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# BAPTIST AND REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, EDITOR

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## *The New Testament Message in Baptism, and the Only Way to Preserve It*

*Bp Rufus W. Weaver, D.D., Secretary of Christian Education*

That "baptism is only a form and one form is as good as another, provided it is done in the right spirit and with a good conscience," is the view which many earnest, evangelical Christians who practice sprinkling or pouring take when they discover that the arguments for immersion as the mode of Christian baptism cannot be answered. They often add that baptism in any form is not essential to salvation, thus implying that the mode is of little importance.

The fact that immersion was the primitive mode of baptism is as well established in the field of Biblical scholarship as is any fact which modern science has been able to demonstrate. The proofs are so overwhelming that there is no pedobaptist scholar of acknowledged standing anywhere in the world who would risk his reputation by endeavoring to establish the claim that Jesus Christ was not immersed in the Jordan, or that immersion was not the practice of the apostolic age. The period of debate is ended. The question is settled as to the fact. The issue now relates to the necessity of continuing or restoring the practice of immersion. When a Baptist today declares, "I have proved beyond controversy that immersion was the primitive form of baptism," his opponent often will not deny the statement, but promptly and somewhat flippantly answers, "Well, if you have, what of it?" The whole baptismal discussion among evangelicals has taken on a new aspect; it centers not about the historical proofs for New Testament baptism, but upon the ethical obligation to its continued observance.

The study of the history of all religions clearly reveals the fact that every religious form had, when first introduced, a meaning and a value more or less clearly known to all who participated in setting it forth. Every religious form which sets forth an idea or presents a series or system of ideas is properly called a symbol. In theology, creeds, confessions of faith and all formal and authoritative statements of doctrine are called symbols. In like manner, all words, whether spoken or written, are symbols in that they set forth or represent ideas.

Religion lives only by communication and influence. Christianity is a preaching or a communicating religion. A form used to communicate truth becomes symbolical in character. Such are the few and simple forms or ordinances which we find in the New Testament.

There is a tendency seen in all religions to magnify and to exaggerate the value of religious forms. To get the use of the symbol without the abuse has been in the past Christian centuries no easy task. This was the point of departure from New Testament truth which introduced all the errors of Rome. This tendency led very early to the widespread acceptance of the heresy of baptismal regeneration: the baptized were saved because of their baptism, the unbaptized were lost. Thus the principle called sacramentalism gained ascendancy—the teaching that there is in religious forms of themselves an efficacy to bestow salvation and spiritual grace. This became the basal principle upon which the Roman Catholic, the Greek Catholic, the High Church Episcopal ecclesiastical organizations are founded.

The issue which Baptists raise does not have to do primarily with baptism or its form at all. The Christian world is divided into two opposing armies

with many of the evangelical denominations unallied with either but endeavoring to preserve an impossible neutrality. The one army is made up of the hosts who believe in the efficacy of religious forms—those who accept sacramentarianism; the other army is made up of those who hold steadfastly to the belief that these forms are symbolic, setting forth divine truth and giving in a dramatic way convincing evidence of the saving and sustaining power of the gospel. This army is led by the Baptists.

Among the fundamental ideas for which Baptists stand and which they hold in a distinctive way are: "The worth of man, the necessity of the new birth, and the preservation of truth in Christian symbols." In the preservation of truth in Christian symbols, Baptists exhibit the following principle: "The religious experience must precede the religious expression or form; the religious expression or form must follow promptly the religious experience in accordance with New Testament teachings." We hold that no religious form is valid which does not express a genuine religious experience. We deny the efficacy of forms to produce spiritual experience; we affirm the necessity of forms to express religious experience. Baptism is limited to believers, for they alone have the experience which baptism portrays. Infants cannot have the experience, so baptism is denied them along with all others who have not trusted in Jesus Christ as a personal Saviour.

For those who deny the efficacy of forms and reject sacramentarianism the issue narrows. Baptism is either symbolic or sacramental; if symbolic, it sets forth an idea or a group or system of ideas. Baptism tells something. It tells the truth, or it tells falsehood. Baptism by immersion cannot express the same idea or group of ideas which pouring or sprinkling set forth. The change of the form of baptism changes its meaning. The substitution of some form other than the one which Christ ordained is a wilful misrepresentation of His thought and in so far as it misrepresents it is the thwarting of His purpose. To substitute another form and solemnly declare it to be done "in the name of the Father and the Son and the Holy Spirit," when the officiating minister knows that Jesus commanded immersion, very nearly approaches blasphemy. From the committing of this sin, Baptists have escaped by requiring baptism to be by immersion and in the spirit of Christ they are seeking to persuade all who have trusted in Jesus to follow with them in obeying the unmistakable teachings of Scripture and the positive command of the Master himself.

It is a matter of surprise that men and women who give so many evidences of their loyalty to Christ should refuse to be baptized by immersion after their judgments have been convinced by the plain teaching of the New Testament as to its propriety. These fall into two groups; one holding that baptism is a meaningless ordinance and the other maintaining that Baptists are in error as to its meaning.

If baptism is a meaningless form, there is no reason for discussion as to its mode. Sprinkling and pouring would then certainly be more convenient than immersion. But if baptism be a meaningful form, Jesus blundered in commanding all believers to be baptized. He set Himself against the formality and ceremonialism of His day, and it is not credible that He later should have reversed Himself and

imposed a meaningless and worthless ceremony to create division and bitterness among His followers for all time. The introduction of a useless form and the giving to it the prominence which it has in the Great Commission reflects both upon the sanity and the sincerity of our Lord. No one can affirm that one mode of baptism is just as good as any other without discrediting Jesus Christ.

The command which Jesus gave that all who became disciples should be baptized by immersion rests upon eternal truth. Baptism by immersion embodies a group of ideas. Taken together, they epitomize the essential teachings of Christianity. Baptism presents a trinity of truths: 1. Historical Christianity—the death, burial and resurrection of our Lord are dramatically represented in the burial and in the resurrection from water; 2. Experiential Christianity—the experience of the believer once dead in sin and now alive through faith in Jesus Christ, rising from a watery grave to "walk in newness of life;" 3. Prophetic Christianity—the Christian's hope of a resurrection from the dead after the burial of the body in the grave.

The mode of baptism is an insignificant matter in comparison with the glorious, uplifting truths which it sets forth. It is the meaning of baptism which makes its proper observance morally imperative. In no symbol was there ever deposited so much or so precious truth as in Christian baptism. In it there is preserved a sufficient revelation for the perpetuation of Christian faith, were every Bible destroyed and every church levelled to the ground, provided those who participated in this baptism experienced and expressed its meaning.

Baptism is the Bible, which Jesus wrote, not in the symbolism of words, but in the living symbolism of believing men and women who once in their lives should make a confession of their faith, their experience of grace, their hope of eternal blessedness, when all who beheld should see, whatever their language or race, in one breathless moment, God's plan of redemption described, illustrated and foretold. If baptism be the gospel enshrined in a form which as the medium for setting forth its fundamental facts rises triumphant over the separations of languages, the divisions of races and the changes of time, it possesses a value as a vehicle for the communication of the gospel surpassing all the symbols of speech and literature. Baptism in its New Testament symbolism becomes the perfect confession of Christ. Baptism may be appropriately called "the creed of Christ," for baptism is the visible expression of the essence of the Christian message. Baptism enshrines in beautiful and impressive symbolism God's final revelation to man. No other form can thus set forth these elemental truths.

The belief that baptism portrays the outpouring of the Holy Spirit is exegetically, philologically and historically without foundation. This belief came into existence because the Reformation produced men who insisted that the Bible and the Bible alone was authoritative in matters of religion, yet they desired to continue practices which they had inherited from the Roman Catholic Church. Sprinkling and pouring were then accepted by Catholics as valid baptism, while infant baptism was almost universal. These reformers were not ready to break with these religious customs; so they sought so to interpret the Bible as to find a Biblical basis for these customs.

Every pedobaptist faces today a like situation. It required courage and devotion to the truth of the Scriptures for one to break with his fellow evangelicals in the stormy days of the Reformation. It re-

(Continued on page 9)

### BAPTISTS PLANNING THEIR WORK AND WORKING THEIR PLANS.

By J. W. Gillon, D. D.

No. 3.

In two former articles, something has been said on this general subject. In these articles an effort has been made to briefly state the Baptist task and to ask such questions about Baptist planning as would put every reader of the articles to trying to make his contribution to Baptist planning and work.

This article is to be a third effort at making suggestions. In this article the discussion will deal with  
**Some Hindrances to Baptist Planning And Work.**

That there are hindrances is evidenced by the fact that we have not yet gotten agreement as to plans, nor have we gotten all Baptists to work, nor have we gotten universal agreement about the details of the work which is peculiarly the work of Baptists.

1. One of the chief hindrances to Baptists planning their work and working their plans is the disposition upon the part of many Baptists to run their democracy into lawlessness. This may sound strange, in view of the fact that in a former article the contention has been made that a local Baptist church furnishes the only pure democracy in the world. Both the former statement and this one are true, however, as contradictory as they may seem. When a local Baptist church meets for its stated worship and occasional business meetings, it is a pure democracy, both in its theory and in its normal practice; but when a multiplicity of churches are asked to make arrangements to work together at their great common task, many individuals in these churches become at once lawless in their spirit of democratic independence. They do not recognize the authority of the New Testament nor do they recognize the authority of the local churches. They are rebels against law and authority. They refuse to do what the New Testament clearly demands and what they, when pressed, will admit it demands. When the church, by vote, commits itself to a definite program they refuse to recognize the authority of the church. They cannot properly be named without calling them spiritual anarchists and their conduct spiritual anarchy.

This spirit sometimes spreads until it includes whole churches. There are 25,000 local churches in the territory of the Southern Baptist Convention, more than 10,000 of which refuse to have any part in making, baptizing or teaching disciples anywhere beyond their local bounds. They oppose doing it themselves with such strength and in such spirit as to create the impression on everybody that they do not merely mean not to do it themselves but that they mean to do all they can to prevent everybody else from doing it. They defy the authority of the only authority Baptists profess to recognize, the authority of God as expressed in His word, and in the New Testament in particular. They ignore or despise the fact that, by their course of disobedience, they do injury to God's government among His children and by their act do injury to His possessions and rights.

This in human government would be called anarchy and in the kingdom of God it is, both in attitude and in results, spiritual anarchy.

2. Baptists have a second serious hindrance to their planning and execution of plans. That is the multiplicity of would-be planners which are found among them.

By questions asked in the last article this hindrance was hinted at. A few of the present-day aspirants to the honor of planning the work of Baptists for them may, with propriety, be mentioned in this article.

We have clamoring for the right to do the planning the Foreign Mission Board, the Home Mission Board, the Laymen's Board, the State Boards of Missions, Associational Boards, the Southern Baptist Convention, the separate State Conventions, District Associations, some churches and some individuals.

Manifestly, no effective planning or working can be done so long as these conditions prevail. When so many want to plan and try to plan there will be in each case an element of planning. As a consequence, there will be crossing of plans. This will bring about the grounding of wires and so more or less failure in the plans of all. This is one of the things from which Baptists are suffering today. It is one of the main difficulties in the way of their progress.

It seems unthinkable that two great general Boards working in their separate spheres at the same general task, making appeals to the same constituency, to use them in doing the great Baptist task in their respective fields, have not yet learned to so plan and work together as to never get in the way of each other or as never to hinder each other, but strange as it may seem this is just the present situation.

What is equally strange is the indisposition or inability of the general Boards and the State and association organizations to get together and reach agreements as to plan and work, in order that they may work harmoniously and co-operatively at the work that belongs to all Baptists. These organizations are all supposed to be working at one task, the Baptist task, and they certainly ought to reach agreement and have no conflict, jealousies or misunderstanding. They certainly should all want the whole program of Baptists carried out. Most certainly they ought to want all the work that the Baptists have cut out for them done and well done. Certainly no one element or detachment can afford to want success for its particular charge at the expense of all the rest of the program.

In spite of the reasonableness of the expectation that they agree and work together, the fact remains that there is not agreement, co-operation and team work such as a spiritual democracy like we find in a local Baptist church ought to be capable of producing.

3. A third hindrance to Baptists planning their work and working their plans is the diversity of views among Baptists with reference to the basis on which the work should be planned and done.

(1) There are among the would-be planners some who get their vision focused on the fields where work must be done and so they see only the needs and are run almost wild by the crying needs and they want

the work planned in view of the needs of the field. They are experts on seeing needs. They are great on magnifying fields. They seem to forget every other consideration in their wild desire to try to meet the needs of the fields on which they have focused their vision. This is the constant temptation of our Foreign Mission forces in particular. None of us can be surprised that the forces among us charged with doing the Baptist work in the foreign fields should find themselves distressed with the needs which they are unable to supply. None of us can censure them for wanting our people whom God has blessed with such abundance and with ability far beyond that that has ever been used for God's glory to enter the fields where the dire need is and to work within reasonable limit of their full ability within the fields. With this desire every lover of the Lord and the Baptist task has the fullest sympathy. We may be surprised, however, to find that some such magnifiers of the foreign fields seem to become blind to every other interest and need. Manifestly, if we come to view the work solely on the basis of the need, every one of us will be staggered with our inability to do what is demanded and we will be tempted to cry, "who is equal to these things?" We will feel like the disciples did about the loaves and fishes. Everywhere we turn, both around the local churches, in the country, in the village, in the city, on the frontiers, or to the farthest removed foreign mission station, there are needs pressing and genuine that we have no ability to meet. Manifestly then we must have some other viewpoint than merely the viewpoint of need if we are to wisely plan our work and execute our plans.

(2) There are other brethren among us who demand that we plan in faith large things at large cost. This sounds reasonable and scriptural and pious, but in working out the plans of those who make such a cry we find things that make us pause and raise serious questions. If brethren who demand that we plan in faith really know what they are talking about when they talk about faith, the practical results of their planning and performing would force a reasonable onlooker to the conclusion that faith is not a very stable quantity and cannot be depended upon to do much. The main trouble with such would-be planners is that they have confused hope and faith. We can hope for something with hope that our hope will be realized, and we can hope for some things against hope, and we can fail in both cases in the realization of our hopes. We cannot, however, plan any task that is in accordance with the will of God in the exercise of faith in God for our success in the plan and ever fail. Faith, according to the Apostle Paul, is the substance of things hoped for, the evidence of things not seen. In other words, it is making to be substantial and fact that which at the present time, when faith is exercised, is not substantial and fact as ordinary men talk about substance and fact. No child of God ever exercised faith in Him in any undertaking that was according to His will who did not succeed at that undertaking. They have hoped and failed, but they have not faithed and failed. This is the trouble with many of the brethren who want to have us do seemingly big

planning, as they say, in faith. They have failed when they have laid big plans because they failed in the very thing that they made most of in their talk. They failed in faith. If Southern Baptists had had faith in God about the success of any year's planning they have ever done, they would have succeeded absolutely in that thing. They did not have faith. They had hope and they have had to make record of failures, because they tried to walk by hope and not by faith.

