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BAPTIST AND REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, EDITOR

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The final test of any system of thought is to be found in its logical conclusions and application to life. Carried to their true end, many theories will appear absurd and untenable. Christian Science may be judged by its own statements and the logical outcome of its beliefs.

Many Christian Scientists have not seen the inconsistencies and contradictions of the system, nor have they really cared to follow the course of all its implications. They have found a sort of comfort and remedy for their complaints; they can be secure in their confidence only as their beliefs will stand the test of reason and practice.

This article seeks to show certain fundamental faults in Christian Science which are due to its character as a system. Quotations are made from Science and Health, 1915 Reprint.

No Material World.

Christian Science denies the existence of a material world. Matter does not exist; a false belief makes it only appear to exist. "Matter is naught" (p. 109). "Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea" (109). "Thus matter will finally be proved nothing more than a mortal belief, wholly inadequate to affect a man through its supposed organic action or supposed existence" (125-6). Hence, the only reality is Spirit.

This is philosophic idealism. Various phases of idealism have been taught in different times and countries, but no philosopher has ever been able to convince the mass of men that their bodies did not exist, that the five senses did not record true data of a real external world. At least men must act upon the supposition that the world does exist. The practical demands of life for such a course of action rest upon Christian Scientists as fully as upon others.

Not content with declaring a bald idealism in the denial of the existence of matter, Christian Science seeks to explain why people universally entertain the belief in matter as a definite and real existence or entity. It declares that "mortal mind" creates the belief in the reality of matter, but "mortal mind" itself is an error and unreality. It really has no existence. Scientists can not see their confusion of ideas here. Mortal mind, a non-entity creates a false belief in matter another non-entity. It requires a great stretch of faith to hold such a discord of words as if they were real ideas.

No Personal God.

There is no personal God in Christian Science. God is an individual, but not a person; He fills the universe, but He is only a principle; all reality is included in Him, but He has no distinctive being; He is limited to and confined to His universe.

"All is infinite Mind and its infinite manifestation, for God is All-in-all" (468). "God: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind" (115).

This is theologic pantheism. It makes God identical with matter or nature. According to this view God does not exist apart but only through His universe, which is co-extensive and co-existent with Him. But God can not be essentially limited by His creation, a finite universe. He may choose to act in harmony with certain established methods of operation of the universe. He is more than an unintelligent principle. He is acting, willing, loving, creating personality, and infinitely greater than His own handiwork as exhibited in the universe. All is not God and God is not all. Pantheism has long since taken its place in the world's rubbish heap of thought; the pile of discards of opinions has long

Christian Science In Its Logical Conclusions

Albert R. Bond, D.D.

held this philosophic scrap. Pantheism does not merit a formal refutation today. The sense of mankind has always held that its deity must be above mortal grade. Even the untaught heathen will clothe His divinity with supra-mortal qualities, distinct from material environments and conditions.

No Divine Christ.

Christian Science does not accept Jesus Christ as God. He was a mere man, whose bodily existence is more often denied than affirmed; He was really a phantom body. "The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus. * * * The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit" (29). This Jesus finally disappeared and ceased to be at His ascension.

The other part of this dual character, known in history as Jesus Christ, was the Christ principle. "Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God." (473). The Christ principle was merely demonstrated by Jesus in human history.

This is an effort to revise an ancient heresy. Jesus Christ in His birth incarnated God; He was a real indivisible personality. It is the utmost philosophic, theologic folly to claim that His birth as the Christ principle was only a spiritual idea of Mary. This ancient heresy does not have any modern representatives of special note beyond the advocates of Christian Science. Such a view robs Jesus of any sort of divinity.

No Personal Holy Spirit.

Christian Science is the Holy Spirit. "Life, Truth and Love constitute the triune Person called God,—that is, this triply Divine Principle, Love * * * God the Father-Mother; Christ the spiritual idea of sonship; divine science or the Holy Comforter." (331).

Mrs. Eddy, as the founder of Christian Science, virtually claims to reveal the Holy Spirit. If, indeed not to create Him, and for her He is not a personal being, but merely a principle. This is directly opposed to the Biblical revelation of the Third Person in the God-Head. Such conception makes God thrice impersonal,—the Father is identified with the universe, the Son is but an idea, the Holy Spirit a method of science. Only a commanding and consuming egotism could have foisted upon the world such a co-mingling of absurdities and contradictions.

No Real Humanity.

"The evidence that God and man co-exist is fully sustained by a spiritual sense. Man is, and forever has been, God's reflection. God is infinite, therefore ever present and there is no other power nor presence (471)."

This makes man immortal and pre-existent. He could, therefore, have neither birth nor growth. He must either be deified or made impersonal as a

mere reflection of an impersonal God. The mere statement of such a position guarantees its absurdity.

Such a view admits of no human responsibility, freedom or destiny apart from God. It makes God responsible for the errors which men class as sins, though in Christian Science there is no recognition of sin; this view also presents the error of universal salvation, for the parts of God constituting humanity could not finally remain under the delusion of sin and death. But the Bible clearly teaches that only those who have faith in Jesus Christ have a hope of eternal salvation.

No Sickness and No Death.

The initial and chief appeal that Christian Science makes is for the sick and distressed. Most of its adherents have been brought to it because of disease in themselves or their friends. Christian Science makes its boast of healing all sorts of ills, of bringing peace and tranquility to the disturbed mind. This is its chief asset and yet is also its chief denial. While appealing to the misfortunes of people on account of illness Christian Science denies the existence of sickness and declares that such is only a delusion.

One may grant that Christian Science has healed many people. But a careful analysis of cases will show that it has confined its cures to functional rather than organic disorders. Christian Science practitioners decline to attempt to treat a broken bone, nor have we known any through personal contact or newspaper reports who have been willing to treat leprosy or smallpox. In the cures that they have claimed the patient could have been successful because auto-suggestion or self-directed hypnotic influence was the means of affecting the cure.

"Man is never sick, for Mind is not sick and Matter cannot be." (393). "You say a boil is painful, but that is impossible for Matter without Mind is not painful. The boil simply manifests through inflammation and swelling a belief in pain and this belief is called a boil." (153). "The Human mind produces what is termed organic disease as certainly as it produces hysteria and it must relinquish all its errors, sickness and sins." (124). "Even in cases of poison through ignorance the almost universal belief that arsenic is a poison will have the effect of producing what men call death; the final cause is the erroneous mind or belief."

Death is only a delusion, according to Mrs. Eddy. It does not really exist or occur. Because of error men pass as through a door called death into a new belief. She herself fell into error and passed through the same common portal, but so far she has not returned. She has not found the way of escape even though several years have elapsed since the fateful door closed upon her.

Such a theory does violence to the universal experience of men. The individual sufferer does not produce the pain that Mrs. Eddy would have him consider a mere delusion. It is but foolish twaddle to blame the community mind for the so-called misfortunes of the individual's sickness. The shadow of death has always rested upon men. Christian Science would deny that this is a shadow and the only support for its denial is in the unsustained statement that mortal mind, which in itself is an error, produces the illusions known as sickness and death.

The attitude of Christian Scientists, because of this article of their creed, is one of supreme selfishness and cruel hardness of heart. For them there is no need for sympathy when the very ground for

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THE PLACE AND VALUE OF BAPTISM.

Dr. Lyman Abbott devotes a signed article in *The Outlook* to Mr. Rockefeller's views concerning the place of baptism in our church life, and wonderful to relate, Dr. Abbott heartily agrees with Mr. Rockefeller! This is passing strange considering the fact that Dr. Abbott has always been such a confirmed and loyal friend of our principles, devoting his time and his energies to advancing our cause! That such a man should come out openly and stand by our latest champion of modernism is wonderful indeed!

In all seriousness, Dr. Abbott can see no reason in the world why Baptists should not give up forthwith their time-honored principles and practices. But he out-Herod's Herod. He feels that baptism comes in the same category as circumcision, and that as circumcision was sloughed off when it became a hindrance rather than a help, so baptism may be sloughed off. Now, while Mr. Rockefeller does not see any particular need for baptism in his "dream" church of the future, we do not understand that he wants Baptist churches at the present time to give up the ordinance entirely. He wants to take it from the door of the church and put it in the background. He wants it to have less prominence, but he wants it still to be considered a Christian duty.

For our part, we think there never was a time in Christian history when the proper observance of the ordinance of baptism was as important as at the present time.

1. Baptism is of Supreme Importance At the Present Time as a Method Of Confessing Christ.

No one will dispute that baptism was Christ's own appointed way of confessing Him and that this was the New Testament habit. Christ felt that it was essential that men should come out clearly, openly, avowedly, bravely, irrevocably. Baptism was exactly fitted to such a confession. It announced to the world that the recipient considered himself dead to his old life of sin and that henceforth he would live the Christ life.

In this day such confession is of supreme importance. In Christ's day that inchoate product of modernity, discovered by Donald Hankey and adopted by Mr. Rockefeller, called "inarticulate" Christianity, which obliterates the distinction between the world and the church was not known. Christ sent His disciples to make Christians of men not to persuade men that they are Christians when they are not. According to the New Testament men do not become Christians by generosity, selfishness or humility, but by believing on the Lord Jesus Christ and confessing him before men. We honor our soldiers and sailors, and we pray God's blessing upon them, but they will never be saved by making "the supreme sacrifice." Chaplain John McNeill of Canada, exactly expressed it in the following words:

"Some of our friends are putting too much upon the power of a German bullet. We have known men who have been through the trenches and over the top. They were just the usual careless fellows afterward. They went over, and they came back; they were not killed but they were disabled; they will be in the trenches no more. They went through what some people

would call this tremendous regenerating sacrifice. These men went into the trenches and over the top and made the great sacrifice in their purpose and thought and intention and action. But here they are back again, just as before. I am sorry to say it, but the fact stares us in the face. There is no sign that going through the trenches and over the top regenerated them—not the least sign of it. And then I am asked to believe that a German bullet has done what all preachers and preaching failed to do."

This everlasting twaddle about multitudes of men being Christians without knowing it, and about whole communities becoming Christian apart from the ministries of the church is the devil's supreme effort to hoodwink our generation. As an old Quaker once said: "If a man can get religion and not know it, he can lose it and not miss it." It is high time for a new emphasis upon the Scriptural conditions of salvation—faith in the Lord Jesus Christ and a confession of Him before men. And our Lord himself could think of no better way to confess Him than in the beautiful ordinance of baptism, the ordinance that vividly portrays the end of the old life and the beginning of the new. Why not let Jesus have His own way with those who accept Him as Saviour?

2. Baptism is of Supreme Importance At the Present Time Because It Safeguards the Very Essentials of Evangelical Christianity.

The Apostle Peter says: "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness." The Apostle Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Baptism is a pictorial representation of death, burial and resurrection of our Lord, and when a believer submits to this ordinance he publicly declares that he died on the cross with Christ and is about to be buried with Him by baptism, that he may arise to walk in newness of life. To belittle this ordinance is therefore to count the blood of Christ of no consequence. The battleground twenty years ago was in the arena of theology; the battleground today is in the arena of ecclesiology. When the old views of theology go, the old views of the ordinances must go. The value of the ordinances is largely in keeping before men the fact of the vicarious and substitutionary sacrifice of Christ. Men who do not believe in the substitutionary sacrifice of Christ must feel a bit nervous and ashamed when administering the ordinance of baptism, just as men who do not believe in our Lord's second coming must feel a bit nervous and ashamed in administering the Lord's supper.

A minister said to us: "I grant that Paul believed in the substitutionary death of Christ and preached it. I go further and give it as my candid opin-

ion that in Romans 6 Paul taught that in baptism are pictured the death, burial and resurrection of Christ. But personally I do not agree with Paul as to the vicarious, substitutionary death of Christ, and therefore I am not interested in the slightest in the perpetuation of the historic, Scriptural form of baptism." To such a man the ordinance of baptism is an out-worn form to be laid aside. It is a hindrance rather than a help, to use Dr. Abbott's circumcision illustration. We had as well get back to facts. Baptism is distasteful to some among us because they no longer believe the great doctrines pictured forth by baptism. In a pamphlet by Dr. J. F. Love, published by the Publication Society and entitled *The Gospel in Two Acts*, we find these words:

"The ordinances are not to be observed as a means of life, but as a memorial of death. They do not purify the candidate, but preach the gospel to the beholder. Benefits are derived from them, not so much by observance as by observation. They do not procure: they proclaim. The ordinances do not possess magic, but they do preach majestic truths. They do not exalt sin, but exhibit the atonement. They have no sacramental virtue, but they have pedagogical value. The memorial supper and the baptismal entombment proclaim the vicarious atonement. They are to be preserved unchanged that they may be observed with religious purpose. Anything which touches these ordinances touches the vital heart of the gospel. A man should as soon make light of the death and burial of Christ as make light of these ordinances."

3. Baptism and Church Membership.

It is true that Christ did not explicitly declare baptism to be the door to the church, but he did explicitly declare that men by baptism should confess Him as Saviour and King. In New Testament times this confession was made when a man entered the fellowship of the believers, that is, joined the church, and not afterwards at his pleasure. Baptism is not simply an act of obedience. It is an act of obedience by which a man confesses Christ as his Saviour. The time for such confession is at the beginning of the Christian life. To teach men that they may make such confession a year or two years or three years or five years after they enter upon the duties and privileges of church membership comes perilously near to the ridiculous. Dr. Abbott urges that as a man and woman may be just as really married without a ceremony as with one, as is proved by the custom of some States, so no ceremony is necessary to unite a soul to Christ. True, very true, but with all modesty we would suggest that if a marriage ceremony is ever desirable it is at the beginning of the relationship and not years after the relationship has been entered into.

To make baptism the privilege of the mature Christian rather than the obligation of the new-born child of God is to make it an anachronism. While his proposition, on the face of it, has to do only with the reception of people who cannot see their way clear to be baptized, it also involves the reception on letters from other churches of people who have been baptized in infancy. These people would be received without regard to their alleged baptism for baptism would not be essential to church membership.

Thus by sophistry we would avoid the issue of recognizing infant baptism!

All things considered, is it not better for Baptists to continue to be just plain Baptists, Baptists without frills, Baptists without amendments? — Watchman-Examiner.

THE TENNESSEE PROGRAM FOR THE MISSION CAUSES.

By J. W. Gillon, Cor. Sec.

At our recent Convention, by the adoption of the annual report of the State Mission Board, the Convention set our undertaking for this Convention year at—

\$45,000.00 for State Missions
43,000.00 for Foreign Missions
32,000.00 for Home Missions

\$120,000.00 total for all Missions

The State Board at its annual meeting voted contracts that will require an expenditure of \$46,771.00 for State Missions. This is only a small amount more than ten per cent advance above the receipts for State Missions last year.

The amount asked for each Home and Foreign Missions is 33 1-3 per cent advance over receipts for these causes last year.

This large increase in requests for Home and Foreign Missions is made to meet Tennessee's part of the large program contemplated in the Truett resolution passed at the Southern Baptist Convention.

Tennessee's apportionment made by the Apportionment Committee of the Southern Baptist Convention and unanimously adopted by the Convention is \$35,000.00 for Foreign Missions and \$25,600.00 for Home Missions. It can be seen that the Tennessee Convention, by adopting the report of its Mission Board, raised the apportionment for Foreign Missions \$8,000.00 above the figures set by the Apportionment Committee of the Southern Baptist Convention, while the Home Mission apportionment was raised \$6,400.00. This additional \$8,000.00 for Foreign Missions is certainly Tennessee's part of the \$100,000.00 which W. D. Powell has been asked to raise in all the South.

