

BAPTIST *and* REFLECTOR



Speaking the Truth in Love

NASHVILLE, TENN., APRIL 29, 1920.

LAST FIGURES REPORTED

**From Tennessee Headquarters on the 75
Million Campaign.**

Lloyd T. Wilson, Cor. Sec'y and Treasurer.

East Tennessee	\$1,752,917
Middle Tennessee	1,371,147
West Tennessee	3,372,189
Total	\$4,496,253
Amount yet to be subscribed	102,747
Tennessee's quota was	\$4,609,000

There has been some misunderstanding as to the reports from West Tennessee because the gifts of Mr. Jennings and Mr. Dockery were not included, but these gifts are not to come through the denominational offices in Tennessee. Part of these gifts go outside our State, and the remainder goes direct to the hospital at Memphis as a part of the \$500,000 which Memphis was to give the hospital above the quotas of Memphis churches, on condition that Tennessee Baptists increase the hospital's apportionment out of the 75 Million Campaign from \$112,000 to \$500,000. The amount subscribed by these two brethren for the hospital is \$350,000. In addition to this, they each subscribed to the 75 Million Campaign through Central church. The hospital campaign in Memphis for the \$500,000 to be given direct to the hospital closed a few days ago, and the total amount raised, including the gifts of Messrs. Jennings and Dockery, amounted to \$712,000 instead of \$500,000. All of the money goes to the objects for which it was originally subscribed and reported. While we cannot count the money given by these two noble laymen any more than we can that given by any other citizens of Memphis as given through us, nevertheless it all goes to one of our great Baptist enterprises. This statement is made at the request of Mr. Lansdell, our West Tennessee organizer, and other brethren in that section of the State, and after personal conference with Mr. Jennings.

FROM EVERYWHERE

The "Wilson Room" in Buckingham Palace has been renamed. It is to be known as the "Versailles Room."

John D. Rockefeller and his son, John D. Rockefeller, Jr., have given \$450,000 for the erection of a memorial community house at Whiting, Ind.

The Y. M. H. A., of Nashville, has recently completed a drive for \$175,000 with which to build a Y. M. H. A. in this city.

Rev. Paul S. Kanamori, native evangelist of Japan, and often called the "Billy Sunday" of Japan, was in Nashville last week.

John Martin, editor of the noted children's magazine called John Martin's Book, was in Nashville recently. He claims to be the happiest man in the world.

Hon. W. D. Upshaw, Baptist Congressman from Georgia, created quite a sensation in the House of Representatives recently when he appeared doined in overalls.

The Baptist Church of Portland deserves a place on our Honor Roll. On last Sunday morning they voted to send their pastor and his wife to the Southern Baptist Convention. All expenses paid, of course.

The following from the New York American is quite striking: "A boy 16 years old quits high school to earn \$21 a week. He leaves a teacher who, after years of preliminary training and teaching experience, is earning \$17 a week."

According to an estimate of the Department of Agriculture the citrus fruit crop of Florida is estimated at 11,000,000 boxes—6,700,000 boxes of oranges and 4,300,000 boxes of grapefruit. The value of the crop is estimated at \$24,200,000.

At a meeting of the Executive Board last week, Mrs. N. B. Fetzer was elected recording secretary. Mrs. Fetzer has been connected with the board for more than eight years and is one of the best equipped women to be found anywhere. She will fill the position in a most capable manner.

The sudden craze for spider-web silk has caused the revival of an industry that flourished in the days of Catherine de Medici. Three spider farms have been established by enterprising women in Paris, who are making fortunes and are unable to satisfy the demand for this delicate silk. Blouses made from this silk retail for \$1,000 each.

The curious spectacle of great logs set afire by the friction of their rapid descent in a long chute was witnessed recently in the mountains of Washington State. The chute was over a mile long, and the big sticks attained a tremendous velocity, with so much friction against one another that they burst into flame.—Girls' World.

Delaware failed to ratify the amendment to give woman suffrage thus one state is still lacking to give woman national suffrage. The legislatures of North Carolina and Louisiana are to convene at an early date, and it is expected that one or both of these will ratify the amendment.

Theodore N. Vail, chairman of the board of directors of the American Telephone & Telegraph Company, and a noted figure in the telephone and telegraph world, died at Johns Hopkins Hospital, Baltimore, on April 16. Mr. Vail was in the 75th year.

Until the bodies of the half million men who died defending Verdun are removed to national cemeteries, French farmers who have returned to their homes here will not be allowed to cultivate their land. Peasants are receiving aid from the American Red Cross.

The Birmingham Overall Club organized recently with 3,000 members. These men pledged themselves to put on overalls on April 16, and wear them until the prices of clothing take a decided drop. Other cities are organizing "overall clubs."

Since Dr. Finley F. Gibson took charge of the Walnut Street Church, Louisville, Ky., he has received 200 new members. He has been there only since October 1, 1919. The church has advanced along all lines during these months.

England is said to be inundated by such a wave of crime as had not been experienced in many years. The process of demobilization has turned loose 25,000 criminals, of whom 3,000 to 4,000 are considered dangerous characters.—Watchman-Examiner.

Today closes the eighth year of the present pastorate and this has been the greatest of them all. There were 397 new members added to our roll and \$114,059.14 raised for all purposes. During this year God gave us success on our \$300,000 part of the 75 Million Campaign; he led us successfully through the wilderness on our great church building program, and gave us the greatest revival in the history of our church. Surely his goodness endureth forever. To him be all the praise.—First Baptist Church, Shreveport, La.

The world's greatest street is Broadway, because a greater volume of travel pours through it daily than on any other thoroughfare. No other street in the world typifies its city as does Broadway. It is home, with a capital H, to millions of persons. This street is historical, utilitarian, impressive in spots, beautiful in others and always the main artery of New York life. Beginning as a cowpath when this city's northern limit was Bowling Green and entering Westchester County as an Indian trail, Broadway now is thirteen and three-fourth miles long on Manhattan, and never stops till it gets to Albany, 145 miles. Fifteen thousand men and women are engaged in business on it. Broadway at Thirty-fourth Street is the heart of the greatest shopping district in the world. Annual sales total \$100,000,000. At Columbus Circle is the center of motor traffic. London's Piccadilly is a backwater compared to it. In twelve hours 40,000 vehicles pass. Hundreds of songs have been written about Broadway. When the transports sailed from Hoboken the soldiers sang "Good-bye, Broadway." An American abroad is assumed to be a New Yorker without further description, so is he supposed to know all about Broadway. There are few Americans who do not.—Baptist Banner.



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BAPTIST AND REFLECTOR

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Unchangeable Emblems of Immutable Doctrine

By B. J. W. Graham, D.D.

The teachings of Jesus are as immutable as his divine nature. They were timely in his day; they have been timely since his ascension; and they will be timely until he comes the second time without sin unto salvation. The teachings of scientists and philosophers will not stand the tests of a decade. Books on these subjects written ten years ago are out of date. But not so with the teachings of Jesus. Scientists and philosophers make new discoveries which require a revision if not a new statement of their former teachings. But there was nothing new for Jesus to discover. When he taught he knew all that was and is and that shall ever be. No one in the past, and no one contemporary with him could instruct him, and certainly no one has arisen who has discovered any new truth which he did not know. There is, therefore, no reason for a revision of his teachings, hence they are, like his nature, immutable.

In the ordinances of his church Jesus chose unchangeable emblems of immutable doctrines. As an emblem of cleansing, water is unchangeable. Its use in baptism is an emblem of cleansing from all sin by the blood of Jesus. The immersion of the whole body in water is an emblem of being wholly cleansed. The sprinkling or pouring of water on the head would be an emblem of only a partial cleansing. The one immersion of the whole body in water is the unchangeable emblem of the one immutable cleansing from all sin by the blood of Jesus. Both the symbol and that which is symbolized are unchangeable. To change the symbol would be to change the doctrine.

The immersion of the whole body in water is an emblem of the death of the immersed one to sin. It is the emblem of the burial of that which is dead. Therefore only those who are dead of sin can really symbolize that death by being immersed. Only those who have been born again are dead to sin; that is, separated from sin and free from its consequences, and therefore only those who have been born again may be immersed; otherwise they symbolize in immersion that which does not exist. In being raised up out of the water the immersed arise to walk in newness of life. Immersion is the unchangeable emblem of the immutable doctrines of cleansing from all sin, of death to sin and of being raised to walk in newness of life. All these doctrines are wrapped up in the immersion of a believer in water, and both the emblems and the doctrines are unchangeable.

The immersion of a believer in water is also an emblem of the burial and resurrection of Christ. It is an emblem of being dead, of being buried and of being raised up with Christ. It is a declaration of faith in him. Both these emblems and doctrines are unchangeable.

The ordinance of the Memorial Supper has wrapped up in its elements unchangeable emblems of immutable doctrines. Bread is the staff of life, and it is an emblem of the broken body of Christ, without which the sinner is dead evermore. The wine is an emblem of the blood of Christ, without

the shedding of which there is no remission of sins. The bread is eaten in the faith that the body of Christ was broken in our stead, and the wine is drunk in the faith that the blood of Christ has been applied to the soul by which it is cleansed from all sin, and that the life of Christ is in those who partake of it. Hence, the bread is eaten and the wine is drunk in remembrance of the broken body and spilt blood of Jesus. Therefore, the immutable doctrines of the substitutionary death and the cleansing from all sin by the blood of Christ are symbolized by the unchangeable emblems of bread and wine. The immutable teachings of Jesus are wrapped up in the unchangeable emblems of the ordinances of his church.

As believers in Jesus we should hang upon the words and emblems which he spake and gave, like Mary who sat at his feet for instruction and afterwards bathed them with her tears and wiped them with the hair of her head, which was her earthly crown of glory.

Atlanta, Ga.

Great Thoughts Will Germinate.

When the whole problem of a world's mighty upheaval is turned wrong side out, it is seen to be but the triumph of an idea. There is profound philosophy in the fact that a tremendous thought buried in the heart of the human race will germinate. History is but the record of this idea working itself out in the unfolding life of humanity. Two great ideas—right and might—lie buried in the world's great heart. One of them must ultimately dominate. Victor Hugo grasped the thought. The very day of his death he caught the vision of the prophet: "There is only one thing stronger than armies, and that is—an idea whose time has come."
—*Texas Christian Advocate*.

Prayer is the Great Need.

The conviction is deepening among Christian people that the greatest need of our times is earnest prayer. A large number of believers are now pledged to pray each day for a great revival among church members throughout the world. This pledge includes prayer for revival in our own private lives, in our own churches and communities and throughout the world.—*Christian Observer*.

Position Less Important Than Doing.

The position a man holds is far from the most important in the kingdom. What he does—his service in advancing the kingdom—is the big thing: the biggest thing for any man. Methodism provides a place for every man, but there should be much care in finding the place where each man may render his best service for Jesus Christ. And the man should be content to be in that place.—*Wesleyan Christian Advocate*.

SOUTHERN BAPTIST CONVENTION ANNOUNCEMENTS.

The sixty-fifth session (seventy-fifth year) of the Southern Baptist Convention will begin at 11 a.m., Wednesday, May 12, 1920, in the City of Washington, D. C.

The preacher of the Convention Sermon will be John E. White, D.D., South Carolina, or his alternate, J. R. Hobbs, D.D., Alabama.

The sessions of the Convention will be held in Liberty Hut, which is across the plaza from Union Station and but two squares north of the Capitol grounds.

CREDENTIALS AND REGISTRARION.

The Secretaries' Office for the registration of messengers will be open in Liberty Hut from 9 a.m. to 10 p.m., May 11, 12, and 13, and for our hour preceding sessions the next two days. Messengers should register as soon as possible after reaching Washington.

All messengers must present in person their credentials which on the Financial Basis (Class I) will be a card and supplied on request by the Corresponding or General Secretary in each State; and on the Associational Basis (Class II), a printed copy of the Association Minutes containing the appointment, or a written certificate from the Moderator or Clerk of the Association. All names and post offices, if not printed, should be *very plainly* written, preferably typewritten, so as to insure accuracy in the list which will appear in the Convention Annual.

On the acceptance of his credentials, each messenger will receive a badge, without which the ushers will not admit him to the floor of the Convention.

RAILROAD RATES.

The Southeastern, the Southwestern, the Western, and the Trunk Line Passenger Associations have granted reduced rates to the Convention on the basis of fare and one-third for the round trip with minimum of \$1 for the round trip. Round trip tickets will be sold upon presentation of Identification Certificates to ticket agents at time of purchase of tickets. These Identification Certificates bearing fac-simile signature of the Secretary of the Convention are in the hands of the State Secretaries for distribution, on application, to messengers from their respective States, each Certificate being good also for dependent members of the holder's family. Round trip tickets will be sold May 8-14, inclusive, and will be good to reach original starting points, returning prior to midnight of May 24. Tickets will be validated in Washington by the regular ticket agents of the lines over which tickets read into Washington on May 12-21, inclusive, and will be good returning over same routes leaving Washington on date of validation only. Tickets must be used for continuous passage in each direction. No extension of limit of tickets has been granted. JAMES BRUTON GAMBRELL, *President*.

HIGHT C. MOORE,
J. HENRY BURNETT,
Secretaries.

WOMAN'S MISSIONARY UNION.

The thirty-second annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Washington, D. C., May 12-17, 1920. Forty delegates, including the State W. M. U. Vice President, may be seated from each State. It is sincerely hoped that many visitors as well as delegates and Vice Presidents will be in attendance. On Wednesday, May 12, the annual meetings of the Margaret Fund Committee,

Boards of W. M. U. Training School and W. M. U. Executive Committee will be held. All of these meetings will occur in the conference room on the second floor of the headquarters hotel, the Raleigh Hotel.

On Thursday and Friday, May 13, 14, the regular sessions of the annual meeting will take place in the Calvary Baptist Church. The Young People's session will be held on Friday night, the 14th. The W. M. U. Sermon will be preached on Sunday morning, the 16th. The W. M. U. Secretaries' and Field Workers' Council will hold its annual all-day session on Monday, May 17.