(3) There are others who want us to plan in what they call a sane, business-like way. They want us to count on God's co-operating children repeating what they have done. They want us to make plans that will take in this total performance with a plus based on additions to the co-operating forces and on increased vision and liberality on the part of those who have already been co-operating. This they consider playing safe. When we think about it, is there not wisdom in this contention? Ought not some heed be paid to such suggestions?

### ATTENDING THE STATE CONVENTIONS OF THE SOUTH.

J. F. Love, Cor. Sec'y.

The writer has just concluded a somewhat strenuous campaign of the State Conventions. All the Conventions of the South, save that of Florida, meet during the closing weeks of October, the month of November and the first week in December. It is a pity that these Conventions cannot be distributed more evenly even over this period of a few weeks. As it is they meet in groups. Five of them met in a single week this fall. However, it may never be possible for these Conventions to fix their times of meeting with reference to the convenience of the representatives of the general boards. Neither will the railroads adapt their schedules to a Secretary's convenience. The best that can be done, therefore, is that the secretary of the general board shall quicken his pace sufficiently to make as many Conventions as possible, and take trains and get off of them at such hours as he is compelled to. In almost every instance the Conventions and their program committees have been considerate to a degree in arranging a place in the sessions of foreign missions which made it possible for me to reach the largest number of these Conventions, which consideration the above-named circumstances help one the more heartily to appreciate.

What, then, is now the outlook for Foreign Missions at the close of this fall campaign? It is brighter! I have never made a round of the Conventions which has been more gratifying and given me a greater heart for this great cause or any other. Everywhere the brethren have listened to the discussions of Foreign Missions in a way which indicated that they had great interest in it. There has not been observed a listless or unsympathetic audience. In personal interviews brethren have strengthened the impression that a new realization of the magnitude and importance of this work is getting hold of Southern Baptists. The reports which local brethren have submitted to the respective conventions have, as a rule, been surpassingly good. There is evident a growing interest in Foreign Mis-

sions and a more fervent spirit for it.

Every Convention which I have attended this fall has set a higher standard for Foreign Missions than was fixed for it by the apportionment committee at New Orleans last spring. This advance has in every instance been made on the impulse and voluntary judgment of the local brethren.

In addition to this some of the Conventions, namely, Louisiana and Texas, passed resolutions calling upon Southern Baptists to raise a million dollars this year to help the Board take care of immediate and important features of the work at this time of world-crisis, and pledged sacrificial effort to this end. This challenge should not go unheeded. It affects the heart of the whole question of our denominational relationship to a unique world situation. If ever Southern Baptists intend to do a great thing, prove themselves equal to meeting a great emergency, and position themselves for supreme world endeavor, that hour is upon them. \$1,000,000 this year for Foreign Missions will set the place at the greatest hour in the Foreign Mission Board in a great world's history. Every dollar of that amount is needed to free us from embarrassment and set us in a vantage place for successful and decisive achievement. The action of these Conventions raises a note for pastors and other Christian workers, and may we not expect them to catch it up and sound it forth with great unison?

The South Carolina Convention, which was one of the last to meet, accepted the challenge, and with great enthusiasm and a standing vote unanimously adopted as its minimum share of this million dollars \$75,000. It was a sight worth seeing when that vote was taken. Virginia fixed the \$100,000 standard before the convention period opened. Several of the States have much larger membership than either South Carolina or Virginia.

The Texas Convention set the State Conventions of the South an example this year in setting apart an evening for Foreign Missions. When it is remembered that our Foreign Mission work covers every item of religious operation that is covered by the Convention programs which consumed three days' session, it will be seen that a whole evening for this great cause is not disproportionate time for it. Given an evening or other session of the Convention, there is time to get it before the brotherhood and for others, besides the Board representative, to be heard. There has often been criticism for not giving the missionaries time to speak at these Conventions, and sometimes there has been criticism for the meager information given concerning the work, when a little thought would have shown the critic that time for these things was not given. If three days are necessary to cover the departments of the work at home with which we are most familiar, how can it be expected that much information can be given and many speakers can be heard concerning the same items in our foreign work within a limit of thirty or forty minutes. When such time is allowed as was allowed at the Texas Convention, there is time for cumulative effects and a great deepening of interest in this cause. One of the most beautiful, thrilling and encouraging things witnessed in any Convention this fall, indeed, ever witnessed in any Convention at any time, was this: As

I was closing my address at the Texas Convention, a small business card was passed to the desk. When I picked it up and looked at it, I found that it read as follows:

"Dr. Love, I will pay the salary of five other missionaries. R. E. Burt."

This beloved man has been supporting two missionaries for some time, and last year gave us \$5,000 on the debt. He now provides five other salaries in addition to what he has been doing. This was an incident fitting to close the period which the brethren of the Texas Convention set apart for this great cause.

As I have already said, the Conventions have given me new heart for this work, and I pass the observation to the brotherhood that there is a feeling among Southern Baptists throughout the entire South that the time has come when great advance should be made in Foreign Missions which faces an extraordinary and necessitous world situation.

#### THE SOPHIE NEWCOMB COLLEGE.

S. M. Provence, D. D.

In order to obtain a clear notion of the wisdom of the Home Mission Board in arranging for the purchase of this handsome property it would seem to be necessary to gain first some knowledge of the property itself. For this, of course, all except a very few must depend upon such as may be published.

Several years ago President Dixon courteously showed me through the entire plant except the dormitory opposite the front of the main building. I had met him some time previous while I was acting temporarily as President of what is now the Florida College for Women at Tallahassee. Dr. Dixon also showed me through Tulane University, of which the new Sophie Newcomb is to become a part. It is to be borne in mind that this change is the only reason for the sale of the College. My first impression was one of amplitude, taste, elegance. I had never before seen a college building that had been planned on so lavish an expenditure of money. No pictures from the outside can give any conception of the artistic and costly interior. We are just now beginning to appreciate the cultural value of the beautiful in college architecture.

The Sophie Newcomb drew its patronage from many States and countries. It took high rank among the foremost institutions of learning, especially for women, in the United States. Something of its prestige will of course come to our school when it becomes known that the same high standards are to be maintained.

On a recent visit to the Crescent City I went to see the Sophie Newcomb again, with of course a new interest and with a certain sense of proprietorship and of pride. It was not quite easy to realize that this noble plant is henceforth to house a school in which the teaching will seek to relate all the activities of life to the Christianity of the New Testament. When one recalls the fact the New Orleans has been largely dominated by the political philosophy of Constantine I., which took shape in the first Nicene Council, the dazzling splendor of the task before such a school will quicken his soul. The day of redemption draws near.

This property is in good condition.

The College is still in full operation. Little or no extra expense will be required to begin the new school. One might wish for it a more suggestive title than that now used, but that will come later. The details of the transaction by which this entire plant becomes the property of the Southern Baptist Convention have already been given to the public. But the naked figures do not tell the story. One must see the imposing buildings and the beautiful grounds, with their oaks and palms and shrubbery and statuary, before he can appreciate fully the advantage which has come so unexpectedly to new enterprise. It remains now to say that the brotherhood in New Orleans are enthusiastic over the prospect. They will give the school their undivided support, morally and financially. It would be invidious to call names, and it might seem to hint at some desire for exploitation. No one unacquainted with the situation can understand what our brothers there have had to contend with. They have a special claim upon the sympathy and the prayers and the material aid of the Southern Baptists.

Richmond, Va.

#### GOD'S MINISTERS.

By Rev. Albert F. Haynes.

There are several things about true ministers of God's Gospel which are made perfectly plain in the Word of God. We often hear of what is expected or required of the minister from the human or manward standpoint, but let us consider the Godward side—just what God says about His ministers. We find that they are God-called, God-counseled, God-qualified, God-commissioned and God-kept. This being so, to be a minister of Christ is in a very true sense a divine and supernatural thing from beginning to end. What seriousness, what dignity and glory this fact puts into the work of him who is an ambassador for God to men. On the other hand what a humble attitude the preacher feels he must take since for all the needs of his life and work he of all men must say "not I but Christ." This also cannot but bring great comfort and strength in the face of his conscious limitations. "For we are not sufficient of ourselves to think anything as of ourselves for our sufficiency is of God."

First, they are God-called. The Word that came to Paul after that marvelous experience "I have appeared unto thee to make thee a minister and a witness"—the Word of the Master to the fisherman disciple after Christ's resurrection whom he desired to choose for an under shepherd "Feed my Sheep"—these are not isolated cases nor antiquated, for God always calls those whom He chooses for His work. Without the consciousness and assurance of that call felt in some way by the preacher he is apt very early to become discouraged and turned from his course. But men nor circumstances nor anything else can intimidate nor can the devil defeat the man who knows he is as much called to preach the Gospel as Paul or Peter were.

He is God-counseled and qualified. In the 12th chapter of Cor. in which the apostle treats the subject of spiritual gifts which were set in the Church for edification, prophecy (preaching) is one of the prominent gifts enumerated. The divine impartation of the

gift of prophecy then is necessary. And this gift we are taught to covet. Then may we not naturally expect the Lord to guide His called men into places of service. "The Holy Spirit gives gifts of men. Christ gives the gifted men to the Churches."

Then may we not also expect that those called of God whom He expects to use in the world our Heavenly Father takes, we might say, into a divine school of the Prophets for preparation for His service, altogether apart from any training or instruction they might receive from men. And in this course may be included some experiences which may be hard to bear. But how true it is that suffering inward or outward, burdens sore and heavy prove under God's hand to minister grace and help in preparation for the great work of bringing men to Christ and Christ to men. Perfume is brought only from the bruised flower—even so, with the life which is laid in the Hands of Christ for service. Yes, utter consecration which we know includes suffering and cross-bearing, has and must have a large place in any man who is called and qualified of God. And then the vision of the Word of God. We say vision of the Word because it is possible, to consider the Word as a mere collection of texts and not have any vision of the scope of its message. Indeed if the verdict of the higher critic is to be received, a collection of carefully selected (with many rejected) texts is the best that the preacher can have. But to us who believe in the real inspiration of the entire Book, the entire volume has a wonderful teaching. The marvelous wisdom of God is seen in the very order and arrangement of the Books as well as in the gradual unfolding and progress of its message. And to be equipped in the Word we will not overlook the prophetic teachings. Here it is that God has taken us into His confidence and shown us things to come. The grand pageant of prophecy concerning the glorious epiphany of Christ and the coming kingdom will not escape our notice.

Then he is commissioned, sent out. And he can go singing "Where He leads me I will follow", having the precious promise "Lo I am with you alway."

Surely He who calls, counsels, qualifies, and sends forth is able also to keep His servants. "I the Lord have called thee in righteousness and will hold thine hand and will keep thee and will give thee for a light to the Gentiles that thou mayest be my salvation to the ends of the earth." Frances Ridley Havergal when dying asked that the Bible be brought and the above passage read. After its reading she said: "Well thank God, called, held, kept, used—I will just go home on that."

Nashville, Tenn.

#### BAD TEMPER.

The place where bad temper is most indulged in is home, and it is also the place where it is most destructive to indulge it. In the outside world the unpleasant consequences of an outbreak of temper are apt to teach self-control. But at home without this wholesome check character deteriorates steadily. Bad temper doesn't pay in business. It brings even greater loss in home values.—Home and

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**The Coming.** J. C. Snaith. D. Appleton & Co. \$1.50 net.

It was but natural that the world war should reflect itself in present-day fiction. This story centers around a returned soldier, wounded and weary with war, but who has learned amid the roar of cannon to forget hatred and national envy; a Church of England clergyman too old to fight, though lending a son to the war, who voices the enmity of those not in the ranks, and John Smith, a son of work, simple-hearted, possessed with the idea that he is a special prophet for the brotherhood of man—such being the scenes of interest for this story one would naturally expect the unusual and such we have. The style is smooth, the interest is cumulative and on the whole a fair story. Underneath is the expectation of the speedy second coming of Christ.

**Missing.** Mrs. Humphrey Ward. Dodd-Mead & Company. \$1.50.

Mrs. Humphrey Ward needs no introduction to readers of good fiction. "Missing" is her first novel of the great war and presents an intense study of feeling. The book deals most largely with the study of the emotions through which passed Nelly Sarratt, a bride of three weeks, whose husband must return to the front in France. Her sister, who had coveted for Nelly a rich marriage, encourages a friendship between Nelly and Sir William Farrell, a rich neighbor who shows much attention to the two sisters in the absence of the soldier husband. A short time after the return of the husband to the front news is received that he is wounded and "missing." Months passed without any word. The suffering of the bride is intense. The story deals with the developing friendship of Nelly and Sir William under a strange situation. Is the husband dead, or wounded, or unfound? The climax of this story is reached when Nelly—but you can appreciate the climax only as you read it. In this book Mrs. Ward is at her best in the portraiture of character, without much movement or action to the story. Though not as strong a character as Marcella or Catherine Elsmere, Nelly Sarratt is a true type of loving, trusting, expectant woman.

**Carmen's Messenger.** Harold Blindloss. Frederick A. Stokes Co. \$1.35.

The scene of the story is laid in North Ontario, Canada and Scotland. Lawrence Featherstone and Jack Foster had struggled together toward financial success in the saw mill business in Canada. Over Featherstone's early life had fallen a cloud that even his partner did not know. The interest of the story centers in the fact that Foster becomes a messenger of beautiful Carmen Austin. He makes a trip to his partner's home in Scotland. Connected with the package Carmen sends is the story of murder. Foster finds himself in difficulty and danger because he was the unknowing bearer of stolen funds. How Foster frees his partner from a blackmailer and helps to solve the mystery of the murder; how he finds Carmen to be a cold, calculating ad-

venturess and how he comes into fellowship with Lucy Featherstone, keeps one guessing as to the next turn of the story and carries one to the perusal and on to the end with a fresh interest—such is the latest contribution of Harold Blindloss who needs no introduction, because of his splendid stories of northwestern life. A good book for a quiet evening.

**Pedagogy For Ministers.** Alvah Sabin Hobart. Fleming H. Revell Co. \$1.00.

The author seeks to apply the principles of pedagogy for the benefit of ministers. He rightly assumes that there are certain principles that control in the contact of the minister with the congregation which principles have been observed in correct teaching. The book would be a great blessing, especially to young preachers who love its message for those of larger experience. Much in the book, however, could have been written under a title "Homeletics for Ministers." In the 17 chapters the most helpful are: "Illustration," "Point of Contact," "Motives," "Doctrine Teaching." One could wish for this book a splendid and large circulation.

**A Son of the Middle Border.** Hamlin Garland. MacMillan Co. \$1.60.

To know the early environment and history of a man of prominence is always interesting. Hamlin Garland has become famous as a critic and writer of books. He gives a delightful autobiography of his early years in the far West. The book teems with the heroic of pioneer days and one can understand better the author's intense style of writing by knowing these early conditions of his life. Too often an autobiography of a great man is dull and dry, but one finds in this book a freshness that endears the reader to the author. A book that should be in every library if one desires to know the upbringing of a literary man.