If, therefore, our churches raise their full apportionment for these two causes, Tennessee will do her part in the larger program contemplated in the Truett resolution. The Truett resolution gave the Foreign Mission Board the right to spend \$734,400.00 on this year's work.

If the Tennessee churches each raise their apportionment, Tennessee will give her part of this \$734,400.00 for Foreign Missions.

It can thus be seen that Tennessee's part of the extra fund Dr. W. D. Powell is expected to raise for Foreign Missions is included in the apportionment for the Tennessee churches.

This suggests that if Dr. Powell comes into Tennessee to try to raise funds, he ought to confine his efforts to helping the pastors get the apportionment from the churches for Foreign Missions. It suggests also that the pastors who are wise will see that this is what he does. Any other course will create confusion and do hurt to all of our work.

We must all work to secure our apportionments for the causes. If we do this for the most part all extra collections will have to be cut out.

A Word of Caution.

Let our pastors and church members all remember that while they ought to help in the Red Cross, Y. M. C. A. War Fund, etc., they will have no help to care for the program of their denomination. If the work of the denomination is kept going through the war period, the Baptists will, as always before the war, have to carry on the Baptist program without the help of any one.

We must keep our work going during the war in order to be able to do our work when the war ends.

A MESSAGE TO SOUTHERN BAPTISTS.

J. B. Gambrell.

It is apparent to thoughtful students of the times, that the world is in process of re-making. Dynasties are passing away and the spirit of Democracy is marching on. The world-war is now waged specifically to secure the rights of the common people, for which Baptists have always stood.

Baptists should now maintain the integrity of their denominational forces and the full integrity of their message for the world. The Baptist message is the message the new age will need. That message should be maintained in its fullness and strength. And back of the message should be all the denominational forces properly correlated and developed to their highest power.

The greatest thing calling for immediate attention is, the mobilization of the Baptist forces throughout all the land for the highest service, in the war to win it, and, after the war, to serve the world. To mobilize our forces properly, every organization in the denomination ought to be worked full length. To meet our responsibilities new standards of giving must be set up, very much higher than they have been in the past. And the vast number of un-enlisted Baptists should be called out to participate in the efforts of the denomination. State churches, baptismal regeneration, infant baptism, hierarchal forms of church government, have warred against a pure Christianity throughout the centuries. We will greatly sin against the coming generation if we do not proffer our service to deliver the simple message of the gospel to all of the lands which will be open to it when the war closes.

And the best preparation that we can make for service after the war, is for us to do our full duty during the war, both in helping the Government and in promoting the religious life of our people in the camps and out.

We must especially care for our schools. A Christless education in Germany ruined that Empire and brought on the horrors of the war. Christian schools must be strengthened in America in order to season the education of this country with the spirit and ethics of Jesus. We are called, now, to do our best for the highest things in civilization.

Dallas, Texas.

BOYS AND THE MINISTRY.

By R. L. Van Deman.

of the need for ministers, but because of their attention to the ministry as embodied in some minister they know.

The first way to fill the ministry of tomorrow with the boys of today is to compel their respect for the ministry of the present.

It is taken for granted that we ministers are clean, free from anything to bring reproach in a boy's mind—tobacco, shady story, jokes on scripture phrases, debt, laziness in study or visitation. If we want boys to respect us we must live up to boy ethics and boy conscience.

Not only this, we must be men of force of character and power of life, men among men, afraid of nothing, conducting a ministry in public and private that is unimpeachable in spirit of devotion and above criticism in matter, a ministry which the boys cannot outgrow in its hold upon them.

Here is one illustration. We cannot afford to risk the alienation of our boys through lack of sympathy with their knowledge of science. They are used to the candor of scientific men. They have seen the scientific temper and know something of the scientific method. Not to welcome the spirit of inquiry; not to know something of the changes and revolutions wrought by science is to run the risk of losing the respect of high school boys. To inveigh against science as something hostile to Christian faith is to incur their contempt. Science is the honest effort to find out truth by the methods of the collection of facts and the trial of hypotheses. With such purposes and methods we can be in heartiest accord. In truth, the search for truth is one of the objects which received our Lord's distinct approval and science is one of the children of that liberty which He came to bring into the world. We have nothing to fear from inquiry, and much to hope for.

Let us not talk against evolution. Perhaps it was and is God's way of working to produce the present and future world. At any rate as we value the regard of boys who are in school under teachers trained in the evolutionary way of thinking let us know what we are talking about before we say anything. What alternative have we? If we incur the disrespect of high school children by hasty or ignorant opposition to science and evolution we have lost all chance to lead them in religion. If we interpret religion to them in terms of harmony with the laws of the universe they will turn to religion as we interpret it. It is for us to know enough of what our boys are learning in the rapidly changing schools of our day to be intelligent guides and helpers where their new knowledge touches the fingers of religion.

The ministry of tomorrow must come forth from the boyhood of today.

The decision for the ministry will as a rule be made after thirteen years of age—that is, in the high school period of life. It is doubtful if any of us appreciate the place of power now being occupied by our high schools in the country. Their expansion has passed all our expectations and most of us are twenty years behind in awakening to their present development. How many times do our parents or pastors spend a morning in the high school classes of the town? Do they know the teachers? Are they in close touch with the principal? Do they know from what

university he came? Has he been pressed to find some place in the church which he can develop and fill to the best of his power on Sundays? Has he been made an ally in the work of conserving and developing the budding religious life of our boys? In some places I am glad to know these questions can be answered favorably. The whole high school situation nowadays is one demanding our keenest religious statesmanship. In twenty-five years our population has increased 59 per cent, largely of course by immigration. Our high school population has increased 400 per cent. The high school rolls have risen 35 per cent in five years. Have we, evangelicals, enough men and women in preparation to become high school teachers, so that we will have a Christian and Protestant teaching force ten years from now in these immense factories of manhood?

A nearer question. Have we held close to our own boys so that we are still to them the hero, the ideal man, as they have left knee pants and gone up into high school? The future supply of ministers depends largely on the answer that is necessary to that question. It is a rare man that a minister can afford to have closer to the boys than he himself is. Once in a while the minister has such a man to whom he can turn over the leadership of the boys' class, which should also be their club, their gang, their bunch. But not often. Such men are scarce.

If there is such a man it is a plain path for the minister to get into that early adolescent group and be half fellow well met. Johnny on the spot, scout master maybe, hero necessarily and strictly in the bunch. Then vocational guidance is a possibility. Then chances can be made to talk out life plans. Some boys ought to be Christian laymen. Some should face the ministry. The high school will not point to that path—to either path. Its vocational guidance must be secular. Ours must be Christian.

One feature which our sort of grip on our boys has, which the high school guidance does not have, is of great leverage for us. Ours is voluntary—because the boys like us. There is required—whether the boys like it or not. There is our Christian chance. We appeal to all that is free and voluntary in a boy. We can teach our high school authorities some things in boy leadership if we will—and if they will. But let us not miss the advantages that fellowship brings as distinguished from discipline. Ministers may result.

Churches.

The ministry of tomorrow must come forth from the churches of today. Do our churches demand enough of their ministry to set a standard worthy of the ambition of our best boys? Do our ministers set a standard of industry equal to the standards of this intense age? Of course many do. We do not want the lazy boys to be attracted to the ministry. We want the most ambitious ones.

Obversely do our churches pay a wage commensurate with the cost of living nowadays and with the wage in industry, outside the ministry? Of course we shall not soon pay our ministers enough to make boys go into the ministry because it is better paid than business. But as we value the efficiency of our churches in the next

generation we must with some exceptions double our salaries to our ministers in the next few years.

Once more, are the churches not primarily responsible for an under-educated ministry in our age of education? High school and college boys are neither going to be led to the church nor attracted to its leadership by pulpits where the demand is not for educated leaders. All honor to the men who in later life have heard God's call to preach and have preached with meager advantage of books, but these should be the first to urge the churches to insist on young ministers getting a complete education in order to cope with the educated generation that is upon us.

Most important of all. Are our churches in public and in secret pouring out prayer for their boys to be called into the whitened harvest? This kind cometh not out but by prayer. What boys who know that pastors and parents are praying for their right choice of a life work will fail to rise to a right decision about the ministry? University of Colorado.—The Standard.

THE WORLD WAR AND ITS INFLUENCE UPON RELIGION.

The Point of View of the Country Pastor.

Rev. R. M. DeVault.

(Address before State Ministers' Conference at Memphis).

Our country has been in war for so short a time, that the effect upon religion is in the main hardly perceptible. It is rather soon to speak dogmatically or to say any final word—about the outcome of the war. As to when the war will end, we know not; as to the condition of our country after the war we know not. However, some observations and tendencies at present will lead us to venture some statements in regard to war and religion.

At the outset of this brief article, I wish to say a few words that my position may be unmistakably clear in regard to war. When the rights and liberties of the human race are involved as in the present struggle, it then becomes the duty of a people to fight for humanity. In this conflict the issue is between autocracy and democracy, therefore the most peace-loving nation on earth could not do otherwise than declare war. Yet war is the greatest evil of the devil's kingdom. In sharp contrast to all the laws of the kingdom of our Lord, are the supreme laws of the devil, namely: self-indulgence and enmity. It is not hard to decide as to which kingdom inspired the philosophy—Nietzsche, who writes that a man lives for himself alone, and that is right for him which he can get. This is the German ideal which has set the world at war. And yet we believe that out of this horrible catastrophe good will come. "Truth forever on the scaffold,

Wrong forever on the throne;
Yet that scaffold sways the future
And behind the dim unknown
Standeth God amid the shadows
Keeping watch above His own."

I believe in God and the ultimate triumph of right. There are already some tendencies growing out of the war for good to the nation and there-

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OUR BOOK CORNER

All Books Noticed will be Sent by the Baptist and Reflector on Receipt of Price

The Religious Foundations of America. Charles L. Thompson, D. D., L. L. D. Fleming H. Revell Co. \$1.50 net.

The purpose of this book is to indicate various European sources that have contributed to the religious elements in the foundation of American life. The author has been extremely felicitous in the selection of his material and gives a good survey of these contributory forces. A serious defect of the work is the failure to give an adequate treatment to the place that Baptists occupy in the pioneer life of the new world. The book is worth reading. Indeed, it is very suggestive. Chapter headings are: 1. Daybreak in Europe; 2. Religious Influence of Spain; 3. The Religious Influence of France; 4. The Virginia Colony; 5. Pilgrims and Puritans; 6. Pilgrims and Puritans (Cont.); 7. The Influence of the Dutch; 8. The Influence of the Quakers; 9. Scotch-Irish Element; 10. The Germans; 11. The Jews; 12. A Review.

Do We Need a New Idea of God? Edmund H. Reeman. George W. Jacobs & So. \$1.00 net.

The author attempts a supreme task and shows himself unqualified to discharge it. He seeks to show that the world needs a new idea of God and then presents what he believes to be such a new idea. To those acquainted with the history of religious beliefs will appear an ancient principle with a new dress. The book denies the sufficient authority of the Bible, the redemptive sacrifice of Jesus as Saviour, the omnipotence of God and the atonement. He identifies God with a Life Force struggling through difficulties to win a universal life and victory. One might call this system the new pantheism. As a presentation of new ideas the book is a failure. Men may need readjustment in their opinions of God, but they certainly do not need the idea of God presented in this book.

How to Fill the Pews. Ernest Eugene Elliott. Standard Publishing Company. \$1.50, postpaid.

The author presents in a helpful way a large number of modern methods in church work. The chief aim is to present an intelligent program of publicity by which the church can be brought to the adequate attention of the public. Almost any pastor may find some good things in these suggestions. Read the book and adapt its message to your needs.

The Human Element in the Making of A Christian. Studies in personal evangelism. Bertha Conde. Charles Scribner's Sons. \$1.00.

The human element in the making of a Christian cannot be neglected by the Christian leader. This book is a splendid discussion of many of the vital elements of the Christian life. At the end of each chapter a suggestive Bible reading upon some subject connected with the chapter is given. The chapters are divided into three great

purposes: "Challenge to Service", "Guiding Principles", "Application of these principles to types of religious experiences." The author's style is pleasing and attractive. She has a rare gift of weaving in pertinent illustrations and Scripture references. The book cannot fail to do good where wisely read.

Fun With the Fairies. By E. Geraldine Berkley. Sherman French & Co., \$1.00.

A book that 10-year-old boys and girls will enjoy. The fairies made friends with Emily and Johnny and carried them on a visit to the house in the rock where the fairies lived. The crowning glory of their adventure is a trip to the home of Mr. and Mrs. Santa Claus. A delightfully fresh story the young folks will enjoy.

Muvver and Me. Robert Livingston. Houghton-Mifflin Co. \$1.00.

These delightful verses tell of the relation of the child and mother. The sweet companionship between the two is just what will interest every child. The book is handsomely illustrated. Little folks will like these rhymes because of the swing and because of the familiar happenings that they tell.

The Green Jacket. By Jennette Lee. Charles Scribner's Sons. \$1.35, net.

This book will hold the attention from beginning to end. It tells how a woman in gray as head of a successful detective agency works out her own ideas in the detection of crime and help for the unfortunate. Tired of turning over criminals to the police she adopts the plan of catching the criminals and reforming them. Back of the story is a great moral issue. The occasion for the display of this issue is the attempt to discover the Mason emeralds. It was the custom of the woman detective to knit some article while working upon a case. She finished the green jacket when the emeralds were discovered, but there was a story of scandal for the newspaper, but a restored happiness to the Mason home. A wholesome book of mystery.

The New Year's number of the Woman's Home Companion is filled with many interesting and stimulating articles and stories. Margaret Deland, the well known author, has written an article about the "Three S's," which she says are Sacrifice, Substitute, and Save. "Soldier's All," the Patriotic Department being conducted by Mrs. Richardson, tells many interesting things and gives many helpful ideas. The number is especially rich in fiction. "The Golden Block" by Sophie Kerr, finishing in this number. In addition there are stories by Elizabeth Jordan, Ruth Sawyer and other well known authors.

Grace Margaret Gould's Bulletin Board gives many helpful hints, as does the rest of her Fashion Department. The Pin-Money Club will help you to earn money, and all the other usual departments are up to their monthly high standard, helping to round out an unusual number.

THE NEW YEAR!

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A series of revival sermons reported accurately as delivered. By a peerless preacher. Full of verve and spirituality. A tonic for the inner life.

The Christian Religion in Its Doctrinal Expression.

By Edgar Young Mullins, D.D., LL.D. \$2.50.

A fresh and wonderful presentation of theology. Relates doctrine to Christian experience. Will quicken zeal for the great truths of revelation.

American Poets and Their Theology.

By Augustus Hopkins Strong, D.D., LL.D. \$1.00.

The preacher cannot afford to miss the message of the great poets. A book to meditate through.

Why I Believe the Bible.

By David James Burrell, D.D., LL.D. \$1.00 net.

A spirited, outspoken defence of Holy Writ. Seeks to confirm faith, cure skepticism and convert the honest enquirer.

