should not be turned adrift to starve or beg. The present church life and opportunity could not have been possible without the heroic sacrifice of our pioneer preachers. Then, too, the man at any age, who breaks down, should be taken care of. Do not fail to read the two thrilling articles by Drs. Brown and Lunsford in this issue.

.. ..

Conference on Citizenship.

Nashville last week enjoyed the unusual privilege of hearing a number of addresses on Christian Citizenship. The conference was held under the auspices of the National Reform Association. Certain great fundamentals of the conference should have clear recognition. Every great question should be settled on the basis of the law of Christ. The conference recommends: World unity in dealing with world questions; arbitration and conciliation between nations; Christian cooperation in industrial difficulties; strict legislation to exterminate the social evil; adequate national laws to protect the family; proper observance of the Sabbath; sufficient schools to educate children everywhere; instruction in the principles of morality; regulation of immigration; protection against mob law; sanitary conditions for prisoners, etc.

Eminent speakers from various sections brought great inspiration-messages. A number of Baptists were on the program. Great credit for the success of the conference is justly due Dr. A. B. Cooper, who had charge of local arrangements.

.. ..

Carrying Double.

The other day I saw an interesting sight. A negro man was leading an old skeleton of a horse. Astride the horse sat a little fat negro boy; behind him was a little fat white boy; both were about five years old and both were holding on for dear life. The poor old horse seemed to groan under his double load, though it was slight. The incident stands out in my mind as an illustration.

The *Baptist Flag* is carrying double. In its issue of March 4 it carries on the front page an article attacking the Interchurch World Movement and the convention method of missions, and pleads for the misnamed gospel mission plan. On the last page there is a full page display of the Interchurch World Movement. The *Flag* thus carries double—the Movement and gospel missions.

The *Flag* refused to cooperate with Southern Baptists in the 75 Million Campaign. Through editorials, speeches of the editor, and contributed articles, the *Flag* has tried to prevent its readers from taking part in the Campaign. It has declared that the Campaign was from the devil. One ground of objection against the Campaign was assigned by

the *Flag* as the Roger Williams affair. The editor has asserted that it was the intention of the leaders of the Campaign to take part of the funds to help build a memorial to Roger Williams. When I asked the editor publicly if he would support the Campaign if the Williams affair formed no part of its purpose, he replied, NO. His loud denunciation of the Roger Williams matter, so far as the Campaign was concerned, was clearly an excuse and a play to the grandstand.

The *Flag* is willing to exploit the Interchurch Movement, which it asserts tends to destroy all denominational lines. It will not work with the great host of Southern Baptists in mission plans, but will help forward by publicity at least a Movement, controlled and operated by those who would do away with Baptist distinctions. The Interchurch World Movement and gospel missions—what a load for the *Flag*!

But the *Flag* will doubtless answer that the display was a paid advertisement. Just so, and this makes the action of the *Flag* more heinous. It is willing to take more to exploit a Movement which is opposed to its own principles. It accepts pay to invite its readers to violate the principles which the *Flag* claims to advocate. We had not supposed that the *Flag* was in such dire need of funds. The lure of the coin must have been too enticing.

One of the laws of good journalism is that the paper commends and vouches for its advertisers. If this were not so, of what advantage would an ad have? How can the *Flag* commend the non-Baptist Movement? Can we not recall its loud insistence upon its duty to stand for the "old paths," the landmarks of the ancient faith, the standards of true orthodoxy? Has the *Flag* become afflicted with "the itching palm"?

I cannot keep the old horse with two riders out of mind as I think of the action of the *Flag*. Carrying double—the little fat negro boy, the little fat white boy. Which stands for the Interchurch World Movement and which for gospel missions?

.. ..

THE PREACHER AND HIS EARTHLY OUTLOOK.

(Continued from page 4,)

preacher's life is not so full of brilliant prospects, I can say to the young men who are looking in the direction of the pulpit to find a place of labor, that I have never heard an old man express a word of regret at having thus spent his life; but rather they all declare that if they could begin life again, they would labor in the same field and come again to the same poverty. It must be true, then, that they have bread to eat that others know not of, and that the labor is its own reward.—*Home and Foreign Fields.*

.. ..

THE POETRY OF JESUS.

(Continued from page 5.)

With Tennyson who made Jesus the greatest theme of his greatest lines, we can say as we face "The Bar:"

"Twilight and evening bell!
And after that the dark!
And may there be no sadness of farewell
When I embark
For though from out this bourne of them and place
The tide may bear me far
I hope to meet my Pilot face to face
When I have crossed the bar."
Cairo, Ill.

Grace Or Wrath

J. E. Skinner, D.D.

Jno. 3:35-36. "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (A. R.)

We need only to study carefully the English text to discover why the word shifts from "beliveth" to "obeyeth" in its last occurrence in the text. John had just represented John the Baptist as saying that Christ Jesus was God's messenger from heaven to this lost world; that He came with full authority to act for the Father in everything pertaining to the difference or estrangement between Him and lost men, and their reconciliation to Him; that His commission from the Father not only involved the salvation of those who believed on Him, but the further disposition of those who rejected His call to repentance and reconciliation—even their damnation under the "wrath of God;" and hence their rejection of the Christ was to be considered the final and all comprehensive act of disobedience which would merit the "abiding wrath of God" for ever and ever. There is comprehended in the text, therefore, not only the plain and unmistakable way of peace and eternal life through faith in Christ Jesus, but also the certain and inevitable result of refusing life and salvation at His hands—"the wrath of God abideth on him." That as the simple act of receiving Christ as God's messenger of peace brings all the benefits of an eternal obedience, so the simple act of rejecting Him leaves upon the soul for ever the punishment of an eternal disobedience. "Hath given all things into His hands," therefore, means that the whole destiny of mankind has been committed to the Son; that not a soul will be received of the Father except by and upon the terms of the Son; and that not a soul will be condemned to the wrath of God except by the judgment of the Son. He is the only mediator between God and man, and there is no going around Him or getting by Him in our dealings with God. It is the grace of God in Christ Jesus alone, or the wrath of God for ever and ever.

Let us consider:

I. The Supreme Importance of a Correct Understanding of His Terms of Peace.

If what has been said be true,—and no faithful student of the Word of God will deny it—then the most important question in all this world to every son of Adam is, What is the exact meaning of the simple proposition of the text: "He that believeth on the Son hath eternal life;" If "all judgment is committed unto the Son"—and He declares in John 5:22-29 that it is—and the whole destiny of our souls now rests with Him, what are His terms of peace, as voiced in that simple proposition? It is God's own proposition to lost men, sent from heaven by the Son, with full authority to close the question of peace with every one who will accept it without reservation. It is not made subject to our convenience, liking, changing or modification, and none will be accepted by Him. He made His best and only overtures once and for all—He did His best in Jesus—and the only thing left to us in the settlement is to accept or reject. Our failure to understand it, because blinded by no-

tions of our own, will not change or modify the ultimatum in the least. If the proposition doesn't suit us and we add to, or take from, or substitute for His terms of peace, a single shade of our own choosing, the whole proposition is rejected; and "the wrath of God abideth on us." If we say it is too simple and unreasonable to be true, yea, though all earth and hell combine to make other terms of peace with God, the one proposition will remain for ever unchanged—"He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on Him." The most important thing in all this world, therefore, is a correct understanding of God's unchangeable terms of peace through His Son Jesus Christ. Over no ground has Satan fought so hard, and from no field of battle have so many gone down to death and destruction. Unnumbered additions and reservations have been adopted as substitutes for the one way of peace with God, but they can only result in the greater damnation of those who rest upon them. To all such Jesus Christ will have to say in the end, "Depart from me, ye that work iniquity; I never knew you." They demanded acceptance and peace with Him—having done all they did in His name—but they demanded it upon terms of their own—the good things they had done—and not upon the unchangeable terms He had offered. No more fatal is the rejection of peace with God upon any terms than to substitute terms of our own, for both fall alike under the guilt of "disobeying the Son."

Having considered the supreme importance of a correct understanding of His terms of peace, the danger and fatal result of a misunderstanding, let us now consider with increasing interest if possible:

II. Some Things the Important Proposition Does Not Mean.

1. It does not mean the adoption of a creed—a system of doctrines—be that ever so perfect and correct. To accept without question the whole Bible as the inspired Word of God; its teachings with reference to God, with reference to the fall of man and his lost condition, the deity of Christ and the fact that He is the Son of God and only Savior, that He died for our sins and therefore able and willing to save this very moment if we trust Him, is, after all, but putting our trust in facts instead of the Savior. Not one of these blessed facts did this preacher reject, or even doubt, for five solid years before he knew Jesus Christ as his very own Savior and Lord. They had a great place in the heart, but not until Jesus Himself gained entrance to plant them with His own hands did they take root in the heart. Mark you, it is not he that believeth in facts, even all the facts, however great they may be, but "He that believeth on the Son hath eternal life." Frightful and terrible would be the consequences if we should come close enough to Jesus to hear His voice, see His light, become conscious we were on holy ground—still rejecting Him—and then turn away to "crucify Him afresh and put Him to an open shame," by refusing Him a place in our hearts as the One and only Savior.

2. It does not mean the accept

ance of all the facts concerning Him, plus the adoption of all the things He commanded men to do as the rule of the life. Dependence upon anything we believe or do, even the things He told us to believe and do in their proper time and place, is to flatly refuse to depend on Him; and mark you, it is not he that believes in facts and keeps commandments hath eternal life, but "He that believeth on the Son hath eternal life." To substitute faith in any fact, or the doing of any deed, however good in itself, is to reject the offer completely.

3. It is not the acceptance of His teachings with an effort to keep His commandments, plus faith in His promise to save us at last. In the first place there is no "promise to save at last," and to those who reject Him here and now, there is no promise of salvation at all; for "Today is the day of salvation," and not the future. In the second place, the very first commandment enjoined upon us, other than to repent from sin, is to receive Jesus Christ is an all-sufficient Savior; and to attempt to keep others before trusting Him, is but to fail to do so really, because they do not apply to us at all. To attempt to keep commandments not given to us, is to keep no commandments at all, for in such case we are not commanded. Remember, I pray you, it is not he that keeps commandments and trusts in promises, hath eternal life, but "He that believeth on the Son hath eternal life."

4. Finally, it is not trying to trust and serve Him, with the hope that if we do the best we can, He will not turn us away. Here we strike the most tender point of all, because there are perhaps thousands in our own churches who have no better hope than this; and who will at first feel that their religion is reflected upon and become offended. But be that as it may, we can not stand off and see our friends out yonder in the deep water sinking, and refuse to go to their rescue, for fear we should reflect upon their ability to swim. This preacher had that experience once, and didn't stop for a moment to consider that he was about to cast reproach upon the other man's skill for swimming, and reached him in time to save him from an ocean grave. Shall we be less true to the souls of men? Remember, my brother man, that if we are depending upon doing the best we can, we are not depending upon Jesus at all; and that trying to trust Jesus, is not

SERMONS WITH RARE POWER

The Hope of Glory.—E. C. Dargan, D.D., LL.D. This volume contains ten masterly sermons from this peerless preacher of Southern Baptists. "There are few greater preachers in America than Dr. Dargan. Eloquent, passionately in earnest, with an almost classical style, he satisfies both the thoughtful and the less thoughtful of his auditors." Two of the sermons were delivered to audiences of children. Keen in their insight of Scripture, fervent in their appeal to the heart, attractive in their presentation of truth, these sermons ought to be read by every Baptist in the South. Price, \$1.10 by mail. Order from Baptist and Reflector.



trusting Him at all, else we would not be trying to do it. What we are trying to do, we have not yet done; and if we have not completely trusted Him with the whole matter, we have not trusted Him at all. When we do really trust Him, we shall for ever cease to trust ourselves and everything else besides. Finally, let it be remembered for ever, that it is not he that tries to believe on Him, and does the best he can, hath eternal life, but "He that believeth on the Son, hath eternal life."