**The Faith of a Middle-Aged Man.** Henry Kingman, D. D. Pilgrim Press. \$1.25. The author declares this book to be for plain people rather than for theologians. It is an effort to set forth certain fundamental truths that are needed to reassure faith in troublous times. The author's viewpoint is that middle age has its peculiar perplexities and temptations to face. It is a time when ideals have crystallized and need a certain dynamic to carry them into execution. The book is delightfully written both in material and style and one could wish for it a large circulation. Interesting chapters are: "The Appeal of Middle Age," "The Years of Attrition," "The Witness of the Life Stream," "The Good Fight," "The Discipline of Pain," "The Hope of Everlasting Life." The book is thoroughly spiritual and uplifting.

### THE MISFITS IN LIFE.

A one-legged man is attracting attention by walking across the continent. Another misdirected genius claims to be the champion one-armed wrestler of the world.

The misfits of men and their occupations might be numbered into the

## Laugh and Grow Fat



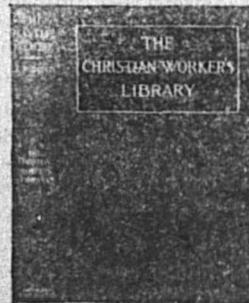
That is what you will do when you read "Miss Minerva and William Green Hill." Of all the books that have been written we believe there is none that will provoke as hearty laughter as the story of this little orphan boy who went to live with an old maid aunt. Thousands of men, women and children have read over and over again and enjoyed this unique little book. One thing especially attractive about the book is that its characters are so human. Miss Minerva is a living expression of her type of womanhood, Billy a real, human, lovable boy, and the other characters are equally as familiar in every-day life. The book has 22 attractive illustrations by Angus MacDonall. The 23d edition is just out. It is a special Christmas edition and is the most attractive yet, being printed in large type and a much nicer binding. The book will be of especial interest to Tennesseans, because of the fact that the author, Frances Boyd Calhoun, spent the greater part of her life in this State, having lived at Covington, Tenn. A short story of her life is given in this edition and adds to the interest of the book. A more popular Christmas gift could not be selected, and we cannot imagine a person on earth who would not appreciate a copy. The price is \$1.00. Secure two new subscribers to the Baptist and Reflector and we will give you a copy, or send us the price of the book and we will mail it to any address.

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Nashville, Tenn.

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BAPTIST AND REFLECTOR

NASHVILLE TENNESSEE

millions. The very commonness of these is their protection against popular remark. It is only the rare man that has found his right place who excites comment.

It is said that when a hungry Indian goes hunting he kills the first thing he sees, if it is only a crow. Then if he kills a duck he throws away the crow, and if he gets a deer he throws away the duck. How many men are like the Indian in selecting their purposes and pursuits in life!

The gravest problem any man has to solve in life is that of selecting his occupation. And it is the problem before which man is the most helpless. Few are able to analyze and estimate their own abilities or even correctly to test their own inclinations.

It is perhaps absolutely true that there is no one born into the world, however poorly equipped, who has not some place awaiting him in which he

might be a complete success. But how is he to find that place? How is he to recognize it even if by chance he should stumble upon it? This gravest of problems gets the least practical attention. The universities teach a young man everything but what to do with what they give him. Circumstance decides for most, and we are its slaves ever after. We may drop the crow when we get the duck and drop the duck if we get the deer, but we never know but that there might be still better game awaiting us.

The occupational training movement in some of the public schools is beginning to make good. It is a movement that promises incalculable results.—The Christian Herald.

"You know, Sam, it's no disgrace to work for a living." "Yes, I know it, sah. Dat's what I allus tell mah wife."—Boston Transcript.

## THE PLACE OF WOMAN IN THE NEW ORDER.

By President D. M. Ramsey, D. D.

The Editor of The Baptist Courier has assigned to me the subject for a brief article, which stands at the head of this column. I do not quite know what is expected, nor what is safe to say. Doubtless many will feel that the subject is loaded. I am sure that the caption of this article raises an interrogation point, and probably more than one. Is there a new order for women, and if so are our Southern women interested in the new order, touching their life, socially, economically and religiously? It would be easy to make extravagant statements, and indulge in affirmations with which many readers would not agree. The effort here will be to keep off controversial grounds, and say just those things that are true and of practical value.

We all agree that most things that concern our women are old and new, and unalterably good. However, every thoughtful person that has observed the trend of modern events knows that woman's place in many respects is not the same that it was two decades ago.

### I. The New Place of Woman in the Home.

But, here, I am sure, my conservative friends are saying that in the home at least there is no change that has been wrought, or could be possibly made in the relations of woman as mother, wife or sister. It would seem to many that in these respects she has been the same since the days of her Mother Eve. This much, I am sure, is true;—that the home is not the same that it was two or three decades ago. For one thing it has lost much of its pristine authority. This circumstance has led many to believe that the home has deteriorated. My own impression is that there is but a change of emphasis. The authority of parents today rests more upon comradeship and influence with children than it formerly did. This does not mean a loss of power. The reign of King George III. of England was one of dogmatic authority, while that of Victoria was one of influence, but the latter surpasses the former as day is more glorious than night. Now comradeship and influence have their basis in beauty and strength of character; that which was once settled in the home by a mandate is now accomplished by the power of personality and truth. Hence, we must now have mothers of strong symmetrical characters, in no wise inferior to those of any members of the household. A situation like this calls for education, culture, alert, and well-informed intellects, adorning a radiant personality. To use the old phrase, if a woman is to be queen of her home, in our day, she must be surpassingly queenly in all that superb term means.

### II. The New Pace of Woman in the Business World.

As old Dr. Johnson used to say to Boswell, "Rid your mind, Sir, of prejudice." We must approach the subject with openness of mind and genial good will. Whether the situation in the world, as we see it today, is in accordance with our living or not, the striking fact is that women have entered every business profession open to men, and she is essentially a part of the great business processes of the world. A few years ago five millions of American women had crossed the threshold of their homes to enter occupations beyond their gates. It is stated that there are now ten million women thus occupied. Who dares to guess what number there will be by the time this cruel world war is over? For a long time the profession of education has been largely in the hands of women. In one of our Southern cities ninety-nine per cent. of the teachers are women. Many women are not merely making a living in business careers, but are becoming

brilliant successes in this line of endeavor. The interesting fact is that almost every college graduate chooses some calling. Just recently I was called upon to try to find a graduate of this College who might be procured for an important position. The effort to find such a woman was without success. The time was, and that in the not very distant past, when any woman who went out from her home sacrificed a kind of respectability, and social prestige. Not so now.

It is of the utmost importance, however, to know that this new business relation not only calls for education for the women, but the best kind, not one whit behind that which her successful brother possesses. If women are to meet in a satisfactory way—the new conditions thrust upon her by the new economic demands, as well as by the revolution produced by this world war, they must have thoroughly trained minds. An old Greek philosopher said that it was hard to teach an old dog new tricks; but you can teach an old well-trained dog new tricks, as effectively as you can a crude and verdant pup. A number of my friends have demonstrated the fact that it is possible to learn the technique of a new job in middle life, but they brought to the task disciplined intellects, and well stored minds. It is pathetic to think of the onerous tasks and terrific wrenches that will come to our women during the next decade. The only one who has a right to express an opinion as to how all these new tasks can be met is he who approaches the subject with almost tearful sympathy. The subject presents itself to an educator of women with a sense of crushing responsibility. Our young women must have the best possible education. Germany during one generation developed a people who are baffling the combined strength of the world, by giving her citizens the best possible practical education. The graduate of almost every German college and university for a number of years has donned overalls to do his work. Woodrow Wilson said recently that the greatest need is to link practical helpfulness to spiritual virtues. Up to this time our endurance, prowess, initiative, resourcefulness and alertness, in short those qualities that foreigners call our Yankee traits, have given us success in our competition with the nations of the old world. Now we must have more preparation than formerly to hold our own in competition with old world nations. It is said that if you were to put a Frenchman, a German, an Englishman, and an American on a desolate island, they would die in the above named order, the American holding out the longest. However, we must bear in mind that we are not on a desolate island, but in an intricate civilization, and the day has come when both our men and women must be thoroughly trained for effective work. Efficiency is the great word of our time.

The riches of our commonwealth,  
Are free strong mind, and heart and wealth  
And more to her than golden grain  
Are honest heart and cultured brain.

Mary Johnston, the author, said the other day in Richmond, that this twentieth century is a mere child, but a girl child. Truly it is a day of women, but the day of women is not to be of her economic, political and intellectual recognition merely, not a day of insinuation of a spurious superiority, but it is a day of the acceptance of her common humanity. She is not to have a word that is a mere annex to man's world, but a part of the same edifice. We need not worry about the result. Nothing that is fine is going to be lost. "The eternal womanly" is there, and we can afford to trust her. The quality of womanhood will continue to be good. As ever we are going to have women pure in lives and conversation; women who condemn the wrong in friend or foe; women who are not afraid to work nor too proud to be poor; women who in their whole lives will love God, and keep His commandments, and whose ideals will outshine the splendor of the noon-day sun.—Baptist Courier.

## THE SUNDAY SCHOOL BOARD PROPOSES AID FOR CHURCHES WHICH PLAN TO BUILD OR REMODEL.

P. E. Burroughs, Educational Sec.

The church building affects all the activities which it houses. The building may lend itself to evangelism, to preaching, to social life, and to Sunday School work. On the other hand the building may affect adversely one or more of the great departments of service. Certain types of buildings make ineffectual, if not impossible, modern graded and departmental Sunday School work. Because of the vital effect of the building upon the Sunday School which it houses, the Sunday School Board has felt called upon to add to its various lines of service a special department through which it may aid the churches which face the grave problem of building or remodeling.

Further developments and additional announcements will be made later. At present we are in position to offer the following suggestions:

We can furnish estimates made by competent architects of the cost of any of the fifty building plans presented in our new book, "Church and Sunday School Buildings."

Besides this book, the Sunday School Board will issue leaflet literature as may seem to be required. This leaflet literature will be sent free on application.

We can offer some information when it is desired regarding architects who can be depended on to plan wisely for church and Sunday School activities. The Educational Department will cultivate the closest relations with architects who specialize in church buildings and will welcome information or suggestions concerning such architects.

We can make suggestions regarding certain stock plans, especially for small buildings, which may be secured at low cost. We recognize that every building out to be treated as an original and individual problem. But considerations of economy seem to justify the use of stock plans. We would gladly serve the churches under such conditions.

When it is desired, we will examine blue prints or proposed floor plans for church buildings and will offer suggestions as to how far such plans meet the demands of modern Sunday School standards and will, if possible, propose methods by which better results may be secured.

The Sunday School Board's Field Secretaries have all made special study of the problems of church and Sunday School housing. Any of these Secretaries are in position to offer expert counsel as regards building plans. Rev. Harvey Beauchamp and Mr. H. L. Strickland have made valuable contributions to the literature on this subject.

Nashville, Tenn.

## THE METHODIST VIEW.

By J. R. Hunt.

I have just been in a Methodist Quarterly meeting. The pastor's salary was raised 25 per cent. and the elder said that every circuit he had visited had raised their pastor's salary. Some had increased their pastor's salary 33 1-3 per cent. He said

if the salaries were not raised the preachers would be forced to quit preaching. One layman said that if they paid poor salaries they would get poor service. He said that the churches as a matter of self-interest ought to raise the preacher's salary. I fear some Baptist churches hurt themselves in trying to economize on pastor's salary. In the last twelve months everything a preacher uses has increased from 25 to 100 per cent. Most all churches want their preacher and his family to dress decently and pay grocery bills. But many preachers can't do this without a raise in salary or help from some other source. It may be different in other places, but so far as my observation extends the Methodists are more awake to their own interests than the Baptists. I don't think that God is well pleased when Baptists pay less to have the whole truth preached than others do to have part truth and part error preached. The Baptists are said to be a conservative people, but I hope they won't be too slow in seeing the things that make for their own prosperity. No preacher can do his best while laboring under financial embarrassment.

Southside, Tenn.

## THE MINISTER'S VOICE.

Most ministers have a shocking voice, and don't know it. The Aviator did not know how bad his own voice was until he hired a professor of elocution to teach him what neither his college nor his seminary had taught him. He had the wretched trick of emphasizing his best sentences by sinking their last words to a semi-tragic whisper and then, in consequence, they were wholly lost, instead of being emphasized. His intimate friend was a brother who talked in a fine conversational tone, but the moment he got into his pulpit he shrieked like a calliope, and then for thirty minutes his long-suffering people listened to something that might only be compared with "the wolf's long howl from Onalaska's shore." But nothing could persuade that brother that he talked in one voice and preached in another. A third brother "emphasized" his thoughts by long pauses between his adjectives and their following nouns, until his delivery was one series of explosive shots, one of the most distressing habits any man can acquire. Another had been taught by some instructor that if he spoke plainly all the unaccented syllables, he could not fail to be heard. Well, he was heard, always heard—and always criticised for making distinct syllables of every final "en," and one would say, "He oft-en spoke of heav-en," and so on, to the end of the chapter. A few years ago the Aviator attended the great historic pageant at Oxford, England, and, while there were not less than three thousand persons in the cast, not one important speaking part was assigned to any amateur. They could not be heard even in the front rows. But the declamatory parts were given by professionals, and they could be heard half a mile without raising their voices. Three-fourths of our ministers have good voices and wretched deliveries, but not one will tell them of it. It is of little use to know what to say in the pulpit if one does not know how to say it.—The Presbyterian.

## SUNDAY SCHOOL AND B. Y. P. U. NOTES.

W. D. HUDGINS, Editor,  
Estill Springs, Tenn.

The Field Sunday School Men of the Southern States are in session at present at the Sunday School Board building, Nashville, for a conference with Dr. Vanness. It is rumored that there may be a more vigorous pressing of Sunday School work through the State Men by the Sunday School Board.

The initial issue of "The Organized Class Magazine" has just come to our desk and brings some fine suggestions that we pass on to our readers through this column. Following are some clippings from this magazine:

"The Organized Class Magazine supplement is intended to be just what the name indicates. The magazine itself is issued quarterly. With the supplement we hope to at least have contact with the registered classes for the months between the regular issues of the magazine. If the usefulness of this supplement justifies its life, it may be worth while to issue it regularly every month.

"No treatment of the lesson will be attempted. The aim will be to print practical suggestions for class activities; to gather the best things that have been done and are being done by various classes; to encourage all intermediate, senior and adult classes in Baptist Sunday Schools to register with the Sunday School Board in Nashville; to conduct a query column for the discussion of pertinent questions which may arise in the conduct of classes or departments coming within the scope of the Department of Organized Class work.

"We cordially invite all organized classes to co-operate with us by (1) sending us a concise statement of successful plans of work; (2) giving us a list of the newly elected officers after each election; (3) getting the supplement into the hands of each officer; (4) registering with the Sunday School Board, so that you may have the benefit of whatever literature we may have for distribution; (5) subscribing for the Organized Class Magazine.