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Verses of humanity, of home and children, of laughter and tears, tenderly and genuinely told. Things that ring true in your heart of hearts.

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A book that radiates FAITH and HOPE and COURAGE.

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By A. T. Robertson, D.D., LL.D. \$1.25 net.

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Points for Emphasis.

By Hight C. Moore, D.D. 25 cents.

Convenient vest pocket commentary on the Sunday School Lessons. Points the right way.

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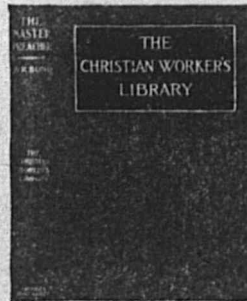
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BAPTIST AND REFLECTOR

NASHVILLE TENNESSEE

Disappointments in earthly affairs come to all of us, and in the flush of youth cause us keener pain than at any other period. Nay, they are often the only sorrows we are then called to know. They pass; they leave their mark, which is what they are meant

to do; when we look back at them over a vista of years, how thankful we feel they came. God said no to us about what would have been harmful, presently to say yes to us about what was helpful.—Bishop A. W. Thorold, Presbyterian.

PROGRAM

Of the Sixth Mid-Winter Conference of
The Southern Baptist Education
Association.

Purpose of the Conference — To arouse and unify Southern Baptist sentiment and conviction on the subject of denominational education, and by mutual help to seek to standardize and to increase the efficiency of all our schools.

The sessions are to be round-table suggestions, opened by appointed leaders. Twenty minutes allotted to leaders and twenty to discussion in five-minute speeches.

Meetings will be held in the Tulane Hotel.

Thursday Morning, January 24.

9:40—Devotional Exercises.

9:45—Organization. Appointment of Committees.

10—The Religious Activities of our Southern Baptist Schools and Colleges—Edgar Godbold, Secretary of Education for the Louisiana Baptist Convention.

10:40—The Legal Relationships of our Baptist Educational Institutions to the Denomination—John G. Harrison, Ph.D., Secretary of Education for the Georgia Baptist Convention.

11:20—The Methods Which Our Denomination Is Using and the Results Which Have Followed in Seeking the Support of our Denominational Schools—J. W. Cammack, D.D., Secretary of the Education Commission of the Southern Baptist Convention.

Thursday Afternoon.

2:30—The Structural Niche for the Denominational School in Our National System of Education—J. W. Millon, LL.D., President Hardin Junior College, Mexico, Mo.

3:20—The Prospects of Baptist Secondary Schools as Affected by the Multiplication of State High Schools—A. E. Brown, D.D., Superintendent of the Mountain Schools of the Southern Baptist Convention.

4:00—The Obligation of Southern Baptists to Improve the Elementary Rural School and the Methods Which Ought to be Employed to Secure This Result—Rufus W. Weaver, D.D., Secretary of Christian Education for the Tennessee Baptist Convention.

Thursday Evening.

7:45—The Absence of the Denominational College in Germany, the Originating Condition of the World War—W. J. McGlothlin, Ph.D., Professor of Church History, Southern Baptist Theological Seminary.

8:30—The Mission of the Denominational College to the World after the War and the Consequent Readjustments Which Should Be Made Now—S. P. Brooks, LL.D., President Baylor University, Waco, Texas.

Friday Morning, January 25.

9:30—Devotional Exercises.

9:45—Miscellaneous Business.

10:00—The Effect of the World War upon the English Universities and the Probable Effect upon American Educational Institutions—C. E. Crosland, B. A., (Oxon) President Averitt College, Danville, Va.

10:40—The Attitude of Modern Psychologists toward Evangelical Christianity and Some Results Which Affect the Denominational School—C. M. Faithful, Professor of Psychology, Tennessee College, Murfreesboro, Tenn.

11:20—Modifications in Our Present College Curriculum Which Ought to Be Made in the Interest of Religious Education—B. W. Spillman, D.D., Secretary to Educational Institutions within the Southern Baptist Convention.

Friday Afternoon.

2:30—How Can Southern Baptist Schools Get the Greatest Benefit out of Christian Education Day?—J. T. Johnson, M.A., President Woman's College, Hattiesburg, Miss.

3:10—Does the Denominational School Secure as Good Support from the Denomination without a Baptist State Education Board as it Does with One?—A. E. Dicken, M.A., President Ouachita College, Arkadelphia, Ark.

3:50—Are the Standards Formulated by the Association of Colleges and Secondary Schools of the Southern

States Just to the Denominational Schools? Should the Denominational Schools Set Up Standards for Themselves?—George J. Barnett, M.A., President Tennessee College, Murfreesboro, Tenn.

Friday Evening.

7:30—Practical Co-operation by the Evangelical Bodies of the South in Movements Which Will Further Christian Education—Stonewall Anderson, D.D., Corresponding Secretary of Education Board of the Methodist Episcopal Church South.

8:30—The Work of the Board of Education of the Northern Baptist Convention—Frank W. Padelford, D. D., Executive Secretary, Boston, Mass.

Saturday Afternoon.

General Conference with Representatives of Organizations Engaged in Promoting among Southern Baptists a Greater Interest in Christian Education.

2:30—The Education Commission—Dean J. L. Kesler, President of the Commission.

2:50—The Association of Education Secretaries within the Southern Baptist Convention—R. T. Vann, President of the Association.

3:10—The Sunday School Board—P. E. Burroughs, D.D., Educational Secretary.

3:30—The Southern Baptist Press Association—Albert R. Bond, D. D., Secretary of the Association.

3:50—Reports of Committees.

Sunday, January 27.

The Baptist pulpits of Nashville will be supplied by the representatives of the Southern Baptist Educational Association.

RUFUS W. WEAVER, Chairman.

ERIC W. HARDY,

S. P. BROOKS,

PAUL V. BOMBARD,

W. L. POTEAT,

Program Committee.

The Tulane Hotel makes a special rate of \$2.50 a day, American plan, to all who attend the Association. Those who desire rooms reserved are requested to write G. C. Garrabrant, manager Tulane Hotel, or Rufus W. Weaver, 161 Eighth Ave. N., Nashville, Tenn.

THIS AND THAT.

The work in the Sevier Association is making progress.

The Alder Branch church has gone to half-time under the leadership of their pastor, Rev. W. A. Masterson. This is an old, historic church and faces an open door, but they are able to possess the land. She has sent out a number of men who have made great preachers.

Pigeon Forge church has called Rev. S. C. Atchley for half-time. This church did a very wise thing in moving into their little growing town, and have built them a beautiful house of worship, and from present indications will soon be one of the best churches in the Association. Their membership has greatly increased since changing their location.

Zion Hill and Shilo churches have called Rev. W. E. Conner for all time, making a fine field for service, but Bro. Conner knows how to preach and do the work.

Gist Creek church, under their efficient pastor, Rev. W. W. Bailey, has added two Sunday school rooms and baptistry to their church building, and have moved up to half-time.

Revs. R. E. Rule, S. H. Clark and J. E. Hicks preach to four churches each, and we hear good reports of their work.

There seems to be a growing interest among all our pastors, and they are seeking to lead their churches into greater fields of usefulness. During the revival season we had a little over four hundred additions to our churches by baptism. Every church in the Association has a Sunday school. This

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.

work is due largely to Hon. J. A. Householder, our efficient Colporteur. "Uncle Jim" has been Colporteur in the Association for twenty-six years, and last year was his best year. There is hardly a home in the county where he has not visited and left some good books. He has given away over three thousand Bibles and Testaments, has taken about thirty children to the Orphans' Home, and has always been faithful and loyal to all our denominational work. He is not a preacher, yet he preaches and, though past seventy, he visits some church every Sunday and assists the pastor all he can. His reward will be great in glory for the good work he has rendered to the people of Sevier county.

Our Sunday School Convention is taking on new life and we are expecting a great Convention this spring.

Most all of our churches showed a great increase in their gifts to our denominational objects at the Association. Many of the brethren thought it was due to a church-to-church campaign, with Bro. B. P. Roach of China and our Preacher's School, under the direction of Bro. W. D. Hudgins.

Our two schools, the Chilhowee Institute and the Smoky Mountain Academy, are making fine records this year. The war has not affected the attendance very much. Profs. Barton and Atchley are the right men in the right place. These schools are proving a great blessing to our people.

There are not many W. M. U. Societies in the Association, but those we have are doing good work. Miss Alice Brown, the Superintendent, is hoping to organize several societies

when spring opens.

Our Sunday Schools, as a rule, are well attended, but some are catching the fever of not staying for preaching service.

The county is a great commercial county and is making great gains financially. There are fifty Baptist churches in the county with about seven thousand members. We have been here twenty months, and during that time have had 60 additions, 35 by baptism.

Rev. W. C. McPherson held a revival in October that resulted in five additions. Bro. McPherson's sermons were very instructive and helpful to the church and community.

The total gifts of the church during the year was \$1,750. The church ought to move up to all-time preaching, but we give half-time to Church Hill church.

S. M. McCARTER.

Sevierville, Tenn.

A mistake occurred in the reference recently made to the Elizabethton church, Rev. C. H. Cosby, pastor. The church gave for State Missions \$200.50, instead of \$22.50. We are glad to correct the error and commend the church for its progress.

Rev. J. A. Taylor, formerly pastor at Shelbyville, Tenn., has been called to the care of the church at Brookhaven, Miss., and it is confidently believed he will accept.

Rev. A. N. Hall, of the First church, Waxahatchie, Texas, has resigned that pastorate to accept the hearty call of the First church, Muskogee, Okla.

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

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

NEW BOOK ON CHURCH PLANS.

The new book on church plans is ready, and we urge every church contemplating building, to send to us or to Dr. P. E. Burroughs for plans. We have plans of buildings costing all the way from \$2,000 to \$150,000. Don't build a four-room house. Let us show you how you can build one with S. S. room for a very little more. Let us send you cuts.

We have just returned from the 5th Sunday meeting at Gleason, where it was our pleasure to represent the Sunday School and B. Y. P. U. work. We also arranged for a school in Weakley County Association for a later date. The weather was severely cold, but we had a fairly good crowd on Saturday.

The Preacher School is on at Friendship this week with small attendance. The weather is so bad people cannot get over the roads and hence very few have come in yet. Monday. The local crowd is very satisfactory and we are going right on with the book work. If the weather fairs up we will have more on in the week.

Letters are going out this week asking for reports from all the churches not reporting schools in the minutes. It is hoped that these reports will be returned immediately. It is very important that we have the names of the Superintendents of every school, as we have special literature for each of them and unless we have their address it is next to impossible to get this literature in their hands.

We have arranged to furnish the little pamphlet "On the March with the Master" which is a real quarterly with Daily Bible Readings and Camp Songs, and etc., for the soldier boys, to every school which will promise to send them to the boys going out from that community. This little pamphlet has a discussion of the Sunday School lessons and fits the pocket. There can be no better thing sent to any soldier boy than this little pamphlet. We think it will be much better for these to be sent by the teachers and officers of their home school and so we will send any number to the school with the understanding that they be sure to mail them to the soldier boys in the various camps and trenches. Several schools have already sent in for these and others are responding daily to our suggestion. Let every school check up your list and keep them before your home workers constantly and order a sufficient number of these quarterlies for each of them. Elect a camp leader whose business will be to see that there are meetings and to record their reports.

The little Sunday School at Estill Springs has 6 young men in the camps now and many others to go. These 6 names are kept on a Bulletin Board all the time and the teacher and class keep constantly in touch with them. This class was the first to send the little "On the March with the Master" to them.

The School at Gleason has ordered 8 "On the March with the Master" to be sent to the boys going out from there to the camps.

Whiteville has sent the "On the March with the Master" to all her boys in the camp and Brother Oakley ordered 6 to go to the boys from Harmony church. I would like to see one of these little booklets sent to every boy going out from a Baptist Sunday School in Tennessee. Let us know the number you have and we will send the booklets to you free of cost and you have your own teachers send them. This keeps up the personal touch between the teacher and the boys. This should not be broken while the boys are away. This will benefit the teacher as well as the pupil.

Dyersburg has 22 boys in the war and have elected a camp teacher who will send to each of them a copy of "On the March with the Master."

Don't forget to send in the names of your new officers if any changes have been made since the Associational Minutes were printed. We like to keep a correct list of officers for our mailing list. It is necessary that it be done.

We would also like to have report of all the B. Y. P. U.'s of the State since the New Year began. A live up-to-date list helps us wonderfully in planning before all the workers the things that are to be stressed.

Have you checked up your Standard yet? If not won't you kindly do so at once and send to us for an application for the A-1 award? We shall be glad to send this to you and help you in every way possible to attain this high standard of efficiency. We want 50 A-1 schools this year. Who will be the first to qualify for 1918?

We are sorry to note that Mr. J. Woodfin Jones, President Nashville City Union, has gone to the War. We are proud of our young men who enlist to fight in this battle for Religious Freedom, but it grieves our hearts to lose them from the battle for righteousness and better living here at home. They are so helpful to us in our work for the Master here in Tennessee. We wish for each of them health, happiness and honor. May the good Lord spare them to His work and to the many friends who follow them with their prayers and best wishes. Besides Brother Jones we mention Earl Robinson, Ernest Holt, and many others who have played a large part in the B. Y. P. U. Work of the State.

We would be grateful to any one to furnish us the addresses of any of our B. Y. P. U. Workers who have gone to the front. We would like to keep track of them by personal letter and otherwise.

Following are some important dates that should be kept in mind by all our workers:

Memphis Annual Training School, Jan. 6 to 11.

Chattanooga Training School, Jan. 13 to 19.

Nashville B. Y. U. U. Training School, Feb. 3 to 8.

Chattanooga B. Y. U. U. Training School, Feb. 10 to 15.

Preacher Schools, Feb. 17 to 23.

West Tennessee Sunday School Convention, March 12 to 14.

East Tennessee Sunday School Convention, March 27 to 29.

Middle Tennessee Sunday School Convention, April 17 to 19.

State B. Y. P. U. Convention, June 19 to 21.

State Assembly, July 15 to 22.

Preacher Schools, July 22 to Aug. 2nd.

Almost every other day is filled with Associational Schools, Institutes, etc. If you have no school arranged for your Association, please get in line and let us have your application. We cannot attend all these in person, but we have 50 fine volunteer helpers who will conduct a fine school for you and do a great job too.

If we cannot come ourselves we will gladly send some one who can do it better.

The War draft is playing havoc with many of our local Unions by taking the leading young men who are carrying the burden of the B. Y. P. U. This makes it mighty hard to do this work in the local church, but we must not allow their going to stop our efforts. Let the girls take their places and train up younger boys to fill the vacant places.

NOTICE.

The Sunday School Board is ready to supply free of charge to such pastors as may wish to use them, copies of a Traveling Church Letter to be given to soldier boys as an introduction to the Baptist churches and chaplains.

Pastors and others interested should write at once to the Board at Nashville Tenn.

REGISTERED MEN CAN ENLIST IN THE NAVY, PROVIDED THEY SECURE CERTIFICATE FROM THEIR LOCAL BOARD STATING THEY ARE NOT NEEDED IN PRESENT QUOTA.

In order to allow registered men to enlist in the Navy after December 15th, the selective service regulations contain the following instructions which is published for the information of the public:

Section 151. Voluntary Enlistment and Commissioning of Registrants.

