

BAPTIST *and* REFLECTOR



Speaking the Truth in Love

NASHVILLE, TENN., MARCH 25, 1920.

OPEN THE DOOR!

Open the door, let in the air;
The winds are sweet and the flowers are fair,
Joy is abroad in the world today;
If our door is wide, it may come in this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems;
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with a grace divine
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door to the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!

—*British Weekly.*

FROM EVERYWHERE

Are you going to Washington?

Beginning April 1 Memphis will have 6-cent street car fare.

The population of Russia increased 100 per cent from 1872 to 1912.

The present population of the world is estimated at 1,700,000,000.

The population of Russia is said to have decreased 35,000,000 since 1914.

Former President William Howard Taft spent the week-end in Nashville last week.

Chattanooga, according to a preliminary census report, has a population of 57,895, as against 44,604 in 1910.

The United States furnishes practically one-half of the turpentine and rosin used in the world.

Of every one hundred church members over thirteen years of age, nineteen are Baptists.

The Christian Work, the organ of the Interchurch World Movement, is \$3.00 a year in advance.

The Northern Baptist Convention will be held in Buffalo, N. Y., June 23-29.

The first year of the new Austrian republic closed with a deficit of 13,000,000 crowns.

The harvest acreage of 1919 in the United States was 2,654,311 acres greater than 1918.

Read "In the Shadow of Great Peril," written by a 11-year-old boy. Price, \$1.35 postpaid.

According to the Federal Bureau of Education there are 650,000 school teachers in the United States.

Last year's total of \$256,223,892 of building in Greater New York was almost five times that of 1918.

It is stated that the German state will take over the Prussian railways for \$8,500,000,000.

The Oklahoma House, by a vote of 74 to 14, ratified woman suffrage. The Senate ratified the amendment by a vote of 25 to 13.

Dr. T. R. Glover, author of "The Jesus of History," has been elected public orator at Cambridge University, to succeed Sir John, Sandys.

Northern Baptists have leased the Holland House, one of New York's most famous hotels, as headquarters for their 100 Million Dollar Campaign.

The production of electric lamps in the United States now approximates 130,000,000 annually, or about one for every inhabitant of the country.

The value of farm crops harvested last year is \$14,700,000,000, an increase of nearly \$1,500,000,000 over the previous year.

According to the War Department there were 1,180,000 volunteers in the recent world war as compared with 2,810,000 drafted men.

According to a report from Secretary Baker, about 50,000 bodies of American soldiers will be returned to the United States for burial. It is estimated that the cost of returning these bodies will be about \$30,000,000.

The annual budget for the expenses of the government of New York is nearly \$500,000,000, more than that of the Japanese Empire. The city has 1,500 hotels, 1,600 churches and 1,000 theatres.

Although 1043 new papers were established last year, there were 646 less papers in the country at the end of the year than at the end of 1918. This was due to the increased cost of production.

The United States has one automobile to every eighteen persons; Great Britain has one car to every 225 persons; France has one car to every 400 persons, and Italy and Belgium one to every 840 persons.

L. W. Faucett, a Rhodes scholar from Tennessee, is the happy father of a baby girl born a few days ago at Oxford, England. The young lady has the distinction of being the first baby ever born to an American Rhodes scholar in residence at Oxford.

Mrs. Franklin K. Lane, wife of the ex-Secretary of the Interior, will soon bring out a book of stories told through the ouija-board by spirits of the other world. It is stated that Mr. Lane does not share his wife's enthusiasm for spiritualism.

On March 13 a new government swept into power in Germany. Dr. Wolfgang Von Kapp, a Prussian conservative, and one of the founders of the Fatherland party, was proclaimed Imperial Chancellor and Premier of Prussia.

The physical and mental as well as the moral effects of this new spiritualistic craze are making themselves apparent. Dr. A. J. Schofield, an eminent London physician, declares that it has caused 100,000 cases of insanity in Great Britain.—Watchman-Examiner.

A total of \$5,159,075 was realized at public auction Tuesday for all of the 141 parcels of real estate comprising the Henry Astor estate. One speculator who bought a plot on West Forty-fifth street sold it a few minutes later at a profit of \$65,000.

In reply to the question, "Has prohibition been a benefit to the workingmen and their families," asked the labor leaders by the Literary Digest, 526 replies were received, as follows: Prohibition a benefit to the workingman, 345; prohibition not a benefit to the workingman, 143; doubtful, 31; prohibition has not been given a fair trial, 7.

The honor of starting the first woman's bank in the United States, perhaps in the world, goes to Clarksville, Tenn. This is a bank by women and for women, and its official name, as set forth in the articles of incorporation, is "The First Woman's Bank of Tennessee." The new bank has already done some good business. The President is Mrs. J. F. Runyon and the Cashier is Mrs. Matt Lyle.—The Pathfinder.



A Real Bargain

McCall's is the greatest woman's magazine. Bigger, better, handsomer than ever before! The very best fiction that money can buy! Novels and short stories by America's greatest authors. Many important articles on just those subjects you are interested in! Hundreds of money-saving, time-saving household suggestions! Lillian M. Gunn's celebrated Food Bureau! Embroidery! Health! Art! And in addition to these—the Famous McCall Fashions.

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161 Eighth Avenue, North



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New Series
Vol. 30, No. 32

Can a Man Be a Christian and Not Believe in Missions?

Rev. John Moncure, Front Royal, Va.

Religion is more concerned with the heart than with the head, with the spirit than with the letter. One may be sadly ignorant of theology or woefully distorted in his intellectual grasp of spiritual relations and yet have a genuine faith in the Son of God. Is there not, however, some modicum of creedal truth which one must accept before he can be correctly classified as a Christian—or, in other words, before he can be said to exercise saving faith?

The question which heads this article is as paradoxical as the famous query, "Can there be a triangle with only two sides?" Christianity is essentially missionary. To reject missions is to reject Christianity—to reject it historically and doctrinally. Let us notice some of the logical implications of a rejection of the doctrine of missions.

1. The professing Christian who does not believe in missions does not believe in the genuineness of his own religious experience, for the whole current of influence that brought the light to him and made it possible for him to accept it and be saved was missionary. A missionary is one who is *sent* by God to carry the gospel of salvation to lost men. The evangelist or minister or individual who led you to Christ was sent by God. If the church, or individual Christians, in past centuries had not been missionary we would still be heathen, for our ancestors were not of the chosen people to whom the divine-inspired oracles were committed. From the time when "God sent his only begotten Son into the world" down to the present hour the current of Christian development that has flowed into your life and made you what you are has been missionary; and to repudiate that is to repudiate your own Christian experience. Can a Christian repudiate his own salvation?

2. It is evident from what has just been said that to disbelieve in missions is to disbelieve in the historical development of Christianity. Originating in Palestine, it spread through missionary spirit and activity into Europe, on to Rome, up into France, Germany, Britain and across to America. Can a man be a Christian and not believe in the Christian church?

3. The anti-mission Christian cannot believe in Paul, for he jealously and vigorously defended his apostleship against those who ventured to question it (the Greek word *apostle* has precisely the same meaning as the Latin word *missionary*); and how splendidly his life vindicated his claim! He was a missionary, every inch and every fibre of him—a foreign missionary, for he boasted that he was sent to the Gentiles. Can a Christian repudiate Paul and the other apostles?

4. The man who does not believe in missions must reject the Great Commission—the last charge of Jesus to his church, and all that Jesus taught about missions. In short, he must reject the whole Bible, for it is a missionary book from lid to lid, unfolding

God's great missionary purpose and plan, inculcating missionary duty and breathing missionary spirit. What sort of a Christian is he who rejects the Bible?

5. He must even reject Christ, for Christ not only taught missions and commanded missions, but He was a missionary. He was The Missionary. He loved to emphasize the fact that He was "*sent*" by God to seek and to save the lost. He was a foreign missionary, for He left His home and went far out into a foreign, alien and hostile world; and He is still going with every missionary. If a man can be a Christian and be anti-missionary we have the strange anomaly of a Christian who rejects Christ.

6. He cannot believe in God, for God "*sent* His Son into the world." "God so loved the world." God is missionary in His nature and essence. He conceived the plan of missions and He is working in His missionaries.

7. Christianity is essentially missionary. Christianity and missions are so intricately interwoven that to destroy one is to destroy both. To deny the central truth and principle of Christianity is to demolish Christianity.

Upon what ground, then, and by what logic, can one who is opposed to missions be entitled to the name "Christian"? The wonderful mercy and long-suffering of God may bear with much ignorance and stupidity and perverseness. It is not for us perhaps to say how far a true Christian may fail through ignorance to understand his duty or through fleshly weakness to do it; but a man is a Christian just in proportion as he believes in missions and as he acts missions. For, after all, neglect of duty on the part of one who accepts it—who says, "I go, sir," but goes not—is greater heresy than an honest if stupid failure to recognize one's duty. It may be doubted whether the individuals or sects which are avowedly opposed to missions present any serious hindrance to the spread of the gospel. They are simply unsightly excrescences on the Christian body. It is the practical infidelity, the lethargy on the part of professedly missionary Christians that constitute the real menace to the healthy progress of the Kingdom. These are the ones who deny Christ and stultify their Christian profession.—*Home and Foreign Fields.*

Dr. William P. Pearce, Cairo, Ill., has an illustrated address on "The Baptism of Jesus; Where, When and Why," which he will gladly loan to pastors having a stereopticon. All he asks is that pastors cover the little expense. Dr. Pearce, who has traveled considerably, is organizing a party which he will conduct to France, Belgium and England in July.

A NEW DEPARTMENT WITH A PROMISING OUTLOOK.

I. J. Van Ness, Cor. Secy.

The Sunday School Board has organized a new department to be known as the Department of Sunday School Administration. Mr. Arthur Flake, one of our most efficient Field Secretaries, is to take charge of this department. His office will be in our building in Nashville and he will give sufficient time here to make effective the work which he has undertaken.

This department will attempt to do for the general organization of the Sunday school and its departments what our similar specialized departments have done, namely, to systematize and standardize the work of Sunday school officials, to gain their attention and co-operation, and to propose to them the most effective methods adapted to city, town and country.

Our present *Superintendent's Quarterly* will probably be changed to a monthly and made to take care of all the questions relating to the upbuilding, organization and maintenance of a Sunday school.

We hope to have, as we are sure we will have, the co-operation of all superintendents, secretaries and treasurers, as well as the pastors, in this effort to make Sunday school organization just what it ought to be—a genuine help and not a hindrance.

THE SYMPATHY OF JESUS.

J. J. Taylor, D. D.

The Scripture says Jesus was moved with compassion for the people whom he saw scattered and shepherdless. He came not to condemn the world, but to bring a message of pardon and peace; not to destroy men's lives, but to grant life and to grant it in abundance. He took not on him the nature of angels, spiritual and high above the race whom he came to succor; but he took the nature of man.

It behooved him to be made like unto his brethren, tempted in all points as they were tempted, that he might be touched with a feeling of their infirmities, and might be a faithful and merciful high priest in things pertaining to God, and so might make atonement for the sins of men. He went into bondage to the flesh, humbling himself and taking the form of a servant and learning obedience by the things which he suffered, touching every note in the gamut of human woe and knowing how to sympathize with the lowliest of the race.

He began at infancy, a sort of beggar's child, born in a stall and cradled in a manger. In childhood he was forced into Egypt to escape the fury that is born of envy, and when he returned to his native country he was hidden away like a culprit among the hills of Galilee. He grew up in the ranks of toil. He was in the world, and the world was made by him; yet he had not a place to lay his head. He suffered the stress of temptation, and in his noblest triumphs he felt the pang of suspicion, of treachery, of heartbreaking reproach.

There is no criminal's child hiding in a goods-box and trembling at the sound of approaching footsteps, no drunkard's child shivering in a garret and dreading the father's return, no gypsy's child sobbing behind the tent or skulking in the brush, that knows any sorrow that he does not understand. There is no woman broken by disaster and dying by inches, as she sits weeping in desolation bemoaning blasted hopes and buried loves, to whom he does not speak in fathomless compassion: "Woman, why weepest thou?" There is no man grappling the

tempter in an agony of conflict, no man bowing his shoulders to burdens of poverty and disease or grinding his soul away in a mill of endless toil, no man sweating blood in prayer for aid that does not come, and at last drinking the bitter cup, derided of men and forsaken of God, who may not find similar experiences in the life of this man who is our brother and our friend.

A man of sorrows, he was acquainted with grief in all its forms; and with measureless pity he pressed through barriers of caste and creed, race and culture, to lay his healing hand upon loathsome lepers or to sit in sympathy with publicans and harlots, because they needed him so. His heart is with the sorrowing, the weak, the helpless; he yearns over them, and longs to draw them to himself, even as a hen doth gather her chickens under her protecting wings.

"Jesus knows all about our troubles,
He will guide till the day is done.
There's not a friend like the lowly Jesus,
No, not one."

ARE YOU GUILTY OF THE HABIT?

The *Lutheran* gives its readers a little sermon on a subject that is timely, so timely that we deem it worthy of reprinting. Here it is:

"In one of our up-state towns a harpist had the instrument keyed to a perfect pitch for a special performance. A couple of meddlesome boys at the last moment stealthily unstrung it. The result was that when she gave the strings her most magical touch they failed to respond, except with a series of harrowing tones that set everybody's nerves on edge. And they said: 'What a failure!'

"There is a parallel case, with a sequel most sad. A minister has heart and mind keyed up for the church service. He has spent an hour or two in prayer and meditation and the thoughtful study of his subject. His soul is filled with sweetest harmonies. But just before he enters the pulpit half a dozen persons thrust themselves upon his notice, each with a tale of woe. Something has gone wrong in one of the church societies; one of the neighbors hasn't acted very nice; the pastor himself has failed in one of his duties; there is trouble in one of the homes. And the minister must know it at once; it won't keep. And so they will station themselves where they will pour the unwelcome news in his ears and send him into the pulpit with unstrung nerves. His heart is heavy; his soul has lost its music; the melody has gone out of his voice; and his sermon is a series of discordant thuds, with neither spirit nor life. And of course he gets the blame for a lifeless pulpit performance.

"The wreckage of the work of thoughtless people—people who even think they are doing God service! If there are things that the preacher should know, there are times and places when he will lend a willing ear to all complaints. But to cut all the music out of his heart just when he has tuned it to the sweetest harmonies is a cruel performance. As a rule, there are only a few people who do it; but there are enough in every congregation to spoil every sermon, however well the pastor's spirit may be tuned to present it. Dear Church member, don't touch the strings of the harp when it is tuned to give forth heavenly melodies.—*Christian Sun*.