"There ought to be some sort of federation of Baptist Bible classes in every district association in the South. One good, live class can easily get the thing done. The business of that federation will be not so much to meet somewhere once a month and listen to a 'lecture' (usually from someone who has never been in an organized class), but to go into the churches and get the classes organized and at work. Get them properly related to the work of their church and of the denomination.

"Quoth the teacher in a conference, 'How do you get the seniors and adults to take any part in the lesson discussion on Sunday morning?' 'Well, have you tried?' 'Not much.' Nail No. 1. 'Have you any equipment in your room?' 'Whaddyemean, equipment?' 'Why, blackboard, maps, Bibles, etc.' 'Nope.' Nail No. 2. 'Have you studied the interests of the members of the class, so as to teach in the light of that interest?' 'No-o-o-o.' Nail No. 3.

"A suggested program for an organized class in its Sunday morning session:

"The Time should be at least 40 minutes, divided somewhat as follows:

"Five to ten minutes for business and reports of officers, the president presiding.

"Thirty minutes for lesson study, led by the teacher.

"The superintendent of the main school should willingly arrange to give the ten minutes out of the opening services. Allow the adult classes to begin ten minutes earlier than the others. Reports upon the work of officers is the secret of the growth of the class; the time spent in this is essential to good work. Some adult classes have the entire opening time to themselves, closing with the main school.

"1. Before the school (or class) opens: The Fellowship Committee is on duty, shaking hands with all and paying especial attention to new members and strangers. The secretary is watching the record chart, seeing that the members 'register' as they come in. Teachers and class officers are watching for opportunities to enlist workers in the various lines of activity.

"2. The opening: If the class opens with the main school, all is quiet at the superintendent's signal. All join in the opening program. If the class conducts its own opening exercises, the president will have charge, carrying out such program as he has arranged. It may consist of song, prayers by the members—short, voluntary prayers, or specific prayers bearing on the lesson. At the close of the opening service, whether with the main school or not, the class will rise, join in reciting the class scheme, repeat the Scripture verses involved in it, sing softly the class song; then everyone shakes hands with his neighbor and all are seated.

"3. Ten minutes for business. The president calls upon the different officers for reports. New members are reported, voted as members, asked to stand; the president extends the hand of welcome and turns them over to the fellowship group. They are given a membership card each and the necessary literature. The report of absentees is heard. Work is assigned for the coming week to the groups that have volunteered. (This work has been previously arranged.) New business is taken up; announcements made. President calls upon someone to lead in prayer. Class is turned over to the teacher.

"4. Thirty minutes for lesson study.

"5. Closing with the main school.

"6. After the class. Members on lookout for opportunity to do personal work, inviting new members to remain for preaching."

The training school at Friendship, to begin Dec. 31, promises to be a good one, and we hope that every worker in that end of the State will attend this school. Dr. Penick is to teach "What Baptists Believe;" Dr. M. C. Vick to teach "Training in Christian Service," and the writer to give the "Bible Division of the Manual." The evenings will be given to addresses and discussions of practical church problems.

We are planning to send out from this office each month a complete re-

port of all the teacher training work done in the State by associations and thus show what associations are doing their work. Nothing does for a church what studying these splendid books will do. Every church in the State should have a training class going all the time. At least, part of each year. Following is the December 1 report:

Beech River—8 diplomas.  
Beulah—70 diplomas, 19 red seals, 8 blue seals.  
Big Emory—3 diplomas, 1 red seal.  
Big Hatchie—99 diplomas, 13 red seals, 12 blue seals, 1 post-graduate diploma.  
Central—120 diplomas, 6 red seals.  
Bledsoe Co.—17 diplomas, 2 red seals.  
Campbell Co.—15 diplomas, 1 red seal, 1 blue seal.  
Chilhowee—14 diplomas.  
Clinton—7 diplomas.  
Concord—92 diplomas, 7 red seals, 5 blue seals, 1 post-graduate diploma.  
Cumberland—19 diplomas, 3 red seals, 3 blue seals.  
Cumberland Gap—9 diplomas.  
Duck River—74 diplomas, 20 red seals, 15 blue seals, 5 post-graduate diplomas, 4 gold seals.  
Eastenallee—2 diplomas, 1 red seal, 1 blue seal.  
East Tennessee—15 diplomas, 3 red seals, 2 blue seals, 1 post-graduate diploma, 1 gold seal.  
Ebenezer—15 diplomas, 1 red seal.  
Enon—1 diploma.  
Friendship—52 diplomas, 25 red seals, 21 blue seals.  
Harmony—1 diploma.  
Holston—15 diplomas, 4 red seals, 3 blue seals.  
Holston Valley—3 diplomas.  
Indian Creek—16 diplomas.  
Judson—15 diplomas, 2 red seals, 2 blue seals.  
Little Hatchie—6 diplomas, 2 red seals, 1 blue seal.  
Nashville—479 diplomas, 212 red seals, 80 blue seals, 43 post-graduate diplomas, 16 gold seals.  
New Salem—34 diplomas, 17 red seals, 11 blue seals.  
Nolachucky—84 diplomas, 8 red seals, 2 blue seals.  
Northern—1 diploma.  
Ocoee—107 diplomas, 8 red seals, 5 blue seals.  
Providence—1 diploma.  
Riverside—2 diplomas.  
Robertson Co.—17 diplomas, 2 red seals.  
Salem—28 diplomas.  
Sequatchie Valley—2 diplomas.  
Sevier—14 diplomas.  
Shelby Co.—386 diplomas, 144 red seals, 57 blue seals, 13 post-graduate diplomas, 5 gold seals.  
Southwestern District—6 diplomas.  
Stewart Co.—6 diplomas.  
Stockton Valley—6 diplomas.  
Sweetwater—30 diplomas, 4 red seals, 3 blue seals.  
Tennessee—174 diplomas, 34 red seals, 14 blue seals.  
Tennessee Valley—2 diplomas, 2 red seals, 2 blue seals.  
Union—24 diplomas, 7 red seals, 4 blue seals.  
Unity—1 diploma.  
Watauga—34 diplomas, 16 red seals, 7 blue seals.  
Weakley Co.—4 diplomas.  
Western District—6 diplomas.  
William Carey—6 diplomas.  
Wiseman—1 diploma.  
Total—2,133 diplomas, 572 red seals, 258 blue seals, 64 post-graduate diplomas, 27 gold seals.

If anyone knows of a mistake in this report, please report same to this office and it will be corrected.

I find that there are a number on the record who have taken only a part of a book, but have not finished it. I will write you a letter right away, asking that you take up the work anew and finish it. I trust that many will not even wait for this letter, but will send in at once for the questions and take this test and secure the diploma.

We are making a drive for teacher training this winter and hope to add at least 500 diplomas to our Tennessee list before the Southern Baptist Convention. Will you not be one to help swell the number? Let us make our number 8,000 by May 1.

Will not every teacher of an organized class send us your name and the name of your school and class? We are anxious to get in touch with every class in the State. We would also like to have every class that is not organized to be organized for real effective work and then registered with our Organized Class Department. Those that are already organized and not registered, will you not send to us at once for an application blank and register with our fraternity of organized classes?

A Merry Christmas and a Happy New Year to all the workers everywhere in the State. I would that we could send a personal word to each of you, but we take this means of wishing for everyone all the happiness and prosperity that it is possible to have in a time like this. Don't forget to be loyal to the country and, above all, remain loyal to Jehovah.

If your school has elected new officers this year, please send us the list of the new ones at once, so we may get in touch with them. It is very important that we know the names of the superintendents at least, and we have no other way of securing them except to ask for them.

Everybody ready for a great drive for Sunday Schools in 1918.

There never was a time when we needed to give ourselves to the Lord's work as now. Those left at home can have Sunday Schools, and since so many ministers have left their churches for the war work, it is up to the Sunday Schools to take care of the slack. Let us take up the slack at once and keep the Lord's work going right on.

## CLEANS THE BLOOD TONES THE NERVES

The gratifying results attending the faithful use of the new medicinal combination, Hood's Sarsaparilla before eating and Peptiron after eating, are seen in purer blood, stronger nerves, improved condition of the whole system.

They are results that make this course of treatment the most economical for sufferers from impure, impoverished blood, weak, unsteady nerves—no other accomplishes so much for each cent expended.

Hood's Sarsaparilla and Peptiron aid each other, and to take both is to derive a four-fold benefit. If a laxative is needed in connection with them, the gentle and thorough Hood's Pills should be used.

## WOMAN'S MISSIONARY UNION

### IMPORTANT NOTICE.

In the January Week of Prayer Programs, societies are referred to S. B. C. Minutes, also W. M. U. Minutes of New Orleans meeting. The S. B. C. Minutes may be had from headquarters, postage 10c. The extracts from W. M. U. Minutes called for are reprinted here, as some societies do not have the W. M. U. Minutes and we have only a few copies in the office. As the S. B. C. Minutes will again be used in March Week of Prayer, we suggest that those using them now preserve them for that time.

M. BUCHANAN.

### GREETINGS FROM OUR MISSION FIELDS.

#### Italy.

We shall certainly think of you on May the 13th which is the time I believe for the meeting. Certainly the woman's work is very wonderful in the United States—so organized, so alive and vital. It struck me more than any one thing I saw when back in America. Here we have a great admiration for our Baptist sisters and we are trying in our little way to follow in your footsteps. The Italian societies are not going back, for the war has done much to bring the women into a closer bond through the necessity of work and suffering anxiety for loved ones on the field. The Naples society, "Cabita", has a new branch of usefulness, called "The Wardrobe of the Poor". The society accepts old garments and remnants—anything in fact which can be washed, remodeled and given to some needy family or persons. All is done in a quiet way to help, but not mortify these needy and ashamed ones who suffer as a result of the actual crisis. We also have a new tract written to show what a Christian woman can do for the Kingdom of God—very thoughtful, helpful and well-written. It will have a large circulation and do good. The women of Italy are going forward and they send their "God bless you" across the water to the sisters of America. Remember us in your prayers.

SUSY WHITTINGHILL.

Brazilian W. M. U.

The years pass so swiftly by; again you are busy with final plans for the May meeting in New Orleans. The Lord who hath led you through another year, give you a good feast of good things as you meet together! The foundation upon which the superstructure of the Woman's Missionary Union is built is firm and sure; for it was laid in prayer, with "the faith that removes mountains" and with the love that reaches unto "the uttermost parts of the earth". Thus would we build. This has been rather a trying year with us, but we trust that it is only one of the great stones of the foundation that is somewhat difficult to place. About the only new feature of our work is our "Children's Day" which we are planning to have in August. By means of this we hope to place new emphasis upon the juvenile work and, at the same time, by using a missionary program, teach the little

ones something of our mission work at home and in Chile and Portugal, our foreign fields. As we see you laboring unitedly and "steadfastly in prayer and ministry", our hearts rejoice with you in the glorious work and long intensely for the day to come when we may have a perfectly organized Brazilian Woman's Missionary Union, for the darkness is dense and the Christ must be lifted up! Finally our dearly beloved sisters, we would ask you to "pray for us, that the word of the Lord may have free course and be glorified, even as it is with you".

ANNIE MILLER WATSON,  
Corresponding Secretary.  
Uruguay.

During the past year our woman's work has made very little progress. But we cannot complain, since it is still too young to walk alone and so needs a missionary as leader always. This was impossible on account of the sickness of one of the ladies of the station and the absence on furlough of the other. However, we are still organized and in a short time hope to get things in running order once more. Our little group has passed through a rather difficult time in the last few months, but I believe they are coming out all the better for the trial. The society has recently presented the church with a rug for the pulpit and with a table-cover. We are just perfecting plans for our new period of work and I hope by next year to be able to report a decided step forward. We pray that God's richest blessings may be with you now and at all times.

HELEN TAYLOR QUARLES,  
Argentina.

The past year has witnessed the growth of woman's work in the churches that have native pastors, and this we look upon as a very hopeful sign, as missionaries everywhere have come to regard the work done by the people of the country as the most far-reaching in its results. The first church of this class to begin a woman's society was the little Santa Fe church, the church that is just completing its chapel built through the greatest sacrifice. The women of the church are exceedingly active. During the year they have contributed \$100 (gold) towards building and missions, though only twenty in number and quite poor. The pastor is Argentine, the son of one of the oldest converts, Brother Osterman. The tiny Echusortu church in Rosario depends almost entirely on the women of its congregation for the paying of its hall rent. Their leader, a gifted and spiritual woman, has been a blessing to their work. Brother Martinez's church, whose devoted pastor supports himself and family in large part by following the shoemaker's trade, has an enthusiastic woman's organization without which it would not be able to pay its expenses. In Pergamino, where very recently our first native helper, Mr. Fernandez, organized a promising church, the women are already making valiant plans for their building, led on by the pastor's splendid little wife. The work in Lincoln, where another earnest young couple is at work, is about to result in the organization of a church and the wife of the pastor has asked me to send her a copy of the constitution of our Once woman's society, so that she may lose no time in developing a society in their future church. And so the seed

is bearing fruit. May God bless and prosper you as you enter upon your new year of work and sacrifice in our prayer.

ERMINE B. SOWELL.

We are glad to publish the notice below. Please heed Mrs. Nimmo's request:

In the notice appearing just below the "Suggested Leaflets" on page three of ROYAL SERVICE for December, 1917, and January, 1918, it was requested that payment for ROYAL SERVICE and leaflets be made as far as possible in three-cent stamps. We wish to change this back to two cents as we find that our W. M. U. Treasurer cannot dispose of the three-cent stamps to the local banks and business houses to which they are sold, as their correspondence is largely local. This notice will be changed in later issues of the magazine, but in the meantime we will ask THAT THE TWO-CENT STAMPS BE SENT AS FORMERLY.

MRS. W. R. NIMMO,

Secretary Literature Committee.

### "WHY TRAIN CHILDREN IN MIS- SIONS?"

If we are going to claim the world for Christ, we must claim the children for Missions and train them in missionary work. We have spent hours of time in arguing with some one who was opposed to missions, time which was simply wasted and which might better have been used in training a generation of children who are likely to follow in the same path if not taught when young. We have failed to begin at the beginning.

Let the opposer alone and begin with the children. It is so easy to interest them if some one who is interested will make the effort. They do not need argument. They only want leading. With them are our greatest possibilities in missionary work.

The results will not be immediate. Too often we do not have patience to wait for the harvest. So do not be discouraged if you do not see the fruit at once. This is the sowing time, and the harvest will be sure "in due season", under the condition that we "faint not."

AGNES WHIPPLE.

### OUR CHRISTMAS OFFERING.

"During December and January we will be concentrating on the Christmas Offering and Week of Prayer. The Foreign Mission Board must raise more than the apportionment. Because of the war foreign exchange is higher, and the opportunities on the fields are imperative. It will be a great help in this if our Christmas offering is at least \$45,000.00. Ever since I heard that if every one in the United States used one less lump of sugar a day, there would be sugar enough for the army of dauntless France, I have believed more than ever in the cumulative power of small things. Oh that we may get every one whom we can influence to give as large a Christmas offering as possible and then get many others to give something, however small."