"Except in the following cases no registrant may enlist voluntarily in the military or Naval service of the United States:

(a). Upon presentation to a Recruiting Officer of a certificate by his local board to the effect that his class and order number are so low that he is not within the current quota of his local board, any registered man may enlist voluntarily in the Navy and thereafter upon presentation by the registrant to his local board of a certificate of a Commissioned Officer of the Navy stating that he has been so enlisted such certificate shall be filed with the Questionnaire and the registrant shall be placed in class "V" on the ground that he is in the Naval service of the United States.

Registered men wishing to enlist in the Navy should apply to the nearest Navy Recruiting Station for particulars.

Men between the ages of 18 and 35 are wanted for the Navy.

THE PROGRAM PLAN.

Through the summer months we have had a set of programs dealing in the fundamental doctrines of our faith. They came as the culmination of a study of the life of Paul and were largely taken from his letters to the churches which he founded.

Our course of study now starts with the Bible as a whole. It is intended

BUSY, HARD-WORKED MEN AND WOMEN

Will find that the sarsaparilla, pepsin, nux and iron treatment comprised in Hood's Sarsaparilla and Peptiron will give brain and nerve force, relieve the nervous strain incident to "too much to do in too little time," characteristic of life today.

These blood and nerve medicines seem to lift the nervous and over-worked into new life, enabling them to accomplish easily the things that have fretted them and have seemed to bring them to a standstill.

Hood's Sarsaparilla and Peptiron are very effectively supplemented by Hood's Pills, in cases where a laxative is needed. These three preparations are all sold by your druggist. Get them today.

that the unity of contents in this great book shall be clearly emphasized and that the order of its history as well as its unfolding revelation may open to the Juniors a general but definite understanding of the Word of God.

Our method is to deal as nearly as possible with biography. There is great inspiration to the boy and girl in a life of achievement which has been made great through personal effort. Hero worship is at its highest and the thrill of admiration for the hero which sweeps over the boy and girl leaves embedded the ideal toward which they grow. "We tend to become like that which we habitually admire." Here in these studies are the heroes that have found favor in the sight of God; those men who have stood out through all subsequent history as signal examples of the life which may be lived in early surroundings but given over to the direction of God.

The aim is to let the action and setting about each character be so real and life-like that the boy and girl may become acquainted with him today. We must not attempt a microscopic study of any one life or period of history. This can only be accomplished by mature minds but in our Junior meetings let us at one time get the impression of a life complete.

The helps that are offered in the Quarterly are intended only as suggestions. The ultimate arrangement and the matter of selection are necessarily left to the leader's judgment. The Junior Quarterly will have to be used in connection with this Quarterly as the Juniors' parts are not here repeated in full.

The time to be consumed at a single meeting is one hour. The material offered in this Quarterly may consume more or less, according to the local conditions in the union.

In assigning the work let the leader have upon her heart the individual development of the boys and girls under her care. See that each Junior grows in his or her ability to do bigger things. Put everything possible into their hands, but the leader will need a watchful eye and a tactful manner to secure thoroughness and completeness in their first attempts. This is their chance to practice, to learn leadership, to try doing the thing. That leader will accomplish the greatest results who shows the greatest patience in utilizing the abilities of her Juniors themselves.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. \$4 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined \$7 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

WOMAN'S MISSIONARY UNION

Mesdames T. L. Martin, of Stanton, Vice President for West Tennessee; Miss W. F. Robinson, Chattanooga, Vice President for East Tennessee, are welcome visitors at headquarters today, Jan. 3rd, called by the President for a conference looking to the interests of W. M. U. work in the different divisions. Mrs. Burnley, Columbia, Vice President for Middle Tennessee, was expected also.

READY—GO!

When you intend to run a race you can't linger around the starting place. You must be prepared and start with the word "Go", getting in ahead of your opponent if possible. As we are starting in the new year shall we not take a fresh start in our race against sin, ignorance and indifference to missions?

A race cannot be successfully run without preparation. I hope that is being made in our work of prayer services this week, and in the prayerful planning and preparation for them. If the Sunbeams, girls and boys, and young women all have their part in these services they will get a good start in their year's work. Let us take the Standard of Excellence as a measure to show how fast we are going and mark up on it each month how much we have gained. It's true, the race will not be run in a year, but let's see how far we can go in 1918.

Counselors, leaders, young people, let's all take a good deep breath and get in at the start.

AGNES WHIPPLE.

This month brings us to the closing of the first quarter of our State year of 1917-18. The Week of Prayer for Foreign Missions is our special for the quarter. Of course our own Orphanage work received due attention in December. A few of our workers heeded the earnest appeal for the "Church Building Loan Fund" but seemingly only a few heard the call, at least we have had few responses from the field so far.

I trust our women will not allow bad weather or anything else to hinder the observance of the Week of Prayer and Christian offering for our work in China. May we not hear the earnest pleas of our "Soldiers of the Cross" as they plead for re-enforcements in men and women to aid them in planting the banner of the cross in the dark land? Remember, our offerings, at this time help on our apportionment for Foreign Missions, but extra gifts are much needed. All the Christmas offerings should be sent in promptly to Dr. J. W. Gillon, marked Christmas offering. No other designation necessary, as all this goes for the support of our women missionaries in China and the schools and hospitals where they work. We can safely trust our Foreign Mission Board to use the gifts where they are so much needed, and for just the thing for which the offering is made. Remember to send promptly to Dr. Gillon in the regular way. Do not send to Miss Whipple or myself. All offerings for everything go to Dr. Gillon and through him to the General Boards. State Expense

Fund alone to our State Treasurer, Mrs. J. A. Altman. Be sure to report at the close of this month all offerings for the quarter.

MARGARET BUCHANAN.

THOSE TREASURER'S RECORD BOOKS.

Today, Jan. 3rd, all these are sent to the Treasurers on our revised mailing list. We regret exceedingly the delay, but we did not get them from the printers until so near the Christmas holidays, and knowing the congested conditions of the mails we held them until we hoped they would go through promptly, and safely. If you do not get yours in due time, please write us a card and one will be sent promptly by return mail.

We are hoping every Treasurer will read carefully the letter that goes with the book inside of it, and also the general information in the book. Officers' addresses where and how to send money. To whom and when to send the report blanks.

(Note Personal Service blanks in back of the book and time for sending these and change in State Chairman.

Mrs. R. S. Brown, 356 Preston St., Jackson, Tenn. Your Personal Service Chairman sends this in April and October. M. B.

With a motto for the year of "Forward", the Athens W. M. S. reports State Mission apportionment met; fine Personal Service report; in Red Cross work one dozen robes made, besides much time given to surgical dressings. The last meeting was with the gracious president, Mrs. J. L. Thomas, when the Society decided to clothe an orphan.

Under the energetic management of Pastor Siegle Ogle, a flourishing Ladies' Aid has been organized with Mrs. Ogle as President, and a splendid Dorcas Society, with Mrs. J. Baskett as President. The Dorcas Society has purchased a new piano and is doing wonders in the way of paying for it. The church as a body shows a deepening of interest. Sunday School reorganized, new furnace installed. Splendid music. Good congregations in the morning; at the evening service an overflowing house. The church is to be congratulated upon securing Pastor Ogle, a "four square" man, popular, energetic, scholarly, consecrated.

M. N. M.

Your Corresponding Secretary returning from a two-weeks' vacation rested and refreshed by the visit with home folks, quiet restful days finds many cards with greetings of the season from friends in and out of the State. These thoughtful messages are always appreciated, expressions of good will bring joy to the heart always.

M. B.

We note the change of editors of Best Methods Department, in Missionary Review of the World. Mrs. E. C. Cronk takes charge with the January issue, 1918. Belle Brahm, author of "Holding the Ropes" will be missed, but Mrs. Cronk is a popular writer.

ED.

"Is there anything you can do better than anyone else?"

"Yes," replied the small boy. "I kin read my own writing."

What Food Saving Involves

Sign the pledge and enroll as a member of the United States Food Administration, and you will be asked to do these things:

Eat plenty, but wisely, and without waste.

Buy less; cook no more than necessary; serve smaller portions.



Preach and practice the "gospel of the clean plate."

Use local and seasonal supplies; watch out for waste.

Whenever possible use poultry, game and sea foods in place of beef, mutton and pork.

Use potatoes and other vegetables freely.

Save wheat by substituting, in part, corn meal and other cereal flours for wheat flour.

Save butter and lard. Use butter on the table, but substitute vegetable oils for cooking.

Save sugar. Use less candy and sweet drinks and less sugar in tea and coffee.

"This is a duty of necessity, humanity and honor. As a free people we have elected to discharge this duty, not under autocratic decree, but without other restraint than the guidance of individual conscience."

—Herbert Hoover.

Rev. A. R. Bond,
Denominational Representative,
U. S. Food Administration,
Baptist Publishing House,
Nashville, Tennessee.

Dear Dr. Bond: For the purpose of increasing the hog production of Tennessee during the coming year by at least fifteen per cent over that of the past year, the Food Administration will hold rallies in every county of the State on Friday, January 11th. At these rallies we hope to have the farmers, the business men, the bankers and representatives of commercial organizations, the county farm agents, the home demonstration agents, the chairmen of the Council of Defense and County Food Administrators, who will pledge their co-operation in a work that is necessary to the defense of our nation. It is vital to the national interest in this crisis that there should be an increase in pork production. It is a work in which all can call the attention especially of your ministers to these rallies have a part. The price of hogs is good, may be better, so that in responding to the patriotic call of the nation the producers of pork are assured of good financial returns.

I am writing you as this Administration's Representative in your denomination to ask you to enlist your preachers, your Sunday School Superintendents and others in authority in your church in this movement. Please and urge them to attend and to give the widest possible publicity too and encouragement of this movement.

By doing your part in this matter you will not only aid this department but will render a patriotic service to your country in its hour of need.

With best wishes for a Prosperous New Year, we are,

Very truly yours,

U. S. FOOD ADMINISTRATION.

By J. I. FINNEY,

Publicity Representative.

SMOKY MOUNTAIN ACADEMY.

The school closed a very successful term Friday, Dec. 21, 1917. It will reopen Tuesday, Jan. 1, 1918. The close of the fall term was marked by rendering a very distinguished play, "The Christmas Carol", by Charles Dickens. A large crowd was present and everybody was very much pleased with the play.

The fall term has been very successful and delightful to both the teachers and constituency. From the fact that the people have been co-operating with the faculty in numbers and the work of teachers and students have been more earnest and faithful.

We have great numbers of Baptist boys and girls in East Tennessee who are yearning and hungering for an education and I know that the "Smoky Mountain Academy" will do her best to train the young people so that the Baptists in East Tennessee will be the nucleus of Christianity.

Our expectations for the future are many, and our love for service is sincere in this, the greatest opportunity for serving Christ and propagating our Baptist principles.

D. L. ATCHLEY, Prin.

SAFEGUARD YOURSELF

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven well established, old time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well-known and reliable, harmless but effective, and contains no Caromel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Editorial

A FRANK DISCUSSION OF FAMILY AFFAIRS.

In order that each member may understand the other, it often becomes necessary in the best regulated families to discuss family affairs. With the beginning of this New Year the best interests of the Baptist and Reflector demand that the family come together for a frank discussion of our affairs. There are problems which a few members of the family cannot solve, but require the counsel of the entire household.

The denominational paper has always had a hard struggle for existence. Many of our noblest and best men have given themselves as martyrs to the cause of the denominational press. The Baptist and Reflector has come in for its full share in the common burdens and hardships of the religious newspaper. But, somehow through the providence of God and the co-operation of the faithful few, we have been able to keep the paper going, and without increasing the price or lowering the standard. The time has come, however, when something MUST be done.

December 1917 receipts were more than \$500 short of the previous year and we came to the first of January with a heavy indebtedness. In addition to this our advertising for 1918, on account of the discontinuance of medical advertising, has been reduced \$1,800. Also two railroads with which we have had advertising contracts for a great many years have notified us that they will not renew their contracts for 1918. In years past the editor has been able to secure passes over all the prominent railroads in the State, thus enabling him to do a large amount of field work and often to save the paper from ruin. This year he has been able to secure a pass over only one important road. This latter fact alone presents a very serious situation. Judging the future by the past, without the personal field work of the editor, the Baptist and Reflector cannot live. And without free transportation he cannot afford to do this field work. So you will see that all together things look rather gloomy. But, we are glad to say that there is a solution.

We have on our list about 1,500 subscribers whose time has expired. If each of these should renew promptly we would be able to meet all of our obligations. We are this week sending statements to these subscribers. Sending statements is quite an expensive business in these days of 3 cent postage. Will not those of you who receive statements let us hear from you promptly and save the expense of another statement? Also, will not those whose subscription expires in January renew before the first of February without a statement being sent you? Send \$2.10 and we will renew your subscription and send you a copy of "Points For Emphasis" by Dr. Hight C. Moore, a discussion of the Sunday School Lessons for this year. Or, we shall be glad to send free of charge to every subscriber who renews during January a copy of the Gospel of Mark.

Another solution would be an enlarged subscription list. If we had 10,000 subscribers we would have no problem. And we could so easily have them if each member of our family would send us one new subscriber during 1918. Will you not do this?

Finally, Brethren: We have told you frankly the problems of our common household, because it is necessary that you understand these in order to be of service in their solution. We believe that you love the Baptist and Reflector. Many of you have told us this by your actions as well as by your words. Will you not now let that love express itself in a substantial way? Please do not lay this matter aside. It is imperative that we have your help and have it NOW.

HIS LIFE WORK BEGUN.

The Sunday School lesson (Mark 1:12-20) presents three facts relative to Jesus as He faces His life work. It will be recalled that He had come to John for baptism and the Father's approval had been shown in the voice from heaven and the de-

scent of the Spirit upon Him. It is now time that He should begin that brief period of ministry toward which the silent 30 years had been preparing Him.

Temptation of Jesus.

Mark uses exceedingly strong language in saying: "And straightway the Spirit driveth Him forth into the wilderness." We must recognize the place that the Holy Spirit occupied in the early life of Jesus. His entire ministry is said to have been under the power of the spirit. Forty days Jesus spent in the wilderness. We do not know how many special temptations Satan presented to Him during this time. Matthew and Luke give in greater detail three typical temptations of Jesus. It will be noted that in these temptations Jesus answered Satan with quotations from the Old Testament Scriptures. Among other things these temptations were appeals to Jesus to place his physical needs above the spiritual; Satan sought to get Jesus to presume upon the power of God in ways different from the promised protection. Satan also pointed out to Jesus a short cut to glory and the world worship, but Jesus was not to be led aside from His ordained pathway to honor.

Mysteries connect with the experience of Jesus in temptation. One may sometimes ask how it was that a perfect life such as Jesus lived could have been subject to temptations. We must remember that Jesus was human, possessing all the qualities and disposition of human life. His solitary characteristic that made Him different from other people was the fact of His sinlessness. Temptation in itself does not bring sin to the one tempted. The sin consists in yielding. Jesus was victor over temptation and thus qualified to become the helper of all those who are tempted.

Satan appears in this scene of the temptation as a real personality. We do not know all his history nor the extent of his power. We cannot confuse or identify him with impersonal disposition of men toward evil. He is a real being, great and far-reaching in his ability to lead astray, but he is not all powerful nor can he gain the victory where Christ is present.

A Great Message.