Having considered the importance of a correct understanding of God's terms of peace, and also some dangerous misconceptions of His meaning, let us now come to consider, very thoughtfully and prayerfully:

III. The Real Meaning of the Proposition—"He That Believeth on the Son Hath Eternal Life."

1. It means that, since God has appointed Jesus Christ as the "One Mediator" between Himself and us, and "hath given all things into His hand"—His own honor and glory, as well as our eternal destiny—we must "set our seal to it that God is true"—thus yielding our own sinful way and will for His holy will to be done, accepting His verdict of the guilt and penalty of our sin, which is true repentance—and accept His offered mercy and peace by committing the whole matter to the same hand to which He has committed it, thus coming to a complete agreement with God. When it is said that "The Father loveth the Son, and hath given all things into His hand," it means that all "the Son" did, or does, is pleasing and acceptable to the Father. Of His life of obedience to His will the Father said: "This is my beloved Son in whom I am well pleased," and with His death on the cross, to honor and vindicate His broken law, the Father was again well pleased, "Whereof He hath given assurance to all men, in that He hath raised Him from the dead." His death so completely satisfied Divine justice on our behalf—covering all our sins—that God reckoned just, in His sight for ever, all that should believe on His Son. "He was delivered up on account of our offenses, and was raised on account of our justification." If His death had not been a complete atonement for our sins—satisfying completely every claim of the law—He would have been in His grave till this day. But accepting His death as the complete payment of our debt, God raised Him from the dead and presented Him to us as a clear receipt, leaving nothing for us to do but to accept Him as our Savior and Lord. "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" Receiving the Lord Jesus, we receive everything God has to give; but not one thing of spiritual benefits can we receive without Him. To "believe on the Son," therefore, means that we receive, as fully and completely as did the Father, everything that He did; that we commit to Him, as fully and completely as did the Father, every interest of our soul; that we yield from our own hands into His, as joyfully and completely as did the Father, "all things" that pertain to our eternal destiny for ever. This is what it means to "Believe on the Son of God."

"Arise, my soul, arise; Shake off thy guilty fears;

The bleeding sacrifice in my behalf appears;

Before the throne my Surety stands,

Before the throne my Surety stands, My name is written on His hands.

My God is reconciled; His pardoning voice I hear;

He owns me for His child, I can no longer fear;

With confidence I now draw nigh, With confidence I now draw nigh, And, Father, Abba, Father, cry."

2. Having now come face to face with God, and having buried all our differences in the grave of our Lord Jesus and left them there forever; and having now come upon "Immanuel's ground" in perfect peace with God, let us go a step further and see "what is the hope of His calling, what the riches of the glory of His inheritance in the saints;" and see what it really means to us, that we have "believed on the Son." It means that the question of our spiritual life is settled forever. "He that believeth on the Son hath eternal life." It means that we are now in possession of the very life which we are to enjoy, with ever increasing blessedness, throughout eternal ages; and that the well of "the water of life" that now rises in the soul from the Christ who dwells there, shall flow on through endless eternity. It means that our forfeited life which we had in Adam has gone down with Christ to the grave, and that we have risen with Him and received at His hands a life "free from the law of sin and death." It means that the risen Christ, on whom we have believed, has sent into our hearts His own eternal Spirit," crying Abba, Father;" and that the very life of God is implanted in the soul. How precious are His own blessed words: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who gave them unto me, is greater than all; and no one is able to snatch them out of the Father's hand." "Verily, I say unto you, he that heareth my words, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but is passed out of death into life." How true and sweet are the words of the song:

"How firm a foundation, ye saints of the Lord,

Is laid for your faith in His excellent Word!

What more can He say than to you He hath said,

You who unto Jesus for refuge have fled?

The soul that on Jesus hath leaned for repose,

I will not, I can not, desert to its foes;

That soul, tho' all hell should endeavor to shake,

I'll never, no, never, no, never, forsake!"

"The old maxim says that God helps him who helps himself. To all appearances we may not have been born to greatness. But while this may be so in most cases, yet within us there are immense possibilities of achievement. Most persons are at fault in that they wait for the Almighty to do it all. The Infinite One has spoken, saying, "Arise, and shine." If we fail to shine it must be that we have failed to arise. When we make the effort to stand, we shall find One near who will heal us to success."—Baptist Observer.

A man was brought into court for the illicit distilling of whisky.

"What is your name?" asked the judge.

"Joshua, sir," awns the reply. "Joshua?" repeated the judge. "Ah! Are you the Joshua who made the sun stand still?"

"No, sir, judge," was the answer. "I is the man who made the moon shine."

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FROM A PRINCELY PREACHER

With Christ After the Lost—L. R.

Scarborough, D. D. The author is President of the Southwestern Baptist Theological Seminary and the General Director of the 75 Million Campaign. He is also one of the world's most successful evangelists. In this book he has brought out of his large experience sug-

gestions in the art of soul-winning. In these days when Baptists have come into a new day of opportunity and the world waits for their message, it is the vital duty of every Baptist to win souls to Jesus Christ. This book will rank as the best treatise on evangelism yet written. Valuable lists of Scripture add to the helpfulness of the discussion. The book should be in the hands of every pastor, layman and woman. Price, \$1.50.

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tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's Free. E. J. Reefe, Poultry Expert, 3253 Poultry Bldg., Kansas City, Mo.

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WOMAN'S WORLD

Miss Mattie Straughan, Editor

A BEAUTIFUL RECIPE.

A beautiful turning to God in prayer,
At the break of day, be it dull or fair;
A beautiful word when a chance occurs,
Instead of gossip that hurts and slurs;
A beautiful deed, not one or two,
But just as many as you can do;
A beautiful thought in the mind to keep,
Where otherwise evil and sin might creep;
A beautiful smile! how it helps and cheers,
And coaxes from others their frowns and tears;
A beautiful song in praise to him,
When the shadows fall and the light grows dim—
If followed, you'll find it a beautiful way,
To make—and so easy—a beautiful day!
—Adelbert F. Caldwell in Baptist Boys and Girls.

WHICH WILL BE FIRST?

Have you seen our new apportionment which appears on the opposite page? I am sure you have, and I hope you have resolved that your association will be the very first to reach its apportionment. Last year Robertson County was the first by one day to go over the top; Concord followed next. We will watch with interest to see which goes over first this year. Three associations have today reported nearly two hundred new subscribers. Only two weeks of March remain, and we need to get about a thousand new subscribers in these two weeks in order to reach our first goal of 1,200 new subscribers. May we not have 500 of these to report in next week's Baptist and Reflector? How many will you send? I am counting on you as never before.

COME, SHOP WITH US.

We have so many interesting things to show you. For instance, think of getting a year's subscription to McCall's Magazine for only fifty cents. This is what we offer you with your renewal to the Baptist and Reflector. This offer will hold good only a short time longer, and I hope you will not fail to take advantage of it. Another offer that we wish to call your attention is that of Home and Foreign Fields with the Baptist and Reflector for \$2.25. This offer will be good only until April 1. The price of Home and Foreign Fields, after April 1, will be 75 cents, and we will no longer be able to offer the two papers for \$2.25.

TASTING WHAT WE READ.

Charles Lamb felt more inclined to say grace over a good book than over a good meal. John Ruskin maintained that if a book was worth printing at all, it was worth being finely printed and finely bound. Both men in these respects have been regarded by the generality as amiable eccentrics. Among civilized people today, we suppose there is no function of common life so exquisitely ordered down to the smallest detail as a dinner party. With not a few people, to dine rightly and well is almost a religion—at least it is a fine art. We are not for a moment speaking reproachfully; in

the beginning of human life, and again in the beginning of the Christian community, a common meal was a feast of joy and sacrament. But we would rather put forward the proposition that the food of the mind is worth at least as much care as that of the body. How many people order their reading with the taste, the art, the nicety with which ordinarily refined people arrange their meals? It is a fascinating subject which would lead us far—the idea of a reading menu as nicely adjusted as that of a dinner, or, shall we say a reading program as skillfully balanced and varied as that of a good concert.—The Christian World.

RENEW YOUR SUBSCRIPTION.

Won't you help us make good our slogan "every expired subscription renewed by April 1" by renewing yours, if it has expired, and by telling your friends about renewing theirs? We are very much in need of money and will appreciate your helping us out.

SEND YOUR PASTOR TO THE CONVENTION.

Several ladies have written us asking about our offer of a trip to the Southern Baptist Convention in return for new subscribers to the Baptist and Reflector, saying they wished to help send their pastor. As stated in last week's paper, we cannot make the liberal offer we have made in the past, but shall be glad to allow fifty cents on every new subscriber at \$2.00, to be applied on the Convention trip. We hope that a large number of churches will send their pastor in this way. We hope, also, that you will go

yourself. The Convention this year promises to be the greatest in our history.

PETER RABBIT FOR EASTER.

Recently we had the good fortune of buying a hundred copies of Peter Rabbit at a reduced price. We are sure that Peter Rabbit needs no introduction; most of you have read the story and could almost recite it word for word. It is a child's classic. Not only does the story appeal to children, but the book itself is so attractively gotten up, with its red binding and colored illustrations, that it is bound to please any child. Make one or more children happy this Easter by giving them a copy of Peter Rabbit. The regular price of this book is fifty cents, but we are glad to be able to make you the special price of thirty-five cents postpaid.

JUST ARRIVED.

"Miss Minerva" and Billy and the Major are with us again, and are as bright and gay as ever. We have just received a large shipment of these delightful and charming books. If you are not so fortunate as to know these friends, you must make their acquaintance at once. You cannot afford to wait another day. The small sum of \$2.70 will bring them to you in two volumes, dressed in attractive colors. Or, if you will add two dollars to your renewal to the Baptist and Reflector, both of these books will be mailed to you.

Baptist and Reflector

Albert R. Bond, D.D., Editor and Mgr.
Published Weekly by The Baptist Publishing Company.
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 It can be done.
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 It was done last year.

New Aims--- More friends helping
 More families reached
 More church Budgets
 More good accomplished

New Apportionment--- Sets a new task
 States an imperative need
 Shows new objective
 Starts something definite

Our former apportionment was a glorious success. We are asking for the following number of new subscribers this year. If each association will send in its quota, we will Double the List of subscribers for the Baptist and Reflector.