MRS. W. C. JAMES, *W. M. U. President.*
KATHLEEN MALLORY, *W. M. U. Cor. Secretary.*

ALUMNI BANQUET.

Dear Brother Editor:

We should be glad if you would be good enough to announce that there will be a banquet given by the Alumni of the Southern Baptist Theological Seminary at the approaching convention in Washington city, presumably Thursday evening, in the Crystal room of the New Ebbitt Hotel.

Some of our most distinguished brethren will make brief addresses, and the occasion will be one of interest in many ways. Not only are former students of the seminary invited but also all friends of the institution.

All who expect to be present are requested to forward their names at once to Dr. John E. Briggs, 623 F. Street., S.W., Washington, D. C., who is the local chairman of the committee to arrange for the banquet. This is very important, as the capacity of the dining room is limited to 325, and usually some want to attend who cannot at the last gain admittance. It is necessary for Dr. Briggs to know how many plates to provide.

W. W. Landrum, J. R. Sampey,
A. Paul Bagby, W. Mosby Seay,
F. T. Hale,
Executive Committee,
Alumni Association, S. B. T. S.

DEAR BROTHER EDITOR:

I am instructed by the Executive Committee of the Alumni Association of the Seminary to ask if you will kindly make a further announcement in regard to the Alumni banquet at the approaching meeting of our Convention in Washington.

The banquet will be held in the Crystal room of the New Ebbitt Hotel at 6 o'clock, Friday evening, May 14, and will be preceded by a social hour.

The speakers will be Dr. Len G. Broughton, Dr. J. R. Hobbs, Dr. Chas. W. Daniel, Dr. W. F. Yarborough, and President E. Y. Mullins.

Friends of the Seminary, as well as former students, are cordially invited to be present. It is hoped that the occasion will be a very delightful one. Usually many desire to attend whom it is not possible to accommodate, and it is very important that we know the number who purpose to be present, in order to prepare for them. It is earnestly requested, therefore, that those wishing to attend will immediately forward their name to Rev. Dr. John E. Briggs, Chairman Local Committee, 623 F Street, S. W., Washington, D. C., and give him the number of plates they wish. Preparation will be made for these, and when the capacity of the dining room is reached, no other tickets can be issued.

Trusting that our friends will attend to this promptly,
P. T. HALE,

In behalf of Executive Committee, Alumni Ass'n.

ONE MORE DAY

For

75 Million Campaign

Books Open Until Monday Night May 3

Sunday Round-Up Day

**COLLECT EVERY POSSIBLE DOLLAR
MAIL CHECK SO THAT IT WILL REACH HERE MONDAY
WIRE AMOUNT OF CHECK YOU ARE SENDING
PHONE AMOUNT OF YOUR CHECK
TIME HAS BEEN EXTENDED UNTIL MONDAY**

HOW WE STAND APRIL 27---

First year pledge,	\$921,800.00
Amount paid to April 27,	681,846.71
Amount to raise,	<u>239,953.29</u>

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SEND MONEY AT ONCE TO
Lloyd T. Wilson Treas.
Nashville, Tenn.

The Sunday School Board and the Forward Movement

Frank E. Burkhalter, Publicity Director.

Just because the architecture of the Baptist Sunday School Board building at Nashville very closely resembles that of a prosperous banking concern, have you come to entertain the idea that the Board is largely a financial institution and is primarily concerned in making money?

During the past few months it has been the writer's privilege to have a close insight into the workings of the Sunday School Board and from a rather intimate acquaintance with members of the Board and the large force of men and women employed by that organization in the conduct of the large business that has developed under its administration. And feeling that the thousands of Southern Baptists who have not had such an opportunity would appreciate more information about the activities of one of their largest agencies, he is giving below a summary of some of the more important facts concerning the work of this board.

If the Sunday School Board did nothing more for the denomination than supply, through its regular publications, the Sunday schools, the B. Y. P. U.'s and other organizations of that character with the right kind of literature for the education of our people in the Bible, fundamental Baptists doctrines, and the various forms of missionary and benevolent work fostered by the denomination, its establishment would be abundantly justified. But the publishing work of the Board has been extended into the publication of many millions of helpful evangelistic and doctrinal tracts and a large number of books calculated to promote the education of our people along spiritual lines.

From the proceeds of the small profits made upon the literature published by the Sunday School Board many gifts have been made to other denominational enterprises. On numerous occasions the Sunday School Board has helped to wipe out deficits confronting the Home and Foreign Mission Boards at the end of the year when the offerings from the churches were not sufficient to meet the obligations of these boards. Several years ago when the W. M. U. Training School at Louisville was struggling for existence the Sunday School Board saved the situation by buying a lot and building and donating them as a home for this institution. Among the other gifts by the Sunday School Board are the establishment of the chair of Sunday school pedagogy in the Southern Baptist Theological Seminary at Louisville—the first chair of that character in the world—and the contribution of \$100,000 toward the endowment of the Relief and Annuities Board recently established at Dallas.

Through the special programs arranged for the Sunday schools on the last Sunday in each quarter, emphasis is given to home and foreign missions in March, Christian education in June, state missions in September, and general benevolences in December. From special offerings to these causes during the five years included in the 75 Million Campaign, it is conservatively estimated that \$2,500,000 will be realized for the four objects named, over and above the original campaign pledges made by members of the Sunday schools. And it may be safely added that the educational value provided by these programs will be such as to lead the young people of the Sunday schools to become regular contributors to these major denominational interests throughout the remainder of their lives, the sum total of which contributions cannot be estimated.

It will be interesting to Southern Baptists to

know the vital services rendered the 75 Million Campaign by the Sunday School Board, its field forces and local employees. And this service was rendered unstintedly and gladly, notwithstanding the fact that the Sunday School Board was the only general board of the Southern Baptist Convention which did not benefit from the proceeds of the campaign. Only one gift during the campaign was designated to this board, which received nothing from the apportionment of the general campaign funds.

When the 75 Million Campaign was organized the Sunday School Board placed all its resources of every character at the command of the Campaign Commission. For the general director and his staff ample and comfortable quarters in the board building were provided without charge to the campaign, while an entire building nearby was rented and placed at the disposal of the service department, which assembled and distributed the more than 23,000,000 tracts and other pieces of literature which went out from the Nashville headquarters.

To finance the expense of the campaign headquarters until such time as sufficient cash contributions had come in from the several states to meet this need, the Sunday School Board employed its credit at the Nashville banks in borrowing \$300,000.

The bookkeeping of the campaign and all work of a similar nature was done by regular employees of the Sunday School Board without any expense to the campaign, and every possible service of either a general or special nature which these employees could render was gladly contributed to the cause, in the success of which all the employees of the board were vitally interested. The corresponding secretary of the board, the editorial and educational staffs and other office and field men spoke frequently and effectively in behalf of the campaign in many sections.

In addition, the Sunday school and B. Y. P. U. forces of the South were definitely organized through the agency of the Sunday School Board for every phase of the campaign, for the enlistment work no less than for that of the actual drive for funds. The *Home and Foreign Fields*, the missionary publication of the board, was enlarged and made the central campaign organ, rendering very large and effective service in this connection.

To facilitate the task of collecting the pledges made in the campaign, the board, in co-operating with the several state secretaries, prepared and published a uniform treasurer's outfit, including a record book and envelopes.

Another distinctive service to the denomination's future, no less than to the campaign, made by the Sunday School Board consists in the publication of a booklet containing several chapters from Dr. L. R. Scarborough's book, "Recruits for World Conquests," and the distribution of this booklet, along with a personal letter of encouragement, to the 6,000 or more young men and women who surrendered themselves to God for special services held in the colleges and churches of the South on the days of "Calling out the Called," October 24 and 26.

Nor did the services of the board to the campaign cease with the close of the drive in the fall. When the follow-up campaign of evangelism and indoctrination was outlined for the spring months, the board issued and donated to the campaign 2,600,000 tracts on evangelism and indoctrination and these are now being used very effectively in the various states.

The men and women connected with the Sunday School Board are actively identified with the spiritual life of Nashville. They are among the most effective workers among the eighteen Baptist churches of that city and make their influence felt for good wherever they go.

As a result of the enlarged life has come to the denomination as a result of the 75 Million Campaign, the business of the Sunday School Board has greatly grown. The needs of the church will greatly increase with this enlarged life, but the board is keeping in close touch with all development everywhere in order that it may be able to meet every new need as it arises.

The officers and employes of the board count it a great privilege to have been so closely identified with the headquarters of the great forward movement of Southern Baptists, and to have made so large a contribution to the success of the campaign. Such an experience has put them in more vital touch with the spiritual impulse of that movement. Having thus obtained such a touch with the quickened life of the denomination, I believe the Sunday School Board is prepared to render a still larger service in the future than it has in the past.—*Home and Foreign Fields.*

ADDRESSES OF SOUTHERN BAPTIST WAR-TIME CHAPLAINS DESIRED.

B. D. Gray, Corresponding Secretary.

I beg that every chaplain from among Southern Baptists who served during the world war, either at home or abroad, will at once send me his present address. This is *very important* and I beg immediate compliance with this request on the part of every Southern Baptist chaplain.

Home Mission Rooms, Atlanta, Ga., 1004 Healey Building.

ARMENIAN RELIEF.

A state-wide appeal for the benefit of the Armenians, who were deported by Turks because of their religion, is to be made in Tennessee during May, according to plans announced by Director Walter A. Smith and State Chairman Jos. C. Higgins. Appeals are now being made in Kentucky, Alabama, Arkansas, Florida, Louisiana and other southern states.

The appeal in Tennessee will be made in many of the counties which have advanced organizations on the week of May 2-8. Davidson County, with Rev. Prentice A. Pugh as chairman, is expected to take the lead in this work and to complete its quota during that week.

"Tennessee already has contributed \$60,000 in cash to this fund, and in addition has subscribed \$20,000 to be paid later," says Director Smith. This amount has been provided with only a little organized soliciting, and therefore indicates that the people will respond most liberally when the direct appeal is made in each county."

It is estimated by the Near East Relief committee that at least 800,000 Armenians will need assistance until the next harvest. Of this number 250,000 are helpless orphans and aged persons for whom all necessities must be provided.

Armenians were killed and driven from their homes to starve because of their religion. Now they must be saved because of it. They are the oldest Christian people—the first to follow Christ, and rather than turn from him have died by thousands.

Owing to conditions throughout Europe, the greater part of the relief will have to come from the

United States. The minimum requirements to keep these starving people alive will be 7,000 tons of flour monthly until the harvest of 1920. Besides this, there will be needed large quantities of clothing and other supplies for the additional relief of parentless children.

Money, as well as many other things, will have to be subscribed to complete the task of taking relief to these starving people. Without it the distribution of articles and the maintenance of the work now going on would be impossible. In the Caucasus alone \$500,000 will be needed to purchase food.

The Near East Relief Committee throughout the United States has the endorsement of President Wilson, General Pershing, Herbert Hoover, Leonard Wood and in Tennessee it has the endorsement of Governor Roberts, who has issued a proclamation in the interest of it. Albert Williams, state superintendent of public instruction, has endorsed it among the schools of the state.

A resolution favoring it was adopted by the ministers of Tennessee when they were in session in their Inter-Church World Movement in Nashville a short time ago.

Checks should be made payable to Charles F. Lovell and mailed to him in care of the State Bank & Trust Company, 306 Union Street, Nashville, Tenn., or to your local chairman.

CONVENTION INVITATION.

This is to serve notice in advance that Chattanooga wants the Southern Baptist Convention to meet in this city in 1921.

We are going to the convention in Washington with this invitation backed by all the Baptist churches in this city, fifteen in number, by the mayor and city officials, and by every other important interest in this thriving and beautiful city.

Chattanooga and its suburbs now comprise a city of 90,000 souls. It stands first in the South as a manufacturing center. There are more than twelve hundred different articles being manufactured in this city today. It rivals anything in America for scenic beauty and grandeur. The wonderful scenery of Lookout Mountain, Signal Mountain, Missionary Ridge, Cameron Hill and Moccasin Bend of the grand old Tennessee River, as well as from the standpoint of history, is worth a trip across the continent to see. The great battle grounds of several of the most important engagements of the Civil War are in and around Chattanooga. We have several fine hotels, and a citizenship the bounds of whose hospitality no visitor has ever yet been able to determine.

We hope by 1921 to have ready for use one of the greatest permanent auditoriums in the South, but in case this is not ready, we have our recently constructed Billy Sunday tabernacle, which will easily accommodate seven or eight thousand people. It is splendidly constructed, and is in the heart of the city.

With the above facts backing up our invitation to the Southern Baptist Convention to meet in 1921 in Chattanooga, Tennessee, we are coming.

JOHN W. INZER,

Pastor First Baptist Church.

"Thou shalt love thy neighbor" is not a doom to a repulsive task; it is a summons to an expression of personality, a release of spiritual power, a citizenship of the world. All the higher commandments of religion are releases of the human spirit. They never shut us in with the past, but summon us to emerge from yesterday and create tomorrow.—*Faunce.*

EDITORIAL

After Three Years.

With this issue of the Baptist and Reflector my work as editor closes. For three years I have given myself unreservedly to the task. Upon the death of Dr. Folk the Advisory Committee of the Convention and the board of directors of the paper were kind enough to suggest that I should purchase the stock held by Dr. Folk and become the editor. This I did and have given my energies exclusively to promoting the Baptist cause through the paper.

The cost of publication has increased almost beyond imagination. The price of paper and printing has gone beyond anything previously known. Such a condition brings more expense than the present income of the paper. At its meeting April 20, the Executive Board of the Convention decided not to purchase the paper. It also seemed to be the general opinion of the members, though there was no formal vote on it, that the subscription price of the paper should not be increased to \$2.50 for the individual subscriber and \$2.00 for the budget churches. It became necessary for some one to finance the paper who could take care of any probable or possible loss. Personally I am not able to do this. Rev. M. R. Cooper, of Memphis, offered to purchase my stock and I have sold to him. He takes charge of the paper May 1.