Jesus begins His work with a brief statement of His message. The Kingdom of God constitutes for Jesus a fundamental topic. The message of the Kingdom could be accepted only as men repent of their sins and turn to God. The Kingdom of God has often been misunderstood. It cannot be identified with a social order in which righteousness obtains, nor with any sort of civic administration, nor with any territorial possessions. The New Testament presents the idea of the Kingdom of God as the present reign of God in the individual heart. The recorded parables of Jesus deal with His message under this idea. To be sure, the Kingdom of God has social and civic influences, but it is not to be identified with these. A careful survey of the New Testament teaching on the Kingdom will show that it means God ruling and reigning in the individual heart. It may be obtained by him through repentance for, and turning away from sins; and acceptance of the redemptive work of Christ.

Helpers Chosen.

Jesus had come to deliver a message of salvation for men and to make effective such message through His own mission that led to the Cross. He had come to reach men everywhere throughout every generation, but He could not do this in person. He selected a small group of men upon whom He might transfer His own message and mission. They were to win the world to the truth as revealed in Jesus. In order that they might be prepared for this world task He grouped them about Himself that they might learn His way, understand His message and be inspired with His spirit. He promised that they should be fishers of men. Through subsequent ages men have been led to the truth through the success of these early men fishers. The work goes on, the workers drop out and are replaced by others. Do you know the joy of catching men with the Gospel net?

The "Foundation of Youth" was a delusion of pioneer explorers. Jesus Christ furnishes the life that never grows old.

DENOMINATIONAL PUBLICITY.

The various Boards of Georgia have begun a new venture. They have agreed to pay for a full page display advertisement of their work in the Christian Index. The fifty-two issues of the paper have been distributed among the various objects and these will receive proper exploitation. For the past year our own Education Board has run an advertisement on the last page of the Baptist and Reflector and have gained much publicity therefrom. Dr. Weaver is greatly pleased with his venture; he is the pioneer in this field. I wish to raise the question of the advisability of the other causes being set forth in this way. Why should not State Missions, the Orphanage, Foreign and Home Missions, and the other objects be thus given adequate publicity? The Baptist and Reflector has always been glad to give prominence to the denominational interests; it stands as a great benevolent agency. But, why not help us to share the burdens? Everyone knows that every denominational paper in the country is having a hard time. What better investment could our Mission Boards make than to pay for space in the paper? Thousands of dollars are spent each year by all the Boards together in sending out tracts, articles, letters, etc. A greater number of people could be reached through the State paper than in this way. Brethren, we help YOU; why not help US?

We are glad to quote the following letter from Dr. Weaver:

"January 7, 1918.

"Rev. A. R. Bond, D. D.,
"Editor Baptist and Reflector,
"Nashville, Tenn.

"My Dear Dr. Bond: One year ago, representing the Education Board, I entered into a contract with your predecessor, the lamented Dr. E. E. Folk, for the last page of the Baptist and Reflector. Through his courtesy I was permitted to secure this page at a slightly reduced rate. Dr. Folk himself made a contribution of \$100.00 to the Education Board, paying the same in advertising.

"I greatly appreciate the continuance of the contract for the year 1918, and in renewing this contract I wish to say that in my judgment there was no money expended by our Board bringing such large returns as this page of advertising.

"Everywhere I have gone throughout the State, I have found the readers of your paper informed regarding the work of the Education Board, interested in our own Baptist schools and concerned for the promotion of our rural elementary schools. The number of churches contributing to Christian education increased from 84 in 1916 to 449 in 1917. My only regret is that you do not have a larger circulation, such as your paper fully merits.

"I congratulate you upon the success of your paper and I congratulate myself upon being the first official representative of Baptist organized work in the South to contract for a page in denominational paper, thereby reaching week by week thousands of Baptist homes that could be reached in no other way.

"It gives me pleasure to see that in other States, recognizing the value of the denominational paper as an advertising medium, other Boards are contracting for space in their own denominational organs, thereby making appeals for worthy causes to the readers of these papers week by week.

With every good wish, I remain,

"Cordially yours,
"RUFUS W. WEAVER,
"Secretary Christian Education."

Dr. C. A. Owens has resigned the pastorate of the First Baptist church at Humboldt, Tenn., to enter the War Y. M. C. A. work. He will be stationed at Camp Jackson, Columbia, S. C., for a few weeks and then will doubtless be sent over seas. He is thoroughly competent to do this great task. May his message, vibrant and evangelistic, lead many a soldier lad to know Jesus Christ.

From far-away Kumamoto, Japan, came the season's greetings from Rev. and Mrs. W. H. Clarke, our missionaries. The card bore the photo family group. It was my privilege to be a classmate of Brother Clarke at the Seminary. May this year be their best in service for the Master.

DO THE PREACHERS CARE?

A few weeks ago I wrote a letter to more than five hundred of the preachers in the State. So far I have received less than a dozen replies. I specially asked them to answer and give me their opinion. My message concerned them and their work, for it sought to interest them in the enlargement of the subscription of the Baptist and Reflector. Should I take their silence as indicating an indifference to the progress of the paper? In theory, doubtless, every one of them would acknowledge that the paper should be in every home in their membership. There can not be any really progressive response to the appeals for the Baptist world program unless the church members know what is being planned and attempted. Do the preachers care? Do they care enough to place the matter before their churches? If not, why not?

Pastor, what say you?

A DOUBTFUL CHAMPION.

In the Outlook for December the 19th, Dr. Lyman Abbott, the editor, has a signed editorial entitled "Mr. Rockefeller's Contribution To Christian Union." This editorial is remarkable for several reasons. It cordially commends the pronouncement recently made by Mr. John D. Rockefeller, Jr., relative to the position of Baptists as touching certain of their fundamental practices. Mr. Rockefeller has characterized baptism as a man-made condition to church membership. Dr. Abbott attempts to enlarge upon this idea and sees in the position taken by Mr. Rockefeller a great contribution to Christian Union. It will be remembered that Dr. Abbott long ago parted company with those who believed in the Scriptures as sufficient authority for all creedal and ceremonial practices. Dr. Abbott himself believes in infant baptism. The article is remarkable as an exhibit of the author's ignorance of the real Baptist position regarding baptism. He has been a strong advocate for Christian Union, but a union that would be based upon either a denial of all forms of creed and ceremonial, or upon an inarticulated fellowship with all classes of belief being held would not be a practical union. Dr. Abbott says: "It is not merely the form of baptism which is not essential; there is no ceremonial which is an essential part of Christianity." How utterly different from the position of Jesus whose great commission was an imperative to make disciples, to baptize and to teach. We doubt if Mr. Rockefeller's position will be strengthened by this champion.

EDITORIAL BREVITIES

Duty well done brings joy unbounded.

Sacrifice for country can not take the place of the sacrifice of the Cross.

The lazy preacher has created the impression that the preacher has a soft job.

The Sunday School Lessons for six months will go in the Gospel of Mark. Send us 5 cents and we will mail you a handy copy of this gospel. Or send us your renewal within ten days and we will give it free, if you ask for it.

We have received a copy of a piece of sheet music entitled "Only Hope," the words written by Dr. W. H. Fitzgerald, of Knoxville. We congratulate him upon this new venture and wish for him all possible success in its circulation.

Rev. J. W. Storer, of Ripley, has been extended a call to the pastorate of the First Baptist church of Paris. If he should accept, he will have a splendid church that knows how to treat its pastor well and to do large things for the denomination.

The First Baptist church of Jackson, Tenn., last Sunday extended a call to Dr. Austin Crouch, of Murfreesboro. He has not yet rendered his decision, but his going would greatly rejoice the Jackson church and bring sorrow to Murfreesboro. Dr. Crouch has great ability as a preacher and pastor, and has made good everywhere he has been.

Faithfulness is a virtue each one may practice.

Smile even though you must grit your teeth to do it.

The Tempted Saviour is able to help the Tempted Saint.

Have you given Christ the chance that He has given you?

Men with the forward look are the leaders in forward movements.

Smartness in religious affairs does not always mean spirituality.

The passion for souls glows warmest with nearness to the Cross.

Christian culture does not neglect the all-round development of the student.

"These are the three greatest things for men—art, literature and religion"—Dargan.

The statesman is concerned with the welfare of the country, the politician with his re-election.

Since the beginning of the world Jesus has been the most talked of, and most criticized, person. Let us remember this when idle tongues begin to wag.

Pilate said, "What I have written I have written". You may say the same of your record, but you may now write something better in the history of the new year.

Rev. Oscar E. Sams comes from the pastorate of the Rivermont Avenue Baptist church, Lynchburg, Va., to the First Baptist church of Johnson City, Tenn., Feb. 1st. We extend him a cordial welcome to our State and wish for him abundant success.

The brotherhood generally will regret to learn of the serious illness of Randall Stewart, son of Dr. W. J. Stewart, of the Orphanage. Since he came home for Christmas from his work as teacher in the Oklahoma State University, he has suffered greatly. Let us unite our prayers for his speedy recovery.

Remember that your pastor does not claim to be perfect. Remember that he is human. Also keep in mind that the job of being a minister's wife is not entirely enviable. Don't forget that your preacher's children are not yet saints, so don't expect saintly conduct of them yet.

The minutes of the Tennessee Baptist Convention are just from the press. It makes a large volume of 214 pages. Send 6 cents for postage to Dr. J. W. Gillon, 161 8th ave., N., Nashville, Tenn., and receive a copy. The work is well done and Secretary Fleetwood Ball is to be congratulated. The pictures of Drs. E. E. Folk and H. C. Irby receive memorial pages.

Dr. Luther Little has resigned the pastorate of the First Baptist church, Jackson, Tenn., to accept the hearty call to the First Baptist church, Charlotte, N. C. The new relationship, which will begin at once, brings Dr. Little into one of the chief pastorates of North Carolina and leaves a splendid church here. He has wrought well and will be given up with regrets by the brotherhood.

CHRISTIAN SCIENCE IN ITS LOGICAL CONCLUSIONS.

(Continued from page 1)

such a sentiment does not exist. Pain, misfortune, cold, hunger, death,—they are only terms of delusion and illusion. The mother need not feel worried over her child, even though he may fall into the fire or drink carbolic acid; he may imagine that he is hurt, but she knows better. There is no milk of human kindness in the breast of the Christian Scientist. They do not support homes for the poor, the

orphaned, the blind, the defective and the degenerate. Why should they? Such classes do not exist, but simply think they do.

No Sin and No Satan.

Christian Science has no place in its system for sin and Satan. "The only reality of sin, sickness or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true because they are not of God. * * * Christ came to destroy the belief of Sin." (572).

Such a belief would create universal anarchy in the social world; it will make crime and rapine but fictions of the disordered mind of those injured, rather than overt acts of the sinner. Moral distinctions would be blotted out; saint and sinner would become terms of the imagination. The Supreme mission of Christ, then, would be limited to a persuasion of men that they were not really sinfully lost and in need of salvation.

Satan, according to Christian Science, is merely an impersonal error, a belief in sickness, sin and death. There can be no satanic influence apart from one's own choice of evil, the existence of which Christian Science denies, or the influence of the mortal mind of the community.

Christian Science has nothing to say as to how a good, infinite and loving God could create men or from all eternity permit them to exist with the power and pre-disposition to imagine such errors.

No Authoritative Bible.

"Science and health" is the text-book for Christian Scientists. Mrs. Eddy claimed to have had an infallible revelation. She interpreted the Bible according to her own system and saw no presumption on her part in making her opinions the unerring guide for her followers. Her fanciful method in interpreting the Bible may appear from one or two citations:—Adam meant error, angels were good thoughts, Canaan stood for sensuous beliefs, dove was a symbol of divine science. Boldly and frequently she declared in her text-book that human errors entered into the making of the Bible. Mrs. Eddy places herself above Jesus and declares that her revelation of the truth is much superior than that which came through Him. The only supremely authoritative source of truth, according to Christian Science, is "Science and Health," absolutely free from error. This claim, therefore, takes away the Bible as a supreme source of authority for faith and practice and substitutes "Science and Health." As a literary production this text-book of Christian Science is the greatest jumble of unintelligible sentences to be found in the whole range of literature. Vague, inaccurate in statements, it is so arranged that many of its sentences can be displaced or read backward with as good sense.

No Ordinances.

Christian Science does not accept the two Christian ordinances of Christian Baptism and the Lord's Supper. The Christian Scientist regards the Supper as a friendly breakfast without any religious value and baptism does not at all need water. "Baptism. Purification by spirit; submergence in spirit." (Page 581).

No Family.

A far-reaching defect of Christian Science has to do with its teaching about the family. It holds that celibacy is more worthy than marriage. There will come a time in this world when marriage will no longer be practiced. Science will generate children through thought rather than through the agony of bodily experience. Now, say Christian Scientists, it may be needful to conform to the present customs, but when the world shall have learned the truth, the family with its initial ceremony of marriage will not be followed.

This latest form of asceticism and unbridled license under the guise of scientific and religious approval would undermine and destroy the family in social life.

Does It Stand the Test?

From its own statement of belief in the text-book, "Science and Health" we have shown whither the logical conclusions carry this system. Christian Science is illogical, unscientific, un-Christian, pernicious and unscriptural.

The Home Page

A Short Story and Items of Interest in the Home.

FOR THE MEN AT THE FRONT.

Lord God of Hosts, whose mighty hand
Dominion holds on sea and land,
In Peace and War Thy Will we see
Shaping the larger liberty.

Nations may rise and nations fall,
Thy Changeless Purpose rules them
all.

When Death flies swift on wave or
field,

Be Thou a sure defense and shield!
Console and succour those who fall,
And help and hearten each and all!

Oh, hear a people's prayers for those
Who fearless face their country's
foes!

For those who weak and broken lie,
In weariness and agony—

Great Healer, to their beds of pain
Come, touch, and make them whole
again!

Oh, hear a people's prayers, and
bless

Thy servants in their hour of stress.

For those to whom the call shall come
We pray Thy tender welcome home.

The toll, the bitterness, all past,
We trust them to Thy Love at last.

Oh, hear a people's prayers for all
Who, nobly striving, nobly fall!

To every stricken heart and home,
Oh, come! In tenderest pity, come!
To anxious souls who wait in fear,
Be Thou most wonderfully near!

And hear a people's prayers, for
faith,

To quicken life and conquer death!

For those who minister and heal,
And spend themselves, their skill, their
zeal—

Renew their hearts with Christ-like
faith,

And guard them from disease and
death.

And in Thine own good time, Lord,
send

Thy Peace on earth till Time shall
end!

—John Oxenham, in "All's Well."

THE BOY WHO WASN'T LOOKING FOR A SOFT JOB—HENRY P. DAVISON.

If you get out a map of the State of Pennsylvania and study it carefully you may find the town of Troy—and you may not. It isn't on all maps because it is so very small. That is "Harry" Davidson's home town. He went to school there until he was fifteen. At that age he had a chance to teach school in a small district school-house where there were only a few young pupils. His uncle owned the village bank. Not a very big bank, as banks go today, yet it was a sure-enough bank. One day the boy went

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

to his uncle and told him he would like to get a job in the bank.

"You can make more money teaching school, Harry, than I can afford to pay you to clerk here," his uncle told him.

"Never mind the money, I want to be a banker," insisted the young fellow, then seventeen years old.

