

Baptist and Reflector

LOVINGLY WOODYING MEN WHILE UNSPARingly REBUKING THEIR SINS

NASHVILLE, TENN., DECEMBER 16, 1920.

CLOTHING IN EUROPE

At a joint meeting of the Foreign Mission Board and representatives of the Woman's Missionary Union December 2nd it was decided that an opportunity should be given Southern Baptists to contribute articles of clothing to the destitute and suffering. We are hastening this information to the papers of the South because whatever is done in this line must be done at once.

It is important that perfect understanding be had at certain points which I name.

First. These gifts of clothing should not interfere with the cash contributions which are sorely needed to buy food for the multitudes who are starving in Europe and in China.

Second. No overworn or unsanitary clothing should be offered or accepted.

Third. Solicitation for clothing should not be made beyond Christmas Day and all boxes and parcels should be ready for shipment not later than December 27th, and should be shipped at an earlier date, if possible, in order to relieve suffering in the cold climates of Europe before the winter passes.

Fourth. All packages should be sent to a given depot by parcel post or express and the charges in either case should be prepaid.

Fifth. Contributions in cash and clothing are additional to campaign pledges and not to be credited on them.

Apply to W. M. U. State Secretary for tags for shipping clothes to Europe.

J. F. LOVE, Corresponding Sec'y.

Foreign Missionary Board, Southern Baptist Convention, Richmond, Va.

Baptist and Reflector

(Continuing the Baptist Builder)

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CHURCH AND PERSONAL.

Rev. J. K. Haynes, Jefferson City, Tenn., is conducting a meeting at McPheefer's Bend church, Church Hill.

Mrs. Lois B. Robinson writes that Brother Isbell is doing a great work at Charity church. The church is prospering under his effective ministry.

John Wanamaker is chairman of the executive committee of the World's S. S. Association, and not its president, as has been reported in a number of papers. Their year book is on our desk.

A good day among the Nashville churches. Ten churches out of the 17 reported. In these there were 2,609 in Sunday school. There were 18 additions, 8 conversions, and 8 baptisms in these churches.

C. D. CREASMAN, Sec.

Rev. J. L. Smith, St. Elmo, Tenn., has had about 300 professions in the meetings he has conducted during the summer and fall at Richard City, Morris Hill, Liberty, Chattanooga Valley, High Point and Bethel. He is open to other engagements for revival meetings.

Our meeting at the First Baptist church of Jackson which began immediately after the close of the state convention, closed last night with a total of 101 additons to the church. It was in all respects a really great revival. Yesterday afternoon 75 men of the church went out to the homes of the people and in an hour and a half secured subscriptions to our church budget for nearly \$12,000.00, thus settling up the financial ques-

tion for the running expenses of the church for next year. We feel that our cause is on high ground down at Jackson. I send this word that all those who prayed for us may rejoice with us in the success of the meeting. Bro. and Sister Blankenship, who led our singing, are nothing short of ideal leaders of song in a revival meeting. They have greatly endeared themselves to our people.

Fraternally yours,
SELSUS E. TULL.

POUNDING.

The express agent notified us last Wednesday morning that he had a bundle in the office for us. When we broke into it we found almost enough eatables to run us the greater part of the winter. These good things to eat are the contributions of the good and generous people of Salem Church. Our gratitude is unbounded on account of this expression of kindly favor. Life's road is made smoother by substantial and sympathetic aid given as we plod along. We accept with grateful hearts this expression of love and favor of the good people of Salem and are encouraged to undertake greater things.

The walls of the building which is to be the temple of Salem have reached completion. The roof will be put on right away. It is expected that the building will soon be advanced so that services can be held in it. There will be rejoicing to get back home on the ground where numbers in the days gone by found peace in trusting the Saviour.

May the Lord bless and cheer and comfort, is our prayer.

W. H. HASTE, Pastor.

PROHIBITIONISTS BUSY.

Many National Prohibition and Temperance Organizations filed a protest with the Prohibition Enforcement Department at Washington, D. C., on Saturday, November 20, against the renewal of permits to wholesale liquor dealers under the Volstead Act. The permits expire in December and applications for renewals are on file. It was urged by Wayne B. Wheeler, who filed the protest and legal brief to support it, that permits to wholesale liquor dealers who are not manufacturers or wholesale druggists are not authorized under the prohibition act. It was insisted that the issuance of these permits is not in direct conflict with the expressed purpose of the Volstead Act to "prevent the use of intoxicating liquor as a beverage." These permits have increased the facility for diverting intoxicating liquor to beverage use.

The First Baptist church of Ross-ville, Ga., has just closed the greatest revival in the history of the church. Rev. J. Bernard Tallant is the faithful pastor. The church has just completed a modern new building at a cost of about \$50,000. This building will accommodate 1,000 people and care for 30 separate Sunday school classes. It led in the great city-wide campaign under the Home Board staff. Rev. E. S. P'Pool, Hattiesburg, Miss., and Rev. E. G. Johnston, Birmingham, Ala., helped in the revival. They make an exceptionally strong team. There were added to the church 159 members,

giving to the church now a membership of over 600. The audiences several times during the meeting were over 1,000 people. After the church had raised all expenses for the meeting and given to the Board as much as the strongest churches, it gave to the pastor a gift of \$200. There has been added to the church since last January 230 members.

Dear Brother Cooper and readers of the Baptist and Reflector: While we are a good many miles away from each other, we certainly would be glad to greet you with a hearty handshake, a heart full of Christian love. As we cannot do that we only can lift our hearts in earnest prayer as we read the different articles from so many that are a spiritual uplift to our souls. It is almost like being in our own state, Kentucky, as we read of the revival meetings at different places and the good that is being done. It does our souls good to see the good that has been done in the last year. We see some few names we are personally acquainted with. It is certainly a pleasure to us to look over the pastors' conference and read their subjects, especially Dr. M. E. Miller, our former pastor in Kentucky. Our church here has about 900 members, and an average attendance in Sunday school of nearly 300 this last year. Our attendance is very good at prayer-meeting, while there are a great many that do not, should go. With best wishes to the editor and all the readers of the Baptist and Reflector.

MRS. CHAS. W. ROWLAND.
Pomona, Cal., Oct. 19, 1920.

Possibly some of your readers would like to hear from this part of the vineyard, and the work in general. First, I will give you a report of my work. The first week in August I was with Rev. B. F. Smith at Fairview church, Rev. S. P. Andrews doing the preaching. A very good meeting was had the second week. I was with Rev. G. W. Lowe at Middle City. From there I went to my home church, Rev. J. R. Burk, pastor. Broth'r Furr of Memphis, doing the preaching. Several conversions. Then next I went to Cross Roads church, Rev. A. M. Nix, pastor. Rev. West did the preaching, and did it well. Then from here to South Fork church, J. R. Burk, pastor. Rev. Hale of Dresden did the preaching.

My next engagement was with Antioch church, near Hornbeck in Obion county, Rev. S. P. Andrews, pastor, doing the preaching. This meeting was one of the best. A great number were baptized. I feel some good has been done in these meetings. Indeed I have listened to some good sermons during the past summer.

Several great meetings were had in Friendship association. We now have a missionary to work destitute territory. Our last fifth Sunday meeting was held at Williams' chapel. I am now open for engagements for the winter to conduct song in meetings, or for teaching. Am also making dates for summer, 1921. Some already made. Write me as to time open.

Yours in song,
JULIAN PALMER.
Dyersburg, Tenn., R. 1.

BAPTIST AND REFLECTOR

CONTINUING THE BAPTIST BUILDER

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HOW MAY A MAN KNOW THAT GOD HAS CALLED HIM?

We have a letter before us in which a brother with a family, who is not actively engaged in the ministry, writes: "I know the Lord has called me into the ministry and I am willing to go anywhere, say anything, be anything and do anything for the Master."

He concludes his letter with the request that we recommend him to a church somewhere, and yet we have never seen the brother but one time, and that only for a moment. He is not a boy, but a mature man, and a man ought to know his own experience.

There are four calls of God, viz: the call to repentance, the call to service, the call to death, and the call to the judgment. The first call is universal: "In the time of this ignorance God overlooked, but now commandeth all men everywhere to repent." After repentance and the remission of sins there comes the call to service. This call includes every man and woman and boy and girl in all the world who has experienced the grace of God in the forgiveness of his sins.

There are many fields of service, and secular pursuits become sacred with the conviction that God has given this man this particular task. But the call to preach is a definite call from God. Every one does not see the burning bush, nor the light from heaven literally as Moses and Saul of Tarsus did, but there comes into his life an experience that no lapse of moon can canker. He may gladly say with Isaiah: "Here am I, send me," and, like Paul, he may not confer with flesh or blood. But Paul had been preaching about thirty years before he said: "Woe is me if I preach not the gospel." The light that shone so fair before Paul on that Damascus road burned a steady flame through evil as well as good reports; and the living Christ that spoke to him that day as real as any human was ever rear, became more real through all the years.