They that deny a God destroy man's nobility, for certainly man is the kin of beasts by his body; and if he be not of kin to God by his spirit he is a base and ignoble creature.—*Bacon*.

Is your belief strong enough to keep you from "struggling" in the storms of life? See James 1:6.

OUR FOUR URGENT NEEDS



One

THE prompt payment of the pledges to the 75 Million Campaign Fund. We have made our appropriations so much larger this year than ever before, that only the prompt and faithful payment of pledges to the 75 Million Campaign Fund will save us from very serious embarrassment. We must not go to the Convention in debt this first year of the Campaign.

Two

A GREAT out-pouring of lives for foreign mission service, in proportion to the increased giving and larger plans. We have a ship chartered to carry our missionaries to the Far East and passage reserved on ships sailing to other lands. Who will go?

Three

A WHOLE army who will help by prayer. The foreign One of the best ways to help us is to study the needs of our fields. Study the Survey of Needs, Home and Foreign Fields, the weekly papers, the tracts, the Mission Study text-books. A careful study is sure to provoke response.

Four

A WHOLE army who will help by prayer. The foreign mission cause has no greater need than that for intercessors. Pray for the Board that it may have wisdom; for the missionaries that they may have grace; for more missionaries; for the native churches that they may have guidance; for the out-pouring of the Spirit of God upon all peoples.



FOREIGN MISSION BOARD

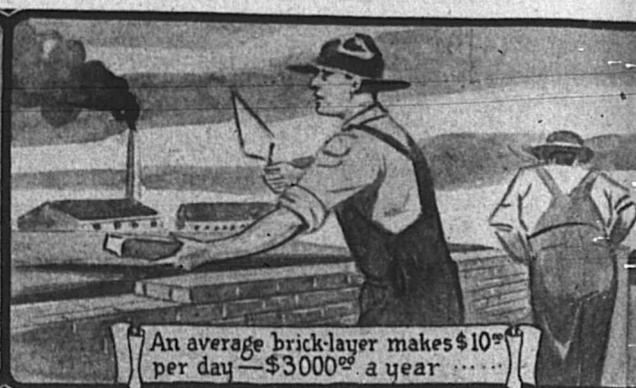
Southern Baptist Convention

RICHMOND, VIRGINIA

The Next Crusade—A Living for the Pastor



Average salary of Southern Baptist Preacher, about \$1000⁰⁰ per year.



An average brick-layer makes \$10⁰⁰ per day—\$3000⁰⁰ a year

A church may do without a pipe organ, stained-glass windows, carpets and cushioned pews; it may even do without a house of worship; but it cannot live and do its work without a leader called of God. We have put on a campaign which depended upon the pastors more than any other human factor for its success. The preacher has pled for every cause but his own. Who will take his case, and relieve him of galling embarrassment that cripples him and the whole denomination? Who but the laymen—deacons, thoughtful women, just-hearted men of the congregation?

With a dollar worth scarcely half its former value, and preachers' salaries, already too small, the same as before the war, the situation has become acute. Something must be done about it. There is a way. In many churches the way has been found. In every church it can and must be found or we shall suffer in every department of our denominational life.

THE FIRST STEP—A FINANCIAL BUDGET.

M. L. Smith, Laurens, S. C.

To secure a salary more commensurate the membership must come to a realization of the fact that God's under-shepherd is not being sufficiently cared for. Naturally and rightly do we expect the matter of rectifying such a wrong to have its origin in the board of deacons. That body should first of all be ever awake to discover any condition in the church which may need righting and to originate ideas and plans which might tend to increase its efficiency. But all rights and privileges are not reserved to the deacons alone, and any member who sees the opportunity to promote the efficiency of the church is doing his duty when he takes steps toward securing the culmination of his ideas.

It is the duty of the board of deacons to prepare a financial budget for the church. This budget should include all local expenses, such as pastor's salary, insurance, fuel, janitor's wages, estimated repairs, etc. This should be carefully prepared and be complete, and then should be read before a congregational meeting. In the meantime sentiment toward a more adequate support of the pastor may be created in a quiet way by the members of the board. At this congregational meeting short talks may be given explaining the various items and an effort made to impress upon the membership the need of an enlarged program and the necessity of a systematic support of it.

A definite date should be set for an every-member canvass and the announcement made that everyone whose name appears on the roll of the church, or at least the head of every family, will be expected to assume a share—not as a present to the pastor (away with that un-Christian idea)—but as a contribution toward the expenses of his church. It is

the duty of everyone to have a part, and the Bible plan is weekly payments. The business of a church should be conducted on business principles.

It is not the duty of the pastor to look after the finances. He should not be forced to devise and prepare the plan whereby he may get a living compensation, neither is he expected to live by the semi-occasional and irregular presentation of a pantry donation made in the garb of charity. He wants and deserves to live on a business basis as much as do we, and our support of him should be such as will enable him to devote his thoughts and energy to the sacred work to which he has been called.

By all means every church should adopt the budget plan, and have a competent treasurer. Provide in that budget for a more liberal and adequate support of the pastor and preacher and the church will become more efficient in advancing the cause of the Kingdom.

AN AROUSED CONSCIENCE ON THE PART OF THE CHURCH.

C. H. S. Jackson, Jacksonville, Fla.

No class of people on earth has suffered longer or more patiently or uncomplainingly than the Southern Baptist pastor. I speak for him for I know more of him than any other pastor—and for the first time in our history has the pastor's salary become a matter of universal concern among us.

Who is the *pastor*, anyhow? He is God's anointed. He is the one that can say, "Woe is me if I preach not the gospel." He is the servant of the church he serves, therefore he is the head of the visible church. His duty is to preach a *full* gospel. Has he done it? Yes, and no. He has preached Jesus, he has unfolded to us the plan of salvation, he has thrilled our hearts with stories of love and of a

gospel adequate to meet the needs of men everywhere. But he has been in large measure unmindful of himself. I have seen it a hundred times—God's own anointed pleading for others, wearing his life out for all the great and good and necessary departments of our organized work, and at home "pinched" and "pressed" by a sacrifice that men in other walks of life can never fully know, unless called into the Baptist ministry.

Many pastors have not preached a full gospel. They neglect to tell the deacons their duty. This is an embarrassing subject. However, it is of first importance in every Baptist church. In churches of other denominations this may not be so necessary, for the pastor's salary is usually fixed by some outside and related power. But in a Baptist church the whole temporal structure of *incidental expenses, care of the poor, the pastor's salary, and revenues necessary for the regular and permanent service of our holy religion* rests upon the shoulders of the deacons. Our deacons do not, as a rule, know this. Our pastors have been too sacrificial to teach them. If seven pillars are placed under a building to sustain its superstructure, and upon close examination we find these pillars to be window-frames and door-frames, adapted as supports, would we expect the superstructure to stand? Nor will any church stand with ill-adapted or uninformed deacons as supports.

The gospel plan of partitioning church duties and placing responsibilities is the only plan upon which a Baptist church can be run. When a Baptist church neglects any of the New Testament imposed obligations of organization or operation it has at last got a place of destiny and fraternity, viz.: the interchurch combination. The four duties named above are deacons' duties. Pastor and people are untrue to the New Testament church model if they do not so teach and so serve.

To become a Christian and a church member are the highest privileges that have been revealed to man on earth. To be called to the office of deacon adds no new duties or privileges in worship, or in loyalty to Christ, or in lordship over fellow-members or pastor of the church, but the call of the deacons is to well-defined and specific responsibilities of service. When this is understood by pastor, deacons and laymen, the pastor's salary will be raised, increased, and paid as becomes any self-respecting and God-approved church.

GETTING THE MAN WHO IS TO BLAME.

J. H. Anderson, Knoxville, Tenn.

If this troublesome individual can be made to see his duty, the pastor's salary will be forthcoming and paid promptly in advance on the first day of every month, as it should be.

This sounds easy, doesn't it? And you, my fellow-layman, are thinking: "My! my! If I only knew who that fellow is in our church, who is holding back in raising our pastor's salary, I would go after him with both feet, and I'd fix him before the sun goes down."

It would be unkind to discourage this fine impulse, and yet it is well to be forewarned sometimes that one may be better prepared. You may as well know that "fixing" this troublesome individual in your church is not as easy to do as it is to talk about it. Those who have tried it, report it as the hardest and most difficult task of their lives, and it can be accomplished only by the most strenuous effort and much prayer.

The victory, however, will be worth all the hard work it requires to accomplish it, and we advise you to "go to it."

By way of encouragement, it may be said that during the strenuous days of our 75 Million Campaign, the teams who reported the greatest success in getting liberal and worthy subscriptions, worked along this same plan of looking up this troublesome individual first, and then inducing him to do his full duty, and after that, all was dead easy.

And now, dear layman, would you care to know who this troublesome individual is in your church?

You are saying, "Yes, lead me to him and I'll give him the hardest tussle of his life." All right, come along, let's go into your drawing room and plant yourself before that long panel mirror, and take a good look at the man who, if he will do his full duty, can start a movement by his own liberal gift, and then by following up this gift with his influence, that will raise the pastor's salary easily and quickly—make a better man of the embarrassment of not being able to meet his bills regularly and promptly, and take away from your church the stigma of being poor pay.

A DOCTRINAL STATEMENT.

Dr. J. T. Henderson, Secy. Laymen's Movement.

A successful business man, who prefers that his name shall be withheld, has recently written a tract, in which he makes a concise statement of the fundamental doctrines of the Baptist faith. The author hopes that the style of this leaflet will appeal to Christian laymen. It is thought that most laymen are not prepared to "give a reason for the faith that is in them;" there is large need for indoctrination.

This deliverance has had favorable criticism from numerous preachers and laymen, to whom the manuscript has been submitted. The tract will be ready for distribution within the next few weeks. Those that would like to see a copy and are willing to help in its wise circulation, are requested to write to Emmett H. Rolston, James Building, Chattanooga, Tenn., or to J. T. Henderson, Box 585, Knoxville, Tenn.

Progress for 1920.

The Executive Committee of the Laymen's Missionary Movement, through the use of literature and by personal effort, is stressing four vital matters the present year: Adequate support of the pastor, better church attendance among men, tithing bands among the churches, and the bequeathing of at least one-tenth of our estates to the Lord's cause. A letter and package of literature have been sent to a layman in each association of the state; this layman was suggested by the state leaders. The literature outlines in a brief way the method of procedure that is considered practical. The work outlined for these associational leaders is simple and will not call for much outlay of time and effort. An interested layman can meet the requirements of this modest task without detracting from his business duties.

It is gratifying to report that most encouraging responses are already coming from zealous laymen in different sections of Tennessee. Churches are beginning to heed the call of justice and are increasing the salaries of their pastors; let the number multiply rapidly.

Tithing bands are coming to be the order of the day; let this cause have wise and tactful presentation, and it will soon solve the problem of church finances.

Any layman that would like to help in this good cause is invited to write for literature. It will be a great day for the Kingdom when laymen learn to be as dependable, as the women, in the Lord's work.

EDITORIAL

Renew now.

* * *

Brains should have a fair chance with brawn.

* * *

Have you paid your 75 Million Pledge?

* * *

Selfishness grows spontaneously and needs no cultivation.

* * *

A church indexes its worth by its attitude toward the ministry.

* * *

The hard sayings of Jesus cannot mean the passive acceptance of evil.—*W. H. P. Faunce.*

* * *

People who complain at the expense of the churches often are extravagant in their own plans.

* * *

Religion is difficult to define in exact terms, but its friends are easily recognized.

* * *

Bricklayers in Chicago demand \$10 a day. A pastor should have as decent support as a man without culture and training.

* * *

We rejoice at the recovery of Dr. J. H. Hubbard, of Franklin, from a severe case of flu. He is one of our best preachers and is doing a splendid work at Franklin.

* * *

It was my delightful privilege to be with Pastor C. A. Ladd last Sunday at Lewisburg, morning and night, and at Cornersville in the afternoon. Just twenty-five years ago I held a meeting at Lewisburg. A few of the present members recall the occasion. I appreciated on this trip the hospitality of Brother and Mrs. Ladd and Mrs. Drake. The Cornersville church is a new organization, but has already shown a vigorous type of enthusiasm. They have placed the Baptist and Reflector in the budget and have about finished the foundation of a church which will be beautiful and convenient. Brother Ladd is in his second term as pastor at Lewisburg and is doing a great work in a strategic field.

* * *

To Our Big Family.

The Baptist and Reflector family has grown wonderfully. For this we greatly rejoice. It is our ambition to reach every Baptist home in Tennessee. The larger our circulation the greater influence we may have for the cause of righteousness and Baptist principles. There is growing a real conscience upon the denominational paper as an asset in the forward movement of the denomination.

Our big family has in the past been strongly loyal. They have helped to secure new members and have shown their appreciation of our efforts to make a great paper, such as would meet the needs of Tennessee Baptists. Such a loyalty justifies our appeal.

We have recently sent statements to about two thousand subscribers whose time has expired. One often forgets that a small sum, multiplied by two thousand, amounts to a huge sum of money. But such is the case. The paper does not have any private resources upon which to draw for expenses. It must live by its own income. Hence, we must urge our subscribers to send in their money for renewals promptly. You do not plan, of course, by your delay to cause us embarrassment, but such is the fact. Just now we have the heaviest bills in our history to pay and each subscriber must do his or her part to help us.

Will you show your appreciation by sending money today? Bills, past due, are staring us in the face like horrible nightmares.

Do not put aside this appeal. The very life of the paper depends upon prompt payment of subscriptions.

* * *

The East Tennessee Convention.

The W. M. U. and S. S. Convention will meet at Chattanooga April 7-9. All delegates are asked to send their names at once to Mr. Jake M. Brown, First Baptist church, Chattanooga. Do this now and help the entertainment committee. There should be a gathering from all East Tennessee. A delightful program has been arranged. The inspiration from this convention should be largely helpful.

* * *

A Specialist in Solemnity.

A sour face, a sharp voice of criticism, a pessimistic note, a declaration that affairs grow always from bad to worse—what a familiar figure! The religion of joy needs cultivation. Job had some friends who were specialists in solemnity. The modern Christian should show the happy face. Distress and gloom come all too often; they obtrude themselves unbidden. Above all others the minister should be a man of wholesome good cheer. He should be no specialist in solemnity, though he must not be an example of frivolity. Every Christian, too, should have such a growing and vital religious experience as to give a real commendation of the church life.

* * *

The Flash-Light Christian.