And so the uncle took him in and he began sweeping out the bank, filling inkwells, dusting, running errands and later was given clerical work to do. By the time he was twenty-one his uncle was delighted with him.

"The boy learns all about people; he goes out and looks over property and decides how much we can loan on it; he hunts up new business and finds good investments—he's a natural banker," boasted his uncle.

And at that time the young chap rushed in, much excited, waving a letter.

"Look, Uncle, an offer to go to the Pequannock Bank of Bridgeport, Connecticut, to do bookkeeping!" he shouted in joy.

"Hm-m," grunted the old man, wiping his glasses on his red bandanna handkerchief, adjusting them on his nose and reading the letter.

"I'm going right away," declared young Davison.

"Going! Why, look-a-here, my boy, just you think it over! You'll be president of this little bank some day; you've got an easy job; it will be an easy job all your life; you'll be the biggest man in the town. And furthermore, remember that a rolling stone gathers no moss."

"But I don't want an easy job, I want a big job where there's plenty to do and a chance to do big things—"

"All right, you're twenty-one, but remember what I told you about the rolling stone gathering no moss," warned his uncle.

That was in the year 1888.

But little more than twenty years later he was given a banquet in New York City by scores of the leading bankers and other financiers on his entrance into partnership with the world famous financial firm of J. P. Morgan!

At this banquet Mr. Davison smilingly told his story about his uncle. "Well, gentlemen," said Mr. Davison, "my uncle warned me to remember that a rolling stone gathers no moss. He was right. I haven't gathered any moss!"

There was a great shout of laughter at this and more than one envious banker looked at him and murmured something to the effect that Davison was a "lucky chap."

This was wrong, all wrong. It wasn't luck that landed Harry Davison in a position that makes him one of the most influential and successful financiers in the country—or elsewhere—today. It was his brains. He knew how to use them.

If he had not figured it all out down there in the little town of Troy, Pa., and decided that he must get out and hustle if he ever expected to make a really successful financier, he might have been there today, unheard of outside of his own county, and with an income in a year not equal to what he now makes in a week.

From clerking in his uncle's little country bank to being a partner with J. P. Morgan is a big leap—and it may seem to some that it was all very easy. But it was not. Here are just a few of the things that Davison did before

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.

Nashville, Tenn.

BAPTIST AND REFLECTOR.

A HEALTHY BODY

he achieved his great success

He worked in the Bridgeport bank as bookkeeper steadily for four years, keeping in touch with the banking world, studying banking and looking for an opening. Finally it came. He was offered the position of paying teller in the old Astor Place Bank in New York City, and he promptly took it.

One day one of the officials went to him about a little bank business.

"Is this legal?" he asked Davison.

"I don't know, but I'll find out and let you know tomorrow," was the reply. That night after banking hours he did not go to dinner but to the law library and looked it up.

"I've got to know more about law," he declared and so he studied law at a night school until he was qualified to be admitted to the bar.

One day a wild-eyed looking man stepped up to the paying teller's window, stuck a note through the wicket and pointed a revolver at Davison.

Davison pretended not to see the revolver. Coolly he picked up and read the note, which was:

"Pay one thousand dollars to the order of Almighty God. If not—death!"

"You will have to be identified," said Mr. Davison loudly.

"Pay at once or I'll kill you," snarled the crazy man.

BLOOD POISON SNEAKING.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., for sample.

Do you suffer from constipation, indigestion, dyspepsia, heartburn or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no Calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

"All right. How will you have this one thousand dollars that God has ordered us to pay you? In dimes?" Mr. Davison said this very loudly and started to count out money. The bank detective, always on duty in big city banks, heard and understood. He crept up, disarmed the crazy man and took him away.

"Davison's nerve" became a y-word in banking circles in New York.

He was made cashier. Next he was made vice president and then president of the Liberty National Bank of New York, then vice president of the great First National Bank, and at the same time he was made director in a dozen immense corporations, such as the Western Union and the Erie Railroad, and then Morgan decided he needed such a man in his firm.

This boy used his brains from the start and he kept right on using them. Today he is the big power in the Morgan house; he was the man who had the last word about loaning money to the warring powers in Europe. And he is still using his brains, studying the finances of the world.—American Boy.

SEND US A NEW SUBSCRIPTION.

THE YOUNG SOUTH



Missionary's address: Mrs. P. P. Medling, Kagoshima, Japan.

Address communications for this department to Miss Annie White, Folk, 1106 Nineteenth Ave., South, Nashville, Tenn.

Our Motto: "Nulla Vestigia Retrorsum" (no steps backward).

Dear Young South Friends:

Let me wish you a bright and happy new year! Now that Christmas is over and a new year has begun, let's see how much we can accomplish, how much good we may do. Did you make a resolution to that effect, any of you Young South members? Don't you think it would be a good one to add to the list—and an easy one to keep? I want to make this a banner year and with support such as I have this week it will be an easy task. Last week we had to give way to the Educational number, and so these letters, some of them, were received two weeks ago. I want you to read every one of them, and enjoy them, and because there are so many, and only one page on which to publish them, I'm afraid I shall not have much space to answer each one separately. But let me thank you for the splendid beginning you have made this new year 1918. Let's make this only the start to better things.

"Bethpage, Tenn.—Dear Miss Annie White: I am a little girl ten years old. My grandmother, Mrs. Littleton, has been giving me her Sunday eggs to get some money to send to the poor little orphans. Enclosed find check for \$1.00. I want this to help to give them a nice Christmas. As this is my first letter to the Young South, I will close by wishing you a happy Christmas.—Leana Scott."

We are glad to welcome this energetic little new member into our band. I believe Leana is going to prove a wide awake member, and I shall be disappointed if grandmother's hens don't lay lots of eggs on Sunday, so that Leana may send the money to the orphans.

"St. Joseph, Tenn.—Dear Miss Annie White: Enclosed find post office order for two (\$2.00) dollars from myself and husband and children. I hope it will do some good for the orphans, though a small amount, we will try to do better next time.—Mrs. C. F. Faulkner."

I can only say thank you, Mrs. Faulkner, and assure you that the gift of your dear family will help the orphans. Please let us hear from you again soon, won't you?

"Rockwood, Tenn.—Dear Miss Annie White: I was told to send my little Sunbeam Christmas offering to you so I trust you will know what to do with it. It goes to help with the foreign schools, so I was told. I have been the Sunbeam Leader only a short time, so I don't know very much about the work yet. If you can instruct me in any way, I would be very glad. I first sent my money to the wrong party at Nashville, and it was returned. It may reach you a little late. The money order is two dollars and forty-five cents

(\$2.45). Very sincerely.—Mary Stinecipher."

I am sending Miss Stinecipher some literature for Sunbeam leaders. The bands designate the causes to which they wish their money given, and most of them want it to go to the orphans. However, if the Rockwood band would prefer their gift to go to a foreign school, I should be glad to place it on that fund. Thank you, Miss Stinecipher, and I wish you much success in your work.

"Knoxville, Tenn.—Dear Miss Annie White: Please find enclosed \$1.60 as a Christmas offering from the King's Daughters Class of the Lincoln Park church. As we are at present comfortably situated, we want to help some one that really needs help. We have only been organized three months but we are thirteen strong and we mean business. Wishing the Young South, especially the Orphans' Home a merry Christmas and a prosperous new year, we are, King's Daughters.—Miss Dora Acuff, teacher; Juanita Curtis, Cor. Sec."

Shall I give this Christmas offering to the Orphans' Home? They need aid in the support of the Home, and why not let this money go to make the children comfortable and happy? This sounds to me like a class who does things and we shall expect another account of them soon. Is thirteen your lucky number?

"Memphis, Tenn.—Dear Miss Annie White: I am so pleased to read the accounts of the Sunbeam bands and I want to tell you a little about one of the First Baptist church, Memphis. We have enrolled 185 members, Mrs. Jno. Garrett is leader of the girls and boys 9, 10, 11, and 12 years old. I am leader of the younger ones, 6, 7, and 8. Her collection in November (which went to the State orphans), was \$3.34. Ours was \$5.58. We hope to have a fine collection for the Christmas offering for Foreign Missions. With best wishes.—Ivey L. Stamps."

Well may Miss Stamps be proud of the Sunbeam Band of the First church at Memphis. With a hundred and eighty-five members, they should accomplish wonders. We are expecting a big check from them as their Christmas offering.

"New Middleton, Tenn.—Dear Miss Annie White: Owing to the bad weather last Sunday we failed to have Sunday School and take our collection for the special Christmas offering for the Orphans' Home, but we are sending seven (\$7.00) dollars, anyway, for we can't let the weather rob us of our duty toward the poor little orphans. Wishing you and the Young South a merry Christmas, I am, loyally yours—Fannie Louis Gill, Sec'y Macedonia Baptist Sunday School."

So you just guessed what the Sunday School might give and sent it on to us! Thank you for the unusual thoughtfulness, and also for the gift.

"Hampton, Tenn.—Dear Miss Annie White: Enclosed you will find check for \$2.20 for the Orphanage. This is the very first gift of our Sunbeam Band. Best wishes for your Christmas. Sincerely, — (Miss) Donna Pearce."

Thank you for this gift, Miss Donna, and please don't let it be the last. We want to count your Sunbeam Band

among our members.

"Livingston, Tenn.—Dear Miss Annie White: Classes 2 and 3 are sending a box of gifts for the little orphans and do so hope they will please them. The boys and girls want to join the Young South. There are at present eight in class 3. I don't know just how many in class 2.—Teacher of Class 3."

Indeed we want classes 2 and 3 to join our ranks. Won't you please write us often and tell us what you are doing?

"Bethpage, Tenn.—Dear Miss Annie White: Enclosed find check for \$15.15 from Hopewell church to the Orphans' Home. \$12.65 of that was given by our Woman's Missionary Union, and \$2.50 from three male members of the church. Accept this as our Christmas offering. We have a weak Society of only eight members, but are trying to do our part.—Mrs. Bettie Johnson, Pres.; Jessie Littleton, Sec."

Thank you, Mrs. Johnson, for the splendid gift of your Union, and the good-hearted men who pieced out. This offering doesn't indicate a weak Society to me, and I wonder what the result would be if it were stronger. We shall anticipate that.

"Shelbyville, Tenn.—Dear Miss Annie White: The Christmas offering for the orphans that has heretofore been sent through Madison Goggin, is \$14 for this year. We still send the offering in his name, though he is doing his duty elsewhere. Yours truly—Mrs. J. H. Goggin."

"Vilda, Tenn.—Dear Miss Annie White: Please find enclosed five (5.00) for which renew my subscription to the Baptist and Reflector with \$2.00, and give the other three dollars to the Orphans' Home. Wishing you a very happy Christmas, your friend—Mrs. J. A. Powell."

"Edith, Tenn.—Dear Miss Annie White: You will find enclosed money order for \$5.00 for the Orphans' Home. This is our Christmas collection from the minority Sunday School, of the Edith Baptist church. Wishing you and the home a merry Christmas and a happy new year.—Mrs. J. H. Bibb."

"Dear Miss Annie White: Enclosed find \$2.00 for the Orphans' Home. The call for the Home is so urgent and needful just now, mother is letting me send a contribution through the Young South, as our Sunday School hasn't yet taken the regular collection. I have great sympathy for the orphans. My papa is dead, but I am blessed with a good granny and mother. Wishing you and yours and the cause for which you are laboring a prosperous new year.—(Little Miss) Percy Robinson, Antioch, Tenn. P. S.—Granny Smith sends \$1.20, making \$3.00 enclosed."

"Etowah, Tenn.—Miss Annie White: Enclosed please find check for \$1.00, one dollar, for the Orphans' Home. From Cog Hill Baptist Sunday School.—Iva Ray Brown, Sec'y."

"Whiteville, — Dear Miss Annie White and the little orphans: A merry Christmas and a happy New Year. Mrs. Prewitt and myself have just passed the 50th anniversary of our marriage, but we were sick and did not celebrate. We are still sick and

confined to the house, but we thought we would send \$1.00 apiece to help cheer the little children. Again, hoping you may have a nice time, we are your friends.—Mrs. Lucy V. Prewitt, M. W. Prewitt. P. S.—Am sorry we are so late, but being sick we could not do as we would like to have done. Am so nervous I can hardly write at all. Excuse this small bit; the Red Cross, and the War Y. M. C. A. is pressing us for every dollar they can get to help win the war.—M. W. P."

"Harriman, Tenn.—Dear Miss Annie White: Enclosed you will please find check for \$1.00 for the Million Dollar Loan Fund, given by the Girls' Auxiliary of Trenton-St. Baptist church. We are also sending by parcel post a box of handkerchiefs amounting to \$3.10 for the orphans. It is our desire that they be given to the girls between ages of 12 to 16 years. Sincerely.—Lolita Hannah, Pres., Mary McKinney, Sec."

"Dear Miss Annie White: Enclosed find one (\$1.00) dollar for the orphans. Failed to send it in time for Christmas fund, as I intended, but hope they will enjoy it as much some other day. Most sincerely—A Friend."

"Big Rock, Tenn.—Dear Miss Annie White: Enclosed you will find \$3.00 for the dear orphans as a Thanks offering from Big Rock church and others who were interested in them. I enjoy reading the Young South page and especially the woman's special. Wishing you much success. Yours truly—Mrs. Minnie Duncan."

"Harriman, Tenn.—Dear Miss Annie White: Enclosed you will find two (\$2.00) dollars from South Harriman Y. W. A., our Christmas offering. It will be too late for the orphans' Christmas, but we hope it will do as much good. Wishing you a bright and happy new year.—Bessie Robinson, Treas. Y. W. A."

"Whiteville, Tenn.—Dear Miss Annie White: The Harmony Sunbeam Band met with me Saturday afternoon; also the little boys of the neighborhood and filled two stockings up to the top with toys and good things to eat for our boy "Jessie Crouch." The boys were especially eager to give. One gave his own pocket book which I think was such a sweet spirit. Pray for us as we grasp each little opportunity. Sincerely.—Mrs. Henry Howse, Leader."

"Jackson, Tenn.—Dear Miss Annie White: Enclosed find check for seven dollars and fifty cents, from the Girls' Auxiliary of Second Baptist church. Three dollars to be given to Foreign Missions, two dollars to Home Missions, two dollars and fifty cents to State Missions. This closes their work for 1917. We have some plans for the new year, and hope to do a full year's work. Best wishes for you and the Young South from the girls and their leader.—Mrs. J. L. McAlilly."

I have so little space to answer the letters this week that I can not say what I would like to. Forgive me, please, if I have not spoken of yours individually and know that I would have if there had not been so many. You see you did the writing this time, and so I'll have to wait. Thank you, every single one for the letters you wrote and the gifts you sent. Wishing you a happy new year.

ANNIE WHITE FOLK.

PASTORS' CONFERENCE

It is earnestly requested that communications for this page be written as briefly as possible. Take time to write plainly and as nearly as possible conform to our adopted style. These notes come in at the last hour, when every moment counts much in getting the forms made up for press.

NASHVILLE.

First—Dr. Allen Fort, pastor. Dr. Hight C. Moore preached at morning hour on "Sacrifice and Salvation" (Heb. 9:28). Dr. Albert R. Bond preached in the evening on "The Portrait of God." 253 in S. S. Pastor Fort has begun his special work at Camp Wheeler, Macon, Ga.