The making of trench candles has greatly interested me during my spare moments the past month. It has certainly been fascinating to see how quickly a newspaper can be cut into strips by its column lines and then

rolled column upon column until the tight little bundle is an inch in diameter and, tied with its thread, awaits the forty-five minute soaking in the hot paraffin. Then with a great wave of patriotism comes the thought that for forty minutes such a little candle will burn to heat coffee and other essentials for the soldiers in the trenches. Easily and quickly made, in spare moments, while talking with friends, it becomes a real force in the great war.

Then, too, it has been so easy to interest other people in this candle making. One rather elderly lady, who seemed to feel that she could not learn to knit, said: "Oh I am so glad to find some way in which I can help!"

As I think of the Christmas offering and the January Week of Prayer, I realize that the preparations for them require genuine skill and cannot be done while one talks with her friends and yet, in a very true sense, they may, for nothing helps much more than just talking to one's friends about the offering and the week. Then, too, it often means, especially with business women, that the preparations must be made during one's spare moments. Surely there could be no better use for December and January "margins of time"! It is also true that as with the trench candles, so it is possible to interest many in the Christmas offering and the Week of Prayer who are not interested in the other W. M. U. work. Deeper far than words can express it, is it also true that such work "shineth on and on unto that perfect day". Well do I know that, as Vice President, you will do all you can to have the workers in your State give an abundant offering and fully observe the week. It is earnestly hoped that our offering will be at least \$45,000.

KATHLEEN MALLORY.

### ATHENS BAPTIST CHURCH.

Under the consecrated and conservative leadership of pastor Siegle Ogle, the church has awakened to new life and is beginning to come into her own. About forty new members, numbering among them some of the most prominent men in McMinn county, have recently been received into the church. A business meeting for the men of the church, a Dorcas Society for the girls, a Ladies' Aid for the "Whosoever", are some of the new features. The reliable Woman's Missionary Society up to its usual high mark. The B. Y. P. U. and model Sunday School gives a church at work an ideal to be desired. A new piano has been purchased by the Dorcas Society, an orphan adopted by the W. M. S., a new furnace installed, improvements made on parsonage. In Mrs. Ogle Brother Ogle has an indefatigable helper. A woman "who so well knows her own that what she does always seems wisest and best". Lady Keeth is the ray of sunshine punctuating the whole. There is every reason to believe that this fine beginning will give the Baptist denomination one of the strongest churches in the State in Athens.

MARY NOEL MOODY.

"Are you the head of the house?"

"I certainly am."

"Then I have called to see you about this account; it is long overdue."

"You'll have to see my husband about that. I merely handle the cash; he puts off the creditors."

## Editorial

### VETERANS, NOT BEGGARS.

The veterans of the Cross, weary and worn from their hard services, ought not to be counted as beggars. The old minister who has labored with small salary and who is now come to his declining years in weakness and poverty ought to be looked after by the churches of the State. The fifth Sundays have been appointed by the State Convention as days for offerings to Ministerial Relief. It ought not to be difficult to raise the sufficient amount to care for these heroes whose chief concern in life has been the advancement of the cause of Christ, rather than securing a competent living for their old age. I recently heard a layman tell how his father was now keeping an old team of horses, now unable to work. He specially provides the feed that they eat. The layman remarked that his father kept these horses because they were the team with which he had gotten his start in life. Many such cases probably could be found without trouble. If a man will care for his useful horses in old age because of their past service to him, should we not more adequately and joyfully look after the old minister who has made our day of spiritual and church prosperity possible? This is the outstanding blot upon the name of our denomination. The State Convention instructed the Board of Ministerial Relief to give to its beneficiaries \$12.00 per month. There are now eighteen who draw this pittance, which to them stands as the power that saves them from absolute want and suffering. Tennessee Baptists owe it not only to these old ministers, but to themselves, to support these worthy men in better condition. There are a number of others who need to be placed on the list, but lack of funds prevent. Because of poor salaries, which often remain unpaid, these old brethren are now in want. Remember to set apart Dec. 30 for an offering. Send the money to Dr. J. W. Gillon, Nashville, Tenn.

### OPEN CHURCH MEMBERSHIP.

This question is constantly raised by people who are not Baptists. It is an outstanding criticism that they make against us. Occasionally, however, some Baptist of prominence desires to exploit his own idea in favor of open Baptist church membership. The most recent advocate of this view is Mr. John D. Rockefeller, Jr. In a meeting of representative Baptists of New York City recently he undertook to give his conception of what a Baptist church in the future should be. Having been reared in the atmosphere of world-wide organization, because of the wonderful commercial influence of the Standard Oil Company, young Mr. Rockefeller would attempt to transfer his experiences from commercialism into ecclesiastical circles and make the terms of life in the one operative in the other. He contended for an "articulate church" which would be composed of Christians the world over, who would not have creed or ordinance. He would allow membership without baptism, and there would be no observance of the Lord's Supper.

The prominence of the speaker and the ready approval on the part of non-Baptists will justify our reference to this hazy, inarticulate, nondescript idea of a church. In the New Testament records we discover that acceptance of Jesus Christ, as Saviour, was immediately followed by public profession through the ordinance of baptism and the consequent recognition of the baptized person as a member of the new spiritual and organic fellowship of the friends of Jesus. It was clearly recognized that baptism was a public method by which the follower of Christ would declare to the world that he had assumed the privileges and obligations of the organization known as the church. The present-day anomaly was unknown to New Testament times—people professing the Christian faith and not obedient in baptism.

Whether or not baptism, as a door to the church, is a correct expression, the New Testament clearly indicates both in its principles and administration of the church, as a democratic autocracy, that baptism and church fellowship are co-existent.

The attempt to project a church without creed and ordinance is more than frivolous. Indeed, it is absurd. A creed is simply a statement of what one believes, whether that belief be unorganized in one's own mind or whether it consists in definite and fundamental revelations of the truth. Ordinances are the visible expressions and symbols of creed. Even the infidel, or the agnostic, has a creed, because what he believes, regardless of its truth, constitutes his creed. Every religious organization must have a definite program to set forth its fundamental beliefs and to project its services. Such an organization as that proposed by Mr. Rockefeller would fall by the weight of its own weakness. It would have nothing to present as claims for observance, and no definite dynamic to project its own evangelism.

The suggestion of open church membership almost invariably comes from those who desire to lower the standard of entrance into a Baptist church for the sake of personal preference toward membership or to satisfy semi-hypocritical desire of non-Baptists for fellowship upon such a broad invitation. The request is further made on the part of non-Baptists in an effort to break down the influence of Baptists; when, in reality, those making such a demand do not really care for such fellowship.

The open church membership program, as an experiment, has demonstrated that it is not a panacea for all the ills that arise because non-Baptists object to the Baptist integrity. It is found that very few people really join a Baptist church that allows entrance upon grounds other than a loyal observance to the orthodox faith.

Baptists can best serve their own interests by remaining true to their idea of the New Testament practices and loyalty to the New Testament teaching as the sufficient authority for faith and practice.

### OUR YESTERDAYS—OUR TOMORROWS.

Our Yesterdays!

Our Todays!

Our Tomorrows!

What a sweep of years! What a solemnity they produce. What disappointments they recall! What hopes they reveal!

The close of the year finds us looking backward. As a nation great changes have occurred. The cloud of world war has settled over us and the fury of fierce guns has broken the serenity of our national peace. From our quiet life we have come into the world turmoil and the fearful din of militarism has sounded in our ears. Responsive to the call for national preparation, the resources of our country have been laid under tribute. From every city and village, from hill and valley, have been called strong men to fit themselves for their task on the far-flung battle line. Our training camps are a-stir with the voices of command and ring with the marshalled tread of men who shall soon form serried ranks of fighting hosts. Our munition factories are turning out guns and munitions to give proper equipment for our growing soldiery. Our Liberty bonds are furnishing finances, our Red Cross nurses are preparing for relief work, our entire resources are being channelled toward success.

For the Baptists of the State our yesterdays have meant an enlarged success in all departments of our organized work. Never before have we attempted quite so much, and there is just reason for rejoicing that we have not failed. During the year our Education Board has done great things under the leadership of its matchless secretary, Dr. Rufus W. Weaver. The Orphans Home has seen the completion of two new buildings and incoming of a large number of children. To Dr. W. J. Stewart belongs chief honor for such splendid results. The State Board of Missions, Dr. J. W. Gillon, the far-seeing secretary, has surpassed any previous year.

The Baptist and Reflector has for its retrospect of the year the sorrow in the loss of its editor, Dr. Edgar E. Folk, whose name will always be associated with the paper and the progress of Tennessee Baptists. Our subscribers have been loyal and appreciative.

Personally, let each of us review our Yesterdays and from such review become more conscious of our mistakes, failures and sins, while we rejoice at whatever measure of success that may have at-

tended our efforts for the Kingdom of God. Let each of us know where we have failed, that we may shun such paths for the future.

Our Tomorrow—but who shall uncover the coming days to write before-hand their history? We should walk with quiet heart and soft tread toward the future. For a people we may face only more intense military service mingled with defeat and victory, and recognize that the price of the blood of our dear sons must be paid to win a world democracy and maintain our own existence. As Baptists of Tennessee our Tomorrow certainly calls for more heroic giving, a deeper sense of the abiding presence of Christ, a larger horizon of world opportunity and more insistent sense of our personal obligations to the Baptist program. For the Baptist and Reflector our Tomorrows—but who shall forecast them? We only pray that the Baptist host, 210,000 strong, may come to have a vital conscience toward the denominational paper; that such conscience will manifest itself in a larger and really adequate subscription list. For each of us individually may our tomorrows bring us closer to God, an enlargement of the spiritual and material benefits that shall advance us in His kingdom and an unwavering bravery to meet every task, danger or shadow with the conscious presence of the continuing Christ.

### THE SCHOOL FOR POLITE UNLEARNING.

This suggestive title is borrowed from Samuel Crothers. In the school of life one must unlearn much that he has previously learned. This fact is due partly to wrong ideals of education and partly to the fact that we learn best through personal contact with the world. It is customary to speak of the final day of the school term as commencement day. It has almost become trite to mention the real significance of this term. But the practical process of learning begins after one's school days. Indeed, the most that one gets from educational training is the power of learning, rather than a cumulative store of knowledge.

One of the first things to unlearn in order that we might learn more is that self is not the center of the world. Childhood and youth are apt to develop a superior sense of the importance of self. We must unlearn this in order to appreciate our social relationships. When the noise of the big world rushes with a din into one's ears he understands that the voice of his own self is not the only note that clamors for recognition. One cannot fulfill life's tasks and be isolated within one's own concerns. The Gospel of Jesus Christ has a social bearing and can be complete only as men recognize the brotherhood of a common life and the need for common helpfulness.

A further theory to be unlearned is the attitude toward personal effort. School life is apt to develop in one a feeling that personal effort does not always get its full reward. In the stirring world one quickly sees that there is no place for idleness or lack of extreme effort, if the ambition for success should prevail. The utmost of one's talents must be placed into the struggle not only to make a living, but to make a life. Hitherto parents, friends and teachers may have helped the student to pass, but he will now find rough elbows jostling him out of the path toward larger things, unless he shall be strong in his endeavor and earnest in his purpose.

But there are many things to be unlearned by those who have long been out of school life. One needs but to remember his past failures to see how easily these might have been avoided, if he had had a larger conception of what to do. Mistakes come because of ignorance or false knowledge, but they are the best instructors in the school of life. He who never makes mistakes will not travel far on the broadening road of service.

### THE ENCHANTED COAT.

You remember your childhood delight when you came across the story of the man with the Enchanted Coat? The coat, when worn, made the wearer invisible. What great delight to read the adventures thus made possible. Then you recall the story of the ring of Gorgas, which had the same effect upon the wearer.

Let this old story, which often reappears in different shape, bear a message today, but in a reversed

order. Suppose that some enchanter should make a coat which, when worn, could make the body invisible but show the soul. How many of us would want to wear it? Think of the display to the public of our innermost secret thoughts, ambitions and desires. And yet we are what we are, though people may not fully know us. I have often imagined that a calamity would result if some modern invention should be able to portray the soul. Would you be willing to exhibit your very self in all its details to the outside world?

Perhaps it is just as well that we can hide our worse side and only show to the world the good that is in us. But, God sees us as we are. John Milton had a favorite expression—"Live always as under the eye of the Great Taskmaster."

#### CLAIMING HIS BEST.

God claims His best to do His best work. The religious aspect of the war has brought forth heroic sacrifice on the part of soldiers, parents and ministers. More and more it is being recognized that the soldiers specially need all possible religious influences. War brings certain peculiar temptations that must be counteracted by vigorous measures. Already large numbers of ministers and Christian workers have given themselves into this definite service for the soldiers. No one can measure the good that can thus be done.

Many Baptist pastors have been released by their churches to do work in the camps, and even in the trenches in France. The First Baptist Church, Nashville, Tenn., has granted a three months' leave of absence to the pastor, Dr. Allen Fort, who will do work among the soldiers at Camp Wheeler, Macon, Ga., and the Judson Memorial Church grants indefinite leave to the pastor, Rev. C. F. Clark, to do work at Camp Gordon, Atlanta, Ga. May these and all others bring a vital message to the boys in khaki.

#### THE UPPER FORK

The roads will fork. Life has many problems. Duty may not always be clear. Various courses of action may be followed. The traveler stands at the junction of the road, undecided which way he should take. The advice of a friend comes to him. Take the upper fork of the road. Often it would be easier to take the lower. Let me use this homely picture to suggest the duty regarding right conduct. What is your custom? Do you follow the lower road because it is easier? Had you rather take the lower when the upper might be taken? The age-long preference for evil is yet with us, "for men love darkness rather than light." Low desires and unworthy deeds should give place to better things. "Narrow is the gate, and straitened the way that leadeth unto life, and few are they that find it." Take the Upper Fork of Life's Roads.

### EDITORIAL BREVITIES

#### HAPPY NEW YEAR!

Jesus is the only antidote to anxiety.

Make the coming year the best in your life.

What new plans have you made for the Kingdom?

Be sure to read the Catechism on Ministerial Relief.

The Gospel brings a universal message of grace and hope.

Let there be a special collection for Ministerial Relief at each fifth Sunday meeting.

We extend sympathy to Rev. R. C. Medaris, Williamsburg, Ky., who has suffered the loss by fire of his home and library.

Jesus' interest in men was a master-passion. He could not look unmoved upon the physical and spiritual needs of men.

More than forty people were killed in a railroad wreck near Louisville, Ky., Thursday. We extend condolence to the bereaved families.

"Be cheerful. Give this lonesome world a smile,  
We stay at longest but a little while.  
Hasten we must, or we shall lose the chance  
To give the gentle word, the kindly glance.  
Be sweet and tender—that is doing good;  
'Tis doing what no other good deed could."