Jesus declared that his disciples should be the light of the world. He did not speak of the flash-light variety. The darkness of night, when men stumble and stray from the path, needs a steady beam rather than intermittent flashes. It is a great thing to be steadily consistent in Christian living. The flash-light may often blind the eye without giving real help. Here and there, and the number is all too frequent, are Christians who darken their value as representatives of Jesus, the light of the world, because of sins, failure in duties, and lack of interest in kingdom affairs.

* * *

Not An Object of Charity.

The pastor should not be viewed as an object of charity. His salary is just pay. The church, as an institution, is the most valuable asset of any community. The preacher is a real benefactor. Without a church a community would be an undesirable place for residence. In the prevailing high prices for everything the preacher must have a living salary. We call special attention to articles in this issue touching some ways that will give a better idea of the church's duty to the pastor. We are indebted to the courtesy of the Home and Foreign Fields for permission to use the thrilling articles by Messrs. Smith, Jackson and Anderson, and the graphic picture on page 6. Read and ponder them and act accordingly.

* * *

Home and Foreign Fields.

Southern Baptists have a right to be proud of their missionary magazine. It compares favorably with any like publication of any denomination. It has come to have a commanding place and deserves the widest patronage. Dr. G. S. Dobbins has shown himself to be a brilliant editor as well as judicious writer. The increase of cost in printing makes it

essential that the price of Home and Foreign Fields should be raised from 50 cents to 75 cents a year. The new price goes into effect April 1. The Sunday School Board has published the magazine at considerable loss each year. Under present condition even the new price will not take care of the total expense of its publication. We are sure that Southern Baptists will not object to paying the 75 cents. Renewals and new subscriptions will be received at the old price only until April 1. Do not forget the date and new price.

Dr. Fort Remains in Nashville.

It will be welcome news to the entire state to know that Dr. Allen Fort will remain with the First Baptist church, Nashville. Dr. Fort had accepted the pastorate of the First Baptist church, Columbia, S. C., but upon the death of Mrs. Fort, a committee was appointed by the Nashville church to secure his release from the Columbia church. Dr. E. C. Dargan and Rev. Geo. L. Stewart visited Columbia and the church, while eager for Dr. Fort's services, graciously released him. Under the strain of his supreme sorrow, the Nashville church feels that Dr. Fort ought to remain among those whom he had known and loved. The duties of a new field are always difficult and at this time Dr. Fort can have the support of his host of friends and out of his grief can bring a larger message of comfort and helpfulness. May the Lord bless him and use him for a ministry that will touch thousands.

The Horse and His Load.

Last week we set forth the picture of the *Baptist Flag* with its double load of gospel missions and the Interchurch Movement. The *Flag* carried a full page advertisement of the movement. In the issue of March 11 the editor tries to explain the matter. We quote: "Our readers are apprised by this time that we give our back page to advertise this movement and we aimed to make our protest in the editorial columns against it, but the paper was on the press and half out before we thought of it." What a wonderful experience! The poor old horse got half way to his destination before he realized that he was carrying the double load. Is it quite fair for the editor to accept a full page advertisement at his usual rates and then propose to kill its value by an editorial criticism? Half of the paper had been printed "before we thought of it." Why wait so long, Brother editor? Why accept the "ad" at all? Or if accepted, why not kill it at once with the editorial. We claim that the *Flag* did not "tote fair" with its double load.

The Stimulus of Example.

The crowd impulse is due to example. People congregate because of the desire to be together and to share a common experience. The fact that others do a thing may be a mighty incentive to do likewise. All styles follow this law or habit. One does not prefer to be the solitary figure in any circumstance which others might share.

The Apostle Paul knew the value of the stimulus of example. "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample." Not only for evil but also for good an example is stimulating. Indeed, the world generally judges the value of the Bible in life by the part it plays in the daily affairs of men. A deaf person once replied to a query why she attended church when she could not hear the sermon: "I go for the benefit that my example may be to others." A wise course.

If others should walk in your pathway, where would you lead them?

A Book for Your Pastor.

A new book brings freshness and vigor to the preacher. He comes in touch with new currents of thought and new ways of saying the old truths. It is easy for the preacher to fall into ruts of thought. This is specially true if he should be located where he does not have frequent contact with other preachers. Not every new book is worthy a place in the preacher's library. There are many old volumes that will never become stagnant. The preacher needs to know these as intimate friends, but he also must have some of the best new books in order to keep somewhat in touch and sympathy with modern ways of thought.

But it is difficult for the ordinary preacher to buy new books. We suggest that each church in the state give its pastor two new books. Would not that be a splendid thing? I am sure that the preaching would repay the expense. Ask your pastor for the names of two books that he desires and then let the church buy them. Do it now and watch results.

A Tire or a Tithe.

The Interchurch World Movement calls for contributions under the slogan, "Give a Tire." This amount would doubtless far outmeasure former gifts from many people. It is based upon the ground that an owner of a car, enjoying the luxury of this convenient method of transportation, should be willing to share at least the cost of a tire for religious purposes.

Over against this slogan we wish to place another, "Give a Tithe." The man who can afford an automobile can give more than a tire to the Lord. His obligation does not stop short of a tithe. Even the government recognizes the spirit of benevolence and exempts 15 per cent of one's income if given for church and charity. Surely the Christian cannot afford to take less high ground than the government.

The tithe belongs to the Lord, even though we may not find the law of the tithe in the New Testament. If the ancient Jew gave this tithe as a matter of law, surely the Christian can give as much under the sense of grace.

A Word to the Called.

Southern Baptists must not forget that day last October when thousands of our young people definitely committed themselves to some form of religious service. The holy purpose and consecrating avowal must not be allowed to wane or die for the want of proper attention. Many of these young people desire to enter the foreign mission work, while others hope to qualify as helpers in the various departments of the home field. Each one should be encouraged toward the task that appeals as God's way of service.

We desire to commend unreservedly a new book which will help those who propose to enter mission work abroad. "Missionary Morale," by George A. Miller, Methodist Book Concern, price by mail \$1.10. The field of missionary literature is greatly enriched by this little book, which packs into small compass an unexcelled richness of advice and suggestion. We wish that every Christian worker might read it, for it will give a clearer vision of the needs for personality, as well as religion, as a qualification for the foreign service. Any pastor could well afford to invest in this book in order to circulate it among those who have dedicated themselves to missionary endeavors.

The Men of Faith

"These all died in faith." Heb. 11:13.

By Ryland Knight, D.D.

I do not know in all literature a finer epitaph than this. What a challenge it sends to those of us who are timid or indifferent or discouraged. "These all died in faith." These all saw God, saw God's mighty program for our world, heard his promise, and had faith to believe them. They were ready to hazard their all on the surety of God's promise and the success of God's program. They did hazard their all; they toiled and suffered and sacrificed for that program and those promises. And when they came to the end of their lives, sometimes at a martyr's stake, that program had not been realized, those promises had not been fulfilled. And there, at the hour of death, those men stood ready and said, "We may not live to see it, but God's promise standeth sure and God's program will still be carried out." And without faltering and without regret that they had hazarded their whole lives, their all on God, they died as they had lived, in faith.

It would be a fine thing for those of us who are half-hearted or fearful and afraid if we should read each day this eleventh chapter of Hebrews. It gives us little portraits of the men who died in faith. It tells us what they sacrificed and what they suffered. It tells us of men who were stoned and were sawn asunder, who were tempted and slain with the sword. It tells us of men who for their faith must live in dens and caves, driven out from human habitation, destitute, ill-treated, tormented. It tells us of men suffering every kind of hardship and privation, and often dying as martyrs to their faith. And then the writer tells us in almost the last verse of the chapter that they never received the promise, that they never realized their dream, that they never saw the fulfillment of that to which they had given their lives. But, says he, they never lost their faith; they never gave up; they never grew discouraged enough to quit. They gave their all, and then they died. But they died in faith.

And these men who died in faith, who never doubted or faltered, are a challenge to us. So the writer tells us in the opening verses of the twelfth chapter. If these men were willing to hazard their all on the promises of God, if they were sure the task at which they were working would some day be accomplished, then says the writer, you and I under the leadership of Jesus Christ ought to be willing to give ourselves to this same great enterprise, to hazard our all, to consecrate our lives in faith in that same great program and in those same glorious promises of our God.

Now what was this enterprise which so challenged the admiration of these men and their enthusiasm that they were willing to hazard their all upon it? It had to be something big; men are not willing to consecrate themselves to a petty cause; it had to be something hard. There had to be a challenge about it. It had to call for courage and virility and fight. A real man is not going to devote his life to doing easy things. And it must be worth while. No man wants to waste his life upon some task which, after it is all done, is of no value. What was the enterprise which so challenged and gripped these heroic men that they poured their whole souls

into it, and died working at it, and never lost faith in it, even if they did die?

They did not see it as clearly as he did, but the enterprise which challenged these men was the enterprise which Jesus had in his mind when he talked, as he often did, of the kingdom of God, of the kingdom of heaven. You will recall that this was the persistent theme of the teaching of Jesus. His very first word was, "Repent, for the kingdom of heaven is at hand." He set this sentence in the very heart of the daily prayer which he taught his disciples, "Thy kingdom come, thy will be done on earth as it is in heaven." It was the endeavor to which Jesus called his disciples to give their lives, "Seek first the kingdom of God," so he instructed them.

What is the kingdom of heaven? Some one has given us this definition, "The kingdom of heaven is a great enterprise of human consecration to make a new world like God would have it be." That it was which challenged these men of God in the days of old. They saw by faith a new world like God would have it be. And they felt stirring in their souls the call of God to take hold somewhere, to fight against some old evil or to build some new good, and with a great abandon of consecration they put their whole lives into this which God had called them to do, gave him their best, knowing that however slight the impression which they might make, that however meager the results of their striving, it had its place in the far-reaching plan of God and that some day, because they were fighting on God's side, that for which they gave their lives would be realized.

They believed in the success of their enterprise because they had faith in God. They might not live to see it; they might never have a share in the paen of victory, but victory would come because they were fighting on the side of God, and God always wins the final victory. So with this invincible faith in an invincible God to steady them, they walked steadily on, through sacrifice and toil, through hardship and persecution, and when they came face to face with death they never faltered or wavered or lost heart. "These all died in faith."

Let us get two or three concrete illustrations of these men who consecrated themselves to this divine enterprise because they had faith in God. One of them was Moses, who because he had faith in God, undertook single-handed to deliver the Hebrew serfs from the bondage of the Pharaohs. One verse describes the secret of his strength, "He endureth as seeing him who is invisible." Do not misunderstand that verse. It does not say, "He endureth as seeing him who is imaginary." It was not faith in a God who did not exist which nerved the heart of Moses to challenge the might of Egypt. It does not say, "He endured as seeing him who is absent." It was not a far-distant God who was thrilling Moses' soul. But he endured as though he saw that God who was real and who was present although he was to the physical sight invisible. And because that God was just as real and just as present to Moses as if he saw him, Moses dared the impossible.

If Moses and Aaron stood before Pharaoh and demanded the liberation of all his serfs, then they were two fools on a fool's errand. But if Moses and Aaron and God, the invisible, real, and present God stood before Pharaoh and demanded the liberation of all the serfs, then no matter how great the might of Pharaoh, how numerous his chariots, or how brutal his soldiers; no matter what cruel thing they might do to Moses and to Aaron, even to death itself, even then ultimately out from Egypt would go these serfs to the last man, singing songs of a mighty deliverance. It is foolhardy for Moses to go alone, but it is glorious for Moses to go as a partner with God.

We will take a long leap. A little less than a century and a quarter ago William Morrison felt stirring in his heart the call of God to go to China to preach the gospel of Christ. That was to be his part in the great enterprise of human consecration. He was not permitted to sail from England direct because of the opposition of the East India Company, so that he had to come first to New York and sail from there to China. And as he sat in the office of the transportation company in New York, one of the officers of the company said to him in fine scorn: "And so, Mr. Morrison, you think you can convert the great empire of China?" And Mr. Morrison replied, "No sir; but I think God can." And so he sailed away to China, that land of four hundred million idolaters, that land in which there was not so much as one single Christian, sailed away with a great faith in God.

For seven long years William Morrison preached in China, did his dead

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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.



level best, and there was no response. "Mr. Morrison, do you think you can convert the great empire of China?" "No; but I think God can." Twenty-seven years he labored, and at the end of twenty-seven years there were seven converts to Christianity, and four hundred million held in the superstitions of their old idolatrous system. "Mr. Morrison, do you think you can convert the great empire of China?" "No; but I think God can."

And so he died. If the author of the epistle to the Hebrews were writing this eleventh chapter today I believe he would include William Morrison. Here was a man who heard God's call to an impossible enterprise, and who hazarded his whole life on that enterprise, and died with scarce the first faint gleam of the dawn. But he never faltered or turned back. He died but he died in faith, in faith in the success of the enterprise, because he had faith in God. And in this twentieth year of this twentieth century, less than one hundred years since William Morrison died in faith, there are more converts being received into the Christian churches of China each twenty-four hours than Morrison led to Christ in all the years of his glorious ministry, and one of the greatest forces in the thinking of China today is Jesus of Nazareth. "Mr. Morrison, do you think you can convert the great empire of China?" "No; but I think God can." "These all died in faith."

Many of us can remember with great distinctness when it was regarded as the mark of unusual fanaticism to advocate prohibition. The liquor interests were organized, militant, triumphant, defiant. Even a dry city or a dry county was a rarity, and a dry state was a curiosity. It was at that time that a sweet, modest Christian woman was going up and down in the United States speaking in favor of temperance. On one occasion a contest was on in a Texas city between the wets and the dries. The wets were arrogant, and felt sure of victory. And quite probably they won.

It was during this contest that the leader of the saloon element made this boast in a public speech: "We are bound to win. We have the drinking men on our side; we have the foreigner on our side; we have money on our side, and money is a power and don't you forget it." The following evening in the same city Frances Willard closed an eloquent appeal with these words: "We are bound to win. We have the sober man on our side; we have the women on our side; we have God on our side, and God is a power and don't you forget it."

A score of years ago she died. It seemed that the cause to which she had given her life had made scant progress. The forces of liquor were still entrenched and arrogant. But Frances Willard died in faith; she never regretted that she had given her very heart to this apparently futile assault upon this apparently impregnable foe. She still believed that God is a power, and don't you forget it, and that one cannot fight on God's side and fight a losing battle.

A consecrated Christian woman told me that in 1915 she was asked to speak at a W. C. T. U. meeting in a Southern city. She said there were just a handful of women there. But they prayed, and then they sang a song about having a dry nation by 1920. And this consecrated Christian woman told me that she rather pitied them because they seemed to have their hopes pinned to something so impossible as that.

This is the third month of 1920. This nation has been dry since July, 1919. And two months ago the prohibition amendment to the Constitution went into effect, and intoxicating liquor is forever an outlaw in all the borders of our nation. And after that nothing seems impossible.