ASSOCIATION	Subscribers Wanted	Subscribers Received	Subscribers Lacking	ASSOCIATION	Subscribers Wanted	Subscribers Received	Subscribers Lacking
Beech River.....	180	---	180	Midland.....	125	---	125
Beulah.....	300	---	300	Mulberry Gap.....	325	---	325
Big Emory.....	192	---	192	Nashville.....	385	---	385
Big Hatchie.....	328	---	328	New River.....	122	---	122
Bledsoe.....	264	---	264	New Salem.....	216	---	216
Campbell Co.....	204	---	204	Nolachucky.....	380	---	380
Central.....	432	---	432	Northern.....	160	---	160
Chilhowee.....	396	---	396	Ocoee.....	504	---	504
Clinton.....	240	---	240	Providence.....	110	---	110
Concord.....	228	---	228	Riverside.....	103	---	103
Cumberland.....	120	---	120	Robertson County.....	202	---	202
Cumberland Gap.....	252	---	252	Salem.....	230	---	230
Duck River.....	216	---	216	Sequatchie Valley.....	75	---	75
Eastanallee.....	228	---	228	Sevier.....	375	---	375
East Tennessee.....	132	---	132	Shelby County.....	435	---	435
Ebenezer.....	120	---	120	Southwestern.....	230	---	230
Enon.....	125	---	125	Stewart County.....	50	---	50
Friendship.....	276	---	276	Stockton Valley.....	105	---	105
Granger County.....	100	---	100	Sweetwater.....	360	---	360
Hiwassee.....	95	---	95	Tennessee Valley.....	105	---	105
Holston.....	312	---	312	Union.....	50	---	50
Holston Valley.....	156	---	156	Unity.....	260	---	260
Indian Creek.....	180	---	180	Watauga.....	295	---	295
Jefferson County.....	108	---	108	Weakley County.....	220	---	220
Judson.....	75	---	75	Western District.....	175	---	175
Knox County.....	720	---	720	William Carey.....	125	---	125
Lawrence County.....	80	---	80	Wiseman.....	135	---	135
Little Hatchie.....	105	---	105				

WOMAN'S MISSIONARY UNION

Miss Margaret Buchanan,
Corresponding Secretary and Editor.

Headquarters 161-8th Ave., N., Nashville, Tenn.

THE HOME-GOING OF MRS. ALLEN FORT.

One of earth's fairest flowers has been transplanted to bloom eternally in the garden of God.

Nine years ago she came to Tennessee a bride. Beautiful in person, winsome and cheery, she quickly made a large place for herself in the church and city of Chattanooga. Six years and two months have they been with Nashville First Church. She was the ideal pastor's wife, sharing with her noble husband his love for the multitude; and to her closer friends she gave unstinted her love and loyalty.

A wide circle of friends mourn with her devoted husband, the son who was her chief care and joy, the family, and the church, where she had given such loyal sacrificial, loving service.

We who loved her most should not grieve that we were not prepared to meet this sorrow by a long period of suffering in her frail body, but should be grateful that she was spared a lingering illness and long-continued pain.

To me her friendship was a blessing and benediction inexpressible, her memory sweeter than the fragrance of the flowers she loved so much. Earth is poorer but heaven much richer because she is there.—M. B.

PERSONAL SERVICE REPORTS.

We are anxious for our Tennessee W. M. U. to have a full report of Personal Service for S. B. C. year, from May, 1919. It is very necessary for your state chairman to have these reports in hand by April 1st, so please see to it that your report is sent in time to be included. Please use the forms of report given on blank in your Treasurer's Record Book—page 45—and note the request on bottom of blank. This blank is uniform with blank to be sent to General Chairman of W. M. U. by your Chairman.

Please be prompt.

Mrs. John Gupton, State Chairman Personal Service, 1403 McKennie avenue, Nashville.

OUR EXHIBIT AT WASHINGTON.

Each state is asked to send two pieces for this Exhibit—A chart, map or poster. Now we are asking that you bring to your divisional meeting in April the best thing of the kind you may have. It will serve a double purpose; help some one else in your division attending these meeting and give us a chance to have the best two in the state for the Washington meeting. Superintendents, please see to it that you have a good Exhibit at your divisional meeting. A committee should be appointed to judge the things brought and then the best two out of the three can be chosen by another committee. Please do not forget this. It is important.—M. B.

CHRISTIAN CITIZENSHIP CONFERENCE.

Monday afternoon was given to a Woman's Meeting. We were glad indeed to have one of our representative Baptist women on this program.

Mrs. T. T. Cotman, of Little Rock, Ark., delivered a forceful address on "The Woman Citizen and Public Life." Miss Martha Berry, Rome, Ga., director of the Berry Schools, told of the beginnings and growth of this wonderful institution, her theme being "Reclaiming Americans for Christian Citizenship."

Mrs. Jame Cree Bose, corresponding secretary of Kentucky, W. M. U., spoke on "Woman's Work for Christian Citizenship in the Mission Field." Mrs. Bose did not disappoint us. Her message was strong, logical, informing, and, above all, spiritual. As is her wont she spoke from her heart, filled with compassion for those who need Christian ministry, woman at home and to the ends of the earth.

We of Nashville are grateful for the privilege of hearing these women and men in this movement for the highest good of mankind.—M. B.

The Menace is authority for the statement that the papacy, in its thirteen hundred years of political existence, has not established a public free school.

The Presbyterian Board of Education is responsible for the following figures: Of 5,000,000 men with no schooling, 31 attained distinction. Of 3,000,000 with elementary schooling, 803 attained distinction. Of 2,000,000 high school graduates, 1,425 attained distinction. Of 1,000,000 college graduates, 768 attained distinction.—Watchman-Examiner.

WE FAINT NOT.

By Rev. R. B. Jones, Porth.

Twice in the third chapter of Second Corinthians does St. Paul exclaim, "We faint not." Had he fainted, it would have been no proof of cowardice. For, think of the facts of his life.

He travelled very extensively. Think of his great missionary tours and the many lands which he traversed. Think of his manual labour. He was no preacher enjoying the leisure of a fat living. Wherever he went, one of his first tasks would be to secure employment at his trade as a weaver and tent maker. Think, also, of the opposition that he met with, and the hardships and persecutions which he endured. Moreover, added to all these things, there were the sufferings which he had to bear arising from bodily weakness and infirmity.

It was wonderful that he could say, "We faint not." And yet, in another sense, it was, not wonderful; for his life is simply God's practical way of showing how literally he can fulfill Isaiah 40:31—"They shall walk and not faint."

We are very prone to faint and be discouraged; and hence we are exhorted to prayer, well-doing, and suffering. We are told to "pray and not to faint"; and not to be weary in well-doing, for "in due season we shall reap, if we faint not." How few of us could the Lord commend as He commended the angel of the church at Ephesus: "And thou hast borne, and hast patience . . . and hast not fainted." Rev. 2:3.

But the omnipotent grace of God made it possible in the case of the

Apostle Paul. He knew the exhausting warfare of intercessory prayer; the thanklessness of well-doing; the apparent foolishness of enduring sufferings; but he also knew victory; and it rings in his words, "We faint not."

Two things seem to account for his growing weary and faint:

1. His communion with the unseen. It was "the spirit of faith" that sustained him; the faith which, bursting the bonds of sense, conveyed him into fellowship with the eternal—"While we look not at the things which are seen, but at the things which are not seen." We faint because we keep contemplating the tangible and the visible.

2. Paul's hopeful anticipation of the future also accounted for his persistence. By means of faith he refused to be confined within the limits of the things of sense; so also, by hope he burst the prison of the present. The future "far more exceeding and eternal weight of glory" was to him such a reality that he cannot speak of his crushing sufferings but as "our light affliction which is but for a moment."

What! faint, and fail to attain the resurrection from the dead and being conformed to the things of His Son? It was to him, and should be to us, inconceivable.—The Bible Call.

Shave, Bathe and Shampoo with one Soap.—Cuticura

Cuticura Soap is the favorite for safety razor shaving.

Freckles

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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Personal—The Editor of the Baptist and Reflector is personally acquainted with the men who have this water in charge, and can vouch for them.—Editor.

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YOUNG PEOPLE AND MISSIONS

Miss Agnes Whipple,
Young Peoples' Secretary and Editor

The Tribe of the Helpers.
The ways of the world are full of hate and turmoil. I will sing of the tribe of the helpers who travel in peace:
He that turneth from the road to rescue another,
Turneth toward his goal;
He shall arrive in time by the foot-path of mercy,
God will be his guide.

He that taketh up the burden of the fainting,
Lightheneth his own load;
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own hurt;
In the time of grief they will come to his remembrance,
God will use them for balm.

He that careth for a wounded brother,
Watcheth not alone;
There are three in the darkness together,
And the third is the Lord.

Blessed is the way of the helpers,
The companions of the Christ.—Henry Van Dyke.

HEARD AT THE CHRISTIAN CITIZENSHIP CONFERENCE.

Wherever Christianity has gone into any country womanhood has been lifted up. My plea is that Christian women will see that all the women of the world have a chance to be Christian citizens of the world.—Mrs. Janie Cree Bose, W. M. U. Sec. of Ky.

Jesus Christ has delegated part of his powers of governing the world to the people of the world. As women are coming to have the responsibility of suffrage they should accept the responsibility of as part of Christ's delegated powers. To this extent we are his representatives.—Dr. E. Y. Mullins, Pres. Louisville Seminary.

When I first went to Slam as minister of the U. S. government, I found that 250 missionaries had done more for Slam in 10 years than 50 business men had done in 100 years.—Hon. John Barrett.

The America of tomorrow is shaped by the public schools of today. The schools have the task more than any other agency of making American citizens.—Bruce R. Payne, Pres. Peabody College.

There is nothing that brings greater dividends than investing in lives of isolated boys and girls who otherwise would have no chance, and making American Christian citizens out of them.—Miss Martha Berry, Director of the Berry Schools.

RECREATION AND RELIGION.

It is not hard for anyone to see how the free activities of service are related to the Christian life and to realize that direction and training in helpful ways of expressing the spirit of service are integral parts of religious education; but what has amusement to do with religion—except for religion to furnish a restraining, sobering influence upon it? Few teach-

ers will get very far with a recreational program without encountering this question in some form, and one should have clear and unshakable convictions of the worth of what she is doing before she even begins to work out a program.

There are still conservative communities where any form of amusement is frowned upon as worldly. Nothing is felt to be quite religious unless it is at least uncomfortable, and the evidences of real spirituality are enumerated in the number of things that the young people do not do.

There are progressive communities that make no cavil at the natural right of youth to amusement, but feel that the church's part is only to see that it is harmless. To provide something to prevent young people from wasting too much time at the "movies" and to keep them away from the dance halls is the limit of their vision. There are still churches that are willing to have plenty of parties in the church parlors, even to spend money in building a gymnasium and furnishing a physical director who look upon these things as legitimate "attractions" to get the boys and girls within the radius of the church's influence, where they may then, by other means, be spiritually benefited. Interest in the play activity is to be one-half the each, the "winning personality" of the instructor the other, to form the bridge from the world outside to the safe church fold.

The truth is that in what boys and girls choose to do, in the things they themselves invent and carry through to a successful conclusion, they are actually creating themselves.