But how may a man know that God has called him to preach? Once down in Mississippi, at a Hardshell meeting a man thirty-five or forty years old, licensed to preach, but never had a call to a church, was before the congregation trying to preach, but floundering considerably, struck the pulpit several hard blows with his fist, each time saying: "If I do not preach God will kill me." Old Uncle Jack Stewart was the pastor of the church, and the Moderator of the Association, interrupted the floundering brother with the remark, "You are as good as a dead man right now." Every one present knew that this was the pastor's forceful way of informing the brother that he could not preach.

If God calls a man to preach, he will preach, one

way or another, and men will be moved toward God by his message. We know one man who says that he graduated at college and at the seminary, and started off well in the pastorate, but quit after ten years. In answer to our question why he quit, a layman answered that "When God called him to preach He forgot to call anybody to hear him."

When God called Paul to preach Paul began at once to preach, and he did not ask anybody to recommend him to a church, but made a field of his own. If a city did not call him he called the city, and the city came at his call. When they drove him out of one city he fled to another, but he left a living church behind him, and not a split church.

A man whom God calls to preach will be active in his own community before he says anything to anybody else about his call. He will be active in building up his own Sunday school, B. Y. P. U., and prayer meeting. He will be busy trying to win the lost people to Christ. There are lots of laymen who are great soul winners. We knew a merchant in Virginia who became so fascinated with the work of winning people to Christ that he gave up his business and went to preaching. His ministry has been a complete failure.

If you have feeble health, a cracked voice, and an impatient soul, go slow about entering the ministry. Some great men have succeeded with one of these handicaps, but they were men of extraordinary ability, and did not have to ask the brethren to recommend them to a church when they first began. Men of great talent can succeed because they can overcome difficulties, but a man of average ability with these handicaps will succeed in making his own life and those to whom he ministers, miserable.

The old-time custom of liberating a man to try his gifts before definitely deciding to be a preacher was a good one. Now the B. Y. P. U. offers a good field, and a great opportunity to discover one's call, and the church will usually find it out as soon as the embryonic preacher does.

It is certain that the man whom God calls to preach will have burning zeal for the salvation of the lost. He will have strong convictions about heaven and hell, and deep down in his soul he will feel it his duty to warn men against the place called hell.

"PLOTTING INNOCENT BLOOD."

One of the "seven abominations before God" is the act of plotting innocent blood. Mrs. MacSwiney is in America stirring up strife against England. She accuses Llyd George of murdering her husband. Every one familiar with the facts knows that MacSwiney, though Lord Mayor of Cork, and sworn to enforce the laws and uphold

the Government of Great Britain, did of his own free will and accord, break that law, and was legally tried in court for sedition. He was convicted, and sentenced to jail for two years. It was not his first offense, nor the first time he was sent to jail. Twice before he refused to eat and was turned loose. Revolution was and still is imminent in Ireland, and it was not safe to turn loose the man largely responsible for it. Lloyd George would have been disloyal to his country if he had dismissed MacSwiney. He did his duty.

Ireland has no more right to secede from Great Britain than the South had to secede from the American Union in 1861. If given her independence Scotland would soon want hers, and it would mean the disrupting of the empire. Europe is cursed with too many petty nations already. If Ireland had her independence there would be a war between Catholics and Protestants within six months, and they would fight until they were all dead. Then England would again possess the land.

Practically every Catholic paper we have seen during the past twelve months has made bitter attacks on England. Even Catholic chaplains and other officers in the army and navy during the war were more eager to fight England than Germany. They tell many untruthful stories on England for the purpose of stirring up hatred. Because the Catholics want to rule Ireland, they are willing to plunge America into war with England. They influenced President Wilson until he saw through their scheme, and then he dropped them. Mrs. MacSwiney should be deported.

THE QUITTER.

The quitter has scant sympathy. He is considered a deserter, and sometimes a Judas Iscariot. It is generally believed that he has been overcome by the sin of covetousness, or that some secret sin is lurking in his heart. It is the easiest thing in the world to misunderstand and misjudge other people, and the disposition to do so is very prevalent.

We are all more or less afraid of public opinion. We pity the man who is a slave to public opinion; and we scorn the man who runs rough-shod over public opinion. There is a middle ground that a manly man must find if he maintains self-respect and the respect of the public.

Because this is true there are many misfits in the ministry. There are some men in the pulpit who ought to be behind the plow, or the store counter, or somewhere else. And there are some men behind the plow who ought to be in the pulpit. They are round pegs, and will not fit into square holes, and many of them know it. They have to move from year to year, and life becomes miserable. No wonder they seek other fields of Christian service. By training and experience they are better prepared for some form of ministry than a real secular pursuit. And in doing this they escape the taunt of the quitter.

Grandfather used to say: "It takes some men until they are forty years old to get their eyes open, and some never do." If a young man feels that the Lord has called him to preach, and learns by experience later that he was mistaken, he deserves the sympathy of every honest man who knows him. And we believe he will get that sympathy if only he can nerve himself with a coura-

geous heart to confess his blunder, and surrender his credentials. This will certainly be true if he makes a good layman afterward.

STATEMENT OF RECEIPTS

May 1, 1920—Dec. 1, 1920.

Alabama	\$27,486.44
Arkansas	5,394.69
District of Columbia	1,619.06
Florida	9,069.37
Georgia	53,715.23
Illinois	6,061.50
Kentucky	51,945.64
Louisiana	3,849.29
Maryland	16,293.20
Mississippi	16,026.62
Missouri	16,131.16
New Mexico	8,000.00
North Carolina	42,673.36
Oklahoma	2,979.10
South Carolina	20,244.42
Tennessee	36,887.27
Texas	3,430.86
Virginia	91,706.30
Miscellaneous	6,761.69
	\$415,275.20

The above statement of receipts includes receipts for our Church Building Loan Fund to the above date and Evangelistic receipts up to September 1, 1920, at which time we ceased to give credit for Evangelistic receipts on the Home Board apportionment of the 75-million, as we had complied with the instruction of the Executive Committee of the Southern Baptist Convention in giving credit to the extent of \$93,000.00 on Evangelistic receipts.

The Board at the annual meeting appropriated over \$2,900,000.00 for the year's work. Our receipts, as seen above, are only \$415,275.20. We have borrowed up to December 1, 1920, \$345,002.28, and are approaching the end of our borrowing ability at the banks.

Our financial condition is serious. It is accentuated by the present financial condition of the country.

Unless there are immediate and greatly increased receipts, we shall have to borrow heavily at the banks or retrench in our operations. It would be calamitous beyond measure for us to have to do this latter, and we may not be able to borrow at the banks.

I beg, therefore, on behalf of our Home Mission Board, that our constituency everywhere will come immediately to our help in order that our work, which is being so wonderfully blessed of God, may not be crippled at this time.

Sincerely and fraternally,

B. D. GRAY,
Corresponding Secretary.

THE BAPTISTS OF CHICAGO.

By David Heagle, D. D., LL. D.

The city of Chicago is now one of the largest in the world, its population numbering considerably over three million. Moreover, this population is made up of representatives from nearly all the nations and peoples on the earth, and the city

itself is constantly growing—east, west, north, south, upward, downward, in all directions.

Amid so large a population, therefore, it would seem to be both needful and appropriate that our Baptist denomination should be well represented, and to some extent it is. That is to say, we have now in Chicago some twenty thousand white Baptists, congregated in fifty-four churches, all of them at work in one way and another. Besides, we have here a large representation of Colored Baptists; one of these churches alone—which now owns and occupies the old First Church edifice where Dr. Henson used to preach—having a membership of some nine thousand. Also it might be said of this large church that, besides a regular pastor, it has five associate pastors, so that every Sunday morning it conducts three regular preaching services, all of them going forward at the same time.

What, therefore, are our Baptist people doing in Chicago? Perhaps not so much as might be expected. Still it can be affirmed, first, with respect to our large foreign population, composed as it is of Greeks, Italians, Poles, Czechs, Russians, Lithuanians, and nearly all other people of the kind, that among these our people have established quite a number of prosperous missions; the special purpose of these missions being not only to convert to a better faith these foreigners, but also to Americanize them as much as possible.

Then, secondly, with respect to our own native-born population, it can be said that, besides the regular work of our Baptist churches among this class, the pastors of these churches have of late been planning a wide-reaching evangelistic campaign, the same to be opened early in the coming year and to be continued for some months; the pastors themselves conducting the services, without the assistance of a professional evangelist. Most certainly this is an exceedingly important undertaking; and with the blessing of God upon it, it ought to result in many accessions to our churches, besides other religious and moral benefits to be enjoyed throughout the city.