These are two or three of that outstanding group of men and women who died in faith. These are some of the mighty army of men of faith who have caught a vision of that great enterprise of human consecration to make a new world like God would have it be. And seeing that vision these men have heard stirring in their souls the call of God to have a part in that matchless enterprise. They have heard the divine summons to strike what blows they could in the overthrow of some old evil or in the erection of some new good. It sometimes seemed a hopeless task. But they had caught a glimpse of the eternal, they were seeing him who is invisible, they dared and did and died; but they died in faith,

"And dying cried across the night;
Hear us O earth, we chose the right."

"These all died in faith."

Does not the story of these men quicken your own soul? Do you not hear the call of God to have a share in this splendid undertaking of his? What a magnificent use of our powers and gifts whatever they may be. A splendid layman as he thought of this enterprise of human consecration to make a new world like God would have it be, once said in my hearing. "I cannot live for anything greater, and I will not live for anything less." And David Livingston, who opened the dark continent to the soldiers of Jesus Christ had this glorious platform for his life, "I will place no value on anything I have or may possess except in relation to the Kingdom of

Christ." Is not there some such answer in our own hearts? If we have money to what better use can we put it than to this great enterprise of human consecration? If we have education, or charm, or influence, or talent, or gracious personality, to what more glorious purpose can we put it than to consecrate it to drive out sin and suffering and misery and to bring in truth and beauty and righteousness, and to speed that day when every knee shall bow and every tongue shall confess that Jesus Christ is Lord.

One closing word needs to be said. No one really and sincerely wishes to make the world like God would have it be who does not also really and sincerely wish to make his own life like God would have it be. We may deceive ourselves, but we deceive no one else when we undertake to fight against the sin and selfishness out there and are not willing to fight against the sin and selfishness which is in our hearts. In vain we offer to help give him the kingdoms of this world, for his first word to us is, "My child, give me thine heart."

So that the first question which asks itself as we face this great enterprise of human consecration to make a new world like God would have it be is this, Are we willing to begin with ourselves. Are we willing to love him with all the devotion of our hearts and to serve him with all the consecration of our lives?

Tells why chicks die

E. J. Reefe, the poultry expert, 2253 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. Reefe for one of these valuable FREE books.

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WOMAN'S WORLD

Miss Mattie Straughan, Editor

WOMAN'S WORLD.

GIVING.

I thank Thee, Lord, for strength of arm

To win my bread,
And that beyond my need is meat
For friend unfed.

I Thank thee much for bread to live,
I thank Thee more for bread to give.

I thank Thee, Lord, for snug-thatched roof

In cold and storm,
And that beyond my need is room
For friend forlorn.

I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed

Enough to share with loveless folk
To ease their load.

Thy love to me I ill could spare,
Yea dearer is the love I share.

—Robert Davis.

SOME FLOWERS THAT MAKE THE WAY EASIER.

Not all the letters we receive make us feel good. In fact, I sometimes wonder when an ugly letter comes, one that is so unkind that it makes the whole day cloudy, if the person who wrote the letter is as ugly and unkind as the letter. I'm afraid they are, but I like to believe that they do not realize how much these ugly letters hurt. But I meant to tell you about some nice letters; letters that are just like beautiful flowers. And we do get a great many of this kind. Here are some extracts from those letters

"Your letter came this afternoon. I know I cannot secure the subscribers. You've forgotten I'll soon be 73 years young. My friends think it remarkable I attend church, Sunday School and our woman's meetings so regularly, but I have missed these meetings for four weeks recently, and it has hurt me so much. I am anxious that you realize that I am very much interested in the success of the Baptist and Reflector, and have done and will do what I can to increase its circulation. I enclose two dollars for my renewal. Please send me 'Why They Did Not Join the Methodists,' as I understand that you give it with renewals. I have written you a heart-to-heart personal letter to assure you of my interest in the paper. When conditions are such that I can 'try, try again,' I will do so, and hope with better success than in the past." This letter is very greatly appreciated; it comes from one who has been loyal to the paper through many years, and, although I have never seen her, she has inspired me often by her kind words.

"Severe sickness in our family and on our street has thrown me behind with everything. I do not know of anything that would give me more pleasure than securing subscribers for the Baptist and Reflector, for I have learned that it is the people who take and read religious literature who do things for the cause. So often I have been on committees to collect money for the causes for which Baptists stand and always dread to approach any one who is not reading our State paper, or the Builder, for they know so little about our needs. We would

be lost without the Baptist and Reflector; we also take the Builder and the Home and Foreign Fields. I am thankful to say that I have been instrumental in causing the women in our church to take Home and Foreign Fields, and have asked a number to take the Baptist and Reflector and hope to secure a number of them as subscribers during the year. It would not be justice to close without telling you that I read the Baptist and Reflector from cover to cover and enjoy it all." This letter comes from a very busy woman, and one who is not so young as she once was. But, you know it is often the very busiest people to whom we go when we want anything done. I appreciate this letter, and the friendship of the writer.

"We take the Baptist and Reflector and love so much to read it. People complain of its being too high, but never stop to think of Christianity being the most valuable thing in the world; and each of us in seeking a home always ask the question: 'How far is it from church and school?' To have a wide-awake church you must have an informed membership, and without our Bibles we would not know what God would have us do, and without our denominational papers we do not know what our churches are doing. Our paper costs us a little more than three cents each, and many of the splendid articles are worth more than that. We are willing to pay so little for religion when it cost Christ his robe and crown, and a shameful death on the cross." If only we could realize the truth of this letter. How little are we willing to pay for what Christ paid so much.

"There is no truer friend to Baptists in the State than the Baptist and Reflector, and there is no truer friend to the paper than I am if only I could express it in words. I do my best to secure new subscribers. My husband is an invalid and I have little opportunity to go to church." This friend never fails to respond to an appeal for help for the Baptist and Reflector, and we deeply sympathize with her now that she is practically shut in.

NOTES FROM THE B. & R. BOOK SHOP.

"Manny's White Folks" is just fine; "A Quest for Souls" can't be improved—it is simply grand. Miss Tinie Moore, Mason. You will want a copy of this wonderful book. Price, \$1.60 postpaid.

"In the Shadow of Great Peril," written by Horace A. Wade, 11 years old, is a book that you will read and enjoy, and one that you will want your boys to read. Price, \$1.35 postpaid.

"The best books I have in my library I secured from the Baptist and Reflector." This comes from a friend out of the State and is very much appreciated. We are striving all the time to make our book department better and more valuable to our readers.

We are having many requests for the Baptist and Reflector "Book Shop." Have you had a copy? It is free upon request.

"Happily Married," by Corra Harris, is just out, and those who have enjoyed Mrs. Harris in "The Circuit Rider," "The Circuit Rider's Wife," "The Recording Angel" will want to

read this new book. Price, \$1.85 postpaid.

Renew your subscription, and add fifty cents for McCall's Magazine.

Have you sent us a new subscriber or renewal this month?

Be sure to read "Book Bargains from B. & B. Book Shop," and take advantage of these splendid offers.

Twenty-one foreign countries have given women full suffrage, while in this country 17,000,000 women may vote for President and 7,000,000 for Congress. Miss Susan B. Anthony, the first President of the suffrage league in America, prophesied that women would vote in America in 1920.

Brother Bond:

May I not through your paper make a Baptist plea for Baptist aid in behalf of nine other Missionary Baptists, ten in all, who have emigrated from Smith and Trousdale counties to Warren county, Tenn., ten miles southwest of McMinnville, the most fertile spot in the county, on the Hickory creeks, situated two miles south of Morrison, on the Morrison and Viola road. Here we find no Baptist church. It's certainly a Baptist opportunity that has been neglected. Should we longer neglect. We have a nice place on which to erect a house of worship on Hickory Creek, yet not in danger of tide-water, creek sufficient to baptize with good spring near which makes everything convenient. We want to erect a house of worship this fall that we may have church services and Sunday school. Morrison is a railroad town of considerable business transactions. Having left those counties where churches and Sunday schools were fostered, we feel lonely without such influences surrounding us. Further, we are not willing for our posterity to come on in less than we have enjoyed. Again, this section is starving for gospel truth preaching, salvation by grace through faith, not salvation through water baptism as taught by some denominations here. While others are teaching leaving off sinning, join the church, leaving off baptism in any form, depending on works alone, which is as filthy rags in God's sight. Away with such man-made stuff.

I make this announcement and appeal to the Baptist brotherhood of Tennessee. Brethren, let us hear from you. We need advice and assistance. This is a great day with Baptists and God is expecting and demanding of us that we work for the extension of his kingdom while its called day. Aid from all Baptist sources, church or individuals, will be gladly accepted and applied as aforesaid, and God will reward us for same.

Brethren, how many of us are willing to contribute to the erection of a Baptist church in a community destitute of such teaching? Let us not be content to know that God has saved us while all around us they are starving for the bread of life. I regard this a great field for Baptist principles to be taught as they know not what we stand for.

Brother Bond, you can refer this to Brother Lloyd T. Wilson, Corresponding Secretary, or publish as you deem it best. With love to you and the office force and for the cause you are so earnestly contending for I am your brother.

W. M. Meachum.
Morrison Tenn., R. 2.

12,000 New Subscribers

New Slogan---

Double the List
It can be done.
It ought to be done.
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.

158 NEW SUBSCRIBERS---23 ASSOCIATIONS

ASSOCIATION	Subscribers Wanted	Subscribers Received	Subscribers Lacking	ASSOCIATION	Subscribers Wanted	Subscribers Received	Subscribers Lacking
Beech River.....	180	---	180	Midland.....	125	---	125
Beulah.....	300	1	179	Mulberry Gap.....	325	---	325
Big Emory.....	192	1	191	Nashville.....	385	21	364
Big Hatchie.....	328	1	327	New River.....	122	---	122
Bledsoe.....	264	---	264	New Salem.....	216	2	214
Campbell Co.....	204	---	204	Nolachucky.....	380	2	378
Central.....	432	8	424	Northern.....	160	---	160
Chilhowee.....	396	---	396	Ocoee.....	504	4	500
Clinton.....	240	---	240	Providence.....	110	---	110
Concord.....	228	6	222	Riverside.....	103	---	103
Cumberland.....	120	---	120	Robertson County.....	202	74	128
Cumberland Gap.....	252	---	252	Salem.....	230	2	228
Duck River.....	216	5	211	Sequatchie Valley.....	75	1	74
Eastanallee.....	228	---	228	Sevier.....	375	---	375
East Tennessee.....	132	---	132	Shelby County.....	435	---	435
Ebenezer.....	120	1	119	Southwestern.....	230	---	230
Enon.....	125	1	124	Stewart County.....	50	---	50
Friendship.....	276	---	276	Stockton Valley.....	105	---	105
Granger County.....	100	---	100	Sweetwater.....	360	---	360
Hiwassee.....	95	---	95	Tennessee Valley.....	105	1	104
Holston.....	312	18	294	Union.....	50	2	48
Holston Valley.....	156	2	154	Unity.....	260	---	260
Indian Creek.....	180	---	180	Watauga.....	295	2	293
Jefferson County.....	108	---	108	Weakley County.....	220	---	220
Judson.....	75	---	75	Western District.....	175	1	174
Knox County.....	720	1	719	William Carey.....	125	1	124
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.

Resolutions of Woman's Missionary Society of the First Baptist Church.

In His unerring wisdom, our Heavenly Father has called into His presence and into the great company of triumphant hosts around His throne the royal spirit, Maude Hicks Fort, the devoted companion of our beloved pastor.

We, the members of the Missionary Society remember, even in our grief, that we have been highly favored in having been granted the privilege of association with such a matchless spirit as co-worker and friend.

We are conscious that the loving, loyal life of so rare a personality has had, and will have, an inestimable influence for good, exalting our aims and deepening a holy purpose to render with joy a more consecrated service to our Master and to our church.

Our hearts are heavy with grief because of her absence from us, though we think of her as present with the Savior whom she loved and served so faithfully. We say to each other, "We shall not see her like again." Her cheery smile and her winsome personality will be sweetly cherished through all time.

Out of our own grief we bring to our Pastor, bereft and broken-hearted, the assurance of our prayerful sympathy and fellowship with him in this supreme sorrow; may the comfort with which he has been able to comfort others be multiplied unto him.

By this providence we are moved to reaffirm our dependence upon our Heavenly Father, and our trust in His loving kindness in comforting and guiding our society; we shall each strive to honor her memory by emulating her loveliness of character and her abiding faith in God.

"We cannot say, we will not say
That she is dead; she is just away.
With a cheery smile and a wave of
the hand

She has wandered into that other
land,

And left us dreaming how very fair
It needs must be, since she lingers
there.

Think of her as faring on, as dear
In the love of there, as the love of
here.

Think of her as the same, we say;
She is not dead, she is just away."

Mrs. Albert E. Hill,
Mrs. R. L. Alexander,
Margaret Buchanan,
Committee.

ATTENTION! WOMEN OF MIDDLE TENNESSEE

Your Superintendent will be longing to go

To McMinnville, April 21st you know. She has faithfully worked—has been loyal and true

In guarding the interest of our W. M. U.

Societies, each, you'll agree, we well know,

You are due her a mite that will help her to go,

And have opportunity to get inspiration

At this fountain of W. M. U. information.

How her eyes will grow brighter, her heart how 'twill bound

When, with envelope opened, your mite she has found.

And, if it should chance, she can not attend,
She'll pass on the money, some other to send.

That each beloved section of Middle Tennessee

May catch a new vision of things "as they be."

The "call of the hour" is both pressing and great,

Baptists are marshaling all over our state

To evangelize, teach in the "old-fashioned way,"

And we all must keep up with the news of the day.

Our program will be both delightful and strong,

The echoes set ringing in hearts, will ring long.

Mrs. Moore will be there—our Field Workers, too,

And others of prominence, all plans to construe.

Devotional, tender, to strengthen and cheer,

Songs of rejoicing will ring loud and clear.

Tallahoma and McMinnville with each other will vie,

As by fine "demonstrations" they please heart and eye.

The climax of good things we surely shall reach,

When Miss Eden, from Africa, makes her great speech.

So, send on your delegates, send many, not few,

And come on yourself and see what we do.

—Mrs. A. E. Burnley.

CALLED HOME.

We are sure the hearts of all our workers will be in sympathy with our dear Miss Mallory in her sorrow. Her father to whom she was devoted went home March 10th at noon. She had spent a few days with him recently but was away at the time of his going. She with her characteristic, unselfishness did not allow her own heart hunger to be satisfied at the expense of her work. She does her duty regardless of cost to herself, seeking the guidance of our Heavenly Father. The memory of one so worthy, so truly great is a rich heritage, of which such a daughter may well be proud. Many will remember that her mother went home a year ago.