What sort of selves they create determines the destiny of the world. There is no other material out of which to make the women of the next generation than the girls of this. Within not more than a decade every girl now between twelve and twenty will bear a woman's share in the new different world that is growing up with her. If theirs is to be a competent womanhood, each one must develop at least:

1. Soundness of body and brain. Health is not a luxury or a private convenience, but a religious requisite for social responsibility.

2. Alertness and vigor. It will make little difference to the world how clearly a woman perceives facts and how truly she interprets them if she cannot act upon them—promptly, accurately, vigorously and persistently.

3. Social cooperation. There is almost nothing that one can achieve alone. It has been demonstrated over and over again that to develop the best sort of human life nothing can take the place of wholesome, hearty, vigorous, happy play.

Here is the opportunity of the religious learner. If creation has been defined as "making something out of nothing," re-creation is making whole something that was "all used up." Young people seem to find something in just being together "for fun" which restores energy where an hour before they were aware only of fatigue. The good times they demand are the call of the whole life for freedom from tyranny of any one part for activity to restore the stagnating blood to the

restricted members. Is not this inarticulate need a summons to the church and its workers to fulfill the great purpose of Him who said, "I came that they may have life, and may have it abundantly?"—From "Leadership of Girls' Activities," by Mary Moxcey.

A MISSIONARY AND A HALF.

(Suggestions: The following story may be presented by a pupil in Sunday school during the closing exercises or on the missionary program of the B. Y. P. U. or in the missionary organization. It may be given as a recitation or a reading):

A "missionary and a half" is a missionary doctor. There is always a welcome in every Chinese home for those who can cure the sick.

"Mother, mother," cried a small boy, "I don't want to see the doctor!"

"Don't cry son. He will surely make you better," replied the mother. But her heart was heavy, for she knew Chinese doctors often gave most painful treatment to the sick.

The doctor to whom they went was a tall Chinaman, wearing a huge pair of spectacles and dressed in a flowing silk robe. First he asked the mother if she had left any doors open through which evil spirits might enter; then he told her to undress the sick boy. The doctor then took an old rusty needle, eight inches long, and ran it more than once into the boy's flesh to drive out the evil spirits.

Screaming with pain and terror, the little boy was finally carried home. He was laid on a brick bed, and for days seemed nearly dead.

"Why don't you take your boy to the missionary doctor?" asked a kind neighbor. "She has helped many."

"I am afraid to go there," said the worried mother. "They say these foreign doctors take out children's eyes to make medicine."

"I am sure that isn't true," replied the neighbor, "for I have been to see them, and they are very kind. You know our doctors are not helping your boy."

"My boy will die, I know," moaned the mother, "unless I do something quickly. Yes, I think I will try the missionary doctor," and so she sought her out.

The missionary doctor reached out her hands for the sick boy, but he looked at her with frightened eyes and screamed in terror, "Don't pierce me! Don't pierce me!"

The doctor showed her empty hands. He saw that she had no awful needle. She gave him some medicine made into a sugar ball, not like the horrible stuff the Chinese doctor had given him.

The next day the sick boy came again and said, with beaming face, "The medicine made me a little better; please give me some more." He liked the little sugar balls.

It was not long before the little boy became strong and well, and the people all around knew what a wonderful thing the "Jesus doctor" had done.—From "Making Missions Real," by Jay S. Stowell.

Tells why chicks die

E. J. Reefer, the poultry expert, 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

Forward Looking Churches

LIST YOUR CHURCH HERE.

High cost of living—low salaries for preachers. These two terms ought not to be used together, but they stand for the actual condition in many places. The preacher is entitled to a fair support. He does not want riches, but he must have necessities and the power to furnish his library with needed books, and his children must be educated. Below is given the honor roll of churches that have recently increased the pastor's salary? Does your church belong in this list?

Dayton, Rev. T. M. Byrom.
 Judson, Nashville, Rev. C. F. Clark.
 Springfield, Rev. L. S. Ewton.
 Orlinda, Rev. T. W. Gayer.
 Edgefield, Nashville, Dr. W. M. Wood.
 Bethel, Robertson, Co., Rev. W. B. Woodall.
 Cherokee, Rev. D. B. Bowers.
 Sycamore, Rev. R. L. Whitlock.
 First, Paris, Rev. J. W. Storer.
 Sping Creek, Rev. A. L. Bates.
 Covington, Rev. Chas E. Wauford.
 Ward's Grove, Rev. W. G. Mahaffey.
 Lascassas, Rev. W. G. Mahaffey.
 Bradley's Creek, Rev. W. G. Mahaffey.
 Second, Jackson, Dr. J. E. Skinner.
 Centennial, Nashville, Rev. L. P. Royer.
 Antioch, Rev. W. M. Knykendall.
 Florence, Rev. W. M. Kuyendall.
 Woodville, Rev. C. W. Baldrige.
 New Home, Rev. Sam Howell.
 Immanuel, Knoxville, Rev. A. R. Pedigo.
 Greenville, First, Rev. S. F. Sims.
 Chestau, Rev. W. M. Griffith.
 Union Ridge, Rev. H. A. Russell.
 Mt. Pleasant, Rev. H. A. Russell.
 Oakwood, Rev. R. E. Grimsley.
 Hopewell, Rev. J. H. Padfield.
 Crossville, Dr. J. H. Snow.
 Bellevue, Memphis, Dr. R. M. Inlow.
 Decherd, Rev. F. W. Muse.
 Lawrenceburg, Rev. A. P. Moore.
 First, Jefferson City, Rev. W. L. Patton.
 Ridgedale, Chattanooga, Rev. F. E. Hauser.
 Sweetwater, Rev. E. K. Cox.
 Lonsdale, Knoxville, Rev. J. C. Shipe.
 Grand Junction, Rev. J. W. Cunningham.
 Dyersburg, Dr. E. L. Atwood.
 Smyrna, Rev. S. P. DeVault, (July)
 Eagleville, Rev. S. P. DeVault, (November).
 Bethlehem, Rev. S. P. DeVault, (October).
 Saulsbury, Rev. J. W. Cunningham.
 McMinnville, Rev. Roy T. Skinner.

SPECIAL MEETINGS.

Knoxville, April 18.

Bell Avenue—S. M. Brokn, local singer.
 Broadway—W. W. Hamilton, J. L. Blankenship.
 Burlington—J. A. Maples, local singer.
 Beaumont—L. O. Vermillion, I. C. Petree.
 Calvary—J. E. McMannawa.
 Central, Fountain City—Forrest Maddox, A. Edgar Lynch.
 Deaderick Ave.—R. W. Thlot, W. P. Martin.
 Euclid Ave.—L. C. Wolf, W. J. Morris.
 First—B. B. Bailey, J. W. Jelks.
 Fifth Ave.—W. J. Ray, local singer.
 Grove City—F. H. Watkins, J. P. Carter.

Gillspie Ave.—U. S. Thomas, H. E. McKinley.
 Island Home—W. F. Frazer, local singer.
 Immanuel—W. E. Neill, S. J. Spencer.
 Lincoln Park—G. C. Smith, W. J. Work.
 Lonsdale—Raleigh Wright, Chas. O. Miller.
 Mt. View—W. L. Head, Jesse T. Williams.
 Mt. Olive—W. C. McPherson, W. W. Combs.
 Marble City—W. G. Hughes, local singer.
 Oakwood—E. K. Cox, J. S. Rushing.
 South Knoxville—T. O. Reese, P. S. Rowland.
 Smithwood—J. H. Sharp, local singer.
 Inskip—Assignment later.
 First Fountain City—J. A. Scott, C. C. Elsey.

Second—April 18, Dr. J. W. Storer, R. F. Doll.
 Seventh—Nashville, March 14, Dr. W. M. Wood.
 Fayetteville—March 10, Roy Chandler, Charles Butler.
 Sweetwater—March 21, Dr. E. K. Cox, I. E. Petree, singer.
 Fisherville—July 25, Lynn Claybrook, pastor; Dr. J. E. Skinner.
 Collierville—August 8, Lynn Claybrook, pastor; Dr. J. E. Skinner.

W. M. U. and S. S. Conventions.

East Tennessee—April 6-8, Chattanooga.
 West Tennessee—April 13-15, Jackson.
 Middle Tennessee—April 21-23, McMinnville.

Preacher Schools.

March 14-20, Leoma.
 March 14-20, Rock Hill, near Warren's Bluff.
 March 21-27, Watertown.
 March 21-27, Doyle.

Sunday School Institute.

March 21-23, Eva.
 March 24-26, Chalk Level.
 March 26-28, Camden.

MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION.

Please let every Sunday school superintendent in Middle Tennessee bear continually in mind the dates—April 21, 22 and 23. These are the dates of the meeting of your convention in McMinnville. The strong and attractive program recently appeared in this paper. Every section of Middle Tennessee should be represented. I have sent to the Associational Superintendents blanks for a complete

report from every Sunday school within our bounds. Please let these come back to us filled out in full. The McMinnville Church kindly asks that all who contemplate attending will send in their names as early as possible, so that ample provision may be made for entertainment. We are earnestly hoping that you will storm us in great numbers. Address correspondence to R. T. Skinner, Secretary and Treasurer, McMinnville, Tenn.

THE MAKING OF A SAINT.

Michael Angelo once passed a quarry, and exclaimed as he saw a great stone, "I see an angel in it." It reminded no one else of an angel, but the artist knew he had the power to make others see it. A man's life is like a quarried stone. What the divine lapidary can do for him appears swiftly when the chisel of truth brings out the features of a Christian. Angelo again said: "The more the marble wastes the more the statue grows." The more the excrescences of sinful habit removes the more the image of Christ appears. The polishing process takes many years. The making of a saint is indeed a life-long process. The hard knocks of a hammer are required. The delicate chisel is also needed, and even the weather and the rains help.

The first time I saw the old stone face above Echo Lake in the profile notch it seemed to me to be that of a young man full of hope and energy. And as I called the echo seemed to be the voice of a young man, and so it was, for I was in the very midst of my theological studies. The next time I saw the old man of the mountain was in the summer following our entrance upon the recent war. It seemed as if the old man's face were that of a mountaineer rushing to fight for democracy. He had the face of a soldier, and under his chin was buttoned tight a soldier's coat. But he seemed to be a man of fifty, mature and determined. As I gazed it occurred to me that twenty-five years had passed since my earlier visit.

How strange it is that this face against the mountain always seems to have the age of the man who is looking at it and to reflect back the thought and the purpose that he is surging in his heart!—The Watchman-Examiner.

The unfolding of God's plans—that is all that the Christian need ever to be concerned to know and to follow. God is sovereign, and God is all-wise, and God is all-sufficient. His work never fails; and if we are ready to let our work be his work only, we have his personal pledge that he will glorify himself through the fruit bearing.—Sunday School Times.

BECAUSE of the increase in the price of paper and printing costs we are compelled to increase the price of Home and Foreign Fields from 50c to 75c, effective April 1, 1920. Until that date we will continue to receive subscriptions at the old rate.

BAPTIST SUNDAY SCHOOL BOARD

• NASHVILLE, TENN.

AMONG THE BRETHREN

Fleetwood Ball, Lexington Tenn.