Also in this connection it might be noticed that at least two of our churches are just now engaged in building very fine and commodious houses of worship. One of these houses, which naturally belongs to Oak Park, is being built by the church of which Dr. C. D. Case is pastor; and the other, which is being built by the church of which Rev. W. H. Jones is pastor, will find its location a few blocks north of where the old North Shore Church edifice now stands. Both of these new church buildings will be a real ornament to the city, and a great help to the congregations now expecting to worship in them for the prosecution of their work.

Of course, all Baptist churches up here in the North are Missionary churches, and those located here in Chicago are all earnestly engaged in extending the work of the gospel even to the ends of the earth. The big drive which has been going forward up here for some months, the object of which is to raise one hundred million dollars for missionary and other denominational purposes, has not yet, we are sorry to say, fully succeeded. The cause of such failure may be conjectured; but in our opinion it is the unfortunate division of Baptists up here in the North with regard to matters of faith—much the larger part of the denomina-

tion still holding by the old orthodox or historical views, while a very small part has sadly departed from such faith. The explanation is, therefore, very simple: it is that to raise money for the propagation of one's faith, he must really believe in it. That is what our people in the South have done. Being all fully united in their beliefs, they have most enthusiastically raised more money than they undertook to raise. All honor to them; and let us Baptists up here in the North learn an important lesson from our Southern brethren.

However, let me say yet that not all Northern Baptists have given up their faith in the old orthodox religion. Not by any means. As we have already said, the vast majority still hold by that old faith, and will continue so to do. And what is peculiarly interesting, it may be said that this part of the denomination will yet redeem itself from all past failures, including the lack of unity still existing among us.

MY RECENT VISIT TO TENNESSEE AND THE STATE CONVENTION

Missionary J. R. Saunders.

It was my happy privilege to spend a Sunday with the churches in Memphis and then hasten to Union University at Jackson for chapel the following morning. I also met the volunteers and members of the Christian Association for a talk about China in the afternoon and a stereopticon lecture for the whole student body at night. The next day I met with the Pastor's Conference. I then had the exceedingly great joy of speaking to the ladies in their annual session at night, letting them see China and the work we are doing there through pictures as well as words. I was able to remain for the first day of the State Convention and see our people in their annual session, learn what we are doing in this state and are planning to do in all the world for our Lord and Master. All these meetings gave me unstinted joy for many reasons.

Why I Attended the Convention.

Ever since I have been on my furlough, I have had a longing to visit Tennessee and learn something of the Lord's work in this State. This summer at Ridgecrest, N. C., I received an invitation from Mrs. Hight C. Moore to be present at the Woman's Meeting, and give an address on our work in China. As soon as my beloved brother and friend, Dr. S. E. Tull, pastor of First Baptist Church, Jackson, heard I would be glad to attend the State Convention, if it seemed possible, he urged my coming, and did all he could to make it possible for me to attend. I had urgent requests to make a trip to the States of Alabama, Mississippi and Texas and give lectures in the colleges and other schools of these States. All these things made it possible and worth while for me to make the trip, and thus be able to return via Tennessee and fulfill a growing longing in my heart to visit this good State.

Tennessee Is My Native State.

Probably the main reason that all else made so strong an appeal was that Tennessee is my native State, and my heart longed to visit this State and see what the Baptists are doing in the State of my boyhood days. I was born in McNairy

(Continued on page 7)

WINNING THE CHILDREN TO CHRIST

Prof. A. T. Robertson, Louisville, Ky.

Christ made the child's world. Few people can imagine how unwelcome children were and are in many heathen lands, especially girls. Infanticide was the stubborn vice of antiquity, as it is today of China. The Roman Empire was crimson with the blood of babies who were exposed and left to perish because the parents did not care to rear them. It was as cold-blooded and heartless as drowning kittens. The life of the child hung on the will of the father of the family—whether he cared for it to be kept or to be thrown away. That was and is the heathen estimate of the child. Jesus changed all that. He taught the value of the child and the joy of childhood rests in the love of Christ.

Children were felt to be in the way of the older folks, the real people. Christians have carried on many proverbs that bear out this philosophy of childhood, like "children must be seen, not heard."

In the wisdom of Sirach occur some very unfeeling remarks about children. The disciples of Jesus felt that the babes were in the way when the mothers brought them to Jesus to receive His blessing. Preachers have sometimes showed impatience if children were at church and have made them feel uncomfortable. Few preachers show the slightest recognition of children when they are at church. They are simply ignored in the sermon and tolerated on condition that they behave properly and do not disturb the worship of the congregation, of which they are not considered a real part.

This was the old attitude that has survived in some churches. The modern Sunday school was supposed to supply the needs of the children and many children have come to look upon the Sunday school as their church. They go to the Sunday school and then go home. The result is that the Sunday school, with them, has come to take the place of church. But, unfortunately, few Sunday schools carry out an evangelistic program and make a definite campaign to win the children to Christ and to join the church while they are young. Too many of them drop the Sunday school when they leave the junior department and imitate their elders by non-attendance at Sunday school and church. They have not formed the habit of attending church. When they drop out of the Sunday school, they drop out for good. Sunday school experts say that some 60 per cent of the Sunday school pupils fail to become church members. This is a lamentable leakage and it is atoned for by the fact that the large majority of our church members come out of the Sunday school. The point is that the children who are annually allowed to slip away were once actually within the Sunday school fold. But they were not won to Christ or to the church. A Sunday school that fails to win the children to Christ is a failure.

How are we to win the children to Christ? There is no one way. There are many ways.

Primarily the parents should do it. They should count it a joy and privilege to lead their own children to Jesus. There are some parents who are too timid to do this precious task. Other

parents are not themselves Christians and so will not take up the matter with the child.

Certainly the Sunday school teacher ought to do this. It is folly to have Sunday school teachers who are not Christians. It is impossible to be a good teacher without caring for the salvation of the pupils. This is absolutely first. The teaching of the lesson is nothing like so important as teaching Christ to the soul. I have no sympathy with a class that considers itself an end in itself and that is not concerned with winning its members to the service of Christ and to church membership. The teacher has an unparalleled opportunity to teach the way of life Sunday by Sunday to those in the class.

There is the preacher. Surely he will make it his business to win the child to Christ. It is incongruous to think of a preacher who cares more for making fine sermons for grown people than for winning the children to the Saviour. And yet there are such preachers to be found. Many say that they have no knack with children, that they only feel at home in the Sunday morning service to which the children do not come. Such preachers hold that the Sunday school is outside of their scope. They leave the Sunday school to the teachers and do not feel themselves part of the Sunday school. It is lamentable to see a breach like that, for the children fall between two stones, and are left to be lost. As a matter of fact, the Sunday school offers the pastor his best possible sphere of activity as a soul-winner. Here the material is ready to hand. The soil is ready for the seed. In many cases the harvest is ripe for the reaper. Happy is the preacher who knows how to gather in the children for Christ in the Sunday school. It is his responsibility, and he cannot throw it off upon any one else.

The preacher should keep his eye on the children when he preaches. An occasional sermon for children is a fine experience, both for the old and the young. Yes, and for the preacher. It will help any preacher to be compelled to preach to children. Any preacher can have a paragraph for the children or a story or an occasional remark addressed to them. He can have a hymn for children now and then and let the children sing it. He can even have a children's choir for this hymn. He can remember the children in his prayer.

And any preacher can watch out for the chance that is sure to come to speak a kindly word to the boy or to the girl about his soul's welfare. Often the child wonders that the pastor does not speak such a word and only needs that word to make him take the decisive step.

In the revival meetings the children are the first concern and the first to come. And yet some people actually seem indifferent if nobody but children are converted and join the church. When the child is converted, you win a whole life to Christ, not a small part of it. And nearly all who are ever saved are saved before twenty years of age.

As a matter of fact, therefore, if we do not save the children, we shall not save anybody much. Some adults are saved, of course. The world is

lost, indeed, if we do not save the children. There will be no church tomorrow if we do not save the children today. Christ bade the children to come to Him. It is a terrible responsibility that some parents, Baptists parents, take of holding the children back when they wish to take a stand for Christ. Rebuff a child then and he will probably be chilled forever. Do not stand between the child and Christ. Let the children come to Jesus, and help them come. Make it easy for them to come and welcome them when they do come.

MY RECENT VISIT TO TENNESSEE.

(Continued from page 5.)

County and remained there until I was seventeen, when I left for Texas, where I labored, for the most part, until I was sent to China nineteen years ago this autumn. It has never been my privilege to attend any of the general gatherings of God's people in this State until this year. My duties have kept me in other states, yet I have never ceased to remember, with many ardent desires to return to my native state, and the work being done there. No one ever loved his boyhood home better than the writer. Through all the passing years the blessing of these early years have followed me as I have travelled in many of the States of the United States and in the countries of the Orient and Europe doing service for our Lord and Master. The Christian home, the simple country life with wholesome environments, the purity of my boyhood associates, the Baptist church (the chief source of our joys and hopes), the knowledge of my people gained through the Baptist and Reflector—all these things laid the foundation for the future years to be spent in more active fields with larger visions and growing power and influence in the rapidly developing Southwest, and then to the great field of China. Though in these other fields I may have had greater opportunities, yet I shall never cease to thank God for the blessings of the early years.