May our Heavenly Father comfort and sustain her in this time of need, is the prayer of one who loves her.

TO THE PRESIDENTS OF W. M. S.

It has been our policy for some time to ask for a report on the Standard of Excellence in October and use that report for our annual state report to Baltimore. Comparatively few responded to the request for this report, so I am asking those societies that did not report in October to please do so now, giving their standing from April, 1919, to April, 1920, so that we may have a fuller report to Baltimore. After this we will ask for this report for Southern Baptist convention in April each year instead of October. You will find the Standard in your W. M. U. Year Book. For W. M. S. and Y. W. A. pages 42-43 For G. A. and R. A. page 47. For Sunbeams pages 50-51. Answer by number the points Yes or No. If you have kept your record during the year on attendance month

by month you will have no trouble in placing your organization in the class in which you belong. Remember you make your own standing and the answer must be Yes or No. Do not count monthly programs from "Royal Service" or Bible lessons as Mission Study classes. Only when you use a book and have a definite time for class work can it be counted as a study class. Some have not understood this point.

B. Y. P. U. NOTES.

Wm. H. Preston, Editor.

The Junior Unions who have finished the Manual will find Mr. Black's book, "Studying for Service," a delight. It is full of valuable suggestions and excellent material for study.

B. Y. P. U. State Convention, Jackson, Tenn., June 2, 3, 4, 5.

The following Juniors of Morristown, Tenn., have passed the examination in "Studying for Service" the new Junior book: Ermal Leigh Allen, Sarah Frances Harwood, Nell Elizabeth Horner and Vernon Wright.

List of Juniors who passed examinations in Chatanooga:

Diplomas: Billie Burnett, Richard Goodlake, Carl Green, Martha C. Shahan, Annie Mae Spear, Richard Courtney, Ben L. Talley, Viola Schrader, Emmett Gault, Horace Burger, J. W. Christenbury, Lorena Roberts, Viola Nichols, Clara Lee Davis, Nettie E. Davis, Albert Lutz, George McInturf, Ralph Dixon, Carl Dixon, Hazel Lee Roy, Paul Cannon and Glen Wallace.

Seals: Arnold Burnette, Mary Morphew, Harold Fonville, Grady Mullerix, Edwin Light, Florence Royer, Virginia Allen, James Phillips, Bennie Sisemore, Elder Christenbury, Ray Brooks, Doyle Roy, Harry Wilhoit, Leonard Casey, Albert T. Martin, Gladys May, Albert Norris Stephens, Susan Wolff and Rice Hamie.

Training schols at Warren's Bluff and Leoma this week. A lively interest is being evinced in the B. Y. P. U. at both places.

Mr. Shelby Atchley, General President of the Carson-Newman B. Y. P. U.'s, is the real sort. We're for him.

Blue Bird Water

A Natural Water (Concentrated.)

Unequaled for Stomach, Bowel and Kidney Troubles, Biliousness, Constipation, Rheumatism and Sick Headache.

As a blood purifier and for internal antiseptic, this water is unequalled.

Endorsed by the best physicians.

Guaranteed to do what is stated for it.

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.

PIONEER WATER COMPANY,
Nashville, Tenn.

R. M. DUDLEY, Pres.
Chas. Q. Stephens, Gen'l Mgr.

YOUNG PEOPLE AND MISSIONS

Miss Agnes Whipple,
Young Peoples' Secretary and Editor

TALKING TO GOD

God, who lives in Heaven,
I like to talk to You.
Most people call it praying,
But its talking that I do.

I talk when I'm in trouble,
And I tell You when I'm glad,
For though You don't need telling
It helps me when I'm sad.

And You are always listening,
And You never turn away;
And when I want an answer,
You know just what to say.

Your voice is very quiet,
But it always can be found.
I hear it like a whisper,
I feel it like a sound.

—Selected.

SUNBEAM PROGRAM

1—Song—"The Morning Light is Breaking" and "Help Somebody Today."

2—Prayer for our missionaries in Japan by the president.

3—Minutes, business, roll call, offering.

4—Alphabet verse—"Set a watch, O Lord, before my mouth; keep the door of my lips." Psa. 141:3.

This is a part of the prayer of David and one that we should say every day. How many of our band have left the door of our lips open and words that are ugly have passed through? How many kind, loving things have passed through? Let us ask Jesus to set a watch before our mouths and let only the good pure words pass out. Take not the name of God in vain.

5—Song—"Cherry Blossoms."

6—Recitation—"The Little Children of Japan."

The little children in Japan,
Are fearfully polite,
They always thank their bread and milk

Before they take a bite,
And say, "You make us most content,
O honorable nourishment."

The little children in Japan,
Wear mittens on their feet;
They have no proper hats to go
A-walking on the street;
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
With toys of paper play,
And carry paper parasols
To keep the rain away;
And, when you go to see, you'll find
It's paper walls they live behind.
—Copied from "Missionary Program Material."

7—Reading by an older Sunbeam—"Fashion Notes from Japan."

8—Reading by an old Sunbeam—Baptism in the Genkai Nada" January Home and Foreign Fields.

9—Hand-work—Make Japanese booklet. Cherry blossoms cut out of pink tissue paper can be used to decorate the cover.

10—Dismission.

FASHION NOTES FROM JAPAN

I suppose very few of you have ever seen any real Japanese, either men or women, dressed in their pretty and graceful native costume, but I think you must have seen pictures of them. In Japan the men dress very much

like the women, and the children dress exactly like their fathers and mothers. They all wear a long, loose garment called a kimono, that reaches from the neck to the feet. It is folded across the breast in front and tied in around the waist by a sash or girdle.

The sash worn by the women is called an obi, and is much larger than the sash worn by the men. It is usually made of silk woven in one piece about ten feet long and two feet wide and is considered the most important part of the costume. Tied in a great bow in the back it looks like the mittens we wear, a sort of foot-glove made either of white or black cloth. It has a separate place for the great toe and looks very much like the mittens we wear on our hands. When they go out doors, they put on either a straw sandal or a wooden clog called a geta, which is raised about three inches from the floor and makes a great noise as they go clattering along. The geta is held on by velvet-covered cords which pass over the foot between the great toe and the rest.

Japanese ladies never wear either hats or bonnets, but they spend a great deal of time in dressing their hair. They arrange it in the most elaborate manner in great puffs and coils, and fasten it with beautiful combs and fancy hair pins.

All this takes so much time and makes so much trouble that the women only dress their hair once or twice a week. You see they sleep very quietly with their necks on the queer little Japanese pillows about which you have heard, and their hair does not get mussed at night as ours when we toss about in our big comfortable beds.

(From "All About Japan," by Belle M. Brain.)

Dear Miss Agnes: Just want to tell you about the Sunbeam Band of Second Baptist Church, Jackson. We have now reached the standard of excellence, and so proud of my Sunbeams. They are always ready and willing to do anything I ask them to do. We have sixty enrolled and fifty-four is the smallest number we have had in attendance this year. We are working for an enrollment of one hundred.

Please assist me in every way you can as I am a new leader, and do not forget us in your prayers.

Mrs. C. F. Dalton, Leader.

Dear Miss Agnes: I have been in the house most of the winter. Haven't any brothers or sisters to play with so I stay in the house with mama and study. I read the Bible and Home and Foreign Fields. Papa takes Baptist and Reflector and oh what a welcome guest it is in our home. I would sit and listen for hours when I was two years old for mama to read it. I wish every little boy and girl could read the Baptist and Reflector. It was through the Young South page I learned my first lesson of giving to missions. Have also learned to love many through the dear paper. I do love to read good books. I go to Sunday school at Elk Ridge. We must study our lessons well through the week so we will be glad when Sunday comes. I have paid \$2.00 since the first of September and have \$4.00 more to pay so I must get busy and pay it. Jacob kept his promise and

God used him for his service. I don't belong to the church, am just a little past eight. Mama says when I get older I will understand. When you pray, pray that I will be a great help in the upbuilding of God's kingdom and hear the Master say, "Well done my child, you did your best."

Lura B. Blankenship.
Lynnville, Tenn. R. No. 2.

There are 47 who passed the examination on the Senior Manual at Chattanooga and made splendid grades. They are as follows: Mary Pearce, Mrs. F. Graziada, E. R. May, Lillian M. May, Seleta Lacewell, Mrs. Luther McClure, Addie Helms, Dalphine Newcom, Mrs. A. Roy Pope, Annie Talley, Earl E. Wright, Sallie May Cade, Irene Peak, Gladys M. Boulton, Reese Enid Payne, Mary Johnson, Lillian Gertrude McIntosh, J. W. Standifer, Sam D. Harris, Mrs. E. M. Eaker, Mabel Elrod, W. H. Elrod, Hazel E. Wilkinson, Mrs. A. B. Johnson, Mrs. W. H. Heaton, Lula Baker, Dora Fuller, Rose Mary Jones, Marie P. Jones, Paula Johnson, Norman E. Ferguson, Forrest Abercrombie, Edith Mae Newport, Virginia Turner Scoville, Madge Sweet, Emmett L. Rolston, Esther Phillips, Mrs. B. Furman Wilkes, Edna Austin, Ruth Elizabeth Austin, Mamie Smith, Stella Penny, Della Humphries, Margie Etta Dyers, G. G. Giles, Nellie Lerch, Mrs. J. W. Christenberry.

Baptist and Reflector

Albert R. Bond, D.D., Editor and Mgr.
Published Weekly by The Baptist Publishing Company.
161 Eighth Avenue, North,
Nashville, Tenn.

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.

Free Chick Book

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

STENOGRAPHERS, TYPISTS AND BOOKKEEPERS. If you want the best business course, be sure and attend our college. Our two month students farther advanced than four month students of other schools. Most complete equipment of any school in the city. Practical teachers, not theorists. Day and night classes. McALLEN BUSINESS COLLEGE, Knoxville, Tennessee.

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.
 Macedonia, Rev. C. C. Ramsey.
 Beaumont, Knoxville, Rev. A. D. Langston.
 Butler, Rev. D. B. Bowers.
 Donelson, Rev. M. E. Ward.
 Auburn, Rev. M. E. Ward.
 Powell's Chapel, Rev. M. E. Ward.
 Cottage Grove, Rev. J. T. Upton.
 Puryear, Rev. J. T. Upton.
 Little Cedar Lick, Rev. S. C. Reid.

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. Thiot, 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, Jackson—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.
 Ridgedale, July 4, Rev. F. E. Hauser.
 Buena Vista, July 18, Rev. T. M. Boyd, Rev. T. Riley Davis.
 Hollow Rock, August 8, Rev. T. M. Boyd, Rev. T. Riley Davis.
 Garland, August 22, Rev. J. Carl McCoy.

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

East Tennessee—April 7-9, 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.

HARRIMAN CHURCH STRENGTHENED AS RESULT OF HAM-RAMSEY REVIVAL.

As a result of the Ham-Ramsey revival campaign, Trenton Street church has been greatly strengthened. Bro. Atchley has had a baptismal service every Sunday since the revival closed. There have been sixty approved for baptism and forty-six baptized so far. Not only Trenton Street but every church in town has had its membership increased besides a number of old members reconsecrating their lives to service.

Prayer meeting attendance has more than doubled. Harriman has never had such a moral and spiritual awakening as was experienced during this revival.

Brothers Ham and Ramsey were non-compromising ministers, and denounced fearlessly sin and worldliness in its every form. Many have given up cards and dancing who say they never before felt it detrimental to Christian influence.

We feel that a lasting good has been done in our town.

Liberty church stands on the summit of a little hill in Blount county, surrounded by a large settlement of people second to none. I have started on the fourth year at this place. Since I have been with this people we have treated our house to a new coat of paint and our congregation to a new organ and a choir. We have tried to do our bit for everything fostered by our people. Carson and Newman College, \$2150 and 75 Million Campaign, \$1,000. Last year we went to half time preaching with an evergreen Sunday school with over 100 in attendance. We are organizing to press our claims for 200 this year with a spirit ablaze for full time preaching. When this church goes to full time preaching, with the Baptist and Reflector in every home, we feel that Liberty will have taken her rightful place with God as a kingdom builder.
 C. C. Seagle, Pastor.
 Madisonville, Tenn.

Rev. Wilson Woodcock, pastor of the First Baptist church, Dickson, is this week in a preacher's school at Doyle. On April 25 he goes to Normandy to preach the commencement sermon for the high school there.

These columns get lonesome for news from different parts of Tennessee. Let's hear from you. Both Sunday School and B. Y. P. U. notes go through the Tullahoma office. Addressed to the B. Y. P. U. Department, Tullahoma, Tenn., your notes will find their way into the paper.

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.

Rev. C. L. Ledford of Harriman, Tenn., writes: "Am now open for work, either half or full time. Could give half time to some church in need of a pastor near Harriman, as I am giving half time to South Harriman."

Rev. K. L. Chapman of Whiteville, Tenn., writes: "My Harmony church had mercy on the pastor last Sunday, and raised his salary \$156, for which he is grateful. Our three churches raised a little over \$25,000 for the 75 Million Campaign."

Rev. Charles E. Wauford of Covington, Tenn., writes: "We shall invite the West Tennessee Baptist Sunday School Convention to meet with us in 1921. A Baptist preacher has moved to Tipton county within the last few days, W. R. Puckett, who succeeds Bro. T. Riley Davis as pastor of the Liberty and Oak Grove churches. Resident Baptist preachers are scarce in this part of the country."

Dr. H. C. Sanders of Selmer, Tenn., writes: "Harmony Association, of which our church was a member, seems to have about gone to nothing. Our church, Clear Creek, joined Unity Association last fall."

Dr. M. E. Dodd of the First church, Shreveport, La., is to assist Rev. C. E. Wauford and the First church, Covington, Tenn., in a revival beginning Sunday, May 30. They will be congenial yoke fellows.

Prof. Doak S. Campbell succeeds Prof. J. W. Conger as president of Central College, Conway, Ark., the latter retiring on account of ill health. He will, however, continue as president emeritus.

Dr. W. L. Waker of Danville, Ky., has been in a great meeting with Rev. J. T. McGlothlin of Frankfort, Ky., in which many souls have been reached by the gospel.

The tribute of Deacon T. H. Farmer of Martin, Tenn., to the memory of his good mother, Mrs. Jane Farmer, who recently went to her heavenly reward, in the Baptist Builder of last week, was touching and beautiful. She was one of the Lord's truest servants.