Mr. V. B. Filson, of Owensboro, Ky., writes: "Our work with the First church is progressing fine. Brother W. C. Boone goes to Memphis next week to help Brother W. L. Norris in a meeting. Our church has taken a firm stand on the Interchurch movement in Owensboro. Brother Boone will preach on the subject Sunday evening. The Arkansas paper is sure hitting it some hot shots. I love Tennessee."

Rev. J. H. Pennock, of Granite, Okla., writes: "The First church of this city will commence its annual series of protracted meetings, August 16. Evangelist Raleigh Wright, of Greenville, Texas, will assist in the meeting. Granite is a great field, but had been woefully handicapped by reason of a church division. Let us hope that the brethren may get together and do a great work for the Master."

Rev. Roy Chandler, of Fayetteville, Tenn., "Fayetteville church begins a meeting Thursday, March 11, with the pastor doing the preaching and Mr. Charles Butler in charge of the music."

Rev. D. A. Ramey, of Marion, Md., writes: "Some years ago I was pastor in Tennessee and am interested in the work in that state. I read the Baptist and Reflector with interest."

Rev. James F. Dew, of Movingsport, La., writes: "I am enjoying my work here very much."

Rev. J. W. Storer, of Paris, Tenn., writes: "Had one service yesterday, March 7, flu about ruined us. I will leave here Monday for the Worker's School at Warren's Bluff."

Dr. R. A. Kimbrough, of Blue Mountain, Miss., writes: "I go into the evangelistic enlistment work with the hope of helping our weaker churches, and our not-so-many-weak-ones, but tardy or unenlisted ones. I shall be in meetings much of the time. Also Bible institute work and some Sunday school institute work. Have planned a meeting in my church here with Brother J. E. Wills, of Louisville, Miss., helping to begin in the first Sunday in April."

At the fifth Sunday meeting in February, the Greer County Association of Oklahoma went on record as supporting two foreign missionaries and twenty-five per cent of the first year's salaries were raised in less than fifteen minutes. It is said by every one who attended this meeting that it was by far the best in the history of Greer County.

Rev. T. R. Stroup, of Hayti, Mo., is now comfortably located on the field as pastor of the First church, Morehouse, Mo. Brother Stroup had the erection of a house of worship at Hayti well under way before leaving that field. Brother Stroup is a very earnest worker and a splendid speaker. Morehouse is fortunate in securing him as pastor.

Dr. I. N. Penick, of the chair of Bible in Union University, Jackson, Tenn., has resigned as pastor at Halls, Tenn., to accept the care of the church at Alamo, Tenn., where he will lead the saints in the erection of a new house of worship. He led the Halls

church to liquidate the indebtedness and dedicate its new house of worship.

His many friends throughout the state will very deeply sympathize with Deacon T. H. Farmer, of Martin, Tenn., in the death of his aged mother, Sister Jane Farmer, about eighty years old. She had come to a ripe old age with life's labors well done. Hers was a rich reward in heaven. Dr. I. N. Penick, of Jackson, Tenn., conducted the funeral service.

The First church, Ocala, Fla., secures as pastor Rev. W. P. Hines, who resigns the pastorate at Riverside church, Jacksonville, Fla., to accept the new work.

Mr. James W. Merritt resigns the cashiership of a leading bank in Gainesville, Ga., to become field worker of the Sunday School Department of the Georgia Baptist Convention. That is a Merritt-orious change.

Rev. W. T. Smith resigned at West Point, Ga., to accept a call to the care of the First church, Waynesboro, Ga. He has spent three eventful years in the pastorate at West Point.

His friends are rejoining with Rev. W. F. Boren, of Darden, Tenn., on his

recovery from a recent severe attack of influenza. He is one of the Lord's most useful servants.

Mrs. J. G. McPeake, aged twenty-six, at Warren's Bluff, Tenn., and Mrs. Agnes Davis, aged eighty, at Lexington, Tenn., were those at whose funerals this scribe was called to officiate in the past week. They were both sincere Christians but Methodist.

Rev. O. W. Taylor, who lately resigned the pastorate at Bolivar, Tenn., is to become pastor of the First church, Sturgis, Ky. The Kentuckians are securing a great preacher.

Dr. H. A. Smoot, formerly pastor at Humboldt, Tenn., becomes president of Ewing College, Ewing, Ill., April 1.

Rev. Ira Dee Byrd has resigned as pastor at Mounds, Ill., effective May 15. He hopes to dedicate the new church before he leaves the field. The location of the house is said to be ideal.

"Listen to this, Maria," said Mr. Stubb, as he unfolded his scientific paper. "This article states that in some of the old Roman prisons that have been unearthed they found the petrified remains of the prisoners." "Gracious, John!" exclaimed Mrs. Stubb, with a smile, "them's what they call hardened criminals, I expect."—Ex.

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CHURCH AND PERSONAL

I am enclosing two dollars for another year of your good paper. It is fine. Please include in your list of honor churches the Hopewell church which materially raised Dr. Padfield's salary the first of January. I returned this week from Ridgeway, Ill., where I sang for a real old-fashioned revival, conducted by Dr. F. F. Lowry, Ewing, Ill. We had the genuine old mourner's bench. I believe the people had old time religion. It was truly a wonderful experience.

Elizabeth Padfield.
Springfield, Tenn.

Please change my address to Micanopy, Fla. I will be located there after February 15, and will have charge of the churches at Micanopy, McIntosh and Flemington. It is hard to break away from our friends at Oak Grove and North Chattanooga, where we labored for several years, but we feel it is the Lord's will that we go to a new field. May his blessings be upon the Baptist and Reflector, and the great Baptist hosts of Tennessee.

D. E. Blalock.

Please change my address from Murfreesboro to Smithville. Will make a canvass of my church here and see what I can do towards putting the Baptist and Reflector in every Baptist home.

Chas. E. Scott.

Dr. W. James Robinson is now pastor of the First Baptist church, Bristow, Oklahoma, having gone there from Kansas City, Mo. He has recently had the honor of returning to Kansas City and dedicating the church

he built. The church was dedicated without debt, the money having been secured before Dr. Robinson resigned.

In renewing his subscription Rev. H. E. Pettus, an exiled Tennessean, writes: "Dr. L. T. Hastings is to begin a revival with us March 31st. If it is not asking too much of you we will appreciate it if you will ask the pastors' conference to remember us in special prayer for our work. We feel so much the need of much prayer. God bless you abundantly." We hope Brother Pettus may come home some time.

We have had about 25 additions to our church since I came, went \$2500 over our quota in the 75 Million Campaign and raised the pastor's salary \$600.

Olus Hamilton.
Leitchfield, Ky.

PRESENT TENSE FAITH.

The present tense is the test of faith. Retrospective faith is easy, even necessary, to the thoughtful mind. Looking back over history already made it is not hard to believe in the presence of a divine superintendence and control in the affairs of men. Nor is prospective faith much more difficult. The past illumines the future. What was yesterday affords ground of prophecy for what shall be tomorrow, and therefore with confident assurance we are able to look forward to the satisfactory outcome even of conditions that in their passing seem to us to be wholly adverse and almost intricably confused.

It is not always so easy to hold faith clear and strong and balanced in the day that is upon us, when the jar of the machinery of things is in our ears and the confusion and contradiction of plans and purposes perplex our judgment. That God will overrule even adverse forces may be an article of our belief; that he is ruling in and through and in spite of them is quite another thing. Faith easily slips into the future tense in order to escape the difficulties of the present. But present day faith is the real faith. Eternity is the continuous never ending projection of today, backward and forward. The eternal God is in the midst of things, and his purposes are working at the present moment as truly as at any other moment. If it were not so, if he were obliged to stand aside and wait until today's conditions had worked out their own disastrous culmination before he could overrule them, he would be an intermittent, and not an eternal, God.

A pastor attempted to quote to an afflicted saint that passage from Romans 8. "All things shall work together for good to them that love God," he said. But the aged Christian interrupted him: "Ah, that's the trouble with us all. We are always putting it off; always expecting that they are going to, but never quite believing that they are. Pastor, there's no 'shall' in that verse. 'All things work together for good to them that love God.' They are doing it now, even though I cannot understand how they can." The distinction is real and vital. We put too many "shalls" and "wills" in our thought of God's dealings with us. We need more present tense faith.—Watchman-Examiner.

Points for Emphasis

SUNDAY SCHOOL LESSONS FOR 1920



Hight C. Moore, D.D.

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OUR BOOK CORNER

BOOKS AND THEIR MAKERS.

The creator of the Fu-Manchu stories and "The Golden Scorpion" masquerades under the name of Sax Rohmer, so that few of his host of readers know that in real life he is Arthur Sarsfield Ward, an Irishman about 36 years old.

The popular theory that a woman goes at a job less directly than a man receives a rude jolt in "My Year as a Government Agent," by the well-known feminist leader, Vira B. Whittehouse. Her book tells the story of the first woman who was intrusted with an important confidential mission during the war and of how she succeeded in getting the truth about America into Germany despite the hindrance of governmental red-tape and German Junkerdom.

Henry James Forman, the New York author who wrote "Fire of Youth," is a Harvard graduate, and a former periodical editor with one previous novel and several travel books to his credit. He resigned as managing editor of Collier's Weekly in 1918 and went abroad for the United States government to conduct American propaganda in Switzerland and enemy countries.

THE LATEST BOOKS OF THE MONTH.

Fiction.

The Matrix.—By Maria Thompson Daviess. Author of "Bluegrass and Broadway." An historical romance telling of the meeting, courtship and married life of Lincoln's father and Nancy Hanks. Century, \$1.85 by mail.

The Cross Pull.—By Hal G. Evarts. A story of the Wyoming Wilds by a new writer. Illustrated. Knopf, \$2.00 by mail.

The Threads of Flame.—By Basil King. Author of "The City of Comrades." A case of identity lost and found again and of the resultant domestic problem which keeps the reader in suspense. Illustrated. Harper, \$2.00 by mail.

The Golden Scorpion.—By Sax Rohmer, author of "Dope." The scorpion is the symbol of a band of dangerous criminals around whom the creator of the Fu-Manchu stories has built another Oriental mystery tale. McBride, \$1.85 by mail.

Miscellaneous.

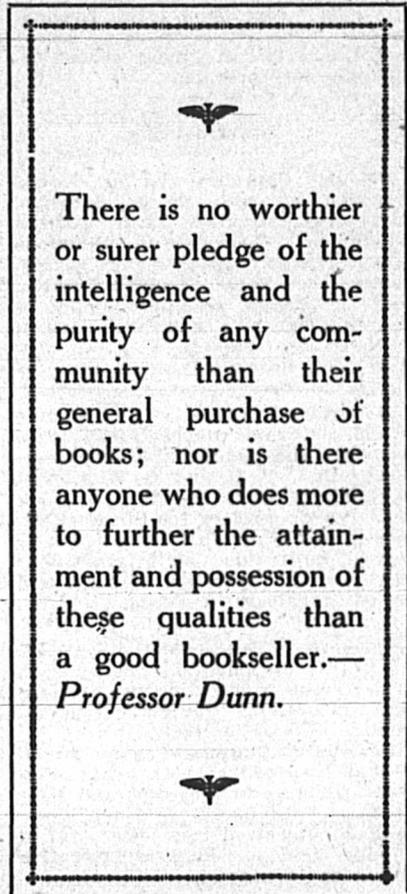
Charlotte.—By Grace Warren Landrum. A biography of the brilliant and charming daughter of Prof. A. T. Robertson, who died at the age of 17, but who gave promise of becoming another Alice Freeman Palmer. Doran, \$1.10 by mail.