A Most Hopeful Sign That Means Much for Our State.

Years ago I was talking to a man from Tennessee who lived all his life in the State. He said that Tennessee did not have the touch with the outside world she needed to give the largest visions of service to her sons and daughters. This may have been true in certain sections in former days, but it is no longer necessarily true. I am somewhat acquainted with all the work Southern Baptists are doing in the foreign field and especially in China and Japan. Tennessee is sending her men and women to these great mission fields to help mold them for our Lord and Saviour.

Several missionaries in Mexico and South America are from Tennessee. To my great regret I find but few in China and Japan. In looking over the different fields in China, I could not locate any one from Union University. Some few may have gone to China in the past, but they are not there now. Several have gone from the State, but not from our great school at Jackson. A few have gone to Japan, but why the greatest mission field in many respects in all the world does not have laborers from our university I do not quite understand. However, I was greatly encouraged to find in the university a number preparing to go

to China as missionaries. Knowing the president and the large visions of many of the teachers and trustees of the university, encourage me to believe that in the very near future we will have a number of the very best trained men and women this institution is sending out laboring to make China Christian. I have visited many of the colleges and universities belonging to our denomination in the South and a number of Baptist groups in the State schools, and I am glad to say that the Christian atmosphere of Union University and the splendid student body and faculty encourage me to expect much from this institution in the near future. It has a great future, one that compares well with the very best we have in the Southland. I very much hope our people will give the school the very best equipment and most heartily support it in every way. If we will, all fields and all lands will be blest by reason of our efforts.

The Hak-ka Field has a special claim for the prayers of Tennessee Baptists.

As some in our State already know, we are soon to open a new mission in China to reach the Hak-kas. I am sure, however, that most of the people in Tennessee, as well as in all the Southern States, do not know anything about the Hak-kas of China. They are a distinct people in China, numbering anywhere from thirty to fifty millions, a very aggressive and hopeful people for missionary work. This is the field where the Board expects to open a new mission as soon as we have sufficient workers to justify the enterprise. Not counting the writer a missionary from Tennessee (I am counted from Texas), we have Mrs. Gallimore (formerly Miss Stephens) and Dr. and Mrs. Tompkins, missionaries to the Hak-kas from Tennessee. Dr. Tompkins was recently appointed to the Hak-ka field. His wife is from Dayton, O., yet she belongs somewhat to Tennessee by reason of her connection with the State through Dr. Tompkins. I am happy to be counted as a native of this State and crave your constant prayers for our new mission. Pray that your missionaries may have a double portion of the power and wisdom of the Holy Spirit, that we may lay well the foundation of the new mission. All can do this, some can come and help us make the new mission among the Hak-kas one that will meet well the growing opportunities of these needy people. Shall we not expect your co-operation in a large way?

Yours in His service,

J. R. SAUNDERS.

Canton, China.

Preachers and Singers!

and others should use Dr. Jones' Zenox Throat Balm for hoarseness, sore throat, etc. It is an excellent remedy. The taste is pleasing. The odor is not offensive. The effect quickly noticed, and the results are delightful. Five or ten drops will do it. Will mail for thirty cents, if not in your drug store. Ask your druggist for it.

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TENNESSEE BAPTIST

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ROXIE M. JACOBS, Editor

NOTES FROM THE MEMPHIS JR. B. Y. P. U. TRAINING SCHOOL.

The First Annual Training School held by the Jr. B. Y. P. U.'s of Memphis was a decided success from every viewpoint. A great deal of interest and enthusiasm was manifested by the juniors and many of our older people received a new vision of the possibilities of our juniors.

A high-water mark was set in the attendance, a total of 1,500 for the week, an average of 301 per night.

Lunch was served each evening, and too much credit cannot be given to the committee in charge, Mrs. F. A. Melville, Mrs. A. J. Kilpatrick and Mrs. C. D. Winston for the efficient and capable manner in which they arranged the serving, as well as for the delicious lunches.

Our Memphis pastors were unanimous in their support. Five of them taught classes, and the others appeared at different times on the program. More power to them!

The Merton Avenue Juniors, under the leadership of Mrs. C. M. O'Neal, won the banner for attendance with 100 per cent. Every member of their union was present each evening.

The demonstrations by the Juniors from New South Memphis, and from Union Avenue were great. Their respective leaders, Bro. B. M. Martin and Miss Gulda Aylesworth are to be commended for the sound training in the Word of God. For that is the very foundation of B. Y. P. U. work, both junior and senior.

We were very sorry that Mr. Preston could not be with us, owing to a severe attack of tonsilitis, but hope to have him with us at some future date. His place on the faculty was taken by C. F. Moffitt, one of our local leaders, and he handled his large class in the Junior Manual in his usual capable way.

Every church in the city was represented but two, and one of these has no Junior Union at present. We are hoping to organize a union in that church soon, also enlist the other in our City Union.

Lloyd C. Morgan of Temple, the president of the Memphis Juniors, although only 13 years of age, was a revelation to all who attended. He presided at all services with the ease and assurance of a much older person. We are expecting great things from Lloyd.

Miss Ruth Anita Powell of Calvary, a demure little miss of 13, presided at the piano, and her work left nothing to be desired.

Eugene Gillis of Calvary our efficient secretary, was on the job, and

DEPARTMENT OF SUNDAY SCHOOL AND B. Y. P. U.

Wm. H. PRESTON, B. Y. P. U. Sec'y, 205 Caswell St., Knoxville
W. D. HUDGINS, Superintendent, Tullahoma

JR. B. Y. P. U. NOTES.

kept a careful record of events and attendance. "Gene" writes the best minutes of any junior in Memphis.

Our treasurer, Andrew Miller, of New South Memphis, although only 14 years of age, has proven his worth. The juniors financed the school themselves and Andrew had charge of receipts and disbursements.

Dr. Ben Cox of Central, said our school was the biggest thing the Baptists of Memphis have ever done, and it was done by the smallest Baptists, too.

Too much credit cannot be given Mrs. C. F. Priest, the general chairman, for her untiring efforts in behalf of the school, for the success of the school was due in a large measure to her plans and arrangements. There was not a dull moment throughout the entire week.

One of the features of the week were the yells given by the different unions during lunch hour.

Two hundred and sixteen juniors passed in their exams and nearly all of them made 100 per cent.

The singing was great, especially "Brighten the Corner Where You Are," the Memphis Juniors war song.

On Friday after examinations, the members of the faculty were each presented with a fountain pen, the gift of the school.

Just before the close Rev. W. L. Norris of Calvary church, on behalf of the school, presented the city leader, C. F. Priest, with a handsome gold watch and chain, in appreciation of his services.

We are praising God for giving us such great success in our first attempt at a school for juniors only, and we are praying that our school next year may be even larger and better than this year.

The entire B. Y. P. U. study course was given:

"Training In Church Membership," Rev. W. L. Norris, Calvary.

"Training In Stewardship," Rev. W. L. Smith, Central Ave.

"Training In Christian Service," Rev. J. Carl McCoy, Temple.

"How Baptists Work Together," Rev. Willis C. Furr, McLemore.

"Studying For Service," Rev. J. H. Oakley, Prescott Memorial.

"Jr. B. Y. P. U. Manual," C. T. Moffitt, McLemore.

Only one in forty of the freshman class at the University of Texas was found to be physically defective, announced physicians after completing physical examinations of the new students. This percentage was declared to be unusually low.

Little Miss Annie Goforth of Cumberland Gap, writes a very interesting letter concerning the good accomplished by a Jr. B. Y. P. U. and makes a plea for a Jr. B. Y. P. U. in every church in Tennessee. God grant that it may be so. Annie is the secretary of the union.

Miss Lula Hayes of Trenton reports good work being done by her juniors.

Brother Nicholson, pastor of Park Avenue church, Nashville, reports a live Junior union. Mrs. Roscoe Matthews is their leader.

Calvary Juniors of Memphis, now have two separate organizations, Sections A and B. Both are doing great work.

Mrs. C. M. Foote of Toone has an enthusiastic bunch in her Jr. B. Y. P. U.

Miss Minnie Berry, First church, Jackson, reports a growing interest in Jr. B. Y. P. U. work. It is so all over the state, and our pastors are becoming chief boosters.

Miss Geraldine Stringfield has a thriving Jr. B. Y. P. U. at Monterey.

Would be glad to hear from every Jr. B. Y. P. U. in Tennessee. Drop a line and let us know how you are getting along. Address C. F. Crist, 1015 Raymer St., Memphis, Tenn.

Catarrhal Deafness Cured

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parment (double strength), and add to it 1-4 pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 90c, by Chas. A. Smith Drug Co., Atlanta, Ga.