Lockeland—Pastor W. R. Hill preached in the morning on "Lord's Supper Observed," and in the evening on "Christ Our Passover." 138 in S. S. Two by letter. An excellent day.

Edgefield—Pastor William Lunsford preached in the morning on "The Difference Between the Two," and in the evening on "The Brother of Jesus." 174 in S. S. Four by letter.

Seventh—Pastor C. L. Skinner preached in the morning on "Life by Faith," and in the evening on "The New Covenant." One received by letter. Very good congregations, considering weather. We celebrated the Lord's Supper at morning hour.

Shelby Ave.—Pastor C. A. McIlroy preached in the morning on "The Christian's Race," and in the evening on "Habbakkuk's Vision." 45 in S. S. Good attendance at B. Y. P. U.

Third—Pastor C. D. Creasman preached in the morning on "First Things First," and in the evening on "Sensible Faith." 129 in S. S. Fine congregations.

Park Ave.—Pastor I. N. Strother preached in the morning on "The Lord's Supper," and in the evening on "The New Leaf." 118 in S. S.

South Side—Pastor C. W. Knight preached in the morning on "A New Year's Wish."

Grace—W. Rufus Beckett, pastor, preached at both hours. Morning subject, "Covenant," communion service. Evening subject, "Influence." 165 in S. S. Good B. Y. P. U.

Centennial—Pastor J. Henry DeLaney preached in the morning on "Heaven, the Continuing City," and in the evening on "How Shall We Escape If We Neglect So Great Salvation?" 65 in S. S. Splendid B. Y. P. U. Fine spirit in all services.

KNOXVILLE.

First—Dr. Len G. Broughton, pastor, preached in the morning on "New Year's Message," and in the evening on "The Spiritual Analysis of a Tear." One baptized. Six by letter.

Deaderick Ave.—Pastor H. T. Stevens preached in the morning on "The Barren Fig Tree," and in the evening on "How a Man Got Out of Jail." 362 in S. S. Two by letter. New pastor begins his work with the church.

Broadway—Pastor Lloyd T. Wilson preached in the morning on "The Secret of Success." The pastor also preached at the evening hour. Two baptized.

Lincoln Park—Pastor T. E. Elgin preached in the morning on "Taking Stock of Our Religion," and in the evening on "A Vision for the New Year." Four received by letter.

Island Home—Pastor Wm. M. Selltell preached in the morning on "Christ and Him Crucified," and in the evening on "Pressing Forward." Four by letter. New pastor began his services with glowing prospects.

Euclid Ave.—Pastor W. M. Griffith preached in the morning on "The Reign of Christ," and in the evening on "All Things Working Together for Good to Them That Love God." 151 in S. S. Two received by letter. Splendid day considering the weather.

Central—Pastor A. F. Mahan preached in the morning on "Jesus' Marching Orders for His Churches," and in the evening on "New Officers Installed." 115 in S. S. One baptized since last report.

Lonsdale—Pastor J. C. Shippe preached in the morning on "A Good New Year's Motto," and in the evening on "Attracting the Attention of

the People." 193 in S. S. Good congregations.

Calvary—Pastor S. C. Grigsby preached in the morning on "Our Lord's Supper," and in the evening on "A New Raiment." 60 in S. S. A cold, bad day.

South Knoxville—Pastor M. E. Miller preached in the morning on "A Sure Remedy in Trouble." Congregation met with Island Home with new pastor at evening hour. 187 in S. S.

Mt. Olive—Pastor Wm. H. Fitzgerald preached in the morning on "The Two Builders." 53 in S. S. Since last report, 14 baptized, 2 by letter, as result of meeting in which Rev. A. R. Pedigo assisted.

Immanuel—Pastor A. R. Pedigo preached in the morning on "Waste and Conservation," and in the evening on "A Year's Vision." 95 in S. S.

Fifth Ave.—J. L. Dance, pastor. Rev. F. L. Blane spoke on his work in California. Pastor Dance preached at the evening hour on "Value of Vows." 141 in S. S. 11 by letter.

Concord—Preaching in the evening by J. F. Williams. In good meeting; 16 professions; meeting continues with great interest.

Grove City—Pastor J. F. Williams preached in the morning on "To Every Man His Work." Preaching in the evening by Rev. E. F. Ammons.

Oakwood—Preaching at both hours by F. M. Dowell. Morning theme, "Success and Failure," evening, "How to Walk." 75 in S. S. The Oakwood church is on the lookout for a pastor.

Gillespie Ave.—Pastor David N. Livingstone preached in the morning on "Message to the Church at Ephesus." Rev. H. M. Privette preached in the evening on "The Christian's Life." 130 in S. S.

Beaumont Ave.—Pastor D. W. Lindsay preached in the morning on "Looking to the Future." Rev. E. Hill preached in the evening on "The Good News." 84 in S. S. Raised \$8.00 for Orphanage in S. S.

Mountain View—Pastor W. C. McNeely preached in the morning on "At Our Given Work," and in the evening on "Overcoming." 133 in S. S. Good day.

Burlington—Herschel Ponder, pastor. Owing to lack of coal, no services were held.

MEMPHIS.

LaBelle Pl.—Pastor D. A. Ellis spoke at both hours to good congregations. One received by letter. Good S. S. Pastor begins eighth year with the church.

Seventh St.—Pastor S. A. Wilkinson preached in the morning. Bro. Hudgins spoke at night. 155 in S. S.

Bellevue—Pastor R. M. Inlow preached at both hours to good congregations. L. A. Witherspoon, new Sunday School Superintendent, entered upon his duties. Good school and good B. Y. P. U. meetings. One received by letter. Training school opened with largest attendance ever witnessed at first meeting.

Temple—Pastor J. Carl McCoy spoke at both hours on "Moving Straight Forward" and "The Great Awakening." 131 in S. S. Fine B. Y. P. U.

First—Pastor Boone preached. Four added by letter. 282 in S. S. Good Junior and Senior Unions.

Boulevard—T. N. Hale, pastor, preached morning and night. 107 in S. S.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

**Eckman's
Alterative**

SOLD BY ALL LEADING DRUGGISTS

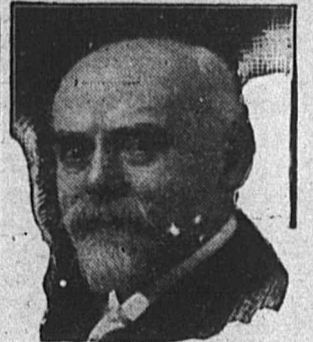
Former Health Commissioner Says Nuxated Iron

Should Be Used in Every Hospital and Prescribed by Every Physician—Attributes His own Great Physical Activity Today at Over 60 Years of Age Largely to His Personal Use of Nuxated Iron

WHAT FORMER HEALTH COMMISSIONER KERR SAYS

"As Health Commissioner of the City of Chicago, I was importuned many times to recommend different medicines, mineral waters, etc. Now yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving strength-building effect, and in the interest of the public welfare, I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe that my own great physical activity is due largely today to my personal use of Nuxated Iron, and if my endorsement shall induce anaemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron, I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

Wm. R. Kerr
Former Health Commissioner, City of Chicago.



Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

NOTE—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, and which is prescribed and recommended by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent. or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

Union Ave.—Pastor W. R. Farrow preached at both hours. 108 in S. S. Pastor again resigned the church, feeling that he has finished his work here, the resignation to take effect any time between now and March 1. The church will elect a pulpit committee at the next business meeting and will look for a pastor after March 1.

CHATTANOOGA.

East Lake—Pastor W. E. Davis preached at both hours. Morning subject, "Christ Making All Things New to His Children." Evening subject, "Instructions to Those Who Would Be Saved." 94 in S. S. Good day for the weather.

Woodland Park—Pastor McClure spoke on "Paul's Obedience to a Heavenly Vision," and "Jesus a Wonderful Saviour." Four additions since last report.

Avondale—W. S. Hamil, pastor. Subjects, "Jesus Today" and "Midnight at Noon." 116 in S. S. 48 in Senior B. Y. P. U.

Highland Park—Pastor Keese preached at both hours. Good congregations. Two additions by letter, three for baptism, since last report.

Oak Grove—Pastor E. J. Baldwin spoke at both hours on "No One Can Know," and "To Greet a Sinner." Very good congregations, considering the weather.

Chamberlain Ave.—Pastor G. T. King preached on "The Greatness of John the Baptist," and "Labors Together." Good S. S. and B. Y. P. U.

S. S. CHILDREN ENTERTAINED.

The Children of Baptist Sunday Schools of Centerville, Tenn., were all most delightfully entertained at a bountiful Christmas dinner given by Rev. and Mrs. S. C. Reid the 21st of December at 2 p. m. Amid the yuletide decorations in the hall was a life-size picture of Santa Claus who stood ready with smiling face to welcome each little guest. Three tables were so arranged in the dining-room that all were served at the same time. The walls of the dining room were decorated with the usual Christmas decorations; besides there were mysteri-

ous looking little packages wrapped in white tissue paper, and bedecked with gold stars and Christmas seals hanging all about on the walls and dangling from the pictures. Questioning little eyes roamed from the tables to the walls, trying hard to guess the meaning of the little packages among the decorations of the room. After dinner, they were removed from their places, and it was found that Santa Claus had come in advance, and had left each guest a token of sweet remembrance. The children were happy and felt it was good to be there. But those who entertained were far happier than they.

STATE CONVENTION MINUTES.

The minutes of the 1917 session of the State Convention, by order of the Convention, will be sent to every pastor and church clerk in the State free from the State Mission Board rooms in Nashville. All others desiring a copy may order same from the State Mission Board rooms, 161 Eighth ave., N., Nashville, or from me at Lexington, Tenn., enclosing six cents in stamps with which to pay the postage on book.

Yours to serve,

FLEETWOOD BALL.

Lexington, Tenn. Rec. Sec.

Kingston Baptist church, J. H. O. Clevenger, pastor. Spoke on Greetings and Responsibilities of the New Year, and The Saviour's Most Difficult Command. Good congregations, splendid B. Y. P. U. Pastor called for half time for another year with \$100.00 added to salary. We received a gracious pounding from this church a few weeks ago, for which we are thankful. Also received from the ladies of Kingston Baptist church, a beautiful silver loving cup, on our 25th marriage anniversary, January 1st, '918.

SEND US A SUBSCRIPTION.

AMONG THE BRETHREN.

By Fleetwood Ball.

Dr. Hight C. Moore, of Nashville, writes: "Just received copy of the Minutes of our Tennessee Convention. I congratulate you as Secretary on getting up such an excellent Annual in every way." Thanks, beloved.

Dr. I. N. Penick, of Martin, writes: "We have contracted with Dr. A. T. Barrett, of Jackson, to be the Dean of the Normal Department in Hall-Moody Institute, beginning in June. He is to fill our pulpit Sunday. We are to put in the full course carried by the State Normals with whatever Bible work we may do also."

Dr. Luther Little has resigned the care of the First church, Jackson, Tenn., to enlist in the Army Y. M. C. A. work and will labor at Camp Gordon, Atlanta, Ga. Thus Tennessee loses one of its most virile pastors.

Rev. Cornelius Bowles, formerly pastor at McKenzie, Tenn., has resigned the care of the church at Seagoville, Okla., to accept the pastorate at Elk City, Okla.

The five-year term of service of Rev. A. A. Walker as pastor of the First church, Water Valley, Miss., has closed, he having resigned.

Our versatile friend, Dr. A. J. Holt, editor of the Florida Baptist Witness, has accepted the care of the First church, Arcadia, Fla., but will continue his editorial duties. It will be no new thing for Dr. Holt to do the work of two or three men. The marvel is how he holds up to do it so long and so well.

Dr. F. C. McConnell, of Atlanta, Ga., ceases to furnish expositions of the Sunday School lessons for the Baptist Standard of Dallas, Texas, and performs that duty for the Christian Index of his own city. Dr. J. B. Tidwell, of Baylor University, succeeds him on the Texas paper.

Rev. John H. Buchanan has declined the call to Pontotoc, Miss., and will remain to complete his course at the Southern Baptist Theological Seminary in Louisville, Ky.

Rev. John H. Helm, who has been in Arizona for some time, expects to visit this State shortly. We wish that some church might call him as pastor. He may be addressed at White Pine, Tenn.

Dr. M. E. Dodd, of the First church, Shreveport, La., is to assist in a revival in the First church, Sedalia, Mo., of which Rev. R. L. Davidson is pastor, early in 1918. A great work of grace is confidently expected.

Dr. J. B. Moody has moved from Martin, Tenn., to his old home in Pewee Valley, Ky. This brilliant veteran of the cross has a warm place in the hearts of thousands of Southern Baptists.

Rev. J. E. Berktrésser, of Jackson, Tenn., has been called to the care of Harmony church, near Kevil, Ky., for half time, and it is thought he will accept. He is a 1918 graduate of Union University.

Rev. C. H. Wilson, of Kevil, Ky., has been called as pastor of the church at Sedalia, Ky., for full time and is moving on the field. Rev. B. F. Hyde succeeds him as pastor of Olivet church for half time.

The quarterly for soldiers, printed by the Sunday School Board, and edited by Dr. Hight C. Moore, is quite the most unique and happy publication

which has recently come from the Board. It evinces the matchless editorial excellence of Dr. Moore. We gratefully acknowledge receipt of a copy.

The First church, Vicksburg, Miss., has called Rev. J. C. Greenoe, of Weaver Memorial church, Louisville, Ky., and it is believed he will accept. He has been in his present successful pastorate six and a half years.

Rev. E. G. Butler, of the First church, Durant, Okla., was lately presented with an automobile of the Overland type by his congregation. It was a Christmas gift, and now he can redouble his usefulness.

His friends all over the South regret to learn that Dr. Millard A. Jenkins, of the First church, Abilene, Texas, has been compelled to take a vacation to be treated at Martin, Tex., for rheumatism. May he speedily recover.

The Baptist Advance twits H. Boyce Taylor, of Murray, Ky., because, though he was moderator, the Kentucky General Association voted by a large majority requesting the Southern Baptist Convention to admit women as messengers. Yes; and Taylor doubtless consoled himself with the admonition of Holy Writ, "Follow not the multitude to do evil."

The Christian Index of Atlanta, Ga., is one of the few Southern Baptist papers which closed the year 1917 with a balance. During the late three months of the year, 1,869 new subscribers were received. It is hoped to have 20,000 by Jan. 1st, 1921 when the paper becomes 100 years old.

Rev. P. W. Carney, of Pulaski, Tenn., has accepted the care of the church at Richland, Ga., thus taking from Tennessee one of its truest men and best pastors.

Rev. H. O. Hughes was lately ordained by Southside church, Atlanta, Ga., and forthwith called to that pastorate to succeed Rev. Hugh S. Wallace.

That was a great occasion when the new meeting house of the First church, Clarksville, Tenn., Dr. Ryland Knight, pastor, was dedicated, Dr. E. Y. Mullins, of Louisville, Ky., preaching a remarkable sermon.

The joke is on the Christian Index, of Atlanta, Ga. In its issue of Jan. 3rd, there appears an article from Dr. B. D. Gray, of the Home Mission Board, announcing the election and acceptance of Dr. J. R. Hobbs as Superintendent of Evangelism to enter "upon his duties about the middle of November." This article appeared in all other Southern Baptist papers over two months ago, and the subsequent statement was made that Dr. Hobbs had declined. Somebody ought to wake up the dear old Index.