Jane Austin.—By O. W. Firkins. Professor of English in the University of Michigan. A critical estimate of the life and works of Jane Austen, with special attention to her realism. Holt, \$1.85 by mail.

Come Ye Apart.—By John Henry Jowett. Daily exercises in prayer and devotion. A new devotional volume, differing from those already written by Dr. Jowett in that it contains a specially selected Scripture passage, a choice concentrated thought or two thereon, and a prayer, framed and expressed in keeping with the whole. Arranged to cover the whole year, it furnishes still another example of the rare gift possessed by this, the greatest living preacher. Revell, \$1.60 by mail.

Spiritualism.—By Coulson Kernahan. A personal experience and a warning. Revell, 60c by mail.

Ruth, the Satisfied Stranger.—By Phillip Mauro. The significance of the foreshadowings of the redemption glory contained in this lovely and deeply interesting portion of Scripture. Revell, \$1.60 by mail.



BEST SELLERS LAST MONTH.

Fiction.

Re-Creation of Brian Kent.—By Harold Bell Wright, \$1.60 by mail.

The Great Impersonation.—By E. Phillips Oppenheim, \$1.85 by mail.

A Man for the Ages.—By Irvin Bachelor, \$1.85 by mail.

The River's End.—By James Oliver Curwood, \$1.60 by mail.

The Lamp in the Desert.—By Ethel Dell, \$1.85 by mail.

Mammy's White Folks.—By Emma Speed Sampson, \$1.60 by mail.

General Literature.

Theodore Roosevelt's Letters to His Children.—\$2.10 by mail.

Theodore Roosevelt.—By William Roscoe Thayer, \$5.10 by mail.

The Vital Message.—By Arthur Conan Doyle, \$1.35 by mail.

Abraham Lincoln.—By John Drinkwater, \$1.35 by mail.

An American Idyll.—By Cornelia Stratton Porter, \$1.35 by mail.

Reviews.

In the Shadow of Great Peril. Horace A. Wade. Reilly & Lee. \$1.35 postpaid.

The story was written by a boy 11 years old. The Louisville Courier-Journal says: "In the Shadow of Great Peril" records in twenty chapters the adventures of four boys, Fred, Sandy, Bob and Dick, their hairbreadth escapes and thrilling rescues. There is a dainty damsel and a most villainous villain, who by the way, comes to a dire end. Virtue emerges triumphant and the story comes to a close, but not until the reader has chuckled, laughed and wished it were longer." A boy's book by a boy, but will be enjoyed by grown-up boys. In his preface George Ade says: "Young Mr. Wade comes into our midst abruptly, but with all the delightful poise of the most recent model of Young America." His publishers present this story exactly as the author wrote it. Not a sentence has been "edited." Spelling, punctuation and capitalization are untouched. It is the actual product of a genuine boy.

Flying Over London.—By Lynn Harold Hough, president of Northwestern University. Abingdon Press, 60 cents by mail.

These poems were born of the world war but have a continual interest. The facile genius of Dr. Hough shines through these verses and carries a message of hope and cheer.

Premillennialism.—By George Preston Mains. Abingdon Press, \$1.10 by mail.

A sharp review of the current views of the doctrine of Christ's second advent prior to a reign of the millennium. For the most part the critique is just. Dr. Mains points out the essential defect of the theory as usually held. His arguments, however, do not hold good against a modified and spiritualized view of premillennialism, nor do they establish the opposite view of postmillennialism. We greatly need a clear and accurate setting forth of the New Testament idea of this great subject. As yet there is no satisfactory presentation of this view.

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Fulwoods, frost proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express 1,000 to 4,000 at \$2.25 per 1,000; 5,000 and over at \$2.00 per 1,000. By parcel post prepaid 100 for 80c, 500 for \$1.75, 1,000 for \$3.00. Orders shipped promptly, satisfaction guaranteed or money refunded.

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Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reeser, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is free. Send for it today, sure.

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PASTORS' CONFERENCE

NASHVILLE.

Calvary.—A. I. Foster supplied. Morning subject, "Follow Me and I Will Make You to Become Fishers of Men." Evening subject, "Stopping Too Soon." Text, 2 Kings 13:18.

Immanuel.—Ryland Knight, uastor. Morning subject, "What Is Salvation?" Text, Acts 16:31. Evening subject, "Molding Character;" text, Proverbs 2:7. In Sunday school, 290; in B. Y. P. U., 34; in Jr. B. Y. P. U., 20.

Centennial.—L. P. Royer, uastor. Morning subject, "Reverence for the Lord's House;" text, Mark 1:17. Evening subject, "Give Me," "Forgive Me;" text, Luke 15:12, 17, 19. Excellent Sunday school and B. Y. P. U.s.

Central.—H. B. Colter, pastor. Morning subject, "Baptists and Unionism." Evening subject, "The Object of the Gospel." In Sunday school, 101; in B. Y. P. U., 30. A splendid day, with two good congregations. Our people are recovering from the "flu."

North Edgefield.—Pastor Duncan spoke on "Two Methods of Dealing with a Difficulty," Matt. 14:15, 16, and "The Intrusted Talents," Matt. 25:14-30. One addition.

New Hope.—G. Green, pastor. Morning subject, preparing the Way for the Lord;" text, Luke 3:4. In Sunday school, 36.

Eastland.—O. L. Hailey, pastor. Morning subject, "A Word from Peter;" text, 2 Peter 1:12. Evening subject, "Let Simon Do It;" text, Luke 23:26. In Sunday school, 150; B. Y. P. U., good; Jr. B. Y. P. U., good.

Judson Memorial.—C. F. Clark, pastor. Morning subject, "The Personal Touch." Evening subject, "The Other Side." In Sunday school, 166; in B. Y. P. U., 20; in Jr. B. Y. P. U., 25.

South Side.—Z. T. Connaway, pastor. Morning subject, "Victory Through Death;" text, Heb. 9:27. Evening subject, "Repentance;" text, Matt. 9:13. In Sunday school, 92; in B. Y. P. U., 27; in Jr. B. Y. P. U., 15. Fine day. Good services at both houses. Good Sunday school. Good B. Y. P. U.s.

Seventh.—Edgar W. Barnett, pastor. Morning subject, "Effective Prayer;" text, Jas. 5:16. Evening subject, "The Devil;" text, Matt. 25:41. Received for baptist, one. In Sunday school, 105; Sunbeams, 15. Conversions, one. Started revival. Brother W. M. Wood will preach for us.

Grandview.—A. F. Haynes, pastor. Morning subject, "What Lack I Yet?" Evening subject, "The First Commandment," Exodus 20. Fine day, Good congregation.

Edgefield.—W. M. Wood, pastor. Morning subject, "The Theology of the Lord's Prayer;" text, Matt. 6:9-13. Evening subject, "An Acceptable Life;" text, Lk. 1:16. In Sunday school, 261; in B. Y. P. U., 46; in Jr. B. Y. P. U., 27. Received by letter, two.

Grace.—J. W. O'Hara, uastor. Morning subject, "Christ's Command to His churches;" text, Mt. 28:17-20. Evening subject, "In the Hands of the Potter;" text, Jer. 18:6; Isa. 64:8. In Sunday school, 197; in B. Y. P. U., 36. Splendid congregations and helpful services.

Third.—C. D. Creasman, pastor. Morning subject, "Walking in Darkness;" text, Isa. 50:10. Evening subject, "Caleb's Secret of Greatness;" text, Josh. 14:8. In Sunday school, 225. Two fine audiences, good day.

Belmont.—W. B. Miller, pastor. Morning subject, "Living Up to Our

Standards;" II Cor. 8:11. Evening subject, "The Challenge of Consistency;" text, Joshua 14:12. In Sunday school, 100 in B. Y. P. U., 14; in Jr. B. Y. P. U., 14. An excellent day. Flu situation greatly improved.

First.—Dr. Allen Fort, pastor. Morning Pastor Fort preached. Evening, Dr. Harvey Beachamp preached. In Sunday school, 310; by letter, 4. Large congregations at both hours.

Una.—F. P. Dodson, pastor. Morning subject, "The Deity and Person of Christ;" text, John 1:14. Evening subject, "The Power of the Cross;" text, Gal. 6:14. In Sunday school, 39. Sickness very prevalent.

MEMPHIS.

Calvary Church.—Pastor Norris preached at both hours. Subjects, "Sympathy," "I Have Made Thee a Watchman." Good crowds. Religious census taken. Work encouraging. Just as soon as we secure a foreman we will proceed with completion of our building. We will have sixteen S. S. rooms. Fine B. Y. P. U. Dr. Will Cook Boone will assist the pastor in the coming protracted meeting.

Hollywood Church.—In Sunday school, 50. Pastor preached both hours to large and appreciative congregations. B. Y. P. U. and M. W. U. just reorganizing since the "flu" is abating. Prayer meeting for the week arranged for. Pray that God's spirit to be with us in this hour of great spiritual need for salvation of souls and the edification of the saints.

J. C. Schultz.

Speedway Terrace Church.—Pastor J. O. Hill preached in morning on "The Necessity of a Spiritual Awakening." In evening "Our Present Opportunities." Deep interest.

Boulevard Church.—Pastor J. H. Wright preached at both hours. Subjects, "Singing in Worship" and "Our Greatest Need in Our Life and Evangelism." Received 4 by letter; 127 in Sunday school. Fine congregation and splendid interest.

Bellevue Church.—The pastor, R. M. Inlow, preached at both hours. Two received by letter; a very fine spirit. 325 in Sunday school. Good B. Y. P. U. meetings.

New South Memphis Church.—Pastor T. E. Rice spoke both hours. Fine Sunday school and B. Y. P. U. A good day.

Seventh Street Church.—Pastor I. N. Strother. Morning, "The Christian's Besetting Sin," and evening, "He Came to Himself." Two by baptism.

Central Church.—Pastor preached morning and night. One received, one baptized.

LaBelle Place Church.—Pastor D. A. Ellis spoke at both hours to great congregations. Four by letter; 255 in Sunday school. Meeting begins next Sunday with J. E. Skinner assisting. Outlook very encouraging.

First Church.—Pastor Boone preached at both hours to unusually large congregations. One by letter. In Sunday school, 503. Good B. Y. P. U. Great day.

Temple Church.—Pastor J. Carl McCoy spoke at both hours on "Jesus Crowded Out" and "Lost." 186 in Sunday school; one by letter. Brick ordered for building. Fine B. Y. P. U.

Raleigh Springs Church.—L. E. Brown, pastor, has resigned. M. D. Jeffries, hospital pastor, supplied at

the morning hour. Good congregations.

McLemore Avenue Church.—Rev. Willis C. Furr preached in the morning service and Mr. C. L. Hughes of Texas spoke in evening. One addition; 151 in Sunday school.

Highland Heights Church.—Good services Sunday. Pastor preached morning and evening.

