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BAPTIST AND REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, EDITOR

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The Lord's Guests at the Lord's Table

By William Wistar Hamilton, D.D.

We cordially invite all of the followers of Christ to sit with us at the Lord's Supper. "We spread the Lord's Table in the sight of the Lord's people, and ask no questions as to creed or conduct." "If any soul thinks he can receive good from partaking of this bread and wine he is cordially invited to do so." "Behold, how good and how pleasant it is for brethren to dwell together in unity!" These are words often heard among Christian people today. Do they manifest real love for Christ, and intelligent faith in His purposes, and genuine loyalty to His commands? Are they founded upon Bible precept and example, and do they in any true way further the kingdom of God?

"Unworthily"—this is the angelic word which stands guard at the sacred portal of this holy place and bids each one pause and examine himself, lest he eat and drink improperly of the bread and of that cup to his own condemnation, lest in a manner irreverent or with a purpose untrue he profane the Table of the Lord. Whoever eats of this bread and drinks of this cup unworthily becomes guilty of the body and blood of the Lord. He eats and drinks judgment to himself, if he makes of this a social meal, an expression of fellowship for other people, a communion with friends or loved ones or fellow Christians, rather than a discerning of the Lord's body. (1 Cor. 11:26-29.)

"Let a man examine himself" in the light of the Bible, for here is our only source of instruction, our only infallible guide. The customs of history, the long-established rules of denominations, the cherished sentiments and preferences of individuals cannot safeguard us here. This matter is too sacred and too hazardous for us to do other than lay down every prejudice and sentiment and opinion and preference which is not approved by our Master and His inspired Word. It will be in vain that we say, "Lord, Lord," if we refuse or fail to do what He commands. (Luke 6:46.)

1. It is the Lord's Table and Does Not Belong to Us. It is the Saviour's own ordinance, instituted in His own way, designed for a special purpose by His own mind and heart, composed of certain elements which He himself chose, guarded by such restrictions as He knew to be essential, and given by Him to those who were His disciples and who were loyal to His commands. On that night the unbroken band met for the last time. Jesus, having taught His disciples the great lesson in humility, having observed the Passover for the last time and having exposed and dismissed the traitor, took the bread and the cup and instituted the Lord's Supper. This was to be His memorial, and by this He was to be remembered rather than by some shaft, or arch, or pyramid, or mausoleum. We are his friends if we do concerning it as He commands. (John 15:14.) To obey Him is better than sacrifice. To criticize His plans, to object to His methods, to question His wisdom, to exalt our own sentiments and feelings and preferences is to be disloyal. (Matt. 10:36-38.) "Hereby we know that we know Him if we keep His commandments." (1 John 2:3.) "He that hath my commandments and keepeth them, he it is that loveth me." (John 14:21.)

2. It was Designed by Him for a Special Purpose. He chose what His enemies thought was the one

thing in His career He would have His disciples forget, and bade His followers keep that event in mind and commemorate it often. "This do," said He, "in remembrance of me." "For as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death till He come." It is not, then, as some teach, a "sacrament," an actual embodiment of Christ, another and repeated crucifixion, a propitiatory sacrifice offered again and again, and therefore a denial of the finished work on Calvary. It is not a magic "mystery" by which in some supernatural way the elements are linked to and filled with Christ, the bread and wine producing some magical effect of cleansing or of life-giving power.

It is not a "communion" of friends. Jesus did not have present His mother and His sister and His brother and Mary and Martha and Lazarus and Nicodemus and Joseph of Arimathea and other of His friends. He did not say, "This do in remembrance of each other, for as often as ye eat this bread and drink this cup ye do proclaim your Christian fellowship, the brotherhood of man, the fatherhood of God." Love for all Christians is beautiful and good, but he who at the Lord's Table eats and drinks to show this is eating and drinking unworthily, not discerning the Lord's body. We are not assembled to remember each other, but to remember Christ. To go into the baptismal waters as a manifestation of our love for father, mother, sister, brother, husband, wife, friend, or other Christian, would be to dishonor the liquid grave and to be baptized unworthily. Even so for one to be controlled by such motives at the Lord's Table is to eat and drink unworthily, and is to pervert the solemn and beautiful ordinance.

The portrait there on the wall, with its kind and constant gaze upon the man of business as he goes out to his daily toil, is a tender reminder to him of the love given to his birth and rearing and of the life which went out one night in rescuing her boy from a horrible death in a burning building. He looks now and then upon the portrait, recalls her love, her life, her death, and each time is the more determined to be a stronger and braver and better man. So at the Lord's Table we remember Him who loved us and gave Himself for us. We do this in remembrance of the Lord Jesus Christ.