Three years of hard, but joyful service. It has been my privilege to visit practically every section of Tennessee, to meet thousands of Baptists. My heart has been made glad by the uniform cordial reception given to me. The churches have seemed glad to have me preach and to speak for the paper, and the Associations and general gatherings have given me places on their program. I have appreciated more than words can express the loyalty and confidence of our people. I shall forever hold these three years as a place apart in the treasure house of memory as of priceless value. It is impossible for me to give individual expression to every one who has in any way helped to carry forward the work that I represented. Let this be to you a personal message.

I am sure that you will allow one backward glance over the three years. Through the matchless and unfaltering labor of my predecessor, Dr. Edgar E. Folk, the Baptist and Reflector came to me with a noble history and a cordial place in the hearts of Tennessee Baptists. I have not been unmindful of the heritage. Believing that the denominational paper was a vital and vitalizing factor in Kingdom affairs I have tried to make it function in the largest possible way. I have sought to set forward every program of doctrine and methods of our Convention, and have made it an ambition to reach the largest possible number with the message of the paper. I received the paper with 6,000 subscribers. I pass it on to my successor with 12,000 subscribers. In this fact I rejoice, while I humbly confess that it could not have been done had it not been for the unstinted loyalty of the Baptists of the State. A further contribution to the larger life of our denomination is the Budget Plan which we have projected and have shown to be practicable. When I became editor, there was not a church in the State (nor do I know of any beyond the State) in which every resident family received the denominational paper. Today we have about 100 churches in this class. How far this will contribute to church efficiency even one's dreams may not surpass.

I wish to express my appreciation of the remarkable help of Miss Mattie Straghan who has given

seven years service to the paper. I am sure that I could not have met the demands on my time without her thorough knowledge and far-reaching efficiency. She has won for herself a large place in the hearts of Tennessee Baptists, especially the hundreds of women who have gladly responded to her appeals for co-operation.

I lay down my work with a sense of having put into it my very best. It would be idle for me to imagine that I have not made mistakes, but they have been of judgment rather than of purpose. I have not had any special schemes to advance nor friends to exploit as favorites. I have endeavored to publish a paper that would advance the glory of Jesus Christ. In editorials, news items, and contributed articles and even in the advertisements, my commanding desire has been to make religion seem more a real experience that should express itself in the largest possible service for the Lord. My plans for the future have not been made. It is my desire to follow the Lord's leading. Until further notice my mail should be addressed to 161 8th Ave., N., Nashville.

Let this benediction abide upon each one of you, my loyal readers: "The Lord bless thee, and keep thee; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you and give thee peace."

ALBERT R. BOND.

Introducing the New Editor.

Rev. M. R. Cooper, having purchased the controlling stock in the paper, will become its editor. He was born and reared in Scott County, Miss., was educated at Pulaski High School, Miss., Southern Baptist University, Jackson, Tenn., Southern Baptist Theological Seminary, Louisville. I remember him in his first year at the Seminary which was my last year, but it has not been my privilege to have more than an occasional contact with him in these later years. Before entering college he was business manager of his father's mercantile establishment. He has held the following pastorates: East Bradford, Va.; Crewe, Va.; Stillwater, Okla.; Kennett, Mo.; Fredericktown, Mo.; and Shelby, Miss. He has had some newspaper experience as correspondent for the Commercial Appeal and writer for various magazines, especially those of the Crowell Publishing Company. Brother Cooper is well spoken of by those who know him, and we wish for him the utmost success, both in the business and editorial management of the Baptist and Reflector. We bespeak for him even a greater loyalty than that already shown for the paper.

Make Yourself Fit.

The tragedy of the unused talent has a striking appeal. Jesus did not condemn the man because the talent was misused or lost. The condemning fault lay in the failure to use the gift. On another occasion Jesus uttered a law of censure in saying, "Inasmuch as ye did it not." Failure to serve deserves rebuke as well as particular disobedience.

This is a day that calls for fitness for duty. Men are being judged not entirely by credentials, but by ability to do with greater skill and efficiency. This demand for fitness is being more widely recognized in church life, particularly as the church life functions in the Sunday school and B. Y. P. U. Great stress is laid on training courses and classes for these workers. Churches are being rated by their attention to training their membership for service.

The Sunday School Board has arranged to hold a

Normal School for Sunday school and B. Y. P. U. workers in its building at Nashville, May 30 to June 26. This is a South-wide opportunity. The faculty is composed of experts. We cannot give detailed description of the courses offered, but classes will be taught by Drs. E. C. Dargan, B. W. Spilman, P. E. Burroughs, G. S. Dobbins; Messrs. W. D. Hudgins, H. Beauchamp, Arthur Flake, H. L. Strickland, Frank H. Leavell; Misses Annie L. Williams, Margaret A. Frost, Lillian S. Forbes. Special addresses will be delivered by Miss Nannie Lee Frayser, Rev. J. T. Watts, Dr. W. R. Owen, J. E. Dillard, Dr. I. J. Van Ness, Dr. E. C. Dargan, Dr. H. C. Moore.

For detailed information write Dr P. E. Burroughs, 161 Eighth Avenue, North, Nashville, Tenn.

A Rare Chance for Good Books.

We are offering a rare chance to purchase some excellent books at a bargain. The books formed the library of an honored Baptist brother. While they are counted as second-hand, they are in good state of preservation. It is not often that such an opportunity presents itself. Some of my most valuable books have been secured from such a sale. Books constitute part of the minister's equipment. He must study the best books in order to freshen his thinking. Send in your orders at once, as only one copy of each work is offered.

A Right Consolidation.

The Belmont and the Southside Baptist Churches of this city have agreed to consolidate. The new organization will be effected next Sunday. This step has seemed advisable for some time. The two pastors, Revs. W. E. Miller and Z. T. Connaway, have shown a beautiful spirit of self-forgetfulness, each resigning his work that the new organization might become possible. The territory of the churches overlap. When they were organized it seemed that the city would grow in their communities, but conditions have since developed that prevent much growth. Hence it seemed right that a new site should be chosen and a stronger organization be effected to take care of the Baptist interests in that section of the city. There has been the utmost cordiality and fraternity between the two churches in this new phase of Baptist life in the city, and it is hoped that the new church may accomplish great things. The property and church heritage of both organizations will be preserved. City problems must be met by Baptists in a new and larger way, and we wish for this new church every possible success.

Relief, Not Pensions.

There seems to be a growing misunderstanding about the work of the Board of Relief and Annuity. The purpose of the Board is twofold:

1. The Annuity Plan. This provides a system of payment by which ministers may secure payment of an annual sum by the Board when the minister becomes disabled through illness or old age. The participant by his payments provides for a certain part of this prospective annuity while the denomination supplies the other.

2. The Relief Plan. The denomination is coming to have an appreciation in the service rendered by the old minister. A number of the states have had a helpful but inadequate system of relief for these worthy beneficiaries. It is the purpose of the newly-created Board of Relief and Annuity of the Southern Baptist Convention to take over and enlarge the work formerly administered by the various states. There are large numbers of ministers who are incapacitated for service, but whose worth to the denomination justifies the helping hand.

A warning needs to be sounded. It has come to our notice that applications for help are being filed with the various State Secretaries by some who really ought not to be on the list of beneficiaries. It is true that they are ministers and have done good work, but in some cases they have children and relatives who are amply able to care for them. The funds of the Board are not sufficient to provide even a small sum for every old minister. It will have a large list of those who really have no one else to supply their necessities. Let the churches and executive boards of Associations be exceedingly careful to endorse only those who are not only worthy but absolutely dependent upon the help of this Board.

The Final Effort.

We have one more Sunday for our 75 Million Campaign. It has been thought best to keep the books of the Board open until Monday night, May 3. This will afford opportunity for the churches to round up their first-year pledges on Sunday. Have your church treasurer on Sunday to mail the check to Dr. Wilson, and if the check will not reach the office on Monday, either wire Dr. Wilson or 'phone him, stating the amount sent in the check. This will enable Dr. Wilson to wire the general boards on Monday night the full amount that Tennessee has raised.

The past year has shown that Tennessee Baptists can do wonderful giving. We have raised more this last year than in any part of our history. There has been an enthusiasm for giving that has brought its returns in the deeper spiritual life of the churches and in the purpose to make the churches more effective in meeting the demands of the gospel. But we have not yet reached our proposed quota for the 75 Million Campaign. We have a few more days in which to round up the offerings. Let this be done, so that as far as possible we may pay the first pledge in the five-year program.

Helping to Make a Good Sermon.

It is not always the preacher's fault if the sermon is bad. The reason may be found with the hearer. The following editorial from the Watchman-Examiner deserves thoughtful meditation:

"Some people seldom hear a good sermon, themselves being the judges. There is always something the matter with the preacher and the preaching. The sermon is too long or too short. It has not enough illustrations or is nothing but a string of stories. It is too doctrinal or has no doctrine in it. The preacher's style is not pleasing. His enunciation is not clear, and his pronunciation is faulty. His gestures are awkward or he gives the impression of being stuck on his own gracefulness. It is astonishing how much poor preaching there is, and in how many ways it is poor—according to some folks! And there are some people who never hear a poor sermon. No matter who the preacher is, or how ignorant he may be, or how he lacks in eloquence and the graces of oratory, or how confused in his thinking, they always find something in every sermon to enjoy and commend. Perhaps it is not always and altogether in the preacher and the preaching after all. That eccentric Southern evangelist, Sam Jones, used to say that no one can make a good sermon. It takes at least two—the one who preaches it and the one who hears it. Maybe there is something in that. How would it do for some of us to stop criticizing our minister's sermons for a while and help him make them?"

You cannot extemporize moral greatness; it is a slow growth.—Joseph Parker.

"Upon This Rock I Will Build My Church"

MATT. 16:18.

By Prof. E. E. Northen, Th.D.

This text has been, through the ages, the arena on which have been fought many fierce battles. Perhaps one other study of it may be presented.

The Roman Church claims that the "rock" was Peter, and claiming him as the head of the church at Rome, they have thereupon founded their hierarchy. Others claim that Jesus referred to himself as the Rock. Of course, in the last analysis he is the foundation of the church, but he does not seem here to refer primarily to himself. Others suppose that by the rock is meant the confession of his divinity made at the time. But this does not go back far enough; we wonder how the confession came to be made. Still others suppose that he meant the faith that produced the confession. This is nearer to the truth, but we wonder what it was that produced the faith. The context seems to inform us.

Let us notice the circumstances under which the statement is made. Jesus and his disciples are talking about the various opinions that men hold as to him. They tell him that some say he is John the Baptist, some that he is Elijah, some that he is Jeremiah, others are not so sure of his identity, but are confident that he is one of the prophets, though they are unable to decide which of them.

Up to this point in his ministry Jesus has never used the word church, so far as the record shows, though it has been many months since he chose twelve to be with him for special instruction. He has taught them by word and work the nature of his mission in the world, and they have seemingly sought to understand him. But in spite of all his skill as a teacher they have never comprehended his nature. They could not see that he was other than a great prophet, while they were hoping that he would prove to be their Messiah, the king of Israel. No unaided human mind could grasp the fact that he was God incarnate. Even his teaching has done no more than prepare them to hear when God should speak.

Dr. Weston used to say that the twelve were the nucleus of the church, of the church in embryo. By this he meant that they were the material out of which the first church would be formed. In proof of this he called attention to the fact that both the manner and the matter of his addresses to them when they were separated from the multitude were different from his addresses to the general public. Compare the Sermon on the Mount, in which he sets forth the nature of his kingdom and the general principles by which it is governed, with his private talk with them in Matt. 10:5-42 and again in Matt. 28:16-20, or compare Matt. 13:2-9 with the verses that follow (10:23).

Now, in this private talk with them we may catch the line of his thought. He asks, "Whom say ye (the disciples, emphatic) that I am?" Peter, who was always ready to speak, and who may have had a clearer notion of him than the others, though this is not necessarily to be inferred from the passage, speaks for himself and the others and says, "Thou art the Christ, the Son of the living God." This was the conception of him toward which he had been so long working. He has taught them, and wrought miracles in their presence, and now this confes-

sion shows that his work has been successful, that he has so prepared their hearts and minds that this knowledge from on high has reached them. It could never come to them by natural means, and so Jesus says to Peter, "Happy art thou, Simon Barjona, because flesh and blood did not reveal it to thee," for it is beyond their ascertainment, "but my Father (who is) in the heavens, from whom alone the revelation could come that I am his Son, and now I will change your name. You shall no longer be called Simon (a hearing), but you shall be called Peter (petros, a loose rock). It is for this revelation from the Father that I have been waiting, for it must be the foundation of the church, and now that it has come, "on this rock (petra, the solid substratum) I will build my church." This revelation shows you who I am, connects me directly with the Father, gives you faith in me as the "chief cornerstone" (Eph. 2:20) in this foundation, and the faith leads to such a confession as you have made. A confession growing out of such a faith, which in turn is produced by such a revelation must be secure and so not even "the gates of Hades shall prevail against it."

This revelation, which is made to every individual that is saved, is given him in connection with his regeneration, and is the foundation of the New Testament church. No one has any right in a New Testament church who has not received this revelation, which lifts us out of the darkness and uncertainty by which we were theretofore surrounded into the certainty of what Christ is, and makes, through the light of a new knowledge, the old things to pass away and all things become new.

When this knowledge had come to them, those whom he had chosen were ready to be formed into a church, until then there was no one eligible to membership.

Paul's mention of Jesus as "the chief cornerstone," to which reference has been made above, is in connection, it will be noticed, with the apostles to whom this revelation has been made, and to whom, in point of time, it was first made.