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W. M. U. DEPARTMENT

Miss Margaret Buchanan, Corresponding Secretary

Miss Agness Whipple, Young Peoples Sec'y

Headquarters, 161 Eighth Ave., N., Nashville, Tennessee

CLOTHES FOR EUROPEAN BAPTISTS.

Last week attention was called to an article that did not appear as we expected when the paragraph was written. A copy of this appeal has been sent, however, to every W. M. S. and Y. W. A. president.

To churches where we have no missionary organization we extend an invitation to join in this Christ-like work. Shipping directions will be announced between now and Christmas. Clothing for men, women and children (new and second hand, if in good condition) will be needed. M. B.

STUDY TOPIC FOR DECEMBER: "CHINA."

The executive board met in regular monthly session Dec. 7 in the Sunday School Board Building. Mrs. Albert E. Hill, our new president, was welcomed by Mrs. I. J. Van Ness, speaking for the Board, and the W. M. U. of the state in well chosen words, pledging our loyal co-operation and support, as she enters a new and to her untried work. A sheaf of pink roses, presented by Mrs. Van Ness, was graciously accepted by Mrs. Hill, as she responded to these words of the speaker. Twelve of the fourteen members of the local board present, with Mrs. Dora M. Henslee, superintendent of Judson Association, and Mrs. R. B. Parker of Knoxville, a visitor. Two committees were appointed for the year, "Methods and Finance," and "Our Young People's Work."

A picture of our president will appear next week. Ed.

WEEK OF PRAYER LITERATURE.

The literature for January Week of Prayer has been mailed to the presidents of W. M. S. and Y. W. A., with leaders of the junior organizations. Envelopes for the Christmas offering were sent to Sunbeam leaders, and to such others as have asked for them. If you wish the envelopes for the offering write the office stating the number desired and they will be promptly mailed. Please remember second or third class mail goes slowly. Order at once if you wish them. Our Union voted at Jackson to continue the Little Moon Christmas offering, making it a part of your campaign pledge, if you wish, or an additional love gift if you have same special blessing you wish to express thanks for in this way.

We used all the literature supplied and had to substitute leaflets in some of the packages. A very few programs left. M. B.

THE W. M. U. TRAINING SCHOOL

Sends Christmas greetings and loving thanks to many friends.

Already so many generous Christmas

gifts are making glad the hearts of House Beautiful that the 125 students from 20 states and China, the principal, the board of managers and entire staff all join in joyous appreciation and in hearty good wishes for our thoughtful friends.

We are sending personal notes to the donors as rapidly as we can secure the names and addresses. Many times a splendid box or barrel will come without a clue as to the giver until some one writes a letter of inquiry.

Help us dear friends. We are anxious to tell you promptly how much we thank you for these kindnesses.

Sincerely,
MRS. GEO. B. EAGER,
Chairman.

GONE TO CUBA.

The check has been sent to Cuba for Mrs. Miller's dishes. It was not as much as we had hoped to be able to send, as \$30 was all that was sent in. Perhaps she can not get all that she needs for that amount, but I am sure it will help to provide dishes for her big family. I suppose all of you read her letter in the Baptist and Reflector a few weeks ago and so know something of how crowded the school is, and how they try to manage. I'm hoping we may have more letters from her.

Following is the list of contributors for the dishes:

Tabernacle, Chattanooga Sunbeams, \$2; Third, Nashville Sunbeams, \$1; Trezevant Sunbeams, \$2; Deaderick Ave., Knoxville, Sunbeams, \$2; Little Hope Sunbeams, \$1; Lonsdale, Knoxville, Sunbeams, \$2; Central, Fountain City Sunbeams, \$2; Friendship, Bledsoe Sunbeams, \$1.50; Broadway, Knoxville, Sunbeams, \$1; Kingsport Sunbeams, \$2; Tullahoma Sunbeams, \$2; Jackson, Second, Sunbeams, \$2; Cleveland Sunbeams, \$2; Antioch Sunbeams, \$1.50; Stanton Sunbeams, \$2; Niota Sunbeams, \$2; Mrs. Pittman, \$1; A Friend, \$1.

THE BOYS.

Business is picking up in the Royal Ambassador line. Six new R. A.'s have been organized during the last two months, and the leaders are enthusiastic over the work. Great indeed are the possibilities for worthwhile work in this line. It is worth almost any sacrifice a leader can be called on to make if he becomes "a fisher of boys."

The fine bunch of boys who gave the demonstration at the annual meeting at Jackson is typical of the field for R. A. work. Oh, friends of boys, wake up and seize your opportunity!

The W. M. U. has authorized a secret initiation for R. A. chapters which is used to good effect in interesting

the boys and which teaches splendid Christmas lessons. Any leader may get this by writing to the Young People's Secretary. It is not given out unless the leader wishes to use it, as one value lies in its being secret.

Chapters are asked to choose a chapter name after some missionary, as Carey chapter, Judson chapter, etc. I would like to have all chapters do this and send me the name as soon as possible. Following are those in Tennessee who have reported names:

Judson Chapter No. 1—Sugar Grove church.

Judson Chapter No. 2—Gibson.

Judson Chapter No. 3—Pleasant Hill.

Livingston Chapter—Central, Chattanooga.

Willingham Chapter—Deaderick Avenue, Knoxville.

Hazel Andrews Chapter—Central, Nashville.

David Livingstone Chapter—First, Jackson.

R. A. YELL.

Rah! rah! rah!
Who are we?
Royal Ambassadors!
Don't you see?

Rah! rah! rah!
Royal Ambassadors.
Did you say?
Of course we are,
We've come to stay.
To work and pray
Till the judgment day!

Rah! rah! rah!
Royal Ambassadors!
Royal Ambassadors!
Royal Ambassadors!

MRS. ISAAC G. MURRAY.
Henning, Tenn.

We greatly appreciate an invitation from Dr. and Mrs. William Owen Carter, Louisville, Ky., to the marriage of their daughter, Ruth, to Mr. Eugene Norfleet Gardner at Walnut Street Baptist church, Dec. 30. Their home will be at Pendleton, N. C. Heartiest congratulations and all good wishes.

Baptist and Reflector, Nashville, Tenn.

Apply to W. M. U. State Secretary for tags for shipping clothing to Europe.

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Annual Convention Sermon

Continued from last week

Annual sermon before the Tennessee Baptist Convention, Jackson, Tennessee, November 16, 1920. Preached by Rev. E. K. Cox, and requested for publication in the Baptist and Reflector.

II. Let us see what lessons we may draw from this wonderful meeting.

1. It should enable us to see and understand something of our Lord as He is today. Jesus should be a living presence to every one of us.

He said in the great commission, "Lo, I am with you always, even unto the end of the world." It will do our hearts good to stop and think just who and what he is. The Christ of the Gospels? Yes, he is here; the same loving compassionate friend just as full of sympathy and tenderness as he was when he walked with John and Peter and James and Andrew. The same one who taught them, and bore with their dullness and lack of appreciation of his holy mission. He is the very same one who looked with pity upon the unfortunate of earth, who healed the leper, gave sight to the blind, and sent the lame man leaping and rejoicing on his way. Yes, the Christ who is with us is the very same Jesus, and he loves and bears with us as patiently as he did with Thomas and Philip two thousand years ago. When we go out to preach His everlasting gospel, He goes along, interested just as he was when he sent out the seventy. He sees the difficulties and the hard places; he knows the joy that comes with success and the heartaches that follow when men reject our message. But in a great sense he is more than the Christ that taught along the shores of Galilee. That was indeed the Christ of God and the Redeemer of men. Our Christ is the risen Christ holding in his hands all authority in heaven and in earth. We are walking with the reigning, conquering Christ. He is no pretender seeking for a crown; he is even now the Lord of Lords and king of kings. He is the power that furnishes the dynamo of the universe. This one is our living personal companion; loving, patient, forbearing and helpful, yet his pierced hands hold the reigns of the centuries, and direct the millenniums according to his purposes. What we call history, what we speak of as the course of human events, has been only the stately steppings of the Man of Galilee as he shapes the destiny of the world. And he is ours, our ever present Lord, our intimate companion, our closest and dearest friend.

"Speak Thou to Him for He hears,
And spirit with spirit can meet,
Closer is He than breathing
Nearer than hands and feet."