3. Jesus Has Preserved Here Great and Essential Doctrines. This is a symbolic ordinance and sets forth in plain and unmistakable picture-forms definite and essential facts. Jesus knew that the time would come when the great cardinal doctrines of the atonement and of the resurrection would be called in question, when His teachings would be perverted and His sacrificial work denied. So He gave to His people two ordinances as an illustrated creed, which could forever hold in symbolic form these great facts and the many doctrines related to and growing out of them.

We remember His suffering, sacrificial, atoning death. This bread portrays His body which was delivered up for us, and this cup is the new covenant in His blood which was poured out for us. (1 Cor. 11:24f; Luke 22:19.) He is our Saviour, our Redeemer, who bore our sins in His own body on the tree, who shed His own blood without which there could be no remission, who gave Himself a ransom for the many, and whom God set forth to be a pro-

pitiation through faith in that blood.

We look forward to His promised and glorious coming, when He will appear a second time apart from sin, without the burden of sin upon Him. The first time He came to bear the penalty of our sins, but then He will come to bestow upon us the final and blessed results of expiated and forgiven sin. (Heb. 9:28.) He is not only our Saviour, but He is also our Lord and King, whose very wish is a command to us, and whose second coming is our constant hope. As often as we eat this bread and drink this cup we proclaim the Lord's death till He come. (1 Cor. 11:26.)

What a sin, then, against Christ when we forget Him, when we turn the Supper into a social meal, when we do this in remembrance of each other, when we make of this divine and sacred ordinance a sentimental institution for showing our regard for other people! We eat and drink unworthily when, as the Lord's guest at the Lord's Table, we fail to commemorate the sacrificial love of Jesus. The Lord's Table represents what He died to do for us, and what He still lives to do for us. He made the Supper what it is. Woe to Him who presumes to change it!

4. The Lord to Whom Belongs the Table Invites the Guests. It would be an unpardonable breach of etiquette if we were to invite ourselves to a place at the table of the nation's ruler, and it would require great audacity for us to announce on our own authority an invitation to others to come and dine with the President. He names his own guests, and sends out the invitations Himself. Then, too, a self-invited guest at the White House might find that He also was unwelcome because, though he thought himself fit, he had become unworthy by refusing to conform to the customs which obtain on such occasions. "Let a man examine himself and so let him eat of that bread and drink of that cup." (1 Cor. 11:28.)

To whom, then, does Jesus extend the invitation? Those who have gladly received the Word and have been baptized and are continuing steadfastly in the apostles' doctrine and in fellowship are the ones who are ready to break bread. (Acts 2:41.) Jesus invites those who are in the church because of repentance of sin, who have accepted Him as their own personal Saviour, who trust in the atoning and cleansing blood of Calvary, who have made voluntary confession of their Lord in baptism, who are holding sacred the doctrines taught us through the apostles, and who are giving to Jesus in His church a life of obedience and service.

He does not invite the unbelieving world, and surely no one but a believer can discern the Lord's body. He does not invite the unbaptized, and only those who have been immersed have set forth the burial of the old life and the rising of that new life whose nourishing is portrayed in the bread and the cup. He does not invite those who hold such doctrines as dishonor the person and work of the Saviour of men, but commands that we withdraw ourselves from them. He does not invite to the Lord's Table those whose lives are disorderly and unclean and untrue, those who have put themselves out of fellowship with the church in its great purpose and mission.

5. The Lord Expects the Churches to Sacerdally Preserve His Plan and Purpose in This Ordinance. These sacred symbols have been given into the keeping of the church. "When ye come together in the church" (1 Cor. 11:18) could not mean the church building, for they had none, and ekklesia is never so used. The Supper is never spoken of in connection with individuals, such as Cornelius, or the Eunuch, or Lydia, or Saul of Tarsus. The individual administration of

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THE SIGNIFICANCE OF CHRIST'S DEATH TO HIMSELF.

By E. W. Winfrey.

The death of our Lord, the Christ, was for Him an experience. In it He felt and knew fatal and excruciating pain. In it He knew also the profoundest conceivable mental and spiritual suffering.

His death was other and more than an experience. It was an act. It was not a thing merely incidental. It was no accident. It was not an event that simply "came to" Him by reason of the position which He assumed and held as a "son of man." It was an end toward which He himself deliberately and of purpose advanced. In it He was Himself consciously and of His own volition an active participant.

What for Him was its meaning or significance as such an act? What were the great considerations moving Him to do it, and the great ideals that for Him gathered themselves within and about it?

The Act of a Shepherd.