Every Christian today has received this revelation. We may conceive of an unbeliever who could answer every argument we could produce to prove that Christ is the Son of God, he might possibly silence us with his attack, but we would still know that Jesus is such, for God has made it known in our souls.

If this interpretation be true we can see the reason for the democracy of the church. Every member has received the same revelation as every other, and we are equal. No priest can dominate us, for we all stand before God as being in the same relation. Only those whom we at least believe to have received this revelation. Only those whom we at last permit to participate with us in its distinctive ordinances, hence we have believers' baptism, church communion, etc. And so we might take up each article of our faith and each will be seen more clearly as we remember that God's revelation to each person is the one thing without which no one can come into the knowledge of Jesus as the Son of God.

Union University, Jackson, Tenn., April 14, 1920.

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WOMAN'S WORLD

Miss Mattie Straughan, Editor

THE MONTH OF FLOWERS.

Who is there that does not love the month of May? To me it is one of the most delightful months of the whole year. The fields and woods put on their most beautiful clothes during May. I had the pleasure of a most delightful visit to the Hermitage on last Sunday, and I was impressed with the beauty of nature on every hand. But, as beautiful as are the flowers now, they will be much more beautiful during the month of May. Then the leaves are said to reach their maturity by May 10. Strawberries ripen during this month, and I'm specially interested in strawberries. There are so many nice things that happen in this month that I shall not attempt to mention all of them.

Now, I'm just wondering if we can't make May a month of flowers for the Baptist and Reflector. You will be glad to help I know. There are many reasons why we want to make this a great month. You know we are to get 12,000 new subscribers during 1920, and we have not made very great progress so far. Let's make it up during May. In addition to the new subscribers we want to collect the renewals. All of our denominational papers are having a hard time financially, and it is imperative that the subscribers pay promptly. Many of our papers are increasing the subscription price. Help us keep the Baptist and Reflector at \$2 by renewing promptly and by getting new subscribers.

Another and important reason why we want to make May a great month is that we have a new editor. Beginning with May 1, Rev. M. R. Cooper of Memphis will begin his duties as editor of the Baptist and Reflector. I am sure all of you will be sorry to see Dr. Bond go. He has been a warm friend of our Woman's Work, and has appreciated the splendid work the women have done for the paper. We are glad, however, since Dr. Bond must go that we are to have so worthy a successor. And we must stand by the new editor. I know you will. Tennessee Baptist women may be counted upon at all times.

IMPORTANT NOTICE.

We are receiving a good many complaints from our subscribers that they have not received McCall's Magazine. We reported the matter to the publishers in New York, and they assure us that the magazines are mailed out promptly by the printers, but the trouble comes because of the congested condition in the New York post-office. There have been so many strikes among the printers in New York that conditions are dreadfully congested. The subscriptions are turned in promptly by us, and you will receive your magazine. It may be a little late, but conditions are such that it cannot be avoided. We hope you will be patient; we know you would be if you could but understand the difficulties under which newspaper folks work these days. We want also to call attention to the fact that our McCall offer expires with April 30. We are sorry if you failed to take advantage of this splendid offer.

RENEW YOUR SUBSCRIPTION.

Last week we sent statements to more than 2,000 subscribers whose subscription had expired. We cannot tell you how much we need the amount due us by these subscribers. If you are among the number whose subscription is due will you not let us hear from you at once with your renewal? The amount you owe may seem small, but when multiplied by two thousand it becomes a big matter to us. I know if you could realize how much it means to the paper you would pay your subscription promptly.

Evangelists M. F. Ham, of Aanchorage, Ky., and Wm. J. Ramsay, of Chattanooga, Tenn., have closed their meeting in Dayton, Ohio, and are now in Lewisburg, Tenn., for a four weeks campaign. They begin at Lebanon, Ky., on May 11.

BURIAL OF MOSES.

And he buried him in a valley in the land of Moab, over against Beth-peah, but no man knoweth of his sepulcher unto this day.—Deut. 34:6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man built that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
Yet no man heard the trampling,
Or saw the train go forth;
Noiselessly as the daylight
Comes when the night is gone,
And the crimson-streak on ocean's cheek,
Grows into the great sun.

Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Unfold their thousand leaves;
So without sound of music
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle
On gray Beth-peor's height,
Out of his rocky eyrie
Looked on the wondrous sight;
Perchance the lion stalking
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth
His comrades of the war,
With arms reversed and muffled drums,
Follow the funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place,
With costly marble drest;
In the great minster transept,
Where lights like glories fall,

And the sweet choir sings, and the organ rings
Along the emblazoned hall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truths half so sage
As he wrote down for men.

And had he not high honor?
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines, like tossing plumes—
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave.

In that strange grave without a name,
When his uncoffined clay
Shall break again—O wondrous thought—
Before the judgment day;
And stay, with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God.

O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still;
God hath his mysteries of grace,
Ways that we cannot tell,
He hides them deep, like the secret sleep,
Of him he loved so well.
—Mrs. Cecil Frances Alexander.

The blacksmith preacher, Rev. Tom Sexton, of Knoxville, Tenn., has just closed a sixteen days meeting at Andersonville Baptist Church.

They had four professions and one renewal. This is the first protracted meeting the Andersonville Baptist Church has held for better than three years, at which time Rev. Owens, of North Carolina, made a strong effort. Just prior to this meeting Rev. Carr conducted an eight days' meeting at the Southern Methodist Church and had two professions.

Very truly,
E. L. Dawn.

Andersonville, Tenn.

A preacher, raising his eyes from his desk in the midst of his sermon, was paralyzed with amazement to see his rude offspring in the gallery pelting the hearers in the pews below with horsechestnuts. But while the good man was preparing a frown of reproof, the young hopeful cried out:
"You tend to your preaching, daddy; I'll keep 'em awake."—London-Tit-Bits.

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ASSOCIATION	Sub- scribers Wanted	Sub- scribers Received	Sub- scribers Lacking	ASSOCIATION	Sub- scribers Wanted	Sub- scribers Received	Sub- scribers Lacking
Beech River.....	180	---	180	Midland.....	125	---	125
Beulah.....	300	2	178	Mulberry Gap.....	325	---	325
Big Emory.....	192	1	191	Nashville.....	385	26	259
Big Hatchie.....	328	2	326	New River.....	122	---	122
Bledsoe.....	264	7	257	New Salem.....	216	3	213
Campbell Co.....	204	1	203	Nolachucky.....	380	2	378
Central.....	432	22	410	Northern.....	160	---	160
Chilhowee.....	396	33	363	Ocoee.....	504	18	486
Clinton.....	240	---	240	Providence.....	110	---	110
Concord.....	228	11	217	Riverside.....	103	---	103
Cumberland.....	120	1	119	Robertson County.....	202	78	124
Cumberland Gap.....	252	---	252	Salem.....	230	45	185
Duck River.....	216	28	178	Sequatchie Valley.....	75	1	74
Eastanallee.....	228	1	227	Sevier.....	375	2	373
East Tennessee.....	132	5	127	Shelby County.....	435	4	431
Ebenezer.....	120	1	119	Southwestern.....	230	12	229
Enon.....	125	1	124	Stewart County.....	50	---	50
Friendship.....	276	---	276	Stockton Valley.....	105	---	105
Granger County.....	100	---	100	Sweetwater.....	360	2	358
Hiwassee.....	95	2	93	Tennessee Valley.....	105	2	103
Holston.....	312	21	291	Union.....	50	2	48
Holston Valley.....	156	3	153	Unity.....	260	3	257
Indian Creek.....	180	1	179	Watauga.....	295	2	293
Jefferson County.....	108	---	108	Weakley County.....	220	2	218
Judson.....	75	---	75	Western District.....	175	2	173
Knox County.....	720	4	716	William Carey.....	125	70	55
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.

KINDNESS.

If only all of us were kind
In thought and action, we would find
This world would more of joy suffice
Than any dreamed-of paradise.
No traveler would find his way
A weary way! no toiler's day
Would end in bitterness or pain
From feeling that it was in vain.
No grief could come but it would
bring
True sympathy to heal the sting,
And every sorrow would be shrined
In sweetest thoughts, if all were kind.

If only you alone were kind
In thought and action, you would find
Full half the grievances you feel
Are all unfounded and unreal.
For things most beautiful and good,
By unkind eyes misunderstood,
Appear so full of base alloy
The gazer misses half their joy.
Full half the happiness you know
From your own heart must overflow
And fill with sweet your life and mind,
Or else your world will seem unkind.
—Lee Shippey.

It was a joy to have with us at State headquarters Miss Olive Edens, one of our Tennessee girls at home on furlough from her work in Abeokuta, Nigeria, West Africa. She spoke to a group of young women from First and Immanuel churches, Nashville, Monday night, April 19. She will be in the Middle Tennessee Divisional Convention at McMinnville and the Sweetwater quarterly meeting, returning to her brother's home in Tuscaloosa, Ala.

MEETINGS OF THE WEEK.

Weakley County, Big Hatchie, Bledsoe, Clinton, New Salem and Robertson County will each hold a quarterly meeting in the week beginning April 25.

BAPTIST WOMEN TO HOLD SESSION AT GILLESPIE AVENUE CHURCH.

An all-day quarterly meeting of the Knox County Association of the Baptist Women's Missionary Societies will be held at the Gillespie Avenue Baptist Church, May 6. Practically all the churches will be represented by some part on the program. Mrs. R. L. Harris, superintendent, will preside at the business session beginning at 9:30 o'clock. Lunch will be served at noon and the following program will be given:

9:30—Hymn, "All Hail the Power," Prayer, Mrs. Privette.
9:40—Business session in charge of the superintendent, Mrs. R. L. Harris.
10:15—Devotional, South Knoxville Y. W. A.'s.
10:30—Words of welcome, Gillespie Avenue Y. W. A.'s.
Response, First Church Y. W. A.'s.
10:50—Special music, Fountain City Y. W. A.'s.
11:00—How the Pennant Was Won, by Lonsdale G. A.'s.
11:15—How to Make the Mission Study Class Interesting to the Y. W. A.'s, Broadway Y. W. A.'s.
11:30—Address, Mrs. J. B. Hyde.
12:00—Hymn, "O Zion, Haste."
Roll call. Recognition of visitors.
Offering. Taken by Deaderick Avenue G. A.'s.

Afternoon.

1:00—Devotional, Fountain City G. A.'s.
1:15—How the Y. W. A. Has Been Made a Success in Our Sunday School Class, Lonsdale Y. W. A.'s.
1:45—Song, Deaderick Avenue Y. W. A.
1:50—Address, Miss Gladys Parker.
2:15—Special music, First Church G. A.
Announcements.

THE VICTORY CONVENTION.

Washington, D. C., May 12-17, 1920.

It is with joy that Southern Baptists realize, as they prepare to gather in the great "Victory" Convention, that much has been accomplished, "not by might, nor by power," but by the Spirit of the Lord of hosts. Material blessings and prosperity have placed in their hands talents which many have used to the glory of the kingdom, and the pledges for the millions for the Master have been made with joy. But the Spirit has given even greater fruit, for young men and young women in large numbers have yielded their lives for service in "the fields white unto the harvest," and greatly increased will be those who "bring glad tidings of good things" to the lands and individuals who have not the light.

Washington, aptly termed "the capital of nations," because of the course of great world events, is probably the city most appropriate for such a meeting as the Southern Baptist Convention, May 12-17, 1920, will be. The invitation to make this city the place of meeting at that time was extended to the Convention by the old historic First Baptist Church through its pastor, Dr. Henry Allen Tupper, after this invitation had been enthusiastically endorsed by the Baptist Ministers' Association of the District, the Chamber of Commerce, the Board of Trade and other civic and commercial organizations. The Columbia Association of Baptist Churches cordially confirmed this invitation at its regular session in November, and success is assured by the hearty co-operation of all our people. Any informa-

tion desired concerning the plans of local committees may be secured by addressing the Washington Committee of the Southern Baptist Convention, 703 Fifteenth Street, N. W., Washington, D. C.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, meets in Washington at the same time, and it is with loving spirit and joyful hearts that the Baptist women of the District are planning for the entertainment of their sisters from the South. It is their hope that the messengers and visitors to the city will find their stay one that shall always live as a pleasant memory.

The headquarters will be at the Raleigh Hotel at the corner of Twelfth Street and Pennsylvania Avenue. The location is admirable as every place of meeting to be used during the Convention is easy of access from this point. More than 4,500 of the visitors and messengers will be cared for in the hotels of the city, and the Christian homes will provide for as many more.

All sessions of the W. M. U. will be held in Calvary Baptist Church, Eighth and H Streets, N. W. The main auditorium seats 1,500, and the hall for exhibits is ideal, as there is an alcove for each state. Conveniences, including a rest room, a sick room, writing room and check room, are to be provided for the guests. The business sessions will occur on Thursday and Friday, May 13 and 14; the meeting for young people on the evening of the 14th, and the W. M. U. sermon, preached by Dr. W. J. McGlothlin, on Sunday, May 16, at 11 a.m.

In May, Washington is at its best, both from the standpoint of beauty and weather conditions. The hospitality committee is planning to have young women from the churches act as guides Saturday afternoon, when there is no session, either of the Convention or of the W. M. U., to those who may desire to visit points of interest in the city, Mount Vernon or Arlington.

Mrs. O. E. Howe and the local committee assisting her assure each one attending the W. M. U. meetings a most cordial welcome, and it is earnestly hoped that each state will send its full quota of delegates.

As the women of the W. M. U. meet in this annual session with hearts overflowing with praise and thanksgiving, may each deem it a privilege to do her part in the work that shall be planned, not just for the coming year, but for eternity.

NOW READY

Spiritualism A Delusion

By Pres. E. Y. MULLINS, D.D.

THE author displays, as usual, the same fine judgement and keen insight in handling such difficult subjects. This is his latest book and it is not only instructive and interesting but sympathetic. It is just the book to put into the hands of your friends who are troubled over this question.