This shows Jesus as the only head and authority among the churches. John says he was walking in the midst of the candlesticks and holding the stars in his right hand. Here we have the head, the one central au-

thority around which the structure of Christianity is to be built. The churches of Jesus Christ need no earthly vicegerent, no human head while the everlasting King walks in their midst. His word must be their final appeal, his hands the only ones which shall hold and direct the stars. Who would exchange the figure of sublime majesty that John saw for any council, for any ecclesiastical court, any college of bishops, or for any old man wearing a gown and a triple crown, shut up in some stately mansion, aping the shadow of an empire dead and gone? Who shall direct his preachers? Shall some other man dressed in a little brief authority presume to say to the stars in the right hand of the King, come here, or go there? Perish the thought! Jesus Christ in the midst is head over all things to the church. He does not need some one else to take charge for him; he is no absentee Lord; he is in the midst right along, and his pastors and workers are close as his right hand. The cause of Christ has suffered much and is still suffering from men who have tried and are still trying to usurp the place of the living Christ. Every man who is endeavoring to exercise authority over the congregations of the redeemed of the Lord; every power claiming a monopoly of the Holy Ghost to direct the stars of his right hand, is trying to intrude itself into the place of the anointed one who is walking in the midst of his churches. Tell it to all the world, here is the one end the only one who can do these things; here is the one and only one head of the body. Away with all usurpers, with all lordlings over God's heritage, and let the Christ who purchased the right with his blood be the one king and law-giver in Zion.

3. The right understanding of this scene will settle all questions of anxiety about death and the world to come. Once for all, let us learn this—the world to come is in the hands of the Living Christ. We do not know just what death will mean to you and me; but our Lord knows and he has the keys. He has been there and has come out again and he carries the keys that unlock all the secrets and mysteries about death. We will not fear to enter the door when it opens, our Lord has the keys. Jesus has mastered death and death no longer has control of his own prison-house. There need be no question in our minds about the resurrection from the dead; Jesus has the key to the grave. One time while Dr. A. J. Gordon was pastor of the old Clarendon street church in Boston, he was called to one of the hotels to conduct a funeral. A little girl had died at the hotel. The father was the only member of the family left, the mother and other children had already died. There was no one at the brief service but the father and the proprietor of the hotel and the undertaker. After the service the father and the undertaker and the preacher went together to the cemetery. Just before the body was low-

ered the father took from his pocket a key and unlocked the casket, looked on the little face awhile and then locked it again. As the father and the great preacher drove back together from the cemetery, Dr. Gordon asked him about his hope of meeting again the little one he had lost. The man professed ignorance about the life to come and said he had no hope of meeting in the other world. Then, turning to the preacher, he said, "What do you know about it? What gives you any assurance about those things?" Dr. Gordon answered, "I saw you unlock the casket that held the body of your child, and you have brought away with you the key; you still have the key to the casket of your babe. Now I do not know very much about the other world; I cannot understand many things about the resurrection and the life to come; but this is my hope: my Lord who went down into the grave and came out again has the key to every grave where my loved ones sleep, and he has the keys to all the world to come. And so I look forward to the future with perfect confidence because the hands of his love hold the keys." Yes, my friends, that is the secret of it; the keys in the hands of Jesus; He knows; He understands, and He can control.

"There is no path in this desert waste,
And the trail is blind where the storms
have raced,

For the winds have swept the shifting sands,
And a stranger I in these fearsome lands;

But I journey on with a lightsome tread,

I do not falter nor turn aside,
For I see his figure just ahead—
He knows the way that I take—My Guide."

"There is no path in this trackless sea,
No map is lined on these restless waves;

The ocean snare are strange to me,
And the unseen wind in its fury raves;

But it matters naught, my sails are set,

My swift prow tosses the seas aside,
For the changeless stars are steadfast yet,
And I sail by his star-blazed trail—
My Guide.

"There is no way in this starless night;

There is naught but cloud in the inky skies;
The black night smothers me left and right,

And I stare with a blind man's straining eyes;
But my steps are firm for I cannot stray;

The path to my feet seems light and wide,
For I hear his voice—I am the way;
And I sing as I follow Him on—My Guide."

4. The realization of His living presence will make tireless workers and heroes of us. It was the sense of the power and presence of the Christ who had conquered death that made victorious witnesses out of the

first century Christians. It was this that made them put the resurrection of Jesus at the very heart of their teaching and preaching. The power that swept them over the pride and prejudice of Judaism; the philosophy of Greece and the iron strength of Rome was the living presence of their Lord. Going with him what mattered an emperor? What the fear of what Nero could do to those who walked in the might of the eternal king. What was a prison to those who talked in the darkness with the Prince of Light and saw instead of dungeon walls the face of the king in his beauty? No wonder they marched to the flames like guests to a banquet, or climbed the steps of the scaffold as though mounting a throne? They carried with them the realization of his living presence. His power over death and the grave thrilled them with the certainty of the resurrection hope, and they went through death's doors with a song on their lips, for their Lord held the keys to the "house not made with hands."

The same Christ will make us courageous today. The odds seem against us, the foe is cruel and deadly, when we look at the things about us our courage sinks and our hearts fail with fear. The world is still filled with wickedness, the hearts of men are yet selfish and sordid; Christianity has foes as bitter and vicious as ever. Where shall we get the inspiration that makes heroes and martyrs? From the vision of the living Christ. Does he call some of us to go out where the battle line is thin and the enemies are numerous and strong? We will not fear if we can see his face and the keys in his hand. We will storm the intrenched lines of paganism and wrestle with the false systems that have held the souls of men through the passing centuries, if we may only look upon his face. What is Confucius, Buddha or the Prophet of Islam to the living Lord of life? They are truly dead, they were, but they are not; He is the same "yesterday, today, yea, and forever." When we are discouraged, let us look at Him; the calm of the unconquerable is in his shining face. Are we afraid? See the gleam of the two-edged sword of his mouth, and the lightning glance of his eyes. He has met the worst that sin and death can do and is still the undefeated and victorious one. Jesus is alive! alive today!

Come close; feel the touch of His conquering hand and catch the deep assurance of his unruffled spirit. When once we have looked upon his might and majesty anything that earth can produce will seem weak and trivial. All the trappings of royalty, all the pomp and pride of earth will not weaken those who walk in the might of his command, and who have seen the splendor and the intolerable brightness of the presence of him who is from everlasting to everlasting.

5. This living Christ is our assurance of final victory. How do we know what the end is going to be? We know that Jesus lives, that he has conquered and that he will conquer. "For he must reign until he hath put all enemies under his feet." The assurance of victory is in the ever living Christ. A weak, emasculated

Christianity with a human Christ and no empty grave will have no throne of victory. No system of Christianity which does not have at its heart's core the Christ that was dead and is alive forevermore has any assurance of triumph. Tell me that he is not living and working with omnipotent power today, and I will bow my head and see nothing but ruin and disaster ahead. Mighty evils are still fortified in the earth, greed and lust yet hold their millions; the false religions and superstitions of heathenism have their uncounted votaries. Satan is leading multitudes captive at his will. Where, then, says some one, is the hope of victory? It is in the living Lord who was dead and is alive forever more. He is stronger than all the bulwarks of evil, mightier than all the allied powers that skulk and fatten in the dens of vice. When we look at the armies arrayed against us our courage wanes, but look up and see the Master's face and we cannot help knowing that he will conquer, and is conquering. Cardinal Manning is said to have exclaimed when the dogma of papal infallibility was declared: "Let the world go to bits and we will reconstruct it on this bit of paper." Cardinal Manning was wrong, the old world HAS gone to bits and is being reconstructed around the teachings and the person of the eternal living Christ. I care not what the odds may seem, how strong the hordes of wrong may appear, I am an optimist in the name of the living Christ. He did not go through Gethsemane, endure the cross and pull down the gates of the grave to be defeated. Jesus has no doubt about the end. "I, if I be lifted up from the earth will draw all men unto myself." After the deluge God made the bow in the clouds a sign to Noah and those who came after him that never again the waters should cover the earth. No doubt as the years went by the survivors of that awful cataclysm would grow pale with fear when the heavens were darkened with clouds and the rain fell to the peal of the thunder. But when the storms were passing they would look up and see the rainbow in its many-hued splendor spanning the over-arching sky; and their fears vanished as they looked upon the token of the covenant of Jehovah. So today when men point in terror to the fading crimson stains on the shell-scarred fields of Europe; when they speak of the muttering forces of unrest, and shudder at the murky clouds of Bolshevism and all the mustering hosts of sin; let us lift our eyes to the lustrous face of the living Christ, as he looks with the consciousness of infinite power over the trembling, tossing world for which he died and remember it is going to be His. Says some one what are the signs of victory? They are a cross, an empty grave, and the living Christ with the luster of eternal day upon his thorn-marked brow. He cannot be defeated; he is already a victor; all that hell at hell's worst could do, he met in the temptation in the garden and on the cross, and shall he be defeated? Not while the heavens stand; if he were beaten hell would reign forever; soon the universe unmake itself and return to original chaos. He is going to give us complete victory over