The congregation of Gordon street church, Atlanta, Ga., shook hands with the retiring pastor, Rev. W. M. Santall, who comes to Island Home church, Knoxville, Tenn., and also took the hand of their new pastor, Rev. J. H. Coin in greeting for they stood side by side on that occasion.

The Fifth Sunday meeting of Beech River Association the last of December was sparsely attended on account

of the miserably bad weather. Rev. J. E. McPeake, of Jackson, preached the introductory sermon, and Rev. C. E. Azbill, of Lexington, the missionary sermon. It met with Oak Grove church, near Lexington, Tenn.

Since April 1st, 1917, there have been nearly 100 additions to Forrest Avenue church, Dallas, Texas, of which Rev. W. T. Ward, formerly of Nashville, Tenn., is pastor.

By invitation of Deacon John B. Adams Saturday evening found me at his place and he is Superintendent of Sunday School at Browns Chapel and I had the privilege of teaching and speaking to the school. Deacon Adams is a member of Pastor Baylock's church in North Chattanooga. The writer has gone to school to Prof. Adams, and was his pastor at Walnut Grove church in Meigs county three years, and Mr. Adams always does things.

First church, Chattanooga. Attended B. Y. P. U. and heard a splendid address by Mr. Milligan and the attendance was fine, and while there I heard the new pastor, Dr. Major, in a very suggestive and helpful sermon and heard some of the members speak very favorably of the impression the new pastor had made. By rushing down to the M. E. Stone church I heard Dr. Smith's closing words and heard the Band of the 8th Artillery, and also heard Oscar Seagel sing "The Star Spangled Banner." They seemed to be having a special occasion. Baptist and Reflector man has some hard times, but after all the work for Reflector and books is delightful as it gives opportunity to hear new men and speak to so many new folds. Keep me busy supplying and in meetings and representing Reflector.

R. D. CECIL.

Cleveland, Tenn.

TELLS WHY CHICKS DIE.

E. J. Reefer, poultry expert of 640 Reefer Bldg., Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises 98 per cent of all chicks hatched and cures white diarrhoea over night. All poultry raisers should write for this valuable free book.

YOUR SOLDIER BOYS.

Parents whose sons are at Camp Sevier, Greenville, S. C., and pastors who have young men at this camp are requested to inform us about these young men; we will cheerfully give them church privileges, pastor care.

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and home comforts. The Social Hall of the First Baptist church is opened daily, where these young men have a warm welcome, periodicals, writing material, magazines, piano, etc., at their disposal. Please give the young man's exact camp address and send your communication to the office of the First Baptist church, Greenville, S. C. GEORGE W. QUICK, Pastor.

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THE WORLD WAR AND ITS INFLUENCE UPON RELIGION.

(Continued from page three.)

fore have a bearing upon religion. Hence to mention them here will be in order. Already we are rejoicing over the sweeping temperance movement that the war has brought about in Europe and in America. The government of our country discovered in a day its power to throttle the distilling business. This is a far-reaching step for permanent national prohibition.

Then before the United States declared war, individual agencies had power to produce abnormal conditions in the markets, thus working hardships upon the masses under the emergency of war, the government has fearlessly asserted its right to control prices. It is the duty of a government at all times in behalf of her subjects to keep prices in the bounds of reason. Now that the wedge has been entered we may assume that hereafter the government and not speculators will control the prices of the necessities of life. Also our country is imperiled by internal strife. There is the conflict between labor and capital. Industry is often paralyzed by strikes. Rank socialism is at work. Something must be done. Is it not time for our government to speak in behalf of the people? Since the war she is speaking with authority and in the future she will assert her rights in industrial matters affecting the public welfare.

Again some good will surely come to our nation through the necessity of economy. The urgent appeal for food conservation, for meatless and wheatless days, and the high cost of clothing will lead to a more simple life. America is a very wasteful and extravagant country. She needs to learn the lesson of the folly of luxury and the virtue of economy. At a time like this only the thoughtless and most frivolous will fare sumptuously and display gorgeous apparel.

"What tho' on hamely fare we dine,
Wear hodden gray, and a' that?
Gle fools their silks and knaves their wine,

A man's a man for a' that."

Too, the world is learning a lesson of the folly of war. This war is going to prove to the nations that the poorest way to settle national disputes is

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

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by armed force. The cost is infinitely too great. When the war broke out in Europe it looked as though all movements for world peace were hopeless. But now suffering, bloody Europe is the most eloquent witness that the world has known for peace. Surely the nations hereafter will carry their differences to a world-peace court rather than to battle fields.

In discussing the effect of the war upon the religious life of country communities, I shall have to base my opinion largely upon what I have observed in my own field. I wish to call your attention to the matter from three standpoints which pretty generally cover the entire subject: attendance, finances, and spirituality.

As to attendance, while quite a few of our young men are of military age, so far there have been only three volunteers and one drafted for service. There is no perceptible difference in church attendance, for any loss through war has been offset by the spirit of co-operation among the denominations, which co-operative tendency has been partially secured by a common interest in Red Cross work. The church is a community centre which fosters important movements in the neighborhood. The growing community spirit tends to increase church attendance. Naturally in any community the getting together of the Christian people in the cause of war relief will bind them together mutually and tend to build up attendance, so there may be a loss and a gain growing out of the war.

As to financial matters the war will affect rural people less than any others. The farmer is a producer. Out of what he grows he will first of all reserve what it takes for his own use.

Then such surplus as he can put on the market brings enormous prices. Pretty generally the farmer has as much money as ever, and in many instances far more. Even though farm implements are costing from fifty to three hundred per cent more than formerly and are increasing in price, and the wage for labor is advancing, still, the farmer will be less affected than any other class. Country churches have given this year as a rule more liberally than ever. Of course there is a tendency for the church to be slow to act on improvements or to pledge themselves for the future, because of uncertainties. Outside of gifts to the support of our work locally, and our regular benevolences the church has subscribed this year \$5,700 for Christian Education, \$700 for Red Cross, and bought \$13,000 in Liberty Loan Bonds, and now our people are enthusiastic about building a model country church. I know of other rural Baptist churches which have recently formed country pastorates, locating a preacher for full service, and are giving about three times the former amount to the support of the gospel.

The Southern States are largely rural in population, eighty per cent of the people live in the country, and forty per cent of them are Baptists or of that preference. Our denomination is fortunate at this time in having a great rural constituency. Let us hope that the farmers may give as God prospers them.

It will be more easy to note the effect of the war upon the spiritual life of men and women at a later time. This is true already that some of our people, when they saw that our boys would have to go to war, and some of them not Christian, began to feel a responsibility for their salvation. The thought of unsaved boys going to war, some of them never to return, has helped to create a revival spirit. Then when the boy leaves for the Army, the Christian members of the family would naturally in their anxiety turn to God in prayer. Of course there is another extreme which we have heard about in Europe and to some extent in America—men have turned skeptic and have said that Christianity has failed. Yet they come to the opinion that the application of the principles of Jesus' spirit and teachings are the only hope for the nations of the future. It simply means that men have failed Christ. But from reliable authority there has come word that in France, Germany, England and Russia there

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Pure, rich, red blood is a necessity in the production of animal heat. It keeps our bodies warm. We all know very well that when the arteries that carry it to a limb are bound or tied, the temperature of the limb is immediately lowered.

There is a suggestion in this that, at this time of year especially, we should take Hood's Sarsaparilla, if our blood is impure, impoverished or pale. Hood's Sarsaparilla makes the blood good in quality and quantity. It has an unequalled record for radically and permanently removing blood diseases, scrofula, rheumatism and catarrh, and giving strength and tone to the whole system. It is a scientific combination of roots, barks, herbs and other medicinal substances that have long been used by successful physicians. Get it today.

has been a deepening sense of dependence upon God among evangelical churches. All else is so uncertain that they turn to God as the only reality. Paul Sabatier says that France has found her religious self in this war. Dr. Deissman says, "The strong revival of religious interest that the war has brought about with us has deeply stirred our church life throughout the whole of evangelical Germany." To an extent this is true in England and in Russia.

Dr. Frederick Lynch writes: "It would not surprise us to see arising out of this war a great revival of religion. Men will be driven back upon God as the only sure and unfailing refuge." May it be true that this war in some way shall work for good in deepening religious interest.

Oak Grove, Tenn.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-five pounds your body contains eighty pounds of water, for according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poisons, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar mineral water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

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I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

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NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number of cases."—Rev. A. McA. Pittman.

Visitor (hungry)—And at what time do you have dinner, my little friend?
Terrible Boy—Soon as you've gone.

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.

RESOLUTIONS.

The Baptist church at Wartrace; the Woman's Missionary Union, and our community has sustained a great loss in the death of Mrs. Sallie Smith Pruett, which occurred in Nashville, May 11, 1917. She was a Christian from early girlhood and we know our church has been made better by her loving service, high ideals and womanly life lived among us. She served as church secretary for quite a while. Be it

Resolved, That we keenly realize the loss of one so faithful to duty—a friend always kind and true.

Whereas, Our Heavenly Father has seen fit to remove from our midst our beloved sister, which has cast a gloom over our entire church, community and society, we realize our loss is her gain and bow to His will and say "Thy will be done on earth as it is in Heaven." Be it

Resolved, That we tender our sympathy to her family and pray that God will comfort them. Further be it

Resolved, That this be recorded on our minutes as a token of love and respect to her, and copies sent to the family and the Baptist and Reflector.

MRS. C. M. DEAN,
MRS. O. F. FINNEY,
Committee.

ARNOLD—In loving commemoration of Mrs. Bettie Davidson Arnold, who entered into the fold of the Great Shepherd, June 5, 1917. Though to human wisdom her work seemed at its meridian glory, in God's plan the time had come for sunset and evening star.

"Tired of all earth's play things,
Heart-sick and ready to sleep;
Ready to bid her friends farewell,
Wonderful why they weep.
Passing out of the shadow
Into eternal day,
Why do we call this dying,
This sweet going away?"

Whereas, the Heavenly Father in His tenderness has called her home, be it

Resolved, 1st, That our Society has suffered a great loss. Her unvarying response to imposed duties has illustrated the dignity of service and her intimate knowledge of denominational affairs has made her a valuable confidant.

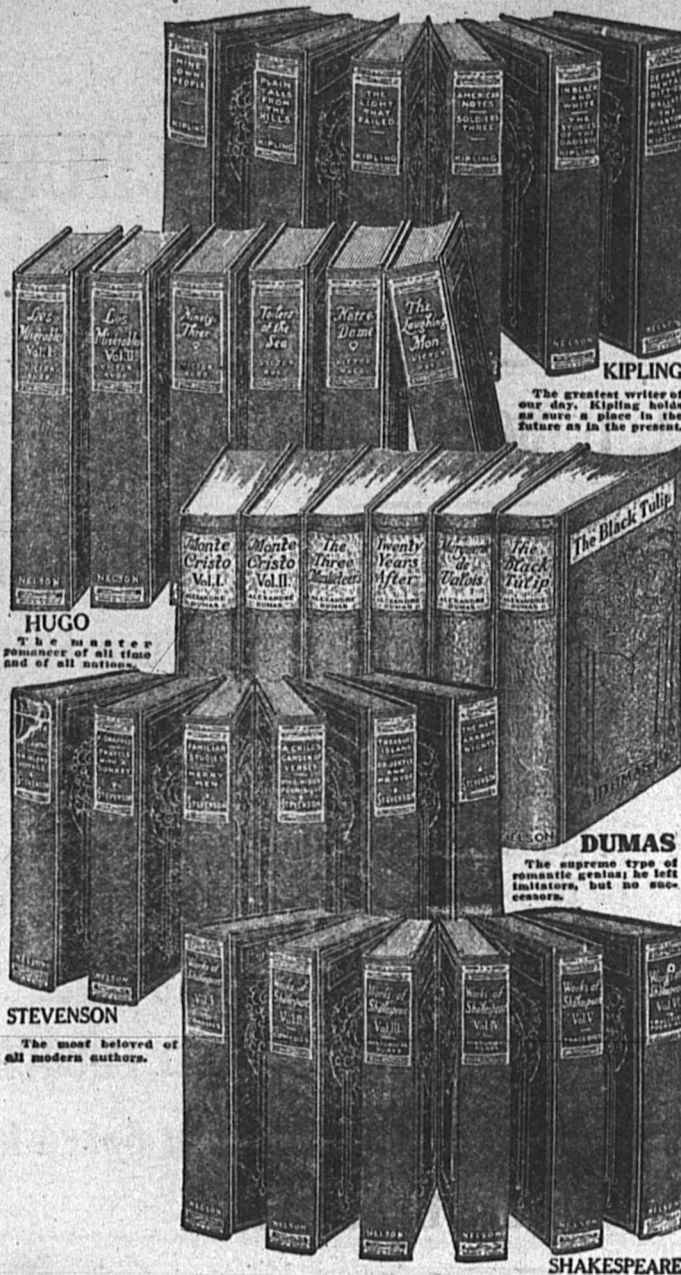
Resolved, 2nd, That we gladly pay tribute to her character as a Christian and that we assure her family that we participate in their sorrow, while we bring them for comfort to the God of all comfort and pray that they may find His grace sufficient unto them.

Resolved, 3rd, That a copy of these resolutions be furnished the family, the Baptist and Reflector, and that they be spread upon the record book of this Society.

Respectfully submitted,
MRS. C. H. BAILEY,
MRS. A. M. McKNIGHT,
Committee.

Sept., 1917.

A War Time Bargain



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ARNOLD—Sister Trousdale Wilson Arnold was born Nov. 30, 1848. Departed this life April 14, 1917; age 68 years, 4 months and 14 days. She professed religion early in life and joined the Baptist church at Fellowship (Concord Association). She was a faithful church worker; had been a member more than 50 years. Burial services were conducted by the writer in the presence of a large crowd of sorrowing friends and relatives, after which her remains were laid to rest to await

the final summons.

Respectfully,

REV. J. F. SANDERS.

Mont Juliet, Tenn.

Nov. 7.

MILLER — Sarah Jane Carson Miller, born in the dark days of the sixties, departed this life Nov. 18, 1917, at her son's (Charles), in North Carolina, without a dark night of affliction and yet going into an endless day. Having taken Christ into her

life in early youth. We quietly laid the beautiful remains in the Lebanon cemetery to rest, after the funeral, and in the midst of a goodly number of friends and relatives. To seven lonely children who feel keenly the sudden stroke to them, we extend our deepest sympathies and ardent prayers. Yours respectfully,

J. A. LOCKHART.

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This includes aiding our young ministers in all of our Tennessee schools and in the Southern Baptist Theological Seminary, contributing to the current expenses of all our schools, assisting in the raising of funds for the Women's Missionary Union Training School, and furthering in every way the educational development of all our people.

The names of the churches and pastors making gifts to Christian education will be published on this page.

Send promptly all amounts raised to Dr. J. W. Gillon, 161 Eighth Avenue, North, Nashville, Tenn.

Educational posters will be forwarded to pastors and others who desire them.

Let us make this January the greatest month in the history of Tennessee Baptists.

RUFUS W. WEAVER,

Secretary Christian Education.

161 Eighth Ave., N., Nashville, Tenn.