CONTENTS:

1. The Gospel of Spiritualism.
2. The Claim to Scientific Proof.
3. The Bible Teaching on Spiritualism.
4. Why We Do Not Need to Prove Immortality.
5. The State of the Dead According to the New Test.

60 CENTS POSTPAID

BAPTIST SUNDAY SCHOOL BOARD

Nashville, Tenn.

YOUNG PEOPLE AND MISSIONS

Miss Agnes Whipple,
Young Peoples' Secretary and Editor

SUNRISE BABIES.

A little bird sings from over the sea:
"I've been to a land that pleases me.
'Tis a fabulous land where babies don't
cry,
From the time they are born till the
time they die."

You queer little baby from over the
sea,
Tell us, O tell us, how can it be?
Aren't Japanese baby clothes ever too
tight?
Don't Japanese babies wake up in the
night?

Do Japanese teeth come through with-
out pain?
Or Japanese children tease babies in
vain?
Don't Japanese pins have points that
prick?
Won't Japanese colic make little folks
sick?

You queer little baby, if secret there
be,
Send it, O send it, away over the sea!
"There is no such secret. Far off in
Japan
We babies can cry, and we'll prove
that we can!"

—St. Nicholas.

ERWIN SUNBEAMS.

You should have seen them shine
on the night of the quarterly meeting
at Erwin. About thirty of them all
dressed in white, with big yellow bows
on their hair and yellow ribbons tied
on their arms. They were trained
like little soldiers. When the piano
was struck all stood together, then
they marched to their places without
a bit of confusion and sang like birds.
There were recitations and other little
songs. The whole program showed
the careful training which had been
given them by their leader, Mrs. W.
W. Atchley. The G. A.'s gave a part
of the program and this was also
splendid. Mrs. Boyd is G. A. leader.

A WONDERFUL TESTIMONY.

Mrs. C. F. Dalton, of the Second
Church, Jackson, says: "We have
eighty children in our Sunbeam band
and our aim is 100. I never have any
trouble with them; they are always
quiet and do just what I tell them to."
Mrs. Dalton must be a wonderful leader.
I'm sure, too, that the mothers of
Second Church are backing her up in
the work, and that means worlds for
its success.

SHINING IN JONESBORO.

The Sunbeams at Jonesboro proved
that they could shine through the rain
one Sunday afternoon when I was with
them. They are learning to reflect the
sweetness and beautiful character of
their leader, Miss Lucy Thomas. Their
memory work was splendid, and they
gave with great earnestness the Sun-
beam rally cry:

Sunbeams! Sunbeams! Sunbeams!
We climb the mountains steep,
We cross the waters deep,
To carry the light
That makes the world bright.
Sunbeams! Sunbeams! Sunbeams!

SUNBEAM PROGRAM.

Hymns, "Bringing in the Sheaves,"
and "Holy, Holy, Holy."

Prayer by the president.

Minutes, business, roll-call, offering.

Alphabet verse, "Upon the first day
of the week let each one of you lay by
him in store." I Cor. 16:2.

Who? Each one of you. When?
Upon the first day of the week. Do
what? Bring. What? The whole
tithe. Mal. 3:10. What rule? As
he may prosper. Where to? Into the
storehouse. Mal. 3:10. Why? That
there may be food in my house. So
shall thy barns be filled with plenty.
The liberal soul shall be made fat, and
he that watereth shall be watered also
himself. "Bring an offering and come
into his courts." Psalm 96:8.

Song, "Two Little Hands." Let all
the children rise and march out in the
aisles, forming a line in each aisle,
then sing this as a motion song.

Story by the leader, "The Paradise
of Babies."

Recitation, "Sunrise Babies."

Recitation, "Japanese Cradles."

"Rock-a-bye baby,

On sister's back;

When the sash breaks,

Baby's head will go 'whack!'"

Hand Work.—If you are making the
Japanese booklets suggested, have the
children draw a map of Japan on one
page. As this is a hard map to draw,
it would be well for the leader to trace
the map for each one of the children
before the meeting, then let them
draw over it and color it. Have them
write the names of the missionaries.
These are in the back of Home and
Foreign Fields. If you are not making
the booklets, make the maps on sheets
of paper and write names of the mis-
sionaries. After clearing up and put-
ting away the handwork, dismiss with
prayer for the Japanese children.

THE PARADISE OF BABIES.

They say that Japanese children are
the best behaved children in the world.
They hardly ever cry and seldom do
anything naughty. And, best of all,
they always treat their fathers and
mothers and all older people with re-
spect.

And they do have such good times!
Everybody loves them and tries to
make them happy. No wonder Japan
is called the "Paradise of Babies."

There are no beds for them to fall
out of, no chairs for them to be tipped
over in, and almost nothing in the
house that they can break or spoil.
Nobody ever has to say "don't" to
them. Perhaps this is one reason why
they are so good. One who has seen
them in their homes and loves them
very dearly, says, "They never seem to
do any mischief; possibly because
there is not much mischief for them
to do."

All day long they play in the streets
and are perfectly safe, for there are
very few horses and no street cars ex-
cept in the very largest cities.

And their mothers are not the least
bit afraid of their getting lost, for,
fastened to their waists are little bells
that tinkle as they run about and show
just where they are. Then, too, each
one has a tiny block of wood in its
obi or sash, with its name and the
number of its house. If it wanders too
far away from home somebody is sure
to bring it back again.

And the toys! I really think we
ought to call Japan the land of toys.
for nowhere else are there to be found
so many wonderful things for little
folks to play with. And they cost so
little that even the poorest children
can have them. A penny or even half
a penny will buy something very
pretty.

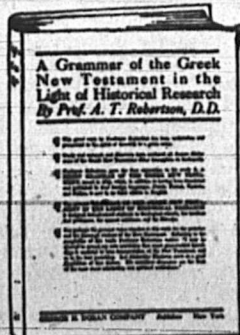
Once a year, on the third of March,
all little girls in Japan have a great
holiday, when they wear their bright-
est kimonos and gayest obi, and have
their hair tied up with a pretty gold
cord. This is called the "feast of the
dolls." All day long they play with the
most wonderful dolls, some of which
are very old. When the feast is over,
the dolls are put away with the great-
est care, and are not taken out again
until the next year.

On the fifth of May the boys have
their holiday, called "the feast of
flags," when they play with spears
and flags and little images of heroes
and warriors.

At the door of every house where
there are boys, a tall pole is set up. To
the top of it are fastened great paper
fishes, four or five feet long, one for
each boy in the house. When the wind
blows and they are filled with air,
they wriggle around and flap their
tails just as though they were real fish
and alive.

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BAPTIST AND REFLECTOR
Nashville, Tenn.

CHURCH AND PERSONAL

Dear Brother Bond: The evangelistic campaign which has been on the hearts and minds of our ministers and members for many months was formally opened yesterday, the 18th, under the auspices of the Home Board and the direct leadership of Dr. W. W. Hamilton and his staff of some forty or fifty evangelists and singers. A preliminary meeting of pastors and laymen was held in the First Church, Saturday night, led by Brother W. R. Hamilton, to welcome the visiting preachers and singers and to give an opportunity to the members of the different churches to get acquainted with those selected to assist them in these special services. An interesting and impressive hour was spent in inspiring songs, earnest prayers and heartfelt addresses by Dr. Broughton, W. W. Hamilton, Wm. Ray and others, stating the purpose of the Campaign and what we hope to gain from it. It was a delightful occasion, full of hope and promise of rich results.

Dr. B. B. Bailey, selected to conduct all the day meetings and to preach every night at the First Church, gave us two strong sermons yesterday and another this (Monday) morning to the great edification of intensely interested hearers. What a great expositor he is! And what a vocabulary, what a thesaurus of the English language he possesses, and knows how to use with all the shades and coloring and niceties of the original text! And yet he is as humble as a child. If all the rest have his spirit and build on the same foundation, I am sure we shall have a great work of grace in Knoxville.

Our leaders of music are Mr. and Mrs. Blankenship, whose praise is in the mouths of all. At the great mass-meeting yesterday afternoon, when the twenty-six white churches and six colored were represented, Brother Blankenship and his staff of singers gave a genuine singerfest of spiritual songs, in solos, duets, quartets and choruses that thrilled and lifted up the great congregation, and Dr. Hamilton gave his opening address that melted all hearts. The outlook is encouraging for a deep and widespread work of grace in Knoxville. May the Lord grant it!

J. Pike Powers.

Brother Rose filled his appointment at Union Saturday night and Sunday. He preached two excellent sermons to good congregations. We all love Brother Rose and we are made to believe that he likes us. We are looking forward to a fine summer's work, and I am sure if the church does its duty all will be well. W. M. Hall.
Johnson City.

Please list our church as one of the forward-looking churches. We have recently passed from one-fourth time to one-half time, with Brother T. Riley Davis as our pastor, with an increase of pastor's salary of \$200. Had two fine services on last Sunday. Our house was almost filled at both morning and evening services; also had a fine Sunday school at 10 o'clock with eighty-three in attendance.

Yours in the work,
Lancaster, Tenn. T. L. Nixon.

(The following letter was written to Dr. J. B. Moody.—Ed.)

Dear Brother Moody: I never was more gladly surprised in my life than when I received your letter a day or two ago. I can never forget my experiences in Nashville and the mental

awakening that I had in your debate with Harding. The meanest thing—perhaps I ought to say the silliest thing—said about me during that trying period was that I was crazy—others that I was mercenary and had been promised a paying position in the Campbellite church. I was never more sane nor more conscientious in my life. I admit that I made up my mind hastily, but I saw no way of interpreting Acts 2:38 except the Campbellite way, and made the mistake of making all other passages of Scripture harmonize with that interpretation. You held your fire until Harding had emptied his gun and then you turned loose your 75-millimeter and I went home feeling that all was lost. I could not hold to, much less preach the awful error of baptismal remission. My previous ignorance of Campbellism was the prime cause of my mistake. I thank God for the privilege of setting a number of them right since that day and a good many have I baptized. I have had regular pastoral work all along, but September, 1918, I resigned the Third Baptist Church in Birmingham, now designated as Twenty-first Avenue, and came down to Pensacola on a visit. I was nearing the age limit according to the War Department (60), so I decided to retire voluntarily on a farm, and am preaching to two churches. I became weary of drifting from one field to another. I am settled for life. I am very happy with a permanent home and two loyal churches. L. N. Brock.

Cantonment, Fla.

CENTRAL CHURCH REVIVAL, MEMPHIS—BEN COX.

It was our very great pleasure to have with us for ten days recently Dr. Thos. S. Potts, who wrought so wonderfully here as pastor of Central church for fourteen and a half years. We waited until he was through with his engagement at Union Avenue Baptist church, of this city, in order to have him at Central. Since the meeting started thirty-three have been received into the church, and a number of others are thinking of joining.

Dr. Potts brought us some very interesting and helpful messages. His ministry in song was also greatly enjoyed. It was a great pleasure to his many friends to be associated with him in this capacity. He is a sweet-spirited and forceful preacher.

Rev. W. M. Anderson has resigned at Quitman, Ga., to become an evangelist under the Georgia State Mission Board. He begins the new work June 1.

Rev. W. H. Edwards, Jr., of Royal Street church, Jackson, Tenn., is to assist Piney Creek church, near Lexington, Tenn., in a meeting beginning the third Sunday in July. The saints look forward eagerly to the engagement.

At Lafayette Sunday; full house Saturday and Sunday nights and good rainy congregation 11 a. m. The church, while in Wiseman Association of gospel business, is coming to the front, and sends her pastor to Southern Baptist Convention, and two of the brethren will also attend. Lafayette will line up with the Missionary Baptists in their organized work, and so mote it be.

Hartsville, Tenn. J. T. Oakley.

Meet us all in Jackson in June. Let's aim for 1,000.

The Minister AND His Books

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Add 10 Cents for Postage.

Baptist and Reflector
Nashville, Tenn.

OUR BOOK CORNER

Hear Ye Him. Charles Nelson Pace. Methodist Book Concern. Price, \$1.

A little book of devotional study on certain phases of the life of Jesus. With a keen insight into the life of our Lord, the author has brought some devotional and practical suggestions that will bring one closer to the spiritual messages of Christ. Chapter headings:

- I. His Viewpoint.
- II. His Authority.
- III. His Law.
- IV. His Spirit.
- V. His Words.
- VI. His Greeting.
- VII. His Cross.
- VIII. His Example.
- IX. His Victory.
- X. His Program.

The Foundations of Mormonism. William Earl Larue. Fleming H. Revell. Price, \$1.25.

We recommend this as the most sensible, recent discussion, of Mormonism. The author has worked from original sources, and has set forth in an attractive style the history and fundamental doctrines of the Mormons. A reader who would be honest with himself and the facts could not read this book and accept the falsities, forgeries and absurdities of Mormonism. This book gives a real uncovering of the Mormon doctrines.

From Place to Place. Irvin S. Cobb. George H. Doran. Price, \$2.

The short story has come to have a dominating place in current fiction. Not every writer of fiction would make a good short story writer. The present collection of nine stories reveals Irvin Cobb at his best. There is a quaintness in humor, a keen insight into the hearts of ordinary folks, and an appreciation of the pathos of life that give these stories ranking attention among the present fiction.

The Menace of Immorality in Church and State. John Roach Stratton, D. D. George H. Doran. Price, \$1.75.

Dr. Stratton has succeeded in jostling sinfully satisfied New York into at least temporary attention. He presented the condition of New York as a series of sermons that brought officials to realize that another wave of reform was needed. This book presents a series of sermons intended to rebuke the church for its laxity in worldliness, and society in general for its blatant immorality. He discusses his themes with searching analysis of prevalent sins and their effects, and suggests real religion as the only cure. The social evil and the modern dance receive pungent but just criticism. Dr. Stratton is a Southern man who is making good in New York. He is pastor of the Calvary Baptist Church, New York City.

RELIGIOUS BOOK TRADE FLOURISHING.