death; the keys in his hands will open our graves; we "shall sleep, but not forever." One day he will turn the key and every grave from that of Abel to earth's last newly-heaped mound will be empty. With the keys he carries he will open the gates of the city for his redeemed and lock the doors of night upon the despisers of his mercy. He will give us the victory over the forces of evil; he has not deserted nor given up the fight, and the hour will come when every power arrayed against him will ground its arms in final and unconditional surrender. Let us go on telling the story, the gospel is no failure; the Holy Spirit is no worn-out relic of other days. We are going to join in the song of Moses and of the Lamb, and it is going to be a song of triumph. I do not know much about milleniums; I have never been so successful as some of my brethren in working out the steps of the process; but this I know that the Living Lord whom we serve is going to have that which He redeemed. The time is coming when the devil will not have one square inch of it. No false religion, no idol of men's imaginings, no festering den of iniquity will be found from the perennial sunlight of the tropics to the long twilight of the poles. "The kingdoms of this world will become the kingdoms of God and his Christ." America? Yes. Europe? Yes. Asia, with her benighted millions? Yes. Poor, darkened Africa? Yes. Aye, there will not be left one single island of the sea where one lone spirit of evil may find a secret lurking place. The Christ whom John saw was no beaten leader slipping away from the field of his defeat—His once bloody face is radiant with victory, and the words from his lips are a trumpet call to his people. "Fear not; I am the first and the last, the Living One, and I was dead, and behold I am alive forevermore, and have the keys of death and hades." A traveler in Central Asia tells of a morning in the Himalayas. We rose early one morning at the very beginning of the gray dawn, and started around the head of one of the deep mountain valleys. It was cold and the air was full of the night fog, and the mountains loomed gloomy and dark. We could hear only faint sounds of awakening life in the valleys below. Suddenly we turned a corner and some one shouted, look! Out there before us was one of the mighty peaks of those great mountains, its summit clad in the virgin snow, and the crest of that peak had caught the first beams of the rising sun and was glowing like a furnace of gold in the wondrous light. We knew that it was only a question of time until the luster that shined on the mountain would banish all the darkness in the valley below. So do we see only faint glimpse and hear only faint sounds of the coming day, but when we look at the glory of the light that beams from the face of our Lord we have the assurance of coming light to all the world for which He died; and we know that the glory of God in the face of Christ Jesus will fill the earth "with the knowledge of Jehovah as the waters cover the sea."

Among the Brethren

By Fleetwood Ball,
Lexington, Tenn.

Rev. O. F. Huckaba of Trenton, Tenn., writes: "Our work at Laneyview is moving along nicely. We have the roof on our beautiful new church and hope to be able to worship in it soon. We have a thriving B. Y. P. E. of 49 members and a great Sunday school. Our prayer-meeting numbered 75 Wednesday evening. I have the second and fourth Sundays vacant, having resigned the work at Bradford."

Rev. H. F. Burns of Monterey, Tenn., writes: "The Nazarene church have closed a revival a short while ago. At the close of the meeting the pastor gave a chance for persons to join. He said they could only immerse, but if any one wanted to be sprinkled or poured on, he would get the Methodist pastor to administer these rites for them. Five joined, one wanted to be poured on. They resorted to a large pond and the Nazarene pastor baptized the four and then the Methodist pastor had the fifth one, a young boy, to kneel at the water's edge and he dipped the water up in his hand and poured it on his head. This rite initiated him into the Nazarene church. In the face of these and many other unscriptural teachings, some of our Baptist preachers and Baptist churches will persist in holding union meetings with other denominations."

Rev. A. L. Bates of St. Bethlehem, Tenn., writes: "On Thursday, Dec. 2, we had an all-day service at Spring Creek church and ordained three deacons. The church invited Dr. B. H. Lovelace of Louisville, Ky., to preach the sermon at 11 o'clock and again in the afternoon. We had the finest day yesterday since I came here. Old men and women came to the front crying aloud, 'Take my bok, O Lord, and use him.'"

Rev. T. T. Harris of Jackson, Tenn., writes: "I am pastor at Bethel church out from Humboldt, and the work has started off encouragingly.

Rev. O. Bell of Chattanooga, Tenn., writes: "Tabernacle church, Chattanooga, has called Rev. T. W. Calloway of Macon, Ga., to succeed his brother, Rev. T. F. Calloway, who returns to his former work as evangelist for the state of Georgia. Bro. T. W. Calloway has accepted the call and will assume his duties on Feb. 1. He comes to Chattanooga from the Tabernacle church of Macon, which church he organized in 1908, with 28 members, and that today has an enrollment of nearly 1,000."

Miss Fenia Lewis of Denson's Landing, Tenn., writes: "Our new house for Tom's Creek church is celled, but the windows have not yet been put in. Hope to get them in next week, so that we can worship in the house next Sunday. It looks real neat outside now, without the furnishings, and it will look much better when it is all finished."

Mrs. Delma D. Bradfield, aged 35, wife of Rev. John T. Bradfield of Darden, Tenn., died Thursday morning, Dec. 2, after a lingering illness of tuberculosis. She was an estimable, Christian woman, and no preacher ever had a more faithful wife. The burial occurred at Mt. Ararat church.

Rev. J. G. Cooper of Buena Vista, Tenn., has accepted the position as missionary of Beech River Association, and moved to Lexington, Tenn. He preaches for New Hope, Luray, Hepzibah and Envile churches, and the Second church, Lexington, besides having general oversight of the work in Henderson and a part of Chester counties. He is an unusually strong man.

Pastor-Evangelist F. J. Harrell of Ripley, Tenn., closed last Friday night a remarkably successful revival with Rev. R. E. Guy and the West Jackson church, Jackson, Tenn. Many were added to the church.

One of the best meetings that church has experienced in years has been in progress for several days at Martin, Tenn., in which Rev. T. A. J. Beasley, the new pastor, is doing the preaching. There has been a great awakening among both saints and sinners, many of the latter being saved.

Dr. J. B. Lawrence, formerly pastor at Brownsville and Humboldt, this state, has resigned as corresponding secretary of the State Mission Board of Mississippi, after serving six years in that capacity, in order to accept the care of the First church, Shawnee, Okla., effective Jan. 1.

The Second church of Jackson, Tennessee, has experienced a gracious revival in the past two weeks, in which the pastor, Rev. E. K. Cox, did the preaching. Many were saved and added to the church.

Rev. H. D. Clift of Maury City, Tenn., an aged minister of the Cross, who died path-finding, brush-breaking work, went to his rich heavenly reward recently. He was an advocate of anti-board notions, but, withal, was an earnest, capable preacher whose work was greatly blessed.

Bedford E. Todd and Miss Nadine Rust of Wildersville, Tenn., were married Saturday night at Lexington, Tenn., the writer officiating. They are superb young people, the groom being an active, loyal Baptist.

W. T. Smith, aged 74, a devoted Baptist, died Tuesday night at his home near Huron, Tenn., after a brief illness. It was the writer's sad duty to officiate at the funeral.

The Whiteville and Springfield and Eudora churches have remembered their budget subscriptions to the Baptist and Reflector for another year.

CHARLESTON.

We have just closed a very helpful revival in our church. There were 22 additions to the church, four by

letter and 18 by baptism. Our church was revived in every department of its work and stimulated to renewed activity.

The revival was conducted by Dr. T. Joe Talley of Waco, Texas, an evangelist of the Home Mission Board, and his singer, Mr. Strickland of Ft. Worth, Texas. Dr. Talley is cultured, forceful and eloquent. He is very safe in his methods.

P. D. MANGUM.

SOUTHEAST MISSOURI NOTES.

The Cape Guardou First church, under the leadership of Pastor A. B. Carson, is making commendable progress. During the past year about 75 new members were added to the church. The pastor was presented in the name of the church on his birthday with a beautiful gold watch.

Rev. Sam G. Gott at Jackson, Mo., has just declined a call to Bowling Green church. He is a great pastor and preacher and he would like to go to a larger field than Jackson. If any church in Tennessee desires a pastor they would do well to correspond with him.

Rev. H. Patterson at Mosley, has done a notable work at that place, but threatens to resign the first of the year. He is moderator of the Charles-ton association.

Rev. E. D. Owen, pastor at Oran, Mo., is much beloved by his people. The district mission board meets with his church Dec. 8.

Will Mayfield College, at Marble Hill, Mo., is very prosperous this year. They have a large student body.

Rev. T. R. Stroup, pastor at More-house, is doing fine work with the church there. It continues to grow each Sunday in numbers and activity. They are now publishing a weekly paper in the interest of the church.

This pastor has just returned from Medina and Providence churches, where he was completely submerged by good treatment. As a result our pantry is filled with all kinds of eats, and our hearts are overflowing with thanksgiving. These people can't be beat. I tell you that a thing like this helps a boy in school. May the Lord bless these good people.

L. P. FLEMING, Pastor.

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Sunday School Lesson Made Plain

By B. W. SPILMAN, D. D.

Lesson for December 26—"The Kingdom of Heaven on Earth." (Review.) Matt. 1:14:36.