Worry is waste.

To find fault is easier than to find graces.

"Born a man; died a grocer."—George Sand.

"An expert is an ordinary man away from home."

The road of sorrow is often the way to happiness.

Great hymns contain great truths and utter great experiences.

Jesus commends the faithful, not the successful, servant.

"What think ye of the Christ?"—earth's greatest interrogation.

The War Council will hasten the manufacture of war supplies.

A world of difference between being whitewashed and washed white.

Abraham did not know the way he should go, but he knew with whom to go.

My neighbor is he who needs my help. Distance does not enter the reckoning.

The chief business of the Christian is to advance the kingdom of God in the world.

"Hope is a good anchor, but it needs something to grip. Anchor to the throne and then shorten the rope."

Shades of truth, incentives to conduct, delicate motives are for woman the normal, but for men are the unusual.

"There is nothing so small but that we honor God by asking His guidance of it, or insult Him by taking it into our hands."—Russell.

No one can fully define physical life. He that hath Jesus Christ hath eternal life—this passes understanding, but it can be experienced by the soul.

Credit for our "Woman's Special" belongs chiefly to our Assistant Business Manager, Miss Mattie Straughan, who conceived the idea and has worked hard for its success.—Editor.

"Ye are my friends, if ye do whatsoever I command you." Thus Jesus tests His professed friends. They should do what He needed and thought proper. Will you show your friendship for the paper by securing new subscribers?

Friends of Dr. J. Pike Powers, of Knoxville, will be glad to know that he is recovering from a serious operation recently performed at Johns Hopkins Hospital, Baltimore, Md. Several weeks must yet elapse before he can return home. We rejoice in the good news of his improvement.

The Sunday School Lessons for the first half of 1918 will deal with the general subject, "The Gospel of the Son of God—Studies in Mark." The Lesson Committee of the S. B. Convention has also provided topics specially suitable for treatment of the various departments of the schools. This is a great advance over the former method. You will derive joy and profit from Dr. H. C. Moore's "Points for Emphasis." Order one or more from us. Price 25 cents each.

Originality is a relative term.

To live sublimely is to die heroically.

"What is good is worth repeating."—Plato.

Conscience plays many tricks with the idle.

The Christian's armor can bear many scars.

The shortest day is long enough to make someone happy.

Grace is boundless and free, but it carries its obligations.

"Humility is the best safeguard against humiliation."—E. H. Johnson.

"Christ's death is not an incident of His life; it is the aim of it."—Denney.

"Fight the good fight of faith"—a holy militarism in which every man can win.

Start the New Year right by sending in your own renewal and a new subscriber.

"Some men are great thinkers; but they lack in practical sagacity and push."—Noble.

Jesus healed the paralyzed heart before the paralyzed body in the crowded room in Capernann.

Surgeon-General Gorgas attributes the large amount of illness in the camps to insanitary overcrowding.

"People will remember the shining of the sun long after they have forgotten the thunderstorm."—Ian Maclaren.

While the world wages a horrible war, the soul of the Christian may yet enjoy the "peace that passeth understanding."

"The example of Jesus has crystallized the moral aspirations of men into a flawless and imperishable ideal."—Van Dyke.

The Russians will find the Germans hard masters in the peace terms to be offered. "Beware of the Greeks bearing gifts."

Sport is often made concerning New Year resolutions, but people will continue to make them—some to keep, others to break them.

"The secret and the glory of life are missed altogether if the gateways which admit the influence of the eternal have never been opened."—Stalker.

Congress has ordered an investigation to discover who is to be held responsible for the lack of sufficient equipment for our soldiers in France and clothing for those in camps.

The periodicals for the new quarter show the skilled touch of the new editorial force of the Sunday School Board. The January Teacher is specially fortunate in the selection of material.

#### THE NEW TESTAMENT MESSAGE IN BAPTISM, AND THE ONLY WAY TO PRE-SERVE IT.

Rufus W. Weaver, D. D.

(Continued from page 1)

quires courage and devotion to the truth of the Scriptures for a Christian man to leave the denomination with which he has long been associated, to break family ties and to form new spiritual alliances, yet this is the issue from which no truth-seeking, God-fearing man improperly baptized by sprinkling or pouring can escape. The question is one of loyalty to truth, of devotion to Jesus Christ and involves one's sincerity as a follower of Jesus Christ. Baptism by immersion is not necessary to salvation, but is necessary to complete obedience to Jesus Christ. Listen to His words, "Come, follow me."—From Sunday School Board's Tract Series.

## The Home Page

A Short Story and Items of Interest in the Home.

### A GOOD INVESTMENT.

Mary E. Chase.

"There isn't much use in keeping on that I can see," said Jim Dawes, ringing his bicycle bell thoughtfully. "I'm sixteen tomorrow, and they've offered me a job at two dollars a day down at the paper office. That's fifty dollars a month and over. Pretty good for a fellow of my age, don't you think?"

Bob Henderson thought for a moment before he answered.

"Yes," he said at last, "it's good for sixteen, but what are you going to be worth at twenty-six?"

"Oh, I don't know. Mr. James says there's a chance to rise right there in the office. A good local reporter gets a good big salary, and I've had schooling enough for that, I guess. Of course, I'll begin at office work, but I don't intend to stay there all my life. I'll work toward reporting later on. Just now I don't have to worry about twenty-six, do I?"

"Yes, I think you do, Jim," said Bob Henderson earnestly. "That is, I think every fellow ought to look ahead and see what he's going to be worth ten years later. If I more did that, there wouldn't be so many boys leaving school, as you're planning to do this minute. Now you just listen while I tell you some things I worked out for myself when I was up against the same proposition you are now. I was in second year high school too, and that summer I clerked down at Heilman's. That September, just as school began, they were shy a clerk, and they offered me the job at two dollars a day and a chance to work up. It looked mighty good to me. I was tired of a paper route that got me up at four o'clock and odd jobs that I had to do to keep in school. I was just on the point of telling Mr. Heilman I'd accept, when one night I woke up and got to thinking about it. I realized all at once that if I went into that store I'd probably never come out, because I wouldn't be fitted for a better job than that. At twenty-six I'd be just like Brown and Hall, good fellows enough, but contented with a position which anybody with an average brain could fill. Maybe I'd go up till I was getting one thousand dollars a year; maybe I'd even get a share in the business later on, and then that would be high as I could go.

"Well, I tell you, I did some tall thinking that night. I looked ahead again ten years, and saw where I'd be if I stayed in school; I saw myself finishing as I'm going to do this June, and then going to college. Of course, I've got to work my way through, but what of that? Then I saw myself graduating from college four years later, a civil engineer all ready and equipped

### To Drive Out Malaria

And Build Up The System Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents

for a two-thousand-dollar job to start with. I tell you Heilman's two dollars a day looked small to me then. So the next morning I went down and told him I'd decided to stick to school.

"I'll have to wait longer for my wages, Mr. Heilman", I said, "but I believe I'll do better in the end."

"I've always remembered how he put his hand on my shoulder and said, 'You're a wise lad, Bob. I wish I'd had your sense fifteen years ago.'"

Jim was listening. Apparently, he had never looked beyond the Benton Office.

"You see, Jim", Bob went on earnestly, "it's a simple matter of a good investment. Two years in high school now means money later on, even if you can't go to college, and four years of college means more money. Life's different from what it was when our fathers were young, or even when Brown and Hall went to school. This is the age of trained men, and there are big salaries waiting for men fitted to earn them. Of course, I admit that once in a while you see a man who hasn't had much schooling in a high position, but he's only one in a thousand. The average fellow who leaves school because he wants to be earning right away never gets much more than his two or three dollars a day. You remember Ned Tyler, who left high school in his freshman year to drive Heilman's delivery wagon? He's been doing that for three years, and he was one of the brightest fellows in school. He's dead sorry now. He told me only yesterday that he'd made the mistake of his life, all right."

Bob paused, almost out of breath, but his words had their effect, for Jim said as he mounted his wheel:

"I never thought of school as an investment before. I guess I'll think it over before I tell Mr. James I'll quit."

"Good!" cried Bob, his strong hand steadying the bicycle. "And there's another thing, Jim", he finished a little hesitatingly; "I—I believe in looking ahead even more than ten years. You see I am older than you, and I've begun to think of the time when I'm in the thirties and have a home of my own. I want it to be a home where books are appreciated, and where really fine people want to come. I want to be able to give my sons the best kind of a chance. You see there's even more than money to be gained by this investment!"—Youth's World.

### FLORENCE NIGHTINGALE, THE NURSE.

Ruth Pugh Bond.

"Watch by the sick, enrich the poor. With blessings from thy boundless store;

Be every mourner's sleep tonight, Like infant slumbers pure and light."

How close do those who care for us when sick become to us! Florence Nightingale, like many other gifted ones, gave early indications of extraordinary genius. There are so many traits of her character, besides the one great talent of caring for the sick, that it is difficult to give the most distinguishing marks of her life beside being a fluent linguist, her personality was most dominant, else she would not have had the determination to carry out such tremendous plans in the face of such obstacles.

A great event will often bring to view a great personality. In the Crimean War the cries for help were most heart rending, and money poured freely for the suffering soldiers

## A GOOD PLAN

Our book publications for the year 1917 are worthy of a place in every Baptist home in the South, especially of those who are interested in our denominational growth and progress. Would it not be "A Good Plan" to send in your name as a standing order for our book publications as they are issued so that you could keep in touch with the growth in literature in our denomination? There are now some manuscripts on hand to be published during 1918 that are of vital interest.

In buying our publications you keep your money in circulation largely within our denomination.

### OUR 1917 PUBLICATIONS

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LIFE OF R. J. WILLINGHAM, Elizabeth Walton Willingham	\$1.50
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POINTS FOR EMPHASIS, Hight C. Moore	.25

Order Now

### BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North, Nashville, Tennessee

Florence Nightingale and her devoted band of helpers not only gave money, but their lives to the practical relief of the wounded men.

"Who gives himself with his gift feeds three, Himself, his hungering neighbor, and Me."

"Oh the instinctive wisdom in a woman's heart" when it comes to relieving those that suffer. People in health rarely give the needed sympathy to those that are ill. We are not understand their overwrought nerves, the greatly needed and hourly little attentions, their sore bodies, and sometimes bruised hearts.

"Evil is wrought by want of thought As well as want of heart."

Possibly we have heard their complaining so often that our sympathy is about exhausted. It is possible to suffer without complaining, and to complain without suffering, and yet when the body becomes weakened by disease, most of us complain as well as suffer.

Then all hail to this woman who could give up her native land, stand beside sick beds and hear the groans of wounded soldiers, and receive the messages and comfort the dying ones.

One poor soldier, upon seeing the English nurses, cried out: "I can't help crying when I see them. Only think of English women coming out here to nurse us; it is so homely and comfortable."

Miss Nightingale felt the full force of the expression: "I am only one, but what I ought to do I can do, and what I can do I must do, and by the grace of God I will do." With prophetic vision she started the training schools for nurses and put comfort where pain had so long held sway.

Florence Nightingale was born in 1820, in Derbyshire, England, and was trained as nurse by the Protestant Sisters of Mercy at Kaiserwerth, on the Rhine. After her valuable aid in the Crimean War her health failed.

### FOR THROAT AND LUNGS STUBBORN COUGHS AND COLDS

## Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

and yet she refused to use the subscription of a hundred thousand dollars, but gave it to the foundation of the St. Thomas Hospital.

She has also used her pen for the work she loved so well, publishing "Notes on Nursing," "Life or Death in India," "A Woman's Example," etc.

Truly a better day is coming when we read of trained nursing in the alms house of New York City.

"Have you been to the sick and the dying,

The message of mercy to tell?"

means not only to minister to some soul, but to the pain-racked body as well. Hospitals, trained nurses, associated with the Christian religion, bring to memory's wall sweet visions of the nurse, writer and philanthropist, Florence Nightingale.

"God made her so,  
And deeds of week-day holiness  
Fall from her gently as the snow,  
Nor hath she ever chanced to know  
That aught were easier than to  
bless."

—Selected.

### CHINA AWAKENING.

Here then is the situation: China is ruled by force; as yet there is not, in governmental circles, any considerable recognition of constitutional rights; but from below there is an almost imperceptible but unmistakable stirring on the part of the people, who are beginning to conceive of themselves as a part of it all.

A mighty nation is gaining political compactness and momentum. There is no immediate danger of its power being felt outside its own boundaries. But surely and slowly China is moving toward something. It may be trust in militarism and a consequent need for military preparations on a vastly enhanced scale. Or it may be a breath of true democracy and sense of responsibility to uphold the rights of mankind. For the people are awakening, and this awakening can be but to rule by force of armament or rule by the will of the majority.—Maynard Owen Williams, in The Christian Herald.

SEND US A NEW SUBSCRIBER.

A CATCHECHEISM ON MINISTERIAL RELIEF.

By J. W. Gillon, Treasurer of the Ministerial Relief Board of the Tennessee Baptist Convention.

1. What is called "Ministerial Relief?"

A. The support given in money to the old preachers and preachers' widows who are unable to make a support for themselves.

2. Who are these preachers to whom help is given?

A. There are two classes among them:

First—The Baptist preachers who, through old age, have become too feeble to serve churches longer and who have no means of subsistence and have no children who can take care of them.

Second—Baptist preachers who have broken down in health and have no source from which to draw support except from the gifts of their brethren.

3. Why are there preachers among us who have not sufficient funds laid up to take care of them?

A. There are several reasons for this:

First—Our old brethren who now need help served the churches before they had been educated to the necessity of demanding support from the churches, which they served, so for the most part preached without asking or expecting a money compensation.

Second—These preachers did their work for churches that had no vision of their duty to the preachers who broke to them the bread of life, and as a consequence the churches did not offer their preachers a living salary.

Third—Some of the brethren are now poor and helpless because they have broken down in health prematurely and have thus become unable to make a living.

4. Why should we make special contributions to these men?

A. Because for the sake of the Lord and the gospel and us they have not tried to make money, but have lived a self-sacrificing life and have thus doomed themselves to poverty.

5. Ought we to support by gifts to "Ministerial Relief" men who have children who are able to take care of them?

A. As a rule, we should not. But if the son or daughter who is able to care for the needy father is godless and does not recognize his or her

WATCH THE BABY.

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly, there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

duty and will not care for a parent, we, as God's children, ought not to let the parent of such child suffer.

6. How many preachers are Tennessee Baptists now helping?

A. Fourteen.

7. How many widows of preachers are we now helping?

A. Three.

8. How much do we give each month to the support of each of these?

A. Twelve dollars per month, or only \$144 per year.

9. Is this enough?

A. Answer this for yourself. Would it be enough for you? Apply the golden rule and see what you will do about it.

10. How much ought we to give to each of these beneficiaries?

A. If the preacher has a dependent wife, we ought to be ashamed to give him less than \$50 each month, or \$600 a year. If he is without a dependent wife, we ought to give him \$25 each month, or \$300 each year. We ought certainly to give the dependent widow \$25 per month, or \$300 each year.