Only persons of superficial judgment—those influenced by a few chance remarks of uninformed individuals—will allow themselves to be persuaded that the sale of religious books can ever diminish or die out. "Hope springs eternal in the human breast," and that greatest hope, of all, Christian immortality, will never die. So long as it lives, so long will the demand for books which have in them the divine fire continue. Instead of diminishing or dying out, the sale of

religious books grows steadily larger year by year, as it is easily proved by the increasing sales of the over one hundred and fifty church bookselling houses in America. The steadily increasing demand for the religious titles on Doran's list would seem to indicate that the religious book trade is in a very healthy condition.

THE "FANNY CROSBY" CENTENARY.

Every church in the land ought to celebrate in some way the centenary of Fanny Crosby, the brave little woman who did so much for the Kingdom's progress despite the frailty of her body and the blindness of her eyes.

Frances Jane Crosby was born in the little town of South East, New York, March 4, 1820, and after a life of great usefulness died in Bridgeport, Conn., February 12, 1915.

It was in childhood that the trouble with her eyes began, and in her fifteenth year she was placed in the New York Institute for the Blind, and there she remained for twenty-three years. Gradually her sight failed, and then came total blindness. This affliction deepened and sweetened her character, and developed in her the habit of constant communion with her Lord.

In 1858 she was married to Alexander Van Alstyne, a blind pianist and music teacher. He was an unusual musician and a man of fine character and broad culture. This proved to be a happy and congenial marriage. Husband and wife had much in common in native gifts and sad afflictions. Their home was full of brightness and good cheer, and was a resort of hymn writers and musicians. Mr. Van Alstyne died in 1902, and his wife was left alone in her blindness.

A devout Christian character, Fanny Crosby early directed her unusual poetic gifts to the work of the kingdom. She was soon recognized as one of the leading hymn poem writers of her time. Miss Crosby began active writing for William B. Bradbury, a noted composer, February 5, 1865, and continued writing for him until his death. On February 1, 1868, she became associated with the Biglow and Main Company, who acted as her publishers until her death, a term of fifty years. She is credited with having written more than 7,000 hymns, many of which are known the world over. Her poems, set to music by famous composers, soon found their way into the center of all Christian activity. No hymn book, even today, is complete unless it contains several of her well-known hymns.

But her 7,000 hymns did not constitute the whole of her literary work, for she also found time to furnish the material for the following books of poems: A Blind Girl and Other Poems, 1844; Monterey, 1849; A Wreath of Columbias Flowers, 1858; Bells at Evening, 1897; Fanny Crosby's Life Story, 1903, and Memories of Eighty Years, 1906.

This frail little blind woman made a name for herself throughout the Christian world, and counted among her friends many distinguished men and women. Of course, she knew intimately all the hymn writers, gospel singers and leading evangelists of her day, but she knew also many public men, including several Presidents of the United States. President Cleveland cherished for her a great affection, and she was a frequent visitor in his home. Poets and hymnologists

of other lands sent her many tokens of their regard.

Wonderful little woman was blind Fanny Crosby! It is well worth while to pay tribute to her memory. Our pastors will do well to arrange a "Fanny Crosby Memorial Service" at which her hymns should be sung and the story of her unusually useful life should be told. It is an inspiration to touch such a life—a life so humble and yet so mighty. She fought a great battle against tremendous odds, but she won a glorious victory.—Watchman-Examiner.

Church and Personal

Program of the fifth Sunday meeting No. 2 of the Mulberry Gap Association, to meet with Chinquapin Grove Church, Hancock County, Tennessee, commencing May 28, 29 and 30, 1920:

Introductory sermon, Rev. W. T. Rose; alternate, George Young.

Welcome address, H. L. Green.

Response, B. F. Carpenter.

Topics:

(1) "What Is the Kingdom of God and How Do We Get Into It?" Wiley Cook, J. H. Ogan.

(2) "What Should Be Done With a Church Member That Will Not Help to Pay His Pastor and Help to Support the Gospel?" H. L. Green, Henry Collins.

(3) "What is the Duty of the Church Towards Their Deacons, and What is the Duty of the Deacons Towards the Church?" G. W. Trent, Barnett Green.

(4) "Who is Responsible for the Success of the Minister and Deacons' Meetings?" J. J. Jackson, G. W. Vaughn.

(5) "What Should Be Done With a Church Member That Opposes Mission Work?" W. T. Rose, George Young.

Query Box, at the will of the body. Brethren whose names do not appear on the program are earnestly requested to be present and take part in discussing the various topics.

E. S. Parker

Moderator.

J. J. Jackson,

Secretary.

It is a source of poignant regret to his hundreds of friends in Tennessee to note the drift of the life of Rev. Alonzo Nunnery, editor of the Baptist Worker, Granite, Okla. While in Tennessee he stood four-square for the Master's cause as represented in the Tennessee Baptist Convention. Now he sets himself squarely against the 75 Million Campaign of Southern Baptists and the follow-up campaign of evangelism and indoctrination. That the campaign has had "directors" seems to give most offense to Brother Nunnery. It is funny! If Brother Nunnery will glance in a mirror he will see a full-fledged director. He directs a newspaper, an evangelist, Rev. W. S. Miller, and a movement toward a new convention in Oklahoma. He is a past master in the art of being a director. Why fall out with others?

The Rock Hill church, near Warren's Bluff, Tenn., will hold a revival beginning the second Sunday in August. Rev. J. T. Upton of Cottage Grove, Tenn., has consented to do the preaching, which means a rich treat for the community.

No man can get a blessing and keep it all to himself without having it like stagnant water in his soul; but if it overflows to others, it shall become a perennial spring to himself and to the world.—Wilton Merle Smith.

SUNDAY SCHOOL AND B. Y. P. U.

W. D. Hudgins, Editor
Tullahoma, Tennessee

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

Doyle, Tenn., April 17, 1920.

Mr. W. D. Hudgins, Tullahoma, Tenn.

Dear Brother Hudgins: We are very thankful for the good Training School we have just had. It could not be otherwise but a success with the faculty you sent us—Brothers Skinner, Woodcock and Preston. These noble boys and girls as students and the divine help that always comes when we ask for it.

Since the closing of the Training School the following, whose names are given below, have completed, passed a thorough examination, making good grades, the Bible division of the Normal Manual.

Our B. Y. P. U. is doing fine work now. We are going to the A1 standard as quickly as we can get there. Pray for us.

Sincerely,

Mrs. Hattie Baker.

REPORT OF THE SENIOR B. Y. P. U. FOR FIRST QUARTER, 1920.

We have set the Standard of Excellence as our goal. We have already attained all of the points except one and we are not going to stop until we have attained that one and our Union made "A1."

We found the program for the quarter to be very interesting and much interest was shown in preparing them.

The enrollment for the quarter has increased 33 per cent. Our study course was held in February. May God's blessing rest upon every Union in the state.

Respectfully submitted,

Mattie Price, Secretary.

First Baptist Church, Morristown, Tenn.

Memphis, Tenn., April 7, 1920.

My Dear Brother Hudgins: Thank you for your very nice letter a few days ago, and assure you I appreciate more than you know the kindly expressions. I just want to be of service, that's all; no ambition other than the will of him, for the joy of service is to me Heaven on earth, and I am thankful as one can be that I can, in some way, help those of you who have for so long fostered this great work of preparing teachers for our schools.

I find myself in rather an embarrassing position. You know I have been in the study class of the Normal Manual for two or three years in succession, through some unfortunate condition arising, I failed to take the examination and have not myself a diploma, and under the circumstances do not feel that I should do the grading of the papers, but rather pass them to you for your personal handling; however, I shall be glad to do as you wish in the matter, and if you care to submit a list of questions on the book and have me fill them out, I will do so; however, will do as you advise.

We are getting along nicely in our study, interest growing with each meeting, and to be perfectly frank with you, can see no limit. We hope to have in our lesson study tonight, 8 to 9 p.m., every teacher in each department of our Sunday school, which I feel makes it really worth while.

In our Junior B. Y. P. U. one week ago last Sunday evening we had seventy-five fine boys and girls, and ten conversions. Last Sunday we had, as cool as it was, seventy, with fifteen forward for prayer and special instructions, some of which have already

made the decision in their homes this week.

This information is given you that you may know we are trying to help you, as our State Superintendent, in this your work, and not in a spirit of boasting; in fact, would prefer it to be confidential, as I am not an authorized reporter, you know.

Oxford, Miss., April 6, 1920.

Mr. W. D. Hudgins, Tullahoma, Tenn.

Dear Brother Hudgins: I just want to thank you for making it possible for Preston to be with me in the Hattiesburg school. I do not think anybody could have done better work than he did for me that week, and I appreciate so much his coming. The school was a success in many ways and he made possible in a large measure the success. I hope I shall in some way be able to repay you for this most unselfish favor on your part.

Auber J. Wilds.

Meet me at the State B. Y. P. U. Convention, Jackson, June 2, 3 and 4.

The Middle Tennessee Sunday School and B. Y. P. U. Convention meets at McMinnville this week. There is much interest in these conventions now and we are expecting a large attendance. The convention will likely go to Portland next year.

Meet me at Jackson, June 3.

We have just closed a splendid Institute at White Pine. We were there only two days, but enjoyed these days very much indeed. There is a loyal bunch of workers there and they are determined to make their school

among the best anywhere. Brother Farmer is an up-to-date superintendent and is trying to get everything good for his people. They will likely continue the class until the book is finished.

Meet me at Jackson, June 3.

Mr. Ullen Leavell begins work with us May 1, and will continue through the summer months, helping in the Campaign. He will likely be in the Nashville school the first of his work. Any one desiring special work during May will write us at once.

Meet me at Jackson, June 3.

We have already conducted twenty-two Training Schools this year and have 103 already scheduled for the summer campaign.

1,000 at Jackson, June 3.

The five-year programs are going out this week and we trust that every worker will help us to put this program over. We expect to go beyond this, if at all possible.

Meet me at Jackson, June 3.

On account of a defect in the deed the Ruskin Cave property cannot be purchased by the Board and so we must call off everything that we had planned to hold there this summer. We do not know where the Assembly will be held or whether or not there will be one this summer.

Meet me at Jackson, June 3.

Next week Dr. P. E. Burroughs, Miss Parmalee, Mr. Preston and myself will be in Tennessee College in a Training School among the pupils. We are expecting a great time.

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1,000 at Jackson, June 3.

We are glad to announce that Mr. W. C. Creasman is now located in Tennessee Valley Association and is planning to do some good work this summer in connection with our campaign.

Beat Georgia.

Mr. Louis Gilbert Swift, Little Hope Union, near Clarksville, writes: "We have begun already to see results from the Institute that you held here. We elected new officers for our Sunday school last Sunday, and while Mr. Winn, our superintendent, had announced that he would not accept any more, gladly accepted the place and is enthusiastic over the prospects for this year. I think your teaching helped him to see the possibilities in the young people here. We are planning to attend the Jackson Convention and you may use me on the program, as you requested, if you think it worth while. We are sending out committees after those who do not attend Sunday school and have already gotten some who do not belong to our church."

Beat Mississippi.

The Chilhowee Encampment will be held at Chilhowee Institute July 19 to 24. Judge Brown is enthusiastic over this encampment and we hope to have the privilege to be with them again this year with another worker.

Beat everybody.

Brother C. E. Wauford writes from Covington asking for a Training

School, June 27 to July 2. Of course, we will give him this school, and the workers who go there will have a great time.

Be there yourself and don't get beat.

A fine class has been turned in from Doyle, having finished the Bible Division of the Manual as follows: Nellie Moore, Willie Stewart, Tula Wright, Mattie E. Harton, Fred Holder, James Howell, Nona Holder, Orian Denton, Warnie Angel, Naomi Cole, Bessie Hale, Mattie Lee Dodson, Eston Earles, Georgia Meaders, Edith Moore, Ila Mae Moore, Ella Mae Mayers, Eliza McClure, Cassie Pettit, Gladys Price, Orville Price, Paul Paschal, Pauline Phillips, Vida Savage, Catherine Sparkman, Emma D. Stacy, Ruth Mabry and Edah Wood.

This splendid class was taught by Mrs. Hattie Baker, the efficient teacher in Doyle College and who has done so much Bible work among the pupils of this school.

The biggest and best Convention yet at Jackson in June. Remember the date, the 2nd to the 5th.

It is earnestly requested that as early as possible the Unions of the state may send the number of delegates that plan to attend, also the number of young men and young ladies, and their names if possible, in order that the entertaining committee may find suitable and sufficient entertainment for all who wish to attend. Send the report from your Union at once to Prof. L. G. Frey, 336 Gordon Street, Jackson, Tenn., and they will be given prompt attention.

Meet me at Jackson in June, 2nd to the 5th.

Nashville has set her goal at 200 delegates for the Jackson Convention. Memphis is not going to be outdone by Nashville. Chattanooga is coming strong, and although Knoxville is quite a distance from our 1920 Convention city, they plan to be well represented with a live crowd. It looks like the biggest convention of young people in our state yet.

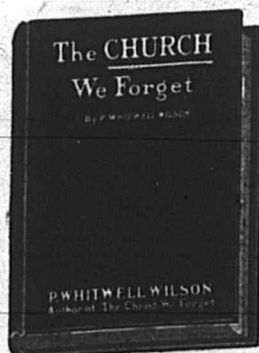
Our enthusiastic State President, Mr. Fred M. Dearing, of Chattanooga, made an extended trip this past week in the interest of the Convention and reports a most encouraging spirit all over the state. He met with committees in Jackson, Nashville and Memphis, and will round up the plans this week. Mr. Dearing has done a fine work in his position as chief executive of the State Convention.

Meet me at Jackson in June.

Several young people of Kentucky and Mississippi are planning to visit the State Convention. We can assure them of a hearty welcome on the part of our splendid B. Y. P. U. workers of Tennessee.

Meet me at Jackson in June.