Rev. C. H. Parish of Jackson, Tenn., is to be assisted in a revival in his Jack's Creek church, near Huron, Tenn., by Rev. J. Floyd Rogers of Jackson, the third Sunday in August.

Dr. M. Ashley Jones of Atlanta, Ga., will deliver the convocation sermon at a meeting of the board of trustees of Mercer University, Macon, Ga., on March 24. That is something new under the sun, but a good thing.

Rev. J. E. Miles of Covington, Tenn., has resigned church work in that vicinity to accept a call to churches in Missouri. He will live at Caruthersville, Mo.

His hosts of Tennessee friends deeply sympathize with Dr. W. H. Major of Atlanta, Ga., in his great sorrow over the death of his sister, Mrs. J. S. Nesbit, a missionary in Korea. She had been there with her husband for some years engaged in missionary work.

Gaston Avenue church, Dallas, Tex., is to be aided in a revival beginning April 11, by Dr. Curtis Lee Laws, editor of the Watchman-Examiner, who, on several previous visits to Texas, has greatly endeared himself to the Texans.

Rev. Lee McBride White, son of Dr. Jacob L. White of the First church, Miami, Fla., has been called, it is an-

nounced, to the care of the First church, Lake City, Fla.

Dr. F. H. Farrington, superintendent of missions for the Birmingham Association, Birmingham, Ala., is organizing the Birmingham churches for an evangelistic campaign to begin March 28. The evangelists of the Home Mission Board will do the preaching.

Rev. J. J. Mayleld resigns at Mart, Tex., to accept a call to the First church, Brownsville, Tex. He is a native of Mississippi.

Evangelist Billy Sunday is to hold a meeting in Oklahoma City, Okla., in April. He will do great good.

It is announced that in Arkansas the State Mission Board has been compelled, as a matter of retrenchment, to eliminate six general workers and enlistment men in order to reduce the expenses. The appropriation for the W. M. U. was cut from \$12,000 to \$7,000.

Evangelist W. S. Miller of Anardarko, Okla., who is being supported by the Baptist Worker of which Rev. Alonzo Nunnery is editor, lately held a great meeting at Milo, Ark., in which the Methodist preacher joined the Baptist church and asked to be liberated to preach the real gospel.

The following items from the Bulletin

tin of the First Baptist church, Dyersburg, will be of interest to our readers:

"On the pastor's desk this morning is a 'Pulpit Edition' of 'The Baptist Hymn and Praise Book,' the gift of a very thoughtful member. The edition is a beautiful one and the owner's name is stamped in gold on the cover. It is a useful gift and one that is appreciated and will always be highly prized.

* * *

"We welcome into our association Rev. C. E. Hutchinson, who became pastor of the Newbern Baptist church last Sunday. Brother Hutchinson is a young man, well educated and very capable for the task he has undertaken. We extend to him the 'Friendship' grip, and we congratulate him because his home will be among most delightful saints.

* * *

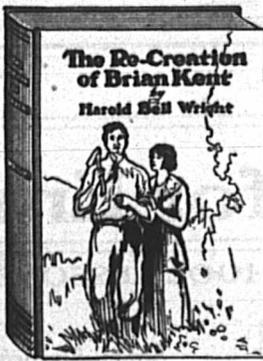
Mr. B. F. Collis is doing a worthy piece of work among the Young People of the Second Baptist Church of Jefferson City. Mr. Collis was in Texas while in the army and brought back some splendid ideas of how the work is being done in that state. Mr. W. R. Cox is the President of their B. Y. P. U., and is a good one.

* * *

"I paint what I see," an art student once said to his sister complacently.

"Well, the shock will come when you really see what you've painted," said the artist.—Boston Transcript.

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BAPTIST AND REFLECTOR
Nashville, Tennessee



CHURCH AND PERSONAL

I am writing to say that my address is now 748 N. Royal St., Jackson, instead of Winchester. I am hoping that we will not miss a single copy of the paper, as it has become as essential to our happiness as any other thing which we have to do. With best wishes for the paper and its entire staff.

D. L. Sturgis.

Jackson, Tenn.

We appreciate the kind words from Brother Sturgis, and assure him that the entire "office force" wishes for him great success in the new work upon which he has just entered. The paper has no better friend in the state than Brother Sturgis.

Baptist and Reflector:

We secured the assistance of Rev. F. W. Barnett of Williston, S. C., who came to us on February 29, and preached two and three times a day for ten days. The weather was cold, but the people came. The Lord blessed the preaching of his word in the salvation of ten souls and fourteen additions to the church. This is the first time our church ever undertook to hold a revival effort during the winter months; while the weather was cold the people came. The church was very much revived. We are on higher ground and ready to undertake greater things for our Lord.

Brother Barnett is not only a strong preacher, but is a power in song. He and I used to work together in Missouri.

Our church work is going forward. The people are good to us. This church and Saulsbury church increased their pastor's salary the first

of last October. When the editor is in this part of the country he will find a welcome to our church and town.

J. W. Cunningham, Pastor.
Grand Junction, Tenn.

In reply to your request of March 3, will say that the Lonsdale Baptist church has increased pastor's salary \$300 since November 1. Our revival meeting begins April 18 with the simultaneous meetings of the Baptist churches of Knoxville. Rev. Raleigh Wright, Home Board evangelist, will do the preaching, and Brother C. O. Miller will be the evangelistic singer, also of the Home Board force. We are anticipating a great spiritual feast with these brethren serving us with the gospel in its fullness and power, and seasoning it with the songs of Zion.

We hope to have our church in the budget plan soon. The "flu" has hindered our work greatly for the last month. The death toll from our church has been heavy. It is letting up now for which we are profoundly thankful. I am enclosing you a brief obituary of the death of Mrs. Shipe's father. With best wishes, I am sincerely,

J. C. Shipe.

Knoxville, Tenn.

Enclosed find check for \$2, renewal for your good paper. Would have sent it sooner but have been laid up with influenza, and then my wife and five sons all followed me in quick succession. Mrs. Cooper is still in bed. Our neighbors have been and are wonderfully good to us. Brother Norris, pastor of the Calvary church, is an A-1

pastor, and he has one of the best churches I have ever known, and I have served some good ones myself. Then, too, my former church and the Masonic lodge at Shelby, Miss., hearing of my condition, sent me checks for \$141.50. So, in the midst of distress we have been made to sing psalms, of thanksgiving for such good friends, new and old. You know of the proposed city-wide evangelistic campaign here to begin on March 21. We are making great preparations and expecting great things from God. I am to aid Pastor Rice at the South Memphis Baptist church. Mr. Samuel R. Stine, gospel singer of Blue Mountain, Miss., will have charge of the music.

M. R. Cooper.

Memphis, Tenn.

Our work here in McMinnville is moving along splendidly; the opening of spring will find us in great condition for a big year's work.

R. T. Skinner.

Please change my paper from O'Brien, Texas, to Elk City, Okla. I have just arrived and have a full work here in three churches. The work starts off nicely with a good Sunday school and B. Y. P. U. The field is needy.

Elk City, Okla. W. S. Price.

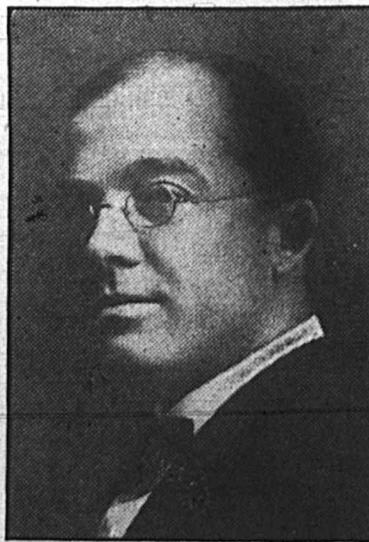
Please change my address from 509 Marietta St., Florence, Ala., to Box 337, Pascagoula, Miss. Tell my Tennessee friends that I am happily located on my new field here as pastor of the First church.

E. Floyd Olive.

Pascagoula, Miss.

Points for Emphasis

SUNDAY SCHOOL LESSONS FOR 1920



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**Short-Snappy-Brilliant-Indispensable
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Have you read "In the Shadow of Great Peril?" Though written by a boy eleven years old, it has a grip-



HORACE A. WADE.

ping hold upon all classes of readers. The price is \$1.35 by mail.

The Weekly Rally Service. By Robert A. Hunt. Methodist Book Concern. Price 45 cents by mail.

A short and sensible effort to point out methods by which the mid-week prayer meeting may be made instructive and interesting. It is worth reading.

Building the Congregation. By William C. Skeath. Methodist Book Concern. Price 60 cents by mail.

A clear distinction made between an audience and a congregation. Presents the ground of modern appeals for church attendance. Contains some splendid suggestions about advertising church services. Short but instructive and helpful.

Stories of the Great War for Public Speakers. By Will H. Brown. Standard Publishing Co. Price \$1.60 by mail.

Now that the war is over, the public speaker may illustrate his theme with incidents which have displayed the valor and sacrifice of the soldiers. This book presents a variety of stories, short and suggestive.

The American Tract Society has issued a new book by Dr. David James Burrell on "The Resurrection and the Life Beyond." The very title of this new book is enough to give pause! The Resurrection! The Life Beyond! And David James Burrell! The subjects to us most vital of all subjects; the writer, one who has flooded so many dimly understood pages of Scripture with such welcome, revealing light." There are 24 chapters, the last five being "Heaven: What We Know About It"; "Our Friends Over There"; "In the Light of the Resurrection"; "Our Greater Works"; "The Shadows Flee." Price by mail \$1.45.

Hearts Courageous. By John Oxenham. Abingdon Press. Price 60 cents by mail.

John Oxenham is coming to have an enlarging circle of readers and justly so. He seeks to interpret life in the larger vision and to find the real religious sanction for duties. This little book was issued while the war clouds were still lowering and so contains verses with the war setting. But there is a sufficient quantity of others to make the booklet have an abiding value. Oxenham is wholesome, musical and vibrant with life-interests.



There is no worthier or surer pledge of the intelligence and the purity of any community than their general purchase of books; nor is there anyone who does more to further the attainment and possession of these qualities than a good bookseller.—
Professor Dunn.



Building the Bible Class. By Harry L. Strickland and W. J. McGlothlin, LL.D. Baptist Sunday School Board. Cloth cover. 75 cents. Paper 50 cents.

In eight chapters on Bible Class Organization and Activities, Mr. Strickland has presented expert advice on how a modern class ought to get started and to operate. He is thoroughly competent to speak upon this essential feature of Sunday school life. Dr. McGlothlin in eight chapters presents in a lucid style the fundamentals of Sunday School Pedagogy. The teacher must not

only have something to say, but must know how best to say it. We advise every teacher of adult and senior classes to study this book. It will enrich the teaching.

The Spectrum of Religion. By Loren M. Edwards. Methodist Book Concern. Price 85 cents by mail.

This book centers about a number of questions which the author sent to individuals of varied degrees of culture and occupation. It is an attempt to answer the question of what is religion. The outcome of a pastor's practical difficulties with honest enquirers, the book is fresh and stimulating. Chapter headings—The Religion of the Upward Reach; The Religion of the Burning Heart; The Religion of the Struggling Soul; The Religion of the Daily Deed; The Religion of the Open Hand; The Religion of the Christian Church; The Religion of the Forward Look. The author believes in a vital change, known as conversion, and shows how this personal experience should work itself out in service and helpfulness. The book will do good where discriminatingly read.

Evangelism in the Remaking of the World. A. W. Leonard. The Methodist Book Concern. \$1.10 postpaid.

Bishop Leonard of the Methodist Episcopal Church has done a real service in these days of out-reaching by the publication in this volume of lectures originally delivered at the University of Southern California. He does not attempt to give a detailed scheme of evangelistic method, but deals with the great underlying principles. His style is terse and forceful and his illustrations apt. The chapter on "Evangelism in Church Music" is especially suggestive. Chapter headings will indicate the high plane occupied by the author: I. The Preacher and Evangelism. II. Evangelism and Young People. III. Evangelism in Church Music. IV. Evangelism in Social Service. V. Evangelism in the Sunday Night Service. Bishop Leonard believes in the need for a definite experience of grace. He says: "So far as I have been able to discover, the theory of educational evangelism makes no provision for the work of the Holy Spirit in conversion." "It does not matter how favorable may have been the accident of birth, nor clean and pure the life has been, every one must come to the place where he consciously and purposely turns away from his sin and evil of the world and accepts Jesus Christ as his personal Saviour."

Dr. B. A. Bowers, pastor of the First Baptist Church, Baltimore, has been called to the Broadway Baptist Church, Knoxville, to succeed Dr. Lloyd T. Wilson. It is expected that he will accept.

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. Reefer, 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.

Third Church.—C. D. Creasman, pastor, preached on "Our Weaknesses and God's Power" (2 Cor. 12:9) and "Joseph's Secret of Success" (Gen. 39:2). In Sunday school, 259. Two fine audiences. Good day. The pastor spoke at the Tennessee Industrial School in the afternoon.

Donelson Church.—M. E. Ward, pastor. Morning text, 2 Tim. 4:7, 8. No service at night on account of the Methodist revival. In Sunday school, 64; in B. Y. P. U., 40. One by letter since last report. The church voted to put down new concrete walk at front of the church.

Grandview Church.—N. F. Haynes, pastor. Morning subject, "The Value of Christianity; An Appeal to Activity for Christian Missions." Evening subject, the Second and Third Commandments, Exodus 20. In Sunday School, 128. Fine day. Largest attendance at all services than has been for a number of months. Fine interest.

Judson Memorial Church.—C. F. Clark, pastor. Morning subject, "The Effects of Intimacy With Christ." Evening subject, "The Glorious Gospel." In Sunday School, 173.

Immanuel Church.—Ryland Knight, pastor. Morning subject, "What Is Salvation?" text, Acts 16:31. Evening subject, "The Conversion of Matthew," text, Matt. 9:9. Baptized, 1. In Sunday School, 296; in B. Y. P. U., 30; in Jr. B. Y. P. U., 27.

Grace Church.—J. W. O'Hara, pastor. Morning subject, "God's Gift in Life," text, Ex. 4:2, 3. Evening subject, "The Crowning Act of the Crucified Lord," text, Rev. 1:5, 6. Conversions, 1. In Sunday School, 212; in B. Y. P. U., 40. Good congregations.

South Side Church.—Z. T. Conaway, pastor. Morning subject, "Who Shall Enter Heaven?" text, Matt. 7:21. Evening subject, "Jesus and the Multitudes," text, Matt. 9:36. In Sunday School, 83; in B. Y. P. U., 11; in Jr. B. Y. P. U., 13. Fine day.