Central Avenue Church.—C. M. O'Neal supplied at Central Avenue. Good day.

KNOXVILLE.

Oakwood Church.—R. E. Grimsley, pastor. Pastor preached both morning and evening; subjects, "The Mixed Multitude" and "The Lord's Day." In Sunday school, 201. Good B. Y. P. U.

Deaderick Avenue Church.—H. T. Stevens, pastor. In Sunday school, 421. Subjects, "Separation" and "Three Acts of Grace."

Rogers M. Church.—Rev. E. M. Seymour, pastor. Pastor preached both morning and evening; subjects, "And He Said Tomorrow" and "The Great Hope." In Sunday school, 12.

Tabernacle Church.—I. C. Sherron, pastor. Pastor preached both morning and evening. In Sunday school, 84.

Coal Creek Church.—W. A. Carroll, pastor. Pastor preached morning and evening; subjects, "Every Man in His Place" and "Lost Power of the Church." Good crowds.

Mt. Zion Church.—J. H. Henderson, pastor. Pastor preached both morning and evening; subjects, "The Sullen Servant" and "Divine Sonship and Christian Growth." Number in Sunday school, 147.

First Church.—Len G. Broughton, pastor. Pastor preacher both morning and evening; subjects, "The Holy Spirit in Conviction and Regenera-

Our Vision

For

1920

12,000 new subscribers for the Baptist and Reflector.

Every Baptist Church in Tennessee to increase its pastor's salary.

A revival meeting in every Baptist Church in Tennessee.

Every Church in State to give its pastor two new books.

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100 millions pledged for campaign by April 1.

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Two Things for the Members of The Annuity Fund:

To provide for them an old age annuity of \$500.00 after they become 68 years old.

To provide a disability annuity of \$500.00 should they become totally and permanently disabled before reaching 68.

THIS WORK IS NOW PLACED UPON A SECURE AND PERMANENT FOUNDATION.

The minimum annuity in each case is \$100.00, and the maximum is \$500.00. The premium which the member pays provides the minimum of \$100.00, which is 20 per cent of the maximum, \$500.00. The denomination provides the other \$400.00, which is 80 per cent of the maximum of \$500.00.

The member pays according to his age.

All payments cease when a member becomes disabled or reaches 68.

If a member becomes disabled or dies before his annuity reaches the maximum, the annuity continues to grow for the benefit of himself, or his widow and orphan children until it reaches the maximum of \$500. This is one of the great provisions of the plan, and is not carried by any other institution providing annuities, so far as we know.

A member on reaching 68 must have served thirty years in the Baptist ministry in order to draw a full annuity of \$500.00. If he has served less than thirty

years, his annuity will be scaled as set forth in the schedule of annuity benefits.

There is no scaling of the maximum annuity for those who become disabled.

Fifty-eight is the maximum age for joining, except that one may join as old as sixty-three, provided he begins to pay as of fifty-eight.

Any member may take as many units as he pleases, and thus increase his annuity by \$100.00 per year.

Unmarried women missionaries of the Foreign and Home Mission Boards may become members of the Annuity Fund.

The widow of a deceased member is entitled to three-fifths of his annuity. A widow cannot receive less than \$60.00 per year, nor more than \$300.00.

If the widow dies leaving minor children, the deceased father's annuity will be equally prorated among them as provided in the Annuity Plan.

For further particulars and plan, address

WM. LUNSFORD, Corresponding Secretary

Relief and Annuity Board of the Southern Baptist Convention.

Slaughter Building.

Dallas, Texas.

tion" and "Personality as Revealed in Christ." Number in Sunday school, 420. The Kiwanis Glee Club had charge of the musical portion of the evening service, and the Kiwanis attended in a body.

Euclid Avenue Church.—J. W. Wood, pastor. Pastor preached both morning and evening; subjects, "Security of the Believer" and "Jonah's Call to Nineveh." In Sunday school, 205. Received by letter, 2. Great day.

Calvary Church.—S. C. Grigsby, pastor. Pastor preached both morning and evening; subjects, "God's Goodness" and "God's Wrath." Number in Sunday school, 77.

Broadway Church.—E. H. Peacock, assistant pastor. Preaching in the morning by J. H. Sharp; subject, "In the Garden;" evening by J. H. Sharp, subject, "Wayside Ministering." Number in Sunday school, 318. One approved for baptism. Church called Dr. Bowers of Baltimore.

Mountain View Church.—W. C. McNeely, pastor. Pastor preached both morning and evening; subjects, "The Way to Be Happy" and "A Look at Self." In Sunday school, 136; baptized, 1.

Inskip Church.—W. M. Thomas, pastor. Preaching by the pastor both morning and evening; subjects, "Moral Standard" and "Wise and Foolish Virgins." Number in Sunday school, 72; baptized, 4. One approved for baptism.

Smithwood Church.—Chas. P. Jones, pastor. Pastor preached both morning and evening; subjects, "Peter's Restoration" and "Hell."

Lonsdale Church.—J. C. Shipe, pas-

tor. Preaching by pastor both morning and evening; subjects, "Preparing the Way of the Lord" and "Old-Time Religion." In Sunday school, 237. Splendid congregations.

Grove City Church.—D. W. Lindsay, pastor. Pastor preached both morning and evening; subjects, "The Praying That Brings Results" and "The Undecided." Number in Sunday school, 111. One conversion. Good day.

Lincoln Park Church.—L. W. Clark, pastor. No preaching in the morning; pastor's brother's baby died. Evening by Rev. A. F. Green. In Sunday school, 174. Good attendance, splendid B. Y. P. U.

Central Church.—A. F. Mahan, pastor. Preaching by pastor morning and evening; subjects, "Spiritism" and "The Folly of Fools." In Sunday school, 174.

Elm Street Church.—R. A. Mathis, pastor. Preaching morning and evening by pastor; subjects, "Religious Duties" and "Encouragement to Pray." Revival closed with 144 conversions, 72 additions.

Immanuel Church.—A. R. Pedigo, pastor. Preaching by pastor both morning and evening; subjects, "The Church Greater Than All" and "The Way Open." In Sunday school, 152.

Fountain City Church.—E. A. Cates, pastor. Preaching by the pastor both morning and evening; subjects, "The World's Redeemer" and "Outstretched Arm of Jesus." Number in Sunday school, 150.

Beaumont Church.—A. D. Langston, pastor. Preaching in the morning by Brother. R. C. Huston. Subject, "Prayer." Evening by the pastor, sub-

ject, "Loved—Lost—Lifted." Number in Sunday school, 167.

Tabernacle Church, Lenoir City.—A. B. Johnson, pastor. Morning subject, "Tent in Midst of Great Camp." Evening, "Lessons of Wisdom from Little Ring." Good interest; 3 additions since last report. Remarks: Many of our people sick with flu. We are planning for revival in few weeks. Pray for us.

Jasper Church.—G. W. Cox, pastor. Spoke at morning hour on the subject, "God Sure Foundation." One conversion. Evening hour, subject, "Revealing the Christ." Two additions; 104 in Sunday school. Fine crowds at both services. Remarks: We are going to paint our church outside, and the ladies are going to paper inside and put new carpets on the rostrum, and we are looking forward to and for the greatest year in the history of the church. Pray for us.

Trenton Street Church.—Pastor Atchly preached at both services on "The Prayer Life" and "Heavenly Visions and Heavenly Obedience." In Sunday school, 258. Approved three for baptism and baptized five. Large audiences at both services.

Hartsville Church.—Sunday was a beautiful day. My home church said stay in, and I did. Wife and I are about well, for which we are happy. Had two nice weddings at the parsonage which brightened the corner some. I see the Baptist Flag is advertising the World Interchurch Movement. Look out for the Massey crowd to indorse anything and do nothing.—J. T. Oakley.

SUNDAY SCHOOL AND B. Y. P. U.

W. D. Hudgins, Editor
Tullahoma, Tennessee

W. H. Preston, State Secretary, B. Y. P. U.
Nashville, Tennessee

This month is Preacher School Month. Four schools this month, two going at the same time. March 14 to 20 there will be a school on at Leoma, Tenn., and at Rock Hill, near Warren's Bluff. The faculty for the Leoma School is composed of the following: Rev. A. P. Moore, teaching Winning to Christ; T. G. Davis, teaching the Normal Manual; W. H. Preston, teaching "Training in the Baptist Spirit." At the Rock Hill School the following faculty: Dr. J. W. Storer, teaching "The Way Made Plain;" Dr. M. V. Vick, teaching the "Book of Ephesians," and W. D. Hudgins, teaching the Normal Manual. March 21 to 27 there will be a school at Watertown and at Doyle, both running at the same time.

The faculty for the Watertown School is as follows: Dr. J. H. Grimes, teaching "What Baptist Believe," Rev. C. E. Wauford, teaching "The New Testament Studies," and W. D. Hudgins, teaching the Normal Manual. The Doyle faculty will be: Rev. Wilson Woodcock, teaching "Training in the Baptist Spirit;" W. H. Preston, teaching "The New Testament Studies," and Rev. R. T. Skinner teaching the Normal Manual.

There will be a series of institutes in South Western District associations during the week of March 21 to 27. At Eva, March 21 to 23; Chalk Leavel March 24 to 26, and Camden, March 26 to 28. Rev. D. L. Sturgis and Rev. R. L. Bell will have charge of these institutes and will teach the Normal Manual and Training in the Church Membership.

Don't forget the Sunday School Conventions for East, West and Middle Tennessee. The programs are out for all of these conventions and a fine feast is for every one who attends. Let every school send representatives to these conventions. East Tennessee April 7 to 9; West Tennessee, Jackson, April 14 to 16, and Middle Tennessee, McMinnville, April 21 to 23. Don't forget the dates and come with helpful suggestions and enthusiasm.

The Mulberry Gap S. S. Convention met at Rock Bridge Saturday and Sunday, March 6 and 7. Let other associations follow this example and organize at once for a definite program of Sunday school work.

We are sending out from the office blanks showing the teacher training awards for all the churches and seals to go on for all work done in the future. It is hoped that these records will be a stimulus to all the churches to see to it that their workers are on these service rolls at once.

Classes are still coming in from every section. If you have not started one in your church please do so at once and get in line for the big drive during the coming season.

This week we are prepared to announce the acceptance of the work by Rev. D. L. Sturgis who will begin at once and will be open for engagements in a few days. However, we have requests enough now to fill his entire time for this year. We desire to give every one a chance and will divide our time and that of the other workers among the associations the best we can.

Brother Sturgis needs no introduction to our workers as he worked with us last year during the campaign and made good everywhere he went. He is a fine teacher, a fine preacher and a loyal true Baptist. We do not want a man in our department who is not a thorough Baptist and who believes in our own work in our own way. He can be relied upon for everything that we stand for.

A training school is on this week at Carson Newman College with Mr. Preston and your servant teaching the courses. We hope to turn out several awards from this week of work.

We greatly enjoyed a week with our old friend, Emmett Moore, in Pratt City, Ala., and taught the Bible Division of the Normal Manual. He is getting a strong hold on the Alabama people and we predict great success in his work down there.