If you have been assigned a part on the program and have not as yet sent a cut or a picture of yourself to Mr. Fred M. Dearing, 39 Market Square, Chattanooga, Tenn. The posters with pictures of the speakers and officers will appear in the immediate future.



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PASTORS' CONFERENCE

NASHVILLE.

Third Church.—C. D. Creasman, pastor. Morning subject, "Faith and Its Fruits," Dan 3:17, 18. Evening, "Orpha," Ruth 1:14, 15. In Sunday school, 139. Splendid day considering much rain.

Central.—H. B. Colter, pastor. Morning subject, "God's Power in an Earthquake." Evening, "Bond of Brotherhood." In B. Y. P. U., 61. Two splendid congregations. A fine day all round.

Belmont.—W. B. Miller, pastor. Morning subject, "Vision," Psalms 89:19. Evening, "Freedom Through Knowledge of the Truth," John 8:32. In Sunday school, 62, due to rain; in B. Y. P. U., 20; in Jr. B. Y. P. U., 19; by letter, 2. Excellent congregations attended this, the last Sunday before the consolidation of Belmont and South Side churches with the retirement of the present pastors. An excellent spirit prevails.

Edgefield.—W. M. Wood, pastor. Morning subject, "What Shall I Do With Jesus," Matt. 27:22. Evening, "Blood Cleansing," John 13:8. In Sunday school, 176; in B. Y. P. U., 50; in Jr. B. Y. P. U., 22.

Centennial.—L. P. Royer, pastor. Morning subject, "Giving Our First and Best to the Master," 1 Cor. 8:5. Evening, "Salvation by Grace, the Soul's Imperative Need," Matt. 10:21. Graded our Sunday school. All in all a very fine day.

New Hope.—Guard Green, pastor. Morning subject, "Influence," Rom. 14:7. Preaching by C. A. McIlroy. No services at 8 p. m. in consequence of the rain.

First.—Allen Fort, pastor. Morning, special sermon to children. Evening, "The Purpose of Christ's Second Coming." In Sunday school, 215; received for baptism, 1; baptized, 1; by letter, 3. Rain at hour of Sunday school.

Immanuel.—Ryland Knight, pastor. Morning subject, "The Call of Christ," Mark 10:21. Evening, "Jesus Christ Our Hope," 1 Tim. 1:1. In Sunday school, 201; in B. Y. P. U., 46; in Jr. B. Y. P. U., 17.

North Edgefield.—Pastor Duncan spoke on "Heavenly Places in Christ Jesus" (Ephesians 2:6), and "Parable of the Lost Sheep" (Luke 15:1-7). One baptized.

Ward-Belmont College.—John H. Whitson. Morning subject, "Ideals." Evening, "As He Thinketh in His Heart So Is He," Prov. 3:27. Preached to the student body and faculty of Ward-Belmont College in the college auditorium on invitation of Dr. J. D. Blanton, the president.

Eastland.—O. L. Halley, pastor. Morning subject, "Reflex Influence of Failure on Christian Character," 2 Pet. 1:8-11. In Sunday school, 90. Rains seriously interfered with attendance. Good attendance at the morning hour.

Seventh.—Edgar W. Barnett, pastor. Morning subject, "The Kind of a Man a Church Officer Should Be," 1 Cor. 4:2. Evening, "The Way of the Transgressor," Prov. 13:15. In Sunday school, 50.

South Side.—Z. T. Connaway, pastor. Morning subject, "Some Reasons Why People Are Not Saved," John 5:40; Heb. 2:3; Matt. 7:21. Evening, baptismal service; no sermon. Our morning attendance was reduced on account of rain. Baptized two at even-

ing service. This is the last service at the South Side church building as Belmont and South Side will consolidate on May 2.

Grace.—J. W. O'Hara, pastor. Morning subject, "A Spiritual Program," Luke 2:49; Matt. 6:33. Evening, "The Inscription on the Cross," Matt. 27:37; Luke 23:38. Sunday school good; B. Y. P. U. good. Church on yesterday. Morning subject, "God's Work Program." Evening, "The Ministering Christ." In Sunday school, 94; in B. Y. P. U., 22; in Jr. B. Y. P. U., 30.

Franklin.—J. H. Hubbard, pastor. Morning subject, "Love Proving Itself," John 14:31; 13:1. Evening, "How We May Know Him," John 8:28. We begin a meeting next Sunday with Dr. R. K. Maiden of Kansas City, Mo., to do the preaching. A meeting to quicken the spiritual life of the church.

We are settled down in our new home at Murfreesboro to move no more till carried out among the dead. Sunday was a busy day; preached at Republican Grove at both services, and at Bradley's Creek at 2 p. m. Saturday with Brother Hening, pastor of the Murfreesboro church. We conducted the funeral service for Brother Aaron Todd, father of Senator Andrew Todd. The friends and flowers indicated the high esteem in which Brother Todd was held in the town and country. Brother Todd was wise, steady, religious, unassuming, and exerted an influence felt and seen in the home and community. His children are living monuments to wise and religious training. We are happy in our location and work.

Murfreesboro, Tenn. G. A. Ogle.
P. S.—My address is East Burton street, 454, and phone 771, Murfreesboro.

CHATTANOOGA.

Tyner Church.—Pastor A. T. Hayes preached. Subjects, "In Account With God" and "Yet There Is Room." In Sunday school, 57. Pastor going to the convention at Washington.

Harrison Church.—Pastor A. T. Hayes preached in afternoon at 2:30 on "Prepare to Meet God." Accepted the work for the first and fourth Sundays in the afternoon. Good interest.

Central.—W. L. Pickard, pastor. In spite of rain 233 in Sunday school, and large congregations at both services. Morning subject, "The Fatherhood of God." Evening, "The Brotherhood of Man."

Avondale.—"Wounding Jesus Afresh" and "A Morning Without Clouds." Seven joined the church for baptism; 86 in prayer meeting; three joined the church, making a total of 120 in 117 days. W. R. Hamic.

First.—Morning sermon, "The Church Regaining Her Last Great Power—Prayer." Evening, "On the Teachings About Hell," by John W. Inzer. Ten additions, four by baptism and one baptized. 340 in Sunday school. (Rain.) Average attendance in Sunday school in April, 501. Pastor preached commencement sermon Hixson High School in afternoon.

First, North Chattanooga.—W. B. Rutledge, pastor. Morning subject, "The Christian and Spiritual Perfection." Evening subject, "Seeing Things in the Kingdom of God." 94 in Sunday school. Good services.

Woodland Park.—Pastor McClure spoke on "Carrying Your Cross" and "Apart from God There is No Life or Happiness." Sunday school and 11 o'clock service off on account of rain. Night service well attended. Two additions.

East Chattanooga.—J. N. Bull, pastor. Morning subject, "The Sin of Disobeying." Evening subject, "The Voice from the Cross." 178 in Sunday school. One joined by enrollment.

Highland Park.—Pastor Keese in pulpit after two weeks' absence. Subjects, "The Looks of Jesus" and "All Concluded Under Sin." Congregations and Sunday school and B. Y. P. U. fair.

Rossville.—Pastor J. Bernard Talant. Subjects, "The Christian's Reward" and "The True God." Splendid B. Y. P. U.'s. Sunday school, 148. Mission offering, \$910.

Chamberlain Avenue.—G. T. King, pastor. Preaching by the pastor on "Right Relationship with God" and "The Second Cry from the Cross." Two professions, one baptized.

Alton Park.—J. W. Linkous, pastor. Preached in morning on "The Duties of Deacons." Evening, "The Cry of the Lost." Ninety-eight in Sunday school. Next Sunday is home-coming day and roll call.

Ridgedale.—The pastor, F. E. Hauser, preached from 1 Cor. 1:9. Subject, "Fellowship." A fine crowd for such a bad day. In the evening pastor explained George C. Needham's chart, "Plan for the Ages," and Mrs. Donohue also addressed us on the Spirit's power. An expression was taken of those that wished to be filled with the Spirit, and nearly all the congregation rose to their feet.

Ringgold, Ga.—Regular service at Ebenezer. Executive committee meeting at Pleasant Grove. Morning subject, "A Man of Sorrows."

F. Pruetto.

KNOXVILLE.

Lincoln Park.—L. W. Clark, pastor. Preaching morning and evening by Dr. M. C. Smith. Subjects, "Seek Ye the Lord While He May Be Found" and "Turn Ye From Your Evil Ways." Number in Sunday school, 189; received by letter, 29 additions to date; 23 professions. Great interest.

Beaumont Avenue.—Pastor, Rev. A. D. Langston. Preaching at both hours by Rev. L. O. Vermillion of New Mexico. Morning subject, "Baptist Opportunity and Obligation." At night, "John 3:16." In Sunday school, 188; 6 conversions, 6 additions, 5 by experience, 1 by letter.

Calvary.—S. C. Grigsby, pastor. Rev. J. E. McManaway spoke at both hours. Four additions, one conversion. Great day for us.

Smithwood.—C. P. Jones, pastor. Preaching at both hours by Rev. J. H. Sharp on "Some Reasons Why I Do Want to Go to Heaven" and on "Why I Do Not Want to Go to Hell."

Mountain View.—W. C. McNeely, pastor. Evangelist W. L. Head preached at both hours. In Sunday school, 219. Additions by letter, 4; by baptism, 15. Good day.

First.—Len G. Broughton, pastor. Preacher morning and evening, Dr. B. B. Bailey. Subjects, "The Religion Worth While" and "The Life Worth Living." Twenty-two additions, 14 for baptism; 25 professions. A great day.

Elm Street.—R. A. Mathes, pastor. Preaching morning and evening by pastor. Subjects, "Following Christ" and "For or Against Christ." Number

in Sunday school, 121; 17 additions. Fifth Avenue.—Meetings continue with great interest, W. J. Ray leading. Fifty-six additions to date; 327 in Sunday school.

Marble City.—R. E. George, pastor. Dr. McPherson preached in both services on "Soul Winning" and "Seven Reasons Why I Want to Go to Heaven." Eight additions; 77 in Sunday school.

Inskip.—W. M. Thomas, pastor. Preaching by Rev. R. L. Cole; in Sunday school, 100; by letter, 3; baptism, 10. Great day.

Euclid Avenue.—J. W. Wood, pastor. Preaching by L. C. Wolf; 281 in Sunday school. Great congregation; additions to date, 42. Sunday school conventions.

Deaderick Avenue.—H. T. Stevens, pastor. Eighty additions. Meeting continues; 500 in Sunday school.

Lonsdale.—J. C. Shipe, pastor. Preaching at both hours by Rev. Raleigh Wright. Morning subject, "The Duty of Parents to Their Children." Evening, "The Unpardonable Sin." 456 in Sunday school; 34 additions to date. Great crowds.

Bell Avenue.—J. B. Hyde, pastor. Preaching morning and evening by Rev. Sanford M. Brown, D. D. Morning theme, "The Gospel Message." Evening theme, "Salvation Through Beholding the Suffering Son of God." 25 additions up to date. Interest just started. Great service all week.

Immanuel.—A. R. Pedigo, pastor. Preaching by Brother W. E. Niell. Subject, "What Think Ye of Christ?" "Baptist Peculiarity, Perils and Possibilities," "Insurance." Great day. Nine additions, seven by letter and two approved for baptism. 214 in Sunday school.

Central.—A. F. Mahan, pastor. Morning service, preaching by Forrest Maddox, subject, "Walking With God." Evening service, preaching by Dr. Haddox, subject, "The Second Coming." Thirteen for baptism; 206 in Sunday school. Great day.

Sweetwater.—Preaching morning and evening by R. E. Grimsley, pastor of Oakwood Baptist church. Morning subject, "The Testimonies of the Lord." Evening subject, "In Search of a Sinner." In Sunday school, 193.

Oakwood.—E. K. Cox preached at both hours. Morning theme, "Is It Well?" Evening theme, "The Salvation of a Big Sinner." In Sunday school, 214; 13 additions. Meetings continue through week.

Grove City.—D. W. Lindsay, pastor. Morning subject, "Who's on the Lord's Side?" Evening subject, "Hell a Reality." In Sunday school, 140. Eight professions, 14 additions to the church.

Five hundred and seventy-four additions to the churches the first week the meeting. The campaign grows upon the people of the city. Thirty additions to colored church. Total additions, 604.

Spring Creek Church.—R. L. Bates, pastor. Preaching by the pastor in the morning. Subject, "Prepared for Life Work." Good Sunday school. Singing given over to Prof. J. W. Hill, who gave a B. Y. P. U. address, after which a good B. Y. P. U. was organized. Pastor preached at Kirkwood in the afternoon. Good services.

Harriman—Trenton Street. Pastor preached on "A Model Worker" and "The Prodigal Son." Baptized six, received three by letter, approved two for baptism.

The world needs the Baptist message of regenerated individuals, of regenerated churches, of regenerated society and of democracy, and needs them now. The whole world cannot hear these messages of redemption, and hear them now, if we do not pay our first year's pledges to the 75 Million Campaign. Our pledges were promises to God that we would give so much each year for five years to carry the gospel of His Son to the uttermost parts of the earth, a gospel for the whole man and for all men. The great work planned cannot be done if our pledges are not paid.

Harriman. W. A. Atchley.

Niota Church.—J. H. O. Clevenger, pastor. No morning service. Pastor preached the sermon for the closing exercise of the Philadelphia High School. Spoke at Niota at evening service on "Lifting Up the Gospel Standard." Good congregations. Just received the new pews for our church. Everything looks "mighty" good. Had to close our meeting after only one week on account of sickness in the pastor's immediate family.

(Other notes came too late for insertion.—Editor.)

Grenada, Miss., in a meeting of which we confidently expect to hear glad tidings.

Rev. Alonzo Nunnery of Granite, Okla., lately assisted Rev. John R. Clark of Wewoka, Okla., in a revival resulting in forty additions, thirty-one by baptism. Brother Clark, in writing of the meeting, says it was not a "directors' drive." The good brother seems to be suffering from director-phobia.