Seventh Church.—E. W. Barnett, pastor. W. M. Wood preached at the morning hour on "Divine Sonship," text, Rom. 8:14. Evening subject, "Preparing to Meet God," text, Amos. 4:12. Received for baptism, 4; in Sunday School, 113, Sunbeams, 17.

Edgefield Church.—W. M. Wood, pastor. Morning hour preaching by E. W. Barnett, "My Father Knows," text, Matt. 10:39. Evening subject, "The Devil," text, Rev. 12:9. In Sunday School, 273; in B. Y. P. U., 40; in Jr. B. Y. P. U., 20. Pastor in a meeting at Seventh Church.

North Edgefield.—Pastor Duncan spoke on "The Two Debtors," Luke 7:36-50, and "The Good Samaritan," Luke 10:25-38.

Central Church.—H. B. Colter, pastor. Morning subject, "The Good at the Judgment." Evening subject, "The Bad at the Judgment." In Sunday School, 121; in B. Y. P. U., 30. Preached at the Baptist Orphanage in the afternoon. We had a very fine day all around. Two fair congregations.

Centennial Church.—L. P. Royer, pastor. Morning subject, "Stepping Higher," text, Rev. 11:12. Evening subject, "Healing of the People," text, Isa. 53:5. Good Sunday school and B. Y. P. U.'s. One more Sunday and our B. Y. P. U. will reach the A-1 standard.

Eastland Church.—O. S. Hardy, pas-

tor. Morning subject, "God's Ample Provision for the Perfection of His People," II. Rev. 1:3, 4. Evening subject, "New Birth," text, John 3:7. In Sunday School, 167; in B. Y. P. U., 43; in Jr. B. Y. P. U., 21. Congregations growing.

Franklin Church.—J. H. Hubbard, pastor. Morning subject, "The Model Prayer," text, Matt. 6:9. No preaching in evening. Pastor has been ill for three weeks with the "flu."

Mt. View Church.—Pastor F. P. Dodson. Preaching 11 a. m. Subject, "The Church Doing the Lord's Work." Text, 1 Cor. 15:48. Good service.

New Hope Church, Sumner County.—T. F. Hale, pastor. Two interesting services. Morning subject, "Mystery of Godliness," 1 Tim. 3:16. Two received for baptism. Evening subject, "Supplying the Place of Judas," Acts 1:24.

MEMPHIS.

Highland Heights Church.—Yesterday was a good day with us. Fine congregations morning and evening. Sunday school and B. Y. P. U., Sr. and Jr., had large attendance. Pastor E. F. Curle is doing his own preaching. Chorister Leon Whitten has charge of the music. Three additions to the church at the evening hour.

New South Memphis Church.—Meeting started yesterday. Brother R. Cooper, evangelist, and Brother Stine, singer. Had fine interest in beginning. Outlook for a gracious meeting. In Sunday school, 78. Good B. Y. P. U.

Bellevue Church.—The pastor, R. M. Inlow, preached to two great congregations. Four received, three for baptism and one by letter; 355 in Sunday school. Fine B. Y. P. U. meetings.

Temple Church.—Pastor J. Carl McCoy spoke at both hours to very large congregations. 246 in Sunday school. Good B. Y. P. U.'s. Two professions. Two for baptism, two by letter. Revival on in full swing. Evangelist Fred D. Kini will be with us Tuesday night. Had great prayer meetings the past week. Contract let for church building. Pastor's salary raised \$400.

McLemore Avenue Church.—Pastor Furr preached at both hours to large congregations; 170 in Sunday school. Three additions to the church by letter.

LaBelle Place Church.—Pastor D. A. Ellis spoke to great congregations. One received for baptism. Many interested; 254 in Sunday school. Meeting during week, Brother Skinner preaching.

Boulevard Church.—Pastor Wright preached at both hours. Subjects, "Hunting the Straying" and "How to Deal with the Convicted." Large congregations; splendid Sunday school. Meeting starts off with good interest. Brother C. W. Knight will be with us tonight.

Binghamton Church.—Carl M. O'Neal, evangelist. Themes, "The Wonderful Christ" and "God Offered Mercies." Good crowds, fine interest and good meetings.

Hollywood Church.—In Sunday school, 60. Pastor preached both hours to large and appreciative congregations. B. Y. P. U. doing fairly well. W. M. U. in fine spirit. We are looking forward to a great meeting. Pray for us that we will receive a great spiritual revival.

J. C. Schuitz, Pastor.

Central Church.—Pastor Cox preached. Two received.

First Church.—Pastor Boone preached to great congregations. Two added by letter. In Sunday school, 531. Dr. F. F. Gibson to assist in the meeting for two weeks.

Seventh Street Church.—Elder Norris Larkbrooks of Owensboro, Ky., is preaching during a series of meetings; 3 received by letter; 140 in Sunday school.

Speedway Terrace Church.—Rev. M. D. Jeffries, D.D., preached both hours, and will continue preaching through the revival. Good sermons. Splendid attendance. Deep interest.

Calvary Church.—Pastor Norris preached both hours. Subjects, "The Love of Christ Constrains Me" and "The Ministry of Reconciliation." Revival already started; 3 by experience and baptism; 5 by letter. Dr. Boone begins preaching Tuesday.

CHATTANOOGA.

Chamberlain Avenue Church.—Rev. G. T. King, pastor. Preaching by the pastor on "Why Men Are Not Saved" at night. Rev. T. F. Callaway preached on "The Ascended Christ."

Rossville Church.—Pastor J. B. Talant. Morning subject, "Prayer." A great song and praise service in the evening. A great spiritual service. Unusually large B. Y. P. U.'s. In Sunday school, 181.

East Chattanooga Church.—J. N. Bull, pastor. Morning subject, "Sufferings for Jesus." Evening, "Hearing Jesus." 243 in Sunday school. Good B. Y. P. U.

North Chattanooga Church.—W. B. Rutledge, pastor. Morning subject, "Suffering and Supremacy." Evening, "Security Against Insanity and Suicide." Two additions; 141 in Sunday school; 6 forward for prayer. Good unions.

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.

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A thorough indoctrination of Tennessee Baptists.

100 millions pledged for campaign by May 1.

20 millions in cash by May 1.

Avondale Church.—105 in prayer meeting and four professed faith in Jesus and joined the church; 214 in Sunday school. Subjects, "Jesus Outside the Gate" and "Taking Jesus' Place" (ambassadors). Eight converted and joined the church for baptism, two by letter; 66 have joined since January 1. W. R. Hamic.

First Church.—The pastor, Rev. John W. Inzer, preached both services. Subjects, "The Conclusion of the Matter" and "The Undebatable." Large crowds both services. Six additions, one baptized. Good Sunday school.

Woodland Park Church.—Pastor McClure spoke on "Shadows and Substance" and "The Coming King." Large audiences, one conversion and addition for baptism.

Central Church.—W. L. Pickard, pastor. In Sunday school, 316. Dr. A. C. Dixon preached in the morning—a great sermon. The pastor preached at night.

KNOXVILLE.

Grove City Church.—D. W. Lindsay, pastor. Preaching in the morning by Rev. D. Myers, subject, "The Faith That Brought Results." Evening by Rev. R. L. Carrier, subject, "Where Art Thou?" Number in Sunday school, 140. One conversion. Pastor ill.

Central Church.—A. F. Mahan, pastor. Preaching morning and evening by pastor, subjects, "Power of the Holy Spirit" and "Hungering for Fleshpots of Egypt." Number in Sunday school, 180. Received by letter, 2. One for baptism.

Inskip Church.—W. M. Thomas, pastor. Preaching morning and evening by pastor. Subjects, "Religion That Is Divine" and "The Woman at the Well." Number in Sunday school, 85.

South Knoxville Church.—M. E. Miller, pastor. Preaching in the morning by pastor, subject, John 13:1.; evening, Isa. 9:6. Number in Sunday school, 268.

Lincoln Park Church.—L. W. Clark, pastor. Preaching morning and evening by pastor. Subjects, "Christ's Mission and Ours" and "What Must I Do to Be Saved." In Sunday school, 175. Received by letter, 2. Good attendance at both sermons.

Gillespie Avenue Church.—Singing by B. B. Bateman; song, "Meditation." Mt. Olive Church.—Thomas J. Espy, pastor. Preaching in the morning and evening by pastor. Subjects, "Church Officers" and "Regeneration." John 3:7. Number in Sunday school, 131.

Immanuel Church.—A. R. Pedigo, pastor. Preaching in the morning and evening by pastor. Subjects, "Baptism of the Cross" and "The Divine Plan of Salvation." Number in Sunday school, 149. Began Fill the Pew campaign.

Mountain View Church.—W. C. McNeilly, pastor. Preaching in the morning and evening by the pastor. Subjects, "To Know Christ" and "A Great Vision." Number in Sunday school, 150. Received by letter, 1. Good day.

Euclid Avenue Church.—J. W. Wood, pastor. Preaching in the morning and evening by the pastor. Subjects, "A Tried Gospel" and "Why Will Ye Die?" Number in Sunday school, 210. Fine day.

Elm Street Church.—R. A. Mathes, pastor. Preaching in the morning and evening by the pastor. Subjects, Rev. 7:12 and "Preparation for Service." In Sunday school, 123. Received by letter, 8. A great day.

Mascot Church.—S. G. Wells, pastor. Preaching in the morning and evening by pastor. Subjects, "That I

Might Know Him" and "Superstition." Number in Sunday school, 39.

Beaumont Church.—A. D. Langston, pastor. Preaching morning and evening by the pastor. Subjects, "Every Man In His Place" and "The Anguish of Unanswered Prayer." Number in Sunday school, 176. Received by letter, 2.

Marble City Church.—R. E. George, pastor. Preaching morning and evening by pastor. Subjects, "Christ's Suffering at the Hands of Men" and Mark 10:14. Number in Sunday school, 77.

First Church, Lenior City.—Mel Leaman, pastor. Preaching morning and evening by pastor. Subjects, "Is Thy Heart Right With God" and "Why Tarest Thou." Number in Sunday school, 292. Baptized 73; 110 additions to the church since last report.

First Church.—Len G. Broughton, pastor. Preaching morning and evening by pastor. Subjects, "The Holy Spirit in Guidance and Revelation" and "Loved Ones in Heaven, and What They Sing." Rev. 15:3. For baptism, ½; received by letter, 1. Fine crowds. Decision day in the Sunday school; 29 decisions. The pastor lectures this week at the Bible Conference in Atlanta.

Bell Avenue Church.—J. B. Hyde, pastor. Preaching morning and evening by pastor. Subjects, "Fulfillment of the Whole Law" and "The Way of Salvation." Number in Sunday school, 389. Received by letter, 6 since last report.

Lonsdale Church.—J. C. Shipe, pastor. Preaching morning and evening by pastor. Subjects, "An Old-Fashioned Revival" and "The Value of a Disciple." Number in Sunday school, 220.

Deaderick Avenue Church.—H. T. Stevens, pastor. Preaching morning and evening by pastor. Subjects, "The Will of God" and "The Serpent and the Saviour." Number in Sunday school, 538. Large congregations.

Third Church.—Preaching morning and evening by W. M. Bragg. Number in Sunday school, 98.

Gillespie Avenue Church.—J. N. Poe, pastor. Preaching morning and evening by pastor. Subjects, "Man's Productive Capabilities" and "The Ark of Safety." Number in Sunday school, 183.

Jacksboro Church.—J. Griffin Chapman, pastor. Preaching morning and evening by pastor. Subjects, "Christ's Prayer for His Disciples" and "Practical Christianity." Number in Sunday school, 94.

Smithwood Church.—Chas. P. Jones, pastor. Preaching morning and evening by pastor. Subjects, "The Holy Spirit's Relation to the Church and the World" and "Regeneration."

Broadway Church.—Preaching morning and evening by J. J. Taylor. Number in Sunday school, 385. Gave Dr. Taylor great reception.

Maryville. — Pastor James Allen Smith preached in the morning from the text found in John 8:32, theme, "Truth and Freedom." In the evening his theme was "It Pays to Do Right and Serve God Faithfully." 395 in Sunday school. At the midweek service six were baptized.

G. M. Bassel.

Harriman.—Walnut Hill Church—W. R. Fuller, pastor. Pastor spoke at both ours. Morning topic, "Everlasting Deliverance Light is Come into the World." We are in better shape than we have been for years. On yesterday the church gave me a fine suit of clothes.

Loudon Church.—J. H. O. Clevenger, pastor. Pastor spoke on "A Good Soldier for Jesus Christ" and "Who Are on the Lord's Side?" Good congregations, holding our services in the new Presbyterian church since our church was burned. Have about \$7,000 subscribed on our new building. Closed our revival Monday night, March 15, with 65 conversions. Twelve joined our church yesterday. Much interest manifested. We are homeless but not discouraged. Pray for us.

J. H. O. Clevenger, Pastor.

At Monoville Sunday. Conducted the funeral of Sister Piper, 10 a. m. Preached at the church 12 noon. Returned home and conducted the funeral of Brother Sid Jones at 3 p. m. Am feeling fine and happy to be out again. It helps us to be knocked out once in a while. J. T. Oakley.

Hartsville, Tenn.

Spring Creek Church (St. Bethlehem). A. L. Bates, pastor. Preaching by the pastor. Subject, "Four Questions Asked by the Lord." Good Sunday, the largest crowd at church since I became pastor. Married one couple.

Enclosed find check for two dollars for renewal. I look forward every Friday to getting news from Tennessee through the Baptist and Reflector. I congratulate you on the make-up of the paper. It gets better every week. I miss hob-nobbing around with you. Our work is progressing fine here. We are this week advertising for bids on our new educational building. It will cost \$60,000, and will be a splendid plant when completed. Run up to see us. You will find the latch-string on the outside for you. All you have to do is to pull it and push in.—V. B. Filson, Owensboro, Ky.

Thank you, Brother Filson. We will be over one of these days.

We wish our little church here in Greenville to go on the honor roll for raising our pastor's salary. Rev. S. F. Sims is our pastor. He has done a splendid work during the last year, and he has accepted the call for another year. Mrs. C. C. Smith. Greenville, Tenn.

Organization for the care and comfort of the Southern Baptist Convention during its session, in Washington, May 12-17, is under ten committees which are arranging everything as perfect as possible. Rev. Hugh T. Stevenson, 157 U St., N. W., Washington, D. C., is chairman of the local Publicity Committee, and he is sending full announcements to the Baptist press. All information can be secured through the chairmen of these committees whose names and addresses will be given by Mr. Stevenson.—Henry Allen Tupper, Pastor First Baptist Church, Washington, D. C.