11. If we were giving these amounts to each of our beneficiaries, how much would we need each month to care for our present beneficiaries?

A. We would need \$775 each month, or \$93 each year.

12. Are we now helping all who need help and have asked for help?

A. No, we always have some worthy brethren on the waiting list.

13. Will we always have preachers whom we must help?

A. Yes; unless we provide for them while they are able to work better than we are now doing.

14. What is the average Southern Baptist minister's salary?

A. Less than \$400 a year.

15. Why do not the churches do better than they do by their pastors?

A. They have not been properly educated with reference to their duty.

16. Who is to blame for this lack of education upon the part of the churches?

A. The preachers who are neglected more than anyone else. This is proven by the fact that it is almost impossible to get the preachers of the present to present the claims of their needy brethren. If the present pastors would do their duty in teaching the churches their duty to needy preachers, the churches would pay the present pastors more.

17. How can the churches provide for the future needs of their preachers?

A. It can be done in several ways: First—The churches can pay their pastors enough for their services to enable them to lay something aside for the future.

Second—The churches can adopt the rule of paying the pastors a good salary to care for him now, and in addition can take out insurance enough to furnish an annuity for the preacher when he is old and unable to preach.

Third—Or the church can pay the pastor a salary which will enable him to take out such insurance as will furnish him an annuity after he reaches a certain period of life.

GOOD MEETINGS.

I have been back in the State five months. It is a great pleasure to be here. The Lord has been very gracious to me. I have a pleasant field, a fine people. Have held four meetings, one at Right Angle, near here;

Going East?

THROUGH DAILY ALL-STEEL SLEEPING CARS

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Nashville, Tenn.

one with Bro. Barker at Greenfield, which resulted in some ten or more additions. Bro. Barker is a fine brother to labor with. He has a good people and they are doing a good work. They need a new house of worship, one that will accommodate the people and that they can carry on the Bible work among the youth with. My people were kind enough to let me hold our meeting here. The people came to the assistance of the pastor and the Lord graciously blessed the effort of church and pastor. The church was greatly revived; twenty-nine added to the church, twenty-four by experience and baptism. This is a good field. We have a debt on our new church building which will keep our church from doing what it would do if the debt was off. We have paid off \$600 since I came, and are planning to raise \$1,000 between now and Christmas if we can. Our building is not as large as some others in the State, but it is as pretty as any I have seen. It was my privilege to be with Bro. Penick for the second time in a meeting with his church at Martin. This is a great field and Bro. Penick has done a marvelous work here. He is now in his twenty-second year as pastor. One of the great achievements of this great church and pastor is the Hall-Moody School. When this school sets in with the church in a meeting things happen. They have a splendid leader in Prof. Warren and a fine corps of teachers. There are about thirty-five young ministers, the personnel of which is fine. The professor gave me thirty-five minutes each morning to preach to the students. Nearly all in the school were converted. Three young men gave themselves to God for the ministry, and four young ladies surrendered to the mission work. I found a fine

interest when I reached there. This continued to the end. Visible results, thirty-odd professions, thirty-five additions. Old scores settled, large number, had their joy restored. It was a treat to preach to them. They make it so easy for a man to preach. To God be all the glory. Success to the Baptist and Reflector.

J. H. WRIGHT.

A SOUTHERN PRODUCT.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.

The private in the trenches may not understand the plan of the whole campaign. While he is hard pressed or even driven to temporary retreat he cannot see the whole sweep of victory of the advancing lines, but he is glad to know that at headquarters some one understands.—G. Sherwood Eddy.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

## THE YEARS COME AND GO.

By John T. Oakley.

Another year is numbered with the things that were. What tremendous events the future historian will record between its beginning and its ending! Records of war. The clash of nations. The shaking of republics, kingdoms and empires. Financial ruin of governments. Millions slaughtered on land and on sea. Tonight is cold and dark. Without the wind is biting and the snowstorm rages. Thousands are unsheltered and cry for bread, fuel and clothing. Millions are on battlefields carpeted with snow reddened by the blood of cruel and relentless war. In countless homes many a mother kneels by her bedside and prays: "O God, shield my boy and bring him back to mother." Many a stout father with bosom storm-tossed thinks and prays for his patriotic sons at the front. The sad and sorrowing wife, with tear-bedimmed eyes, whispers kisses of love to him she loves on training fields or beyond the sea. No doubt there are thousands clad in soft raiments, plenty of fuel and bread, who care nothing for the woes of others. Pleasure, money and gain are the gods they serve. God pity them!

But tonight, as I sit in my study, warm and comfortable, at the close of 1917, I am thinking of the time that's past and gone. I am thinking of a little log cabin on a mountain-side, where nearly sixty-seven years ago I was born, and of the log farmhouse in the vale below, where I spent life's early morning. The old spring, lots, fields, hills and streams, where I plowed, played, hunted, fished and bathed, are before me. I love them still. I am thinking of mother and father. They sleep side by side near the old home, the long sleep. They were good and true. Peaceful be their slumber. And there wells up in my heart the memories of brothers and sisters, nearly all gone. Wish I could see them all at home once more, but the passing years push these happy days further and further into the back-yonders. I am thinking, too, of her I loved and won in her teens. Happy the day we started, each for the other and both for God. Forty-four years have come and gone since we started. The journey has brought both joys and sorrows, but the tie that binds is sweeter as we reach the vale below. One we have, who left us twelve years ago, saying: "If God says come, I am ready." Seven are scattered here and there, all church members. Ofttimes we sing "When shall we meet again?" Tonight I traverse enchanted ground and see

## CLEANLINESS.

"Cleanliness is next to Godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no Calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Vleet Mansfield Drug Co., Memphis, Tenn.

Baptismal Trousers  
FREE

Price, \$16.50

Given for 20 new subscriptions  
At \$2.00 each.

We have three pairs of baptismal trousers to give away. Size to fit any preacher. This would make a good gift to the pastor. Who will take this offer? Open to any church or individual. A little work will do it.

BAPTIST AND REFLECTOR  
Nashville, Tenn.

the old log schoolhouse in which an unlettered and barefooted boy professed religion. Oh, hallowed place! I love to go back to the beginning corner, if it did start in an old schoolhouse. Scepticism, folly, pleasures and hell's demons have attacked by Christianity, and time and again forced me back to that old schoolhouse, but there I have checked their onslaughts and defied all the powers of darkness, for "I know in whom I have believed," and He said: "The rain descended, and the floods came, and the winds blew and beat upon that house and it fell not: for it was founded upon a rock." Tonight I think of the many churches I have served during these years. It would be a joy akin to heaven to visit them again, but the absent faces would break my heart. And there comes into my recollection my early co-laborers in the pastorate and ministry. I am thinking of L. Dies, William Suit, James Barrett, J. M. D. Cates, J. J. Martin, L. H. Bethel, A. J. McNabb, J. C. Brien, Johnny Hearn, Henry Bass, J. M. Phillips, Morgan Green, William Grimmit, Matthew Cathcart, L. D. Smith, T. A. Hudson, M. W. Russell, W. F. Raiks, T. J. Eastes and others. These were true men of God and wrought well. They have all joined the hosts beyond. I loved their fellowship and hope to meet them beyond the river. I remember tonight the impressions of meeting great and good men beyond my local co-laborers. Forty-five years ago visions of Baptist worth dawned when I heard for the first time J. R. Graves, S. H. Ford, Basal Manly and T. G. Jones, and looked with staggering curiosity at Elias Dodson. Forty-five years ago I saw T. T. Eaton baptize W. D. Powell in the presence of three thousand people. Forty-four years ago I first saw and heard James P. Boyce. Forty-three years ago I attended the General Association of Middle Tennessee and North Alabama in the city of Nashville. The First and Central were the only Baptist churches in the city at that time. I preached in a small house located in a field-like opening near where the Third Baptist Church now stands, then out of the city, and rode on mule cars. With J. M. D. Cates I also preached for Nelson Merry, that prince of negro preachers, pastor of the First Baptist Church, colored. Thirty-nine years ago I saw for the first time J. B. Peter, M. T. Yates, Justin D. Fulton, E. T. Winkler, P. H. Mell, J. W. M. Williams, John A. Broadus, and heard for the first time B. H. Carroll, whose text was, "The Regions Beyond." These great lights are gone. And this clos-

To the People  
of the South

Every year the normal travel is greatly increased during the holiday season. This year it will be swelled by the return to their homes for Christmas of a large number of troops now in camp in the South. Furthermore, an extraordinary current traffic in military supplies, fuel and necessary commercial freight may be expected during the holidays to limit our ability to provide comfortable passenger transportation. In view of these conditions, Southern Railway Company earnestly appeals to the traveling public not to attempt trips during the Christmas holidays, unless there be urgent necessity; to the end that those who must travel may do so with a minimum of inconvenience.

## Southern Railway Company

FAIRFAX HARRISON, President

Washington, D. C., December 18, 1917.

ing year has made us sad, as it marks the home-going of Brethren Folk, Inman, Frost and others well loved.

But these meanderings over the hills and far away of the past must cease. I close and turn my face toward the future. I look beyond the din and clash of war and death and see a city four-square, the home of the soul:

"United with loved ones, that home I'll share,

The Savior prepared for His own;  
No sorrow can enter that city fair;  
No parting will ever be known.

Beautiful city of gold!  
Wonderful home of the soul!  
My duty is clearer as my spirit goes nearer  
That beautiful city of gold!"  
Hartsville, Tenn.

The Commission on Ministerial Relief of the Southern Baptist Convention held an important meeting Dec. 18 at Nashville. The proposed report to the convention, covering the plan of this important venture, will shortly be issued.

Have you an A-1 school? If not, how much do you lack being one? Let us send you a standard and let you check up and see how many points

you lack. Try for the award for 1918. Let us have 50 by Feb. 1.

The State secretaries of the Sunday School work held a meeting at Nashville Dec. 19. The Sunday School Board is making large plans to cover this essential feature of modern church work. The State organizations have made wonderful progress.

NOTICE TO PARENTS WHOSE  
SONS ARE IN GOVERNMENT  
CAMPS.

There is now located in and near our city two of the government cantonments, namely, Camp Stuart and Camp Hill. If you have sons in either of these camps with whom you desire to keep in touch as to their welfare while here, I suggest that you write to me, giving information necessary to locate them, and I will do what I can to find them and make them feel at home during their stay in our city. If you desire to keep in touch with your boys in this city, write

REV. I. T. JACOBS, Pastor,  
2311 Orcutt Ave., Orcutt Ave. Baptist church, Newport News, Va.

"Pat, I'm going to make you a present of this pig."

"Ah, sure, an' 'tis just like you sor."

**WATAUGA ASSOCIATION.**

The longest straight line that could be drawn within the bounds of Tennessee would be a line from Mountain City to Memphis, therefore the writer, living at Mountain City, traveled farther than any one in the State to attend the Convention which met at Memphis last week.

The good and thoughtful brethren and sisters of Pleasant Grove and Mountain City churches, believing that this trip to the Convention would be a blessing to the pastor, and, through him a blessing to the church, gave him a nice purse which more more than defrayed his necessary expenses. It was a great Convention in every respect. Our work in the Watauga Association is prospering. Rev. D. B. Bowers, Bishop of Butler, Bethel, and Little Doe churches, is recovering from a severe surgical operation. His friends rejoice that he is able to be at his work again. "Brown" is a lovable man and a live wire both as a preacher and pastor.

Rev. W. H. Hicks, the beloved Moderator of this Association, is doing a splendid work at Doe Valley, Cob's Creek, and Chinquepin Grove churches. He is "pure and gold tried in the fire". He was here fighting for Temperance when the cause was very unpopular. He is still looking young and rejoicing that he has lived to see better days.

Brother C. H. Cosby, the new pastor at Elizabethton is getting hold of the hearts of the people of this Association. He recently assisted me in a meeting and did fine work. We rejoice that Brother Cosby has come to our Association.

R. E. GRIMSLEY,  
Mountain City, Tenn.

**STOP THAT PAIN!**

The few misguided people who argue against the relief of pain as a first step in treatment, either have never suffered from any pain themselves or else they do not know what they are talking about.

It is all right to realize that pain may be the danger signal for some more serious complaint and it is well to look deep into the reason for pain, but the first step is to gain as speedy relief as possible in a safe way.

Pain is the greatest ally that disease has. Pain is the artillery, it batters down the nervous defenses of the body so that disease can safely take hold of the body.

But not only does pain do physical harm to the body, but it also does moral harm which may be tremendously far-reaching in its effects.

The nagging effect of pain is such that it will change the disposition of a person to such an extent that they will become a burden to themselves and to everybody else. The person who has normally the sweetest temper may be readily turned into an irritable crank by a succession of unrelieved headaches or pains.

Stop that pain by using Dr. Miles' Anti-Pain Pills according to directions. They are effective, safe and harmless. They can be purchased at any drug store, and the druggist is always willing to return the purchase price if the pills fail to relieve pain. You are the judge yourself. It will cost you nothing to try.

MILES MEDICAL CO., Elkhart, Ind.

**A CLOSED CIRCLE.**

By George E. Burlingame, D.D.  
The world is breaking up. Our old-time routine is vanishing before the tempest of war. The familiar and precious human relationships that had been counted indissoluble are fast being strained and sundered. Households are disintegrating, comradeships are dissolving, partnerships are terminating, fellowships in church life and social service are abruptly ended, as the ebbing tide carries from us those whom the nation summons to training camp and transport and far-flung battle line. The world, our little world of vital personal interests, is breaking up. Our sons and brothers and lovers and husbands are passing out of the circle into a vague shadow-land, a Terra Incognita, far from friends and home and church—and God.

No, not far from God. George MacDonald has a wonderfully fine phrase in one of his poems: "The Universe, thy house!" The storms that distress and disturb our life are under God's control; the tides which carry our boys away are directed in their ebb and flow by the hand that bears creation up. How far and for how long they must be borne by those resistless tides we may not know, but however far they go they cannot pass the confine of the Love that keeps watch above its own.

"I know not where His islands lift their fringed palms in air;  
I only know I cannot drift beyond His love and care."

They do not pass out of the circle of God's sovereignty and of His grace; for anywhere in the universe they are still in His house and under His sleepless eye. There is no sea so tempestuous, no desert so drear, no trench so deep and desolate as to be beyond the sphere of His providence and His ministry.