Dr. W. F. Yarborough will inaugurate his assuming the pastorate of the First church, Hattiesburg, Miss., by holding his own meeting and the work began April 18. A treat is in store for those folks.

Dr. Oscar Haywood of New York City, formerly pastor of the First church, Jackson, Tenn., has been holding a gracious meeting with the First church, Huntsville, Ala., another of his former pastorates.

Rev. J. W. Solomon of Reed, Okla., a pioneer preacher of the Middle West, and one of the most forceful speakers among the Baptists, is now happily in the work as a missionary in Harmon County Association, Oklahoma. Brother Solomon has the shepherd's heart, and is at home when in evangelistic work. And a Solomon is needed to handle properly some problems arising in Oklahoma.

Mrs. Butler Ray, aged 65, died last week at her home near Chalybeate, Miss., where she had lived for many years. She was the mother of Missionary J. Frank Ray of Japan, who was educated at Union University, Jackson, Tenn. She is survived by several other prominent sons and daughters. To the sorrowing loved ones we extend deep sympathy.

Rev. J. L. Watson has resigned the care of the church at North McAlester, Okla., and accepted the pastorate at Sallislaw, in the same state.

That was a great meeting recently held at Central church, Muskogee, Okla., in which Rev. B. A. Pugh was assisted by Rev. W. W. Chancellor of Oklahoma City, Okla., and Singer W. J. Morris of Pine Bluff, Ark. There were 84 additions, 41 for baptism.

Dr. F. M. McConnell, corresponding secretary of the Oklahoma State Mission Board, in a lengthy article in the Baptist Messenger, explains that the corresponding secretary does not "object to nor resent the criticism of his official conduct." If he does, it is the height of folly, for criticism is as inevitable as that a river runs downstream. Keep sweet and have no secrets about the work!

The Interchurch World Movement is repudiated by the Sunday School Times, the interdenominational Sunday school paper. Its criticism of the movement is as follows: "It is more interested in the natural than the supernatural. It is playing up money far more than spiritual power." Amen!

Rev. S. J. Parrish of Tabernacle church, Carrollton, Ga., is to be assisted in a series of meeting beginning May 1 by Dr. Ben Cox of Central church, Memphis, Tenn. Is there any busier servant of the Lord in the South than Dr. Ben Cox? In addition to the multifarious cares of his great church, he is constantly conducting soul-winning campaign on other fields.

Aaron Todd, aged 80, father of Hon. Andrew L. Todd of Murfreesboro, died at his home there last Friday after a long illness. He was one of the most highly esteemed citizens of Rutherford County. He is great in the sons he has left to the world.

AMONG THE BRETHREN

Fleetwood Ball, Lexington Tenn.

Rev. J. A. Mitchell of Reform, Ala., writes: "Brother E. S. Pool just closed a meeting here. He had been pastor since last fall. Some thirty joined the church. Brother S. R. Stine and wife led the singing. They go to Alceville, some twenty miles south of us, to hold a meeting. I have spent fifty years in the ministry. I'll soon be in my 77th year. On May 2 my little church is 100 years old. We will have a celebration on that day with all-day services and dinner on the ground."

Rev. J. H. Pennock of Granite, Okla., writes: "Have resigned the care of the First church, Granite, Okla., to take effect May 15. I go to the First church, Norwich, Kan. Norwich is a larger field of service, has full time work at a very flattering salary, and furnishes a nice six-room

home for the pastor. The church is a nice brick edifice, richly worth \$50,000, with all modern conveniences and adequate Sunday school rooms. It is in Kingman County, and is located in one of the greatest wheat belts of Southern Kansas."

Rev. J. A. Bell of Friendship, Tenn., writes: "We go to full time here May 1! Our Sunday school is growing rapidly, the congregations increase from time to time, and in every way we see the interest growing. Henning wants the pastor on the field there, and since I cannot leave Friendship, I give the place to a man who can move there. We are to have Dr. T. A. J. Beasley of Newton, Miss., for our meeting in August."

Dr. Selsus E. Tull of the First church, New Orleans, La., is assisting Rev. A. A. Stanley of the First church,

CHURCH AND PERSONAL

The following letter is quite interesting and very much appreciated:

Dear Baptist and Reflector: Of late I have been so fortunate as to find a copy or two of the Baptist and Reflector in the waste basket in the post-office at this place, addressed to Mr.

I couldn't stand that, so I would brush the dirt off, read the address and feel a sorrowful sympathy for the subscriber. These papers I would take home and we, my wife, son and I would read them with interest, and this put thoughts of the past in my mind, something like this: About a week after the death of the beloved Dr. Folk, my old father sent me a copy of the Baptist and Reflector containing an account of Dr. Folk's death. Of course, as they were great friends, father commented, in his letter to me, on the great loss to us, to the denomination and to the world in the passing of this good man to his reward, and said if I wanted to take the paper that he would pay for it and have it sent to me regularly. I sat up that night that I got his letter and the paper till after midnight, reading them both and thinking. The next morning I did not feel well, ate no breakfast, walked over to the postoffice, got no mail, but received a telegram from my brother saying, "Father died suddenly. Come." I didn't go, for I was ill. One thing impressed me then and now: the love and friendship of these two good men, their labors of love and work for the Master, and their death so near the same time. God loved and blessed them both, and their influence and power for good is still felt by so many of us who still are waiting and hoping to soon follow on. Here is my subscription for a year. I'll be glad to help the paper all I can.

Our church and Sunday school are moving along nicely, looking forward to a great revival in August, when Dr. Wolfe comes, bringing us the grand gospel of our Lord.

George M. Stewart.
Flintville Baptist Church.

I am 72 years old and have been a subscriber to the Baptist and Reflector for thirty-six or thirty-seven years. I am a second cousin of Miss Fannie E. S. Heck, you Southern people knew so well.

A. E. Heck.
Fairmont, W. Va.

We plan to start back to take up our work at Elizabethton tonight. I had a serious case of pneumonia and am considered fortunate to have gotten along so well.

C. H. Cosby.
Elizabethton, Tenn.

INTEREST IN THE INCREASE OF PASTORS' SALARIES.

There is a great deal of interest in Holston and Watauga Associations in the increase of pastors' salaries and in the formation of country pastoral fields. At the last meeting of the Executive Boards of each Association the enlistment secretary and missionary was requested to try to get the churches to increase the salaries.

The following churches have lately increased the salaries of the pastors: Cherokee, Holston Association, without pastor.

Harmony, Holston Association, called H. F. Templeton.

Bluff City, Holston Association, T. L. Cates, pastor.

River Bend, Holston Association, T. L. Cates, pastor.

Central, Johnson City, Holston Association, L. M. Roper, pastor.

First, Greeneville, Holston Association, S. F. Sims, pastor.

Second Church, Johnson City, Holston Association, W. C. Patton, pastor.

Piney Grove, Holston Association, W. C. Patton, pastor.

Butler, Watauga Association, without pastor.

Rock Springs, Watauga Association, without pastor.

Little Doe, Watauga Association, without pastor.

Mountain City, Watauga Association, J. N. Monroe, pastor.

Pleasant Grove, Watauga Association, J. N. Monroe, pastor.

There are other churches we are confident have increased the salaries, but the enlistment secretary and missionary has no definite knowledge. Many other churches in the two associations are counting on an every-member canvass and an increase of salaries.

The Central Church of Johnson City has purchased a ten-thousand-dollar home for their new pastor and Bluff City is shortly to build one of the most modern pastors' homes in upper East Tennessee. R. E. Corum, Missionary and Enlistment Secretary, Holston and Watauga Associations.

I am now located in our own home at Murfreesboro. We feel much comforted in having a home of our own. We do not mean to move again till we go out among the tombs. Near this place and in this county I lived and preached twenty-five years. I know most of the people in the county. I feel much at home.

We will have our revival meetings at Hales Chapel the second Sunday in August; at Republican Grove the fourth Sunday in August, and Bethpage the first Sunday in September. Hope we may have a great ingathering of souls.

G. A. Ogle.

In a recent debate in the Filipino House of Representatives the English language was used for the first time. The members so participating were graduates of the University of the Philippines.

It is estimated that the government lost \$1,129,000,000 under Federal control of railroads.

Meet me at Jackson in June. The date—2nd to the 5th.

Tells why chicks die

E. J. Reefer, the poultry expert, 8255 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

CUTS AND BRUISES,

burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.

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Baptist and Reflector, Nashville, Tenn.

OBITUARIES

Craig.—It is indeed hard for us earthly mortals to understand the movings of the "Divine Hand." And when this hand is extended into our own homes or the homes of our loved ones it becomes harder to even try to interpret the will of God. And last Monday, March 22, we saw buried away one of our most faithful church members and most consistent Christian women in the person of Mrs. J. P. Craig. Although she and husband had only been married a few months, she had endeared herself to the family and community in general as few people ever do. And to her stepsons she had indeed taken a mother's place, making their interests her interests, and always thinking of the welfare of husband and children. She was a member of the Harmony Baptist Church, and a devoted Christian ever ready to attend the services when health permitted. She was forty-eight years and four months old at the time of her death, March 21, 1920. She was married to J. P. Craig, December 7, 1919. We extend to him our sincere sympathy in this time of loneliness. And may God's choicest blessings rest upon him, and his four noble boys. She was laid to rest in Harmony Cemetery.

"ONE WHO LOVES THEM."

Hufaker.—On the second day of March the death angel visited the home of Mr. and Mrs. Ed Hufaker, 402 Springdale Avenue, Knoxville, Tenn., and took little Shelburn, aged four years, to his heavenly home. On March 6th he came again and took little Paul, aged two years. This makes a double sorrow for their parents. Oakwood Baptist Church extends sympathy to them in their trying hour. Every Sunday morning found these precious little boys in their places at Sunday school. The older one after he took sick often spoke of his teacher and his Sunday school.

The following little poem we have dedicated to their memory:

"Two precious ones from us have gone,
Two voices we loved are stilled,
Two places are vacant in our home
That never can be filled.

"God in His wisdom has recalled
The boon His love had given,
And tho their bodies slumber here
Their souls are safe in heaven."
Their Sunday School teacher,
GLADYS WHITMIRE.

Noe.—After an illness of several months, the death angel came on the morning of December 15, 1919, and tenderly bore away the gentle spirit of Willie Mae, the only daughter of William and Sue Noe.

She was born November 22, 1902, and for seventeen years a constant companion of her mother. The mother has lost this dear companion for only a time; dear parent, she has only been transplanted to bloom in the garden of God.

Willie Mae was a Christian and a member of Forest Hill Baptist Church. She wore a smile for everyone and was loved by all who knew her. We will miss this friend and our hearts go out in sympathy to the bereaved family.

Resolved, That we bow in humble submission to him that doeth all things well; that the community has lost a friend, the brother a devoted sister, the parents a tender and loving daughter; that a copy of this be sent to her family and one to the Baptist and Reflector.

LAURA EARNHEART.

Samuel.—Mary Prentice Samuel died Friday night, April 2, at 10 o'clock.

She was the eldest child of Hon. W. L. Prentice, a large planter in Alabama, and first cousin to George D. Prentice, of Louisville, Ky. She was born June 21, 1841, and had she lived to June 21, 1920, would have been 79 years of age. She graduated at the famous Methodist female college at Summerfield, Ala., and was valedictorian of her class in 1857. On the 4th of November, 1858, she was married to C. G. Samuel, Esq., then a member of the noted law firm of Morgan & Samuel. In the year 1863, while her husband was absent serving as Captain the 36th Alabama infantry regiment, she professed religion at a protracted service held by Rev. H. P. Figh, D.D., of Montgomery, Ala., and united with the Baptist Church. From her union with the church for over fifty-eight years she has been an ardent and faithful worker all these years. So when her husband asked her if she could not get well, how she felt in regard to the life beyond the grave, her reply was, "If in all these years I have stood firm for the principles of Christ, practiced them and did what I could to spread them, I am expecting a delightful home among the good and true. Charlie, I will greet you in the beyond," were the last words in that religious conversation. It was her faithful, pure life and her prayers that led her husband to accept Christ in 1865 and embrace the Christian religion. I fully expect to meet her in the life beyond as I enter the gate.

Bone of my bone, flesh of my flesh,
By marriage we became one;
Not only for this earthly life,
But also the life to come.

Heavenly ties severed by death,
For death alone can sever;
But just awhile, a little while,
Yet not at all forever.

In life beyond we'll meet again,
Joined forever together;
Though by death are severed in twain,
Will not be severed forever.

In Beulah land we'll meet again,
The severed ties united;
Never again severed in twain,
Neither disturbed or blighted.

C. G. Samuel.
Mineral Park, Tenn.

Blanton.—Mrs. Lula Cooper Blanton entered this life on November 19, 1861. She was married to W. T. Blanton, November 4, 1886. After many months of patient sickness her sweet gentle spirit on March 6, 1920, at 10 p. m., wafted its flight across the mystic river to the home prepared for the saints.

In her early girlhood she accepted Christ as her Saviour and united with the M. E. Church; after her marriage she united with the Union Ridge Baptist Church, of which she was a faithful member until the Father said, "It is enough, come up higher," and her gentle, consecrated life was transplanted in the celestial world for the glory of her creator.

A devoted husband and loving children, who ministered ungrudgingly to her ever wish during her long illness, received a lifelong inspiration from her submissive, meek spirit. Hers was indeed a beautiful home life, ra-

diated as it was by faith. She held on to a throne of grace until all her children gave their heart to God. She besought the throne for the unsaved of her community until we hope yet to see others come to Christ through the influence of her life. Her last days were a benediction to those who were near and dear to her.

The funeral services were conducted by her pastor, Rev. H. A. Russell, at Union Ridge Church, after which her body was laid in the Simpson cemetery.

Lena Chick,
Mrs. Bettie Jarrel,
Committee.

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Albert R. Bond, D.D., Editor and Mgr.

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