March 29 is Mission Day in the Sunday schools and I trust that every school will observe this day. While we have done a great job putting over the campaign we must not let up on our teaching program. We must keep this up or we will retrograde instead of go forward. I hope our schools will put on this educational program and give a chance for everyone to give to Missions on that day. The amount given will be credited to the church's quota but not to individual subscriptions. Many are in the Sunday school who had no part in the campaign and should not only be taught Missions but should be trained to give to Missions by giving. Please do not shut out this valuable program because some one told your people that they would not be asked for anything more for five years. To stop our giving would mean calamity to our denomination from an educational viewpoint.

We hope to have a list of our summer workers to submit in a few weeks now and will try to get the program arranged so we may begin to list the

schools in order right away. If you desire a school you had better write soon, making request so it may be considered.

We have at last a full supply of Class Books, Secretary Books and all kinds of envelopes for Individual, Class and Departmental reports. Will be glad to furnish anything in the way of records.

The executive committee of the Nashville City B. Y. P. U. met Friday, March 5, 6:30 p. m. The meeting was held at the Y. M. C. A. A most delightful lunch was heartily enjoyed, afterwards a business hour was conducted by Mr. Lacey Keele, president of the City Union. The plans for the coming training school, to be held in May (2 to 7) were discussed, and completed. Mr. W. F. Jones, vice-president, placed before the body a plan for a contest between the four districts of the City Union. The contest to consist of two teams in each union, and the goal to be an A-1 Union. Complete details will be furnished each union in a short time. The winning district will be entertained at a banquet by the three losing districts.

Definite plans for a monthly paper for the City Union was received with effective enthusiasm.

Watch Us. Nashville City B. Y. P. U.—A Member.

MIDDLE TENNESSEE BAPTIST S. S. CONVENTION.

McMinnville is expecting a large delegation from Middle Tennessee Baptist Sunday schools. In making your plans to attend this meeting be sure you don't forget to write Rev. R. T. Skinner, chairman of the entertainment committee so that we may know how many to expect. The program was in Mr. Hudgins' notes week before last. Look it up and read it to your schools, and elect your messengers and send them to this meeting. It will be a good investment to pay their railroad fare. They will be entertained while there. Don't forget the date—April 21, 22 and 23. The woman's meeting is held on Tuesday night and Wednesday.

M. E. Ward, President.
R. T. Skinner, Secretary.

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OBITUARIES

BAPTIST BOOK FOR BAPTISTS

CORBETT—On January 30, 1920, at 8:30 a. m., death entered the home of our dearly beloved Brother, Will S. Corbitt, who was transferred from earth to heaven, through the triumphs of a living faith. Brother Corbitt was born December 8, 1859. Died January 30, 1920. Age 60 years, 1 month and 22 days.

He was married to Miss Minnie Vaughan December 13, 1891. To this union was born six children; five of whom survive their father; to-wit: Ruth, Bryan, Mavis, Bill and Robert Smith. Brother Corbitt professed faith in Christ in 1895, and joined the Camden Baptist church in 1896, of which he has lived a consistent member, and a strong pillar of the church since its organization. As a deacon of the church he was proficient, as superintendent of the Sunday school he was capable, and as a teacher in the Sunday school he was an able instructor, loved his work and his class loved and revered him.

Though we humbly submit to the decree of divine providence of Almighty God, we are forced to bow our heads in sorrow and grief, and our hearts ache because of the loss of congenial companionship, the wise and loving counselor, and the faithful yolk-fellow for many years of service in the church, and all good works for the Lord whom he loved and served.

Though his illness was long and severe, he bore his sufferings with that patience, and fortitude born only by those of the true followers of the meek and lowly Jesus. Every comfort and attention that was possible for loving hands to administer was given him, by the untiring and willing hands of his devoted companion and children. Everything implied or expressed, that was possible to be done, was granted, even to the funeral services by Rev. A. Nunnery, of Granite, Oklahoma, which was a request of Brother Corbitt, made several years ago, and agreed to by Brother Nunnery.

Therefore be it resolved; First, That in the death of Brother Corbitt this church and Sunday school, and the Baptist denomination at large has lost a much loved member and deacon—his widow a kind and devoted husband, and his children, a kind and loving father.

Second, That we as a church, gladly pay tribute to Brother Corbitt, as a devout Christian Brother, and hereby offer our heartfelt sympathy to his heart-broken and sorrowing family, and we earnestly pray that our Heavenly Father may lead, guide and comfort them in this dark hour of their grief.

Third, That a copy of these resolutions be furnished the family of the deceased, a copy be furnished the Baptist and Reflector and the Camden Chronicle, for publication, and that these resolutions be spread upon the records of this church.

This Feb. 8, 1920.
Respectfully submitted,
A. R. Brooks, Chairman.

TAYLOR—Miss Minnie Kate Taylor was born April 30, 1898, and died July 31, 1917, at the age of 19 years, 3 months and 1 day. She was converted at Reliance, Tenn., when quite young. Joined the Baptist Church at Wetmore, Tenn., October 3, 1916. She was the daughter of Mr. and Mrs. I. N. Taylor, who are still living. She leaves two brothers, W. C. and Sidney, five sisters, Mrs. Chris Bates, Mrs.

Elijah Coffee, Mrs. Jariet Swafford, Mrs. Clifford Brock and Miss Gussie Taylor. One sister, Mrs. Jasper Waldrop, died about a year ago. Her illness was short, and her death came as a great shock to her friends and loved ones.

It seems sad to give up a young life like Minnie Kate, but it may be that she accomplished more in her death than she could by living. God knows best. We believe her going has made heaven dearer and sweeter to this family, and has brought them all closer to Him who is Father to us all than they had ever been before. Since her death her father, who is 66 years old, has been wonderfully converted, and joined her church. Also her brother and two of her sisters. Her mother has joined the church and been baptized since that time. All the family are now members of this church except one brother.

While she was sick she wanted to see everybody. She called so many of her friends by name and wished for them so much.

Stone.—W. B. Stone was born September 25, 1889, and died October 26, 1919. Aged 30 years, 1 month and 1 day. Will was converted and joined the Baptist Church at Antioch when he was 19 years of age, remained a member of that church until October, 1916, when he moved his membership to Wetmore Church of which he was a member at the time of his death. He lived a consistent Christian life, and was a model young man. He leaves a father, three sisters, five brothers and a host of friends to mourn their loss. His mother having preceded him nineteen years.

The large floral tributes and large crowd of people that attended his funeral proved the esteem in which he was held by his church and community.

While in France he requested that his name not be taken off the church book. Said he was living the best a man could "over there."

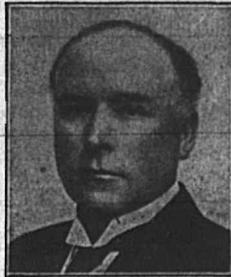
From our point of view it seems hard for a young man like Will to be cut down in the very bloom of youth, but since he is gone we believe he lives on in the lives of others. May we look upon our loss as heaven's gain. This church extends their sincere sympathy to the bereaved family.

Resolved, that a copy of these resolutions be spread on the minutes of our church record, a copy sent to the county paper, and one to the Baptist and Reflector.

Hasting.—Robert Hasting was born November 24, 1865, died February 24, 1920. He was married to Amy D. Clark. To this union was born five children, of whom four are living, one dead. There is only one brother left behind. Brother Hasting gave his heart to God years ago. He was a member of Gladis Missionary Baptist Church. He was baptized into the fellowship of this church in the year 1908. He was a good member, a loving father and husband; he loved his church and pastor. He had convictions and stood by them. Truly a good man is gone from us. We will miss him but we submit to the will of Him that doeth all things well. We believe when Jesus comes he will bring Brother Hasting with him. Sleep on, blessed one, till Jesus comes.

Rev. M. L. Ramsey.

The People Called Baptists—George W. McDaniel, D.D. The author has the honor of being pastor of the First Baptist Church, Richmond, Va., which has accepted the largest quota for the 75 Million Campaign of any church in the South. This fact is easily traced to his influence. This book is a virile treatment. The author has a message that evokes the most commanding attention. Captivating and awakening, strong and earnest dealing with age-long and priceless principles, the book holds the reader from start to finish. We know no book upon our doctrines that will better suit the general reader, as well as preacher, who desires a brief setting forth of the truths that Baptists hold dear. Price, \$1.00 postpaid.



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CHATTANOOGA.

Alton Park Church.—J. W. Linkous, pastor. Preaching at both hours. Morning subject, "A Test of Faith." Evening subject, "Mote and Beam Pulling." In Sunday school, 118.

Woodland Park Church.—Pastor McClure spoke on "The Good Samaritan" and "Hell." Good interest and large audiences.

Avondale Church.—W. R. Hamic, pastor, spoke on "God Cannot Lie" and "Jesus the Sinner's Friend." Three converted and joined the church for baptism. One converted and two joined the church at prayer meeting Wednesday night.

North Chattanooga Church.—W. B. Rutledge, pastor, spoke on "The Place of Piety in Redemption" and "A Young Man's Decision and Its Consequences." In Sunday school, 128; in Junior Union, 35. Good Senior Union. Two additions, and a number came forward for prayer at the evening service.

East Chattanooga Church.—J. N. Bull, pastor. Morning and evening subjects, "Three Appearings of Jesus" and "Some of the Prayers of the Bible." In Sunday school, 228. One joined by letter.

St. Elmo Church.—O. D. Fleming, pastor, spoke on "The True Friend" and "Jesus Paid It All." One was baptized.

First Church.—Morning sermon on "The New Industrial Relationship Partners," by Pastor John W. Inzer. In Sunday school 434. Collection, \$27. Dr. A. C. Dixon preached at night. Bible conference on at our church. Seven additions. One baptized. Work in splendid condition.

Tabernacle Church.—T. F. Callaway, pastor. In Sunday school, 303. Mr. Hugh Cor, Secretary of Sunday School Department, Moody Bible Institute, spoke in the morning. Dr. W. Leon Tucker, of New York, spoke at night. Two additions. Bible conference began yesterday. Prospects are fine.

Rossville Church.—J. Bernard Talant, pastor, spoke at both hours on "The Kind of Christians Needed Now" and "Modern Conditions." One joined the church. Splendid services. In Sunday school, 172.

Chamberlain Avenue Church.—G. T. King, pastor, preached on "What Christ Is to Believers" and "The Atonement."

Ridgedale Church.—F. E. Hauser, pastor. An unusually large congregation both for Sunday school and preaching services. Morning subject, "The Sabbath Day and the River" (Gen. 2:1, 2.) Evening subject, "A Man with a Backbone." (Heb. 11:23-27.) The pastor while in Florida had a barrel of oranges shipped to the Sunday school, and the children certainly enjoyed them when they were distributed at the Sunday school this morning.

Central Church.—W. L. Pickard, pastor. In Sunday school, 301. Two baptized and two others received into the church. Women's prayer service largely attended last week. During February about \$500 was paid to missions. The pastor lectures at the Somerville, Ky., Bible Conference on Monday night and Tuesday of this week.

Spring Creek Church.—A. L. Bates, pastor. Good Sunday school. The pastor preached on "Jesus Leading." (Matt. 14:27.) Two deaths. We will have our Bible conference about April 7. Good day with us.

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