**God's Omnipresence.**

In a seventeenth century sermon on "God the Saints' Rock," by that prince of Puritan preachers, John Owen, believers are encouraged to find comfort in the essential nature of God as omnipresent. "Believers may be brought into distress in all places of the world—in a lion's den, with Daniel; in a dungeon, with Jeremiah. They may be banished to the ends of the earth as John to Patmos. They may be driven into the wilderness, as the woman by the fury of the dragon. The whole church may be cast into places where no eye can see them, no hand relieve them, where none knows whether they are among the living or the dead. Now what can give relief against this circumstance of distress that may befall the people of God? The essential omnipresence of God can alone relieve the souls of believers against this great circumstance of various places, whither they may be driven to suffer distresses and be overwhelmed with them. If the world could cast us out where God is not, and hath nothing to do, how would it triumph? It was a part of their bondage and great difficulty of old that the solemn worship of God was confined to one certain country and place. God hath taken off that bondage. All the world cannot throw us out of a place where we cannot worship God. Wherever there is a holy people, there is a holy land, and we can be driven to no place but God is there. If we should

be compelled to leave our land, we have no ground to fear that we shall leave our God behind us. God's essential omnipresence is a great relief against this circumstance of distress, especially to souls that are cast out where no eye can pity them. Should they be cast into dungeons, as Jeremiah was, yet they can say, "God is here."

**Within the Circle.**

Our absent men are still within the circle of divine love and grace which embraced them and us in the former days, and it is a closed circle out of which they cannot pass, even though they ride the seas and lie in miry trenches in distant lands, and toss on beds of pain under foreign skies. God is still and always their refuge and their strength, whenever and wherever they put their trust in Him. The old sweet confession of confidence in God's protection which they first heard in the days of childhood at the family altar, and which they heard repeated in chorus in the old home church, is not now less true, not less timely, but more when far from home and loved ones they call upon the God of the whole earth for grace and pardon and help:

"Hear my cry, O God;  
Attend unto my prayer,  
From the end of the earth will I call unto thee, when my heart is overwhelmed;  
Lead me to the rock that is higher than I.

For thou hast been a refuge to me,  
A strong tower from the enemy,  
I will dwell in thy tabernacle forever;  
I will take refuge in the covert of thy wings." (Psalm 61:1-4.)

—Watchman-Examiner.

There can be no doubt that the campaigns waged to save food are having their effect. One woman writes to the Woman's Home Companion and says in the December issue:

"I resolved to start a campaign in the kitchen to prove just how much truth there was in their promises of economizing in cooking materials. I was rather doubtful about making one pound of butter do the work of two, but it can actually be done, for we've tried it.

"Then we tried doing without eggs where we'd formerly used them. By following good recipes we found we had saved four eggs in the morning's baking. Eggs are now fifty-five cents a dozen here; so this is another help.

"Instead of using milk at fifteen cents a quart, I substituted a little can of some I saw advertised. It's been absolutely as good for our cooking and baking, and aside from being cheaper it's much more convenient to have several cans in the refrigerator ready to use instead of waiting for the milkman."

"Why were you late at school this morning, Johnny?" asked teacher.

"Why", the little fellow explained, "the bell rang before I got here."

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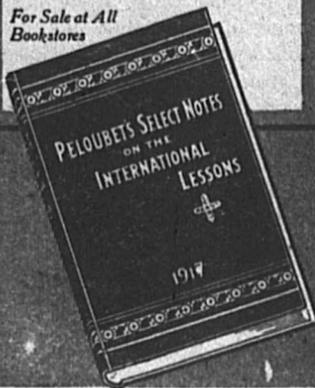
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All life is given us rigidly walled up. The walls are blessings, like the parapet on a mountain road the keeps the traveler from toppling over the face of the cliff.—Alexander Maclaren.

**OBITUARIES**

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

We publish 200 words of obituary notices free. Above the 200 words we charge one cent a word. Count the words and you will know just how much to send with the obituary.

**BROWNLOW**—In memory of J. P. Brownlow: On first Monday Nov., 1917, the Executive Board of the Ebenezer Baptist Association, then convened in Columbia, requested me, the successor in office (Chairman) of the late Brother J. P. Brownlow, to put something suitable in public print concerning him. As requested, I write from the impulse of my own sad heart. To say that Brother Brownlow was one of the best men in our midst is but to reiterate an "old, old story". To say that he was one of the most indefatigable church workers in our Association is but to utter a familiar proverb—a hackneyed expression. And to say that his memory will be cherished by all, is no conjecture. And not to say that he was attentive and tender, kind and considerate to all classes, would be a regretful omission in this writing. But to say that we will miss him is but to speak what we already know, and do sadly testify. We all loved him "for his work's sake". But the Lord, has only taken His own precious "jewel" and deposited it in the archives of glory, and we sweetly submit and praise Him. He was a brave soldier in the Civil War, but best of all, was a courageous combatant against the powers of moral darkness—"a soldier of the Cross". He had been in the throes of battle for many years—oscillating between triumph and defeat—(fightings without and fears within). But now—

The battle is fought—  
The victory won;  
And know ye not that  
Joy is just begun?

The most of saints (not from any purpose) reserve their most pious expressions for the dying hour. Not so with Brother Brownlow. For his religion was a perpetual bubble. He was unctious at all times, and so often said, like David "My cup runneth over". He had his Bible mottoes—often babbling his favorite passages. His zeal seemed to be supported mainly by two scriptural quotations: (a) 2 Cor. 8:5, "And this they did: first gave their own selves to the Lord". (c) 2 Cor. 12:15, "And I will very gladly spend and be spent for your souls." Another precious passage so often repeated by him is, "Come unto me all ye that labor and are heavy laden, and I will give you rest". He was not tired of the service, but waned and weakened in the work of his Master. "The spirit was willing but the flesh was weak." I shall never forget his presence and appearance at the recent Tabernacle meeting in this town—his last public devotions. He was pale and pleasant, toll-worn and tired, but so responsive to every appeal, and every power of the service. But he leaned upon the promise, "I will give you rest". He looked up "through much

weariness and painfulness", and sighed for rest. But now—  
"He bathes his weary soul  
In seas of heavenly rest,  
And not a wave of trouble rolls  
Across his peaceful breast".

And yet another golden promise he often repeated: "Him that cometh unto me I will in no wise cast out". He tested the Lord on this promise with an inimitable faith. If I could but believe that Brother Brownlow was rejected of Christ, I would be paralyzed and powerless to pencil the remaining lines of this notice. By the grip of faith he held the right hand of God's righteousness, and defied the world to "lay anything to the charge of God's elect". "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Sincerely and lovingly,  
W. T. USSERY.

**POWELL.**

Susie Emma, daughter of Prof. Jos., noted educator, and Martha Powell Nelson, was born July 30, 1866. Died November 7, 1917.

From childhood she was a remarkable and striking character, helping and bettering mankind; knew exactly how, when and where to help, physically, mentally and spiritually.

October 21, 1889, she was married to J. B. Powell, who, with four sons, Norman, Cullen, Ellis and Gaston; three brothers, E. P., J. L. and Tom Nelson; a sister, Mrs. Hannah Smith, survives.

Faith, love, industry, charity and cheerfulness reigned in her ideal home.

She cultivated young people, entertained beautifully, making her influence widely felt. At 16 she united

**A Book that never grows old**



Although in the ninth edition, "Fanny Crosby's Story of Ninety-Four Years" is fresh with interest each time it is read. Perhaps no name in America is better known than that of "Aunt Fanny", the blind hymn writer, and there is hardly a place so remote that has not been blessed by her sweet hymns. If you have not read the story of "Aunt Fanny's" life, you have missed a great deal. Fanny Crosby was a happy soul and to read the story of her bright, happy disposition is bound to bring sunshine out of the shadows. The following little poem, written at age of 8 years, is an index to her beautiful character:

"O what a happy soul am I!  
Although I cannot see,  
I am resolved that in this world  
Contented I will be.

How many blessings I enjoy,  
That other people don't.  
To weep and sigh because I'm blind,  
I cannot, and I won't."

This book will make an attractive Christmas gift. We are sure you know of some shut-in friend who would be blessed by the reading of this book. The price is \$1.15. Or we will give it free for two new subscribers to the Baptist and Reflector at \$2.00 each; or for your renewal and one new subscriber.

**BAPTIST AND REFLECTOR.**

Nashville, Tenn.

with Harmony, where she was ever an untiring worker and a leader in W. M. U. When ill was spoken of one she cancelled it with good. She was perhaps one of the most popular women in Haywood county, and during six months' illness strengthened her friends by Christian fortitude. All her clouds had silver linings, and she said, "My blessings are so many my affliction is nothing."

She was indeed a woman of highest type. Beneath a profusion of flowers she was laid to rest in the presence of many friends, J. H. Oakly officiating.  
**TRUE FRIEND.**

**HARPER**—Mrs. Mamie Smith Harper, aged 31 years 5 months and 6 days, died Thursday night at 9:10 o'clock Nov. 5th, 1917. She was a valued member of the W. M. U. of the First Baptist church, Lexington, Tenn. In church work and social service she was constant and devoted. She continued her mission of administering to the needy and helpless to the end. Her loss is keenly felt by all who have come in contact with her. Truly she will be missed. But our loss is heaven's gain. Therefore be it

Resolved by the Woman's Missionary Society that we sincerely mourn our loss to the society and church. Be it

Resolved further, That we express our heartfelt sympathies to her loved ones, and that we commend her beautiful Christian life to all.

Resolved, That a copy of this be furnished the Baptist and Reflector and to the home papers.

MRS. M. V. MELTON,

MRS. P. H. DENNISON,  
MRS. J. E. ARNOLD,  
Nov. 20, 1917. Committee.

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AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. Andrew Potter, of Enid, Okla., writes: "Just closed greatest Convention in the history of Oklahoma Baptists. Went over the top with more than \$35,000 for State Missions. Our church led the State in gifts to State Missions last year. The Convention meets with us next year. Had 54 additions in a recent meeting with Forrest Maddox and J. P. Scholfield helping. Our membership is nearing the 1,000 mark."

Rev. J. F. Dew is assisting Dr. B. H. DeMent in his work as President of the new Bible Institute in New Orleans.

Evangelistic Singer W. P. Martin was recently elected stenographer and assistant in evangelism to Dr. Geo. H. Crutcher, Corresponding Secretary of Missions in Louisiana. Rev. T. W. Talkington, of Homer, La., was elected Sunday School and B. Y. P. U. Secretary.

Rev. W. A. Roper, of Kosciusko, Miss., has resigned that pastorate to accept a call to Wynne, Ark., effective February 1st.

The church at Pontotoc, Miss., has called Rev. John H. Buchanan, who has been attending the Seminary at Louisville, Ky., and it seems certain that he will accept, returning to his native State.

Dr. J. L. Vipperman, formerly pastor at Columbus, Miss., has accepted a call to the church at Dallas, N. C., returning to the State of his nativity.

Rev. S. P. Poag has resigned at Durant, Miss., effective Jan. 1st. Nothing definite is given out as to his future field of labor. His return to Tennessee would be a source of gratification.

Rev. W. A. Hewitt, of Dallas, Tex., has been elected pastor of the First church, Jackson, Miss., and the saints there are hopeful as to his acceptance.

Evangelist Forrest Maddox declines the call to the care of the First church, Elk City, Okla., and will continue to do the work of an evangelist.

Dr. J. C. Masee, of Dayton, Ohio, is assisting Rev. W. L. Walker in a revival in the First church, Rome, Ga., which is mightily moving that city. Dr. Masee is held in loving remembrance in Tennessee.

Dr. J. G. Harrison, of the chair of education in Mercer University, has been elected Secretary of the Education Board in Georgia and it is believed he will accept.

His many friends in Tennessee will regret to learn that Dr. J. D. Winchester, of Social Circle, Ga., has had to submit lately to a very painful operation in a hospital in Atlanta and wish for him rapid recovery.

The Forest Ave. Baptist church of Dallas, Texas, where W. T. Ward is the pastor, held a very successful revival, with the assistance of Rev. M. E. Ward, of Nashville, Tenn., doing the preaching. The meeting did much good and the church was greatly helped. We had 20 additions to the church. We ordained 5 men to the office of deacon, and the church will be greatly helped by this act. The present pastor has been with this church for only 8 months and has had some over 100 additions to the church. He is happy in the work here, but could be induced to come home, that is to old Tennessee. In case of the right kind of work

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here. Texas is a great State and the people here do things on big scale, yet the Tennessee atmosphere is good for a native Tennessee man.

I have been a reader of the Reflector for a number of years and could not say too many good things in its favor. I loved the splendid editor, Dr. Folk as long as I knew him and the great denomination lost a great and good man by his going away. Long may the Reflector live and still reflect much credit on the great cause of

Christ. Fraternally yours,  
 W. T. WARD.

Rev. W. E. Downing has resigned his pastorate of the Baptist church at Halls, Tenn., because of throat trouble. He will engage in business until he recovers. In his four years' service with the church 110 members have been received and all departments of the church have been built up. The church has passed a set of splendid resolutions commending him and his wife. We hope that he may not be

long prevented from preaching.

The fifth Sunday meeting of the Judson Association will be held with the Maple Grove Church Dec. 28-30, beginning Friday night. The nearest railroad station is Hortense. A good program has been prepared and all will be welcome.

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**HOME MISSIONS**

These ministerial students reported 363 conversions and 297 baptisms in meetings held by them in Mississippi, Arkansas and Kentucky. These students also served many churches in these States and Tennessee.

**FOREIGN MISSIONS**

There are 14 volunteers for the foreign field who will not be ready to go and who will not be accepted by the Foreign Mission Board until they have completed their college course. These students are at Union University, Jackson, Tenn.; Hall-Moody Institute, Martin, Tenn.; Carson and Newman College, Jefferson City, Tenn.; and Tennessee College, Murfreesboro, Tenn.

**SUNDAY SCHOOL WORK**

Sunday School Institutes are held annually in our schools where regular courses are not given. The Bible is a part of the regular course in every one of our schools. Tennessee College has put into its curriculum courses devoted to Sunday School pedagogy and B. Y. P. U. work.

**THE BAPTIST ORPHANAGE**

These Baptist institutions will give during the coming year free tuition to any orphan from our Orphanage, prepared for college work.

**PUBLIC SCHOOLS OF THE STATE**

The public schools of the State will be benefited by the work of our Board. A special effort will be made to secure legislation for the lengthening of the rural elementary school, thereby giving to the boys and girls in the country districts a better chance to get an elementary education.

**THE CARRYING FORWARD OF THE GREAT COMMISSION**

In such a way as to secure all the results that the command of Christ involves: 1. "Go ye therefore and make disciples;" 2,299 conversions reported by our ministerial students. 2. "Baptizing them in the name of the Father, and Son, and the Holy Spirit;" 1,727 baptisms reported. 3. "Teaching them to observe all things whatsoever I have commanded you;" 205 young ministers from Tennessee are in process of preparation for the gospel ministry, 20 of whom are in theological seminaries; 91 churches are being served and this part of the great Commission is being carried out as they study.

SEE LAST WEEK'S ISSUE FOR OTHER SPECIAL OBJECTS

*Is it possible for you to do with any gift that you may make greater good than by entrusting your money to the Education Board of the Tennessee Baptist Convention?*

RUFUS W. WEAVER,  
 Secretary Christian Education.

Send all contributions for Christian Education, carefully designated, to Dr. J. W. Gillon, 161 Eighth Avenue, North, Nashville, Tenn.