"Beware of taking kindness from others as matters of course. The heart well purged by humility is so deeply conscious of its unworthiness that to receive acts of kindness always excites some emotion of gratitude, of shame, of surprise, or all three together—of gratitude for the benefit, of shame upon thinking how ill it is deserved, of surprise that our brethren should bestow upon us what we so little merit."

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 is the month for the Preacher Schools. One has already been held at Madisonville, and this week two are on at Warren's Bluff, and the other at Leoma. Mr. Preston and his faculty are at work at Leoma, while the writer with Mr. Sturgis and Dr. J. W. Storer are at work at Warren's Bluff. These schools are very helpful and instructive. The ministers are all very much enthused over them and we are inclined to believe that they will be a means of much good in the enlistment and co-operation of the churches in these various associations.

The Mulberry Gap Sunday School Convention, which met at Rock Bridge church, near Treadway, Tenn., was well attended, being fourteen churches represented. It was our privilege to be there on Saturday night and Sunday. We left Morristown at 9 a. m. Saturday in a car drifting to Tate, where we found the roads too bad to go farther. We turned the car back and hired a horse from a citizen. Leaving Tate at 1 p. m. we rode all alone twelve miles and across Clinch Mountain to the church where the convention was in session. The way across the mountain got there before supper. We went to the church to find it almost full of people. A fine service at night, and Sunday we had an all day meeting with lunch on the ground. Notwithstanding the snow on the ground and the snow falling throughout the day the house was well filled with interested workers from the fourteen churches of the association, and some of the best discussions on various lines of Sunday School work engaged in. The convention was well organized with Brother George Trent, President, and Rev. George Wilder, Superintendent. Mr. Clinton Green will be employed as associational missionary and will be paid a salary to work over this association doing Sunday School work, holding meetings and teaching training classes in the local schools. I have not seen greater progress in any association in all the state than has been made in Mulberry Gap Association. The training schools that have been held in the association had opened it up to all our work, and while the campaign has been a wonderful eye-opener, the campaign was largely successful only because these schools had opened the churches to our work and made it possible for the workers to get a hearing.

Mr. Preston and your Superintendent spent last week in Jefferson City, working among and with the student body. Both had fine classes and enthusiastic work. I had in "Training in the Baptist Spirit" 94 to take the class work, and I never enjoyed a week more in all my life. I also had the chapel hour each day while there, and enjoyed talking to the entire student body about Service. It was also my pleasure to speak to the young ministers' organization, as well as to the Volunteer Band.

It is of interest to our workers to know that Rev. D. L. Sturgis has accepted the work in our department, and is now with us on the field teaching at the Warren's Bluff School. He will be with Brother R. L. Bell next week in three institutes in S. W. District Association. He will be busy all the time now, and if any one desires his services let us know at once.

However, he will have but little time as he is to be in the campaign all the summer and will be busy leading the work in West Tennessee.

The Knoxville B. Y. P. U. School has been planned and the following books will be taught and the following teachers present: The Senior Manual, taught by Mr. E. E. Lee, Dallas, Tex.; the Junior Manual, by Mrs. J. E. Lambden, Montgomery, Ala.; Training in Stewardship, Mr. Preston, and Training in Christian Service, by W. D. Hudgins. We are expecting a great school at Knoxville.

The program for the Nashville Training School for B. Y. P. U. workers is about complete and will be printed in a few days. We are planning to have a fine faculty this time and a real good school.

We are looking forward with pleasure to having Mr. E. E. Lee again with us in Tennessee. He will be in the B. Y. P. U. Training School in Knoxville.

Rev. W. E. Walker has arranged for two three-day schools in Ebenezer Association for July. This is a sign of loyalty and co-operation. Wish all the associational superintendents would follow his example.

Rev. R. T. Skinner writes that the Convention Program is ready. He also orders ten Normal Manuals for his local workers. He is always on the job getting things done.

Brother R. L. Bell writes from Camden that he is ready for the institutes in S. W. District Association. Brother Sturgis will be with him there next week.

Brother Neil Acuff writes from Maynardville: "I have arranged for the Worker School here and we want it. Most any time in June or July will suit us. Please let me know just what time will suit you best and we will plan to hold things out of the way."

Miss Adelia Lowrie writes from Cosby: "We are ready for the A-1 Standard and would like to have a blank for same. We have just finished a study class in the B. Y. P. U. Manual. We appreciate your interest and help."

Everybody ready for the Sunday School Conventions. If you have not already planned to go, get your plans ready. If you live in West Tennessee, be sure to attend the West Tennessee Convention at Jackson, and so with the other sections.

If your association has not been organized yet, please write us at once asking engagements for the work in the summer. We are filling up our schedule rapidly.

Beech River Association has asked for four three-day training schools.

The Workers' School for Cumberland Gap will be held with Blair's Creek church, near Tazewell, March 28, and the week following. Mr. Sturgis, Rev. J. H. Sharp, D. N. Livingston and the writer will be present and participate in this school.

Mr. Thomas Maston, who did such efficient work in the last summer's campaign, was present in the Carson-Newman Training School to lend his inspiring leadership to the work.

Mr. Sibley Burnette writes of the continued good work of the Nashville City Union. "Sib" is just our sort, and we rejoice with him in the work of the B. Y. P. U.

Jackson Juniors who received diplomas on the Manual: Mary James Carter, Evelyn Cooper, Willie Mae Rogers, Walter Valentine Grady, Ernest Northern.

A College Training School was held in Carson-Newman the past week. Mr. Hudgins taught "Training in the Baptist Spirit," and the Senior Manual was taught by Mr. Preston. Time was given for the class work during the day, besides the evening sessions. Carson-Newman is to be complimented upon it fine, loyal, Christian college spirit.

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OBITUARIES

A TRIBUTE OF RESPECT

One of the mysteries of the world is life. Man with his finite powers has never been able to comprehend it and understand what it is or why it is taken away and we are deprived of our friends and loved ones. When the black winged messenger comes and our loved ones are taken away we are made to wonder "why should this be, why should they have been taken." Especially is this true when one like our dearly beloved Brother E. T. McKinney is taken from us. Just in the prime of life and to us apparently just at the point where he could be of the greatest service and do the best work of his life. He having just reached the age of 44. Converted at an early age in life he lived a consistent member of the Baptist Church until his death. He was a man of a large and tender heart to whom no worthy person ever appealed for help in vain. A friend worthy to be called a friend. Liberal with his means in the support of his church and all charitable objects and also gave largely of his time in the advancement of the work of the church and other public and benevolent enterprises. He had been the clerk of Trenton Street Church for more than ten years, Moderator of the Big Emory Association for the past six years, and in the 75 Million Campaign the organizer for the association and by his efforts contributed largely to the great success of the campaign in this association. He always took an active part in all the work of the church both locally and in the larger fields.

In his home life he was a loving and tender husband and a kind and considerate father. As gentle and mild as a woman and yet with all firm. By his guidance and example leading his children in the right and giving to them the character that makes good citizenship.

Prominent in business and public life, and by his business methods a real benefit to the community.

In our weak and finite minds we are unable to understand why such an one should have been removed from our midst, but can only look up to Him who is the author of life and who is all wise and who knows what is best for us and say with the poet:

"I know my heavenly Father knows,
The storms that would my way oppose,
But he can drive the clouds away,
And turn the darkness into day."

Therefore be it resolved by the membership of Tenton Street Baptist Church:

First, That in the loss of our dearly beloved Brother McKinney that we have lost one of our most useful and best members and that we feel very keenly the loss of his wise counsel and loving service.

Second, That we extend to the bereaved family our heartfelt sympathy, in their deep affliction and commend them to Him who has promised to be and who is able to be a real comforter to them.

Third, That a copy of these resolutions be spread on the minutes of the church, a copy sent to the family, and a copy to the Baptist and Reflector and to our local paper.

Respectfully submitted,
J. W. Stone,
W. M. Hannah,
D. S. Tanner,
Committee.

"MAMMY JANE"

or Sarah Jane Lovelace was born in Pittsylvania County, Virginia, December 11th, 1834, and departed this life March 11, 1920, age 85 years and three months. Her father, William Nathan, and mother, Aneliza Lovelace, brought her and her two brothers and sister from Virginia to Tennessee in an old fashioned covered wagon drawn by oxen, in 1836, when she was only four years of age, and she never went back to her native home. Her father settled in Weakley County, east of Dresden, and was one of the pioneer settlers of this County. She was the youngest child of this family, and lived to be the oldest of all the Lovelaces.

Her mother died at age of 89;
Her father died at age of 74;
Her sister Aneliza at age of 38;
Her eldest brother, James R. Lovelace, died at age of 72;
Her brother Harris Lovelace died at age of 76;
and she was at death aged 85 years, three months.

All of immediate family were christians and faithful members of the Missionary Baptist Church. She died in the faith and full assurance of meeting again in the Better Land.

She was married to Thomas Martin Farmer November 12, 1857, and was the mother of Mrs. Effie May Hutcherson, of Raymond, Miss., Thomas S. Farmer, of this city, and Edwin N. Farmer, she died in infancy. She is grandmother of Geo. E. Farmer, assistant cashier of Fourth-First National Bank, of Nashville, and of Mrs. A. L. Leachout, of Memphis, Tenn.

WALLING

Whereas, God has seen fit, through His great wisdom, to call from among us Sister Emma Walling:

Therefore, Be it resolved that the family has sustained a great loss, that the community has lost a faithful friend and the Church has lost one of its faithful members;

Be it further resolved that a copy of these resolutions be sent to the family, that one be sent to the Baptist and Reflector for publication and that a copy be spread upon our minutes;

Be it further resolved that we sorrow not as those who have no hope.

Done in Church conference on this March 6, 1920.

W. G. Keyt, Pastor.
John Moore, C. C.

Sister Emma Walling was born Oct. 3, 1871, united with Laurel Creek Baptist Church in September 1891. She was united in marriage with J. M. Walling Dec. 10, 1893, and died Feb. 27, 1920. She leaves a husband, three sons, a father and mother, three brothers and four sisters as well as a host of friends to mourn her loss.

May God comfort the bereaved ones and give them grace to see that their loss is her gain.

Her pastor,
W. G. HEYT.

Blair.—God has called from us one of our beloved sisters, Hattie A. Blair, who departed this life December 11, 1919. She was born January 8, 1892. She professed faith in Christ at the age of 13 years, and joined the Piney Grove Baptist Church, and later joined by letter at French Broad Valley Baptist Church, April 3, 1909, from Pleasant Grove, where she lived a dutiful life until death. She was the daugh-

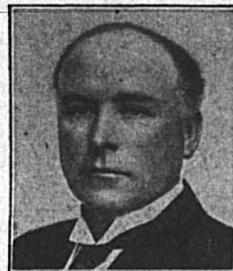
tr of C. E. and Mollie Cate, and was married to Joseph A. Blair on July 3, 1910. She was the mother of four children, of which three are living. She always attended her church when convenient to do so. Sister Blair leaves to mourn her loss her husband, three children, a father, two brothers and one sister, and a host of relatives and friends. She rests in the grave to await the final coming of her blessed Redeemer, where we will meet her again where parting will be no more; that in extending our sincere and heartfelt sympathy we pray that the consolation of God may sustain them.

Mrs. Margaret Bailey,
Mrs. Florence Sims,
Mrs. Myrtle Allen,
Committee.

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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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than that of winning lost souls to Jesus Christ. In a very special manner does George W. Truett, the great Baptist preacher, possess this gift. Many thousand souls have been saved through his preaching. It is a rare privilege to hear this great man. If this is impossible, the next best thing is to read his sermons. "A Quest for Souls" contains all the sermons preached and prayers offered in a series of meetings at Fort Worth, Texas. Be sure to read this book. Price, \$1.50.

FIELD NOTES
Evangelist R. D. Cecil.

Tuesday evening, March 2, Rev. G. A. Chunn and wife and the writer attended the meeting being held at East Lake Baptist Church by Pastor W. E. Davis and Evangelist W. L. Head of the Home Board Staff, and the meeting was progressing splendidly and there were 4 additions to the church and 1 profession. Spent the night with Rev. G. A. Chunn of East Lake, Tenn., who is open to work and he is a splendid preacher.

Bethel Baptist Church (near Tucker Springs). Pastor, A. T. Hayes. Wednesday the writer held the funeral of Bro. Erwin Padgett, 83 years old, and the body was laid to rest in the cemetery at the church. Bro. Padgett was a licensed preacher and had preached some during his life. He was a member of the above church. His brother, Bro. C. Padgett, handed the writer \$2 for expense. The writer attended his own church.

The First of Cleveland Wednesday evening and Pastor C. E. Sprague conducted prayer meeting and announced a Bible conference to be held with our church the last week in March.

Bro. Sam G. W. Weaver died at his home in Cleveland on Thursday and on Friday the writer held a service at the home and the body was carried to Union Baptist Church, where the Pastor, Sam Melton, assisted by Rev. W. B. Watkins, a former pastor, was to hold service on Saturday. Bro. Weaver was a member of the above church, having joined when young and at his death he was 76 years old, his birthday having been September 15, last.

Alton Park Church, Pastor, J. W. Linkous. Not able to preach and Rev. G. W. Cox preached at the morning hour, and Evangelist R. D. Cecil at the evening hour and Rev. J. L. Smith administered the ordinance of Baptism to three candidates and Pastor Linkous was present and in charge but unable to baptize.

Entertainment with Pastor Linkous and Bro. Cox. Pastor Linkous is one of our best men and is getting a good hold on his church and is splendid addition to the ministry of Ocoee Association and we may expect great things of the pastor and church.

Heard Evangelist W. L. Head at East Lake Church again Sunday afternoon on "Heaven." Splendid service.

Pastors' Association at Y. M. C. A. building in Chattanooga Monday morning and then the Baptist Pastors' conference, after which the noble hearted pastor, Inzer and Callaway, entertained the pastors at lunch at the Patten Hotel. An enjoyable time. I do not know that I have ever seen a finer spirit among the pastors and a finer body of men than now.

Evangelist W. L. Head was at the conference. Pastor Pickard led the closing prayer and prayed especially for Dr. Allen Fort in his sorrow over the loss of his wife.

During the week 7 subscribers to Baptist and Reflector and sold \$13.00 worth of books and Bibles.

My notes last week made me say Pastor Robinson, of Big Springs Church, secured \$5.00 for half time, when it should have been \$3.00, and Pastor Johnson, at Pleasant Hill Church should have been begun at \$60 a year for fourth time instead of \$600 and now gets \$300 for half time.

A good week with my work. Rev. G. W. Cox, St. Elmo, has vacant Sundays he could pastor churches.

Drop me a card and give me items about your church work for my notes.

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