A Look Backward.—Another Christmas slipped away yesterday and another New Year is just ahead. It is the season for looking back along the trail. It is well now and then to stop and look back. The past brings memories which are worth while. Jesus told his disciples not to forget him. As we gather around the table of the Lord we look back through the years and in the distance Calvary looms before the view, and we go forth the better for the memories of it. We look back today at the Christ, as we have seen Him during the past three months. We have learned something about Him. And much yet remains for the next three months.

Born in Bethlehem.—In the study of the Christ and his kingdom as the record is given in Matthew's gospel, we have seen that the king was born in Bethlehem. He came into the world a baby, just like other babies in many respects. He passed through all of the experiences of babyhood, childhood, youth and maturity except sin. He was a real human being so that he might know all that human beings know. He was born of the virgin, born of the Holy Spirit. God and man at the same time.

He was Obedient to the will of God, the Father. The first public act when he began his ministry was to be baptized. It was inconvenient, a long journey, but he was not willing to omit any of the plan of God. He went the long journey to the River Jordan and was there baptized by John the Baptist in the river. Unlike the sinners he did not submit to the beautiful ordinance and thus make public confession of hi sins and of his forgiveness from them, but he did it to fulfill all righteousness.

He was Tempted.—It was a real temptation, or more accurately, a series of temptations. The devil early attempted to destroy him and his kingdom. He suffered as we mortals suffer; but he did not sin, and therein he is able to succor us who are tempted. Three times the devil attempted to drag him down. But he was defeated each time. Jesus used the Word of God in repelling the attacks.

He Begins His Public Ministry.—He was content to wait until the time came for it. And then it was very brief. We have so far studied only a small part of it. Much remains yet to be studied. He did not rush into the work unprepared. By quiet work at home, by allowing himself to reach maturity, he did in the brief period of a few months more than most men, humanly speaking, do in a long lifetime.

He Announces His Creed.—In a great lesson taught to a group of his disciples on the mountain side, Jesus sets out the general fundamental principles of his creed. He did not teach it all to them at once. They were not ready for it. But what he did teach was on of the great deliverances of all time. It shook up the thinking of the age and turned the thoughts of the

hearers into new and unthought-of channels. His plan for the kingdom was so radically different from anything which the world had been taught that much of the world has not yet gotten in sight of accepting it as a practical working creed. Men live by their creeds—or try to. He who has a low creed will be a low man; he who has a high creed will be a high-class man. Some men are better than their creeds, and some are worse, but the creed held by a person is a fairly good index to his character. Jesus gave us a great creed in the lesson on the mount, and he added to it through the months of his ministry.

He Tells Us How to Live.—When he told what to believe he came near telling us how to live. He told his disciples how to be happy; he told them what to believe and how to live. The standard of living laid down by the new king was as new as was his creed. Purity of life, extending even to the secret thoughts, gentleness in action and the right motive actuating it all were new ideas in the world. He came to make people new creatures, and so they had to live new lives.

He Was a King with Authority.—The disciples were just men; ordinary men picked up from the various walks of life. They were about as we are, no better, no worse; ignorant and wise, with all of the limitations of race and times. They could not get it all at once any more than we can. But they learned that Jesus was master, that he was a king with authority. They saw disease go away at a word from him. They saw the storm-tossed sea of Galilee become calm at a word from the Master. Then they knew that he had authority over the forces of nature. They heard him speak the word and the other world gave up its dead. They heard him as he commanded demons to come out of swine and out of persons and they came out. A great king he was. Storms on sea or in human hearts were stilled as he spake.

He Calls Out Helpers.—He calls men to service and sends them forth to help in the establishment of his kingdom. Angels would be glad to help; but they help only after one has come into the kingdom, and where they are needed otherwise. They are not permitted to tell the story of redemption. The king needs men. He sends them out and gives them a message; not a very long message on this first journey, but a wonderfully effective message. He is revealing his methods for the establishment of his kingdom. When he goes away to the glory land and leaves his kingdom in charge of earthly men and the Holy Spirit he is going to need witnesses who will tell the world the story.

Some Accept Him and Some Reject.—And here again we see a foregleam of the future. It is and always has been so. He was among men and they rejected him. He made the world and it would not receive him. He came to his own people and they turned him out. But some came to him and stayed with him to the end, and far after the human end of his career.

His Kingdom Is to Grow.—In spite of rejections, and in spite of the world going on its way, his kingdom is to grow. Side by side with the kingdom of Satan the kingdom of Christ is to spread in the world until the knowledge of the Lord shall be in all the world.

The Kingdom Is of Great Value.—More valuable than the precious gems of earth it is worth more than all else beside. Some will find the treasure without looking for it; others will look diligently for it.

The King is a Friend to All Mankind.—He healed the sick, opened the eyes of the blind, made the deaf to hear, raised the dead and had compassion on all who suffered.

We have been studying about a great king and great kingdom. Through the next three months we continue to study about him and his kingdom. We shall follow him in the way which leads to Calvary and to the tomb and to the glorious resurrection morning.

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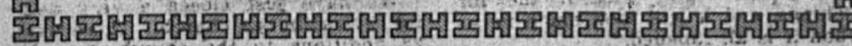
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HALL-MOODY SCHOOL NOTES.

The total enrollment for the Hall-Moody Normal School, counting each student once, has reached a total of 425, beginning with the last summer school, or a total of 300 beginning September 7. This is the highest enrollment reached in the history of this school, with one exception.

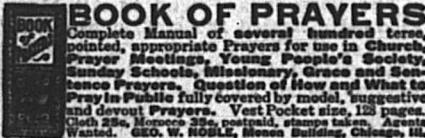
The work of the school has been very encouraging this term and most of the students have made satisfactory grades. The faculty is under many obligations to the citizens of the town for the hearty co-operation shown the school. The school is undoubtedly one of our greatest assets and every one seems anxious to do everything possible to encourage the institution.

The chapel exercises have been very interesting lately because of the special music and inspiring talks by Dr. Beasley and others. The chapel exercises are held each morning at 8:30 o'clock and everyone is most cordially invited to attend. It is a source of disappointment that more of the patrons do not attend these services.

We note in Kind Words the following facts that ought to be of interest to many of us at this time:

"It is a very significant fact that most ministers make their life decisions to preach while they are yet in the high school, if not actually before they reach that period. Comparatively few men while at college decide to enter the ministry. A recent questionnaire brings out the fact that 92 per cent of ministers decide to preach before they go to college."

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From Famous Eucalyptus Tree of Australia Comes Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble while lecturing in London. Seeking to regain health, he went to inland Australia where he breathed a day and night the antiseptic balsams as given off by the forests—especially the Eucalyptus trees.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical world—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergyman's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, soothes and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, droper and sufficient Hyomei for several weeks treatment, \$1.35, extra bottle inhalant 75c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist cannot supply it, write

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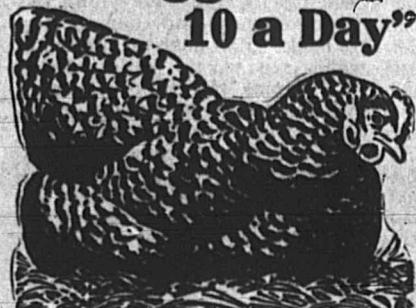
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Send the coupon below. Don't send any money. Mr. Reefer will send you two \$1.00 packages of "More Eggs". You pay the postman upon delivery only \$1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs".

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Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two \$1.00 packages of "MORE EGGS". Pay the postman upon delivery only \$1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits—"MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E.J. Reefer, Poultry Expert, 8259 Reefer Bldg., Kansas City, Mo. Dear Mr. Reefer:—I accept your offer. Send me two \$1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman \$1.00 when he brings me the two packages. You agreed to refund me \$1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

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For further information, write

Rev. G. H. Crutcher, Director Baptist Bible Institute, New Orleans, La.

Raleigh Wright and W. C. Grindle, evangelists of the Home Mission Board, have just closed a good meeting at Traugh, S. C. Dr. W. M. Wilson is pastor. There were 129 additions to the church and 40 decisions for definite Christian service.

Some time ago I noticed an appeal in your paper for gift subscriptions to aged ministers, widows, or others who were no longer able to pay for their paper. A splendid idea. I wish you might work it up more. I wish to help make the coming year brighter for some one, so here is my check for \$2. Was not that your special rate?

I am glad you have given us a B. Y. P. U. Department. That is a department we have much desired and needed. I trust it may be further developed.

Sometime, if you happen to be in Memphis Sunday night, I would be glad if you would visit our union at Bellevue church. We have splendid union and expect to soon qualify as an A1 Union.

Your paper is good—only we are disappointed in the reduced size. Trust you will soon again be able to give us a larger paper.

Sincerely yours,
V. H. FAIRLESS,
P. O. Box 212.

"When a man assumes a public trust he should consider himself public property."—Jefferson.

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This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying 2 or 3 times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only \$1.00 on this introductory offer. Simply send name—post card will do—to Milk Products Co., 158 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately postpaid.

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