The answer must needs be only partial. If it indicate broad lines along which devout meditation and unwavering faith and adoring love may safely move, it will edify. Let it be suggested then that for Him, in His thought and feeling, His death was the act of the Ideal Shepherd. Hear Him: "I am the good shepherd: the good shepherd layeth down his life for the sheep." "I lay down my life for the sheep." Men to Him were not simply nor chiefly industrial or economic factors, "worth" this or that in "things" or in "money," mere chattels that might be valued in shekels or pounds or dollars, wealth-producing agents to be exploited for gain or profit. To him men were not animated fighting machines that might be "organized" into armies, trained and equipped, and led about for campaigns and conquest. They were to Him far other than possible scientists and philosophers and poets and publicists and statesmen. To Him they were as sheep, as sheep wounded, sick, shepherdless, hungry, scattered, affrighted by hosts of terrors and threatened by prowling and powerful devourers, somehow all the dearer to Him because they were so needy, so dependent, so weak, appealing to Him all the more in the fact that they were so helpless without a true shepherd's wise and competent and faithful care. In order to gather them, heal them, calm and reassure them, feed them, save them from their cruel foes, and make them know His great love and know their own possibilities He must needs die for them! He was willing to die for them! Out of pure love to them—love to find its reward in the joy of their faithful, confiding, responsive love. He laid down His own life! Stand thou rebuked, Oh, merciless commercialism rating men and women and little children in terms of trade and coinage and cash! Be thou ashamed and confounded, O false and hasting inference of so-called science when thou, placing man in the crucible and weighing Him in balances wouldst affirm that He is only dust! Be thou accursed, and go, hide thee forever, thou fiend-ruled militarism, for that thou wouldst make a man a target for thy shot and shell, a sponge in which to cool thy heated sabre, the chief instrument of thy deathful and mad maneuvering! Fly away in abashed confusion all ye light

frivolities, for that ye regard man as a mere actor upon an everchanging stage for a brief hour amusing himself while perchance also amusing some possible god of gods! Look, all ye, how the sanest, wisest, noblest, most heroic, most manly Man that has ever lived did yearn over man as needing love—love to the very limit of utmost sacrifice, as salvable by this love, and salvable only thus—as to himself somehow worth all this highest, holiest love!

The Act of a Sovereign.

To himself the death of Jesus was the act of a sovereign.

Hear Him again: "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again." (Jno. 10:17, 18.) From His viewpoint and in His consciousness His death was no accident, happening or event thrust upon Him from without. Neither was it an experience that came in any way as outside of or apart from Infinite Wisdom's eternal decree and immutable purpose. It was absolutely voluntary. It was His own choice as He moved onward in the exercise of His own self-determining, free, divine-human intelligence. It was not one of the issues of a concurrence or confluence of adverse conditions, influences, forces or circumstances. Free, independent, sovereign, He himself elected to take that step, to place Himself in just that position, to invite the fatal shaft, to stand at the point at which the stroke of death must certainly fall. Out into the stream—the stream of darkest and most angry waters 'neath which the children of men were already o'erwhelmed and perishing—went He of His own accord that He might rescue and restore.

Who could have compelled or forced Him, saying that He must suffer death? Jewish Sanhedrin and Roman Centurion and soldiers and infuriated mob and hosts of hell would all have been powerless under His touch, powerless under His whispered word, powerless under His wordless unuttered will! Who could have required that He save at all, save by any step or method? Offended Creator and Benefactor and Owner and King. He might have suffered our race to meet its merited reward in blackest night, in hopeless banishment from God forever. Who so bold as to affirm that infinite wisdom and absolute sovereignty could have discovered no other way, no other method by which to bring back and renew and absolve and cleanse and perfect our fallen humanity? Might not an obeying, believing look at some great, uplifted, far-gleaming serpent of brass have been accepted as ground for forgiveness and initial healing? Might not His brooding, begetting, re-creating Spirit have quickened and sustained and perfected the believing soul? But then, love, such love as was his, would thus have shut itself out from its own largest occasion and opportunity. His love, his life, himself would not then have been able to effect complete identification with us, and assume and bear all, even the worst, which our fallen race was due to bear. After all, are we not as near as we can come to the inner sanctuary, to the very holy of holies, of the mystery of His incarnation, and the mystery of His life, and the mystery of His death when we face the fact that all of these were voluntary, acts and experiences of a Sovereign who came to them and passed through them because He

willed it—He chose, elected, preferred so to do? Out of the fullness and the amazing tenderness of His love, that thus He might utter and exercise and impart the riches and glories of His own nature, He himself willed to go to Gethsemane and to Calvary, to suffer "even unto death, yea, the death of the cross." Of His own will He actually took upon Himself all the shame of all sinners, all the guilt of all transgressors, all of the helplessness of any one worthiest of death for disobedience. "Took upon Himself!" And yet, not as one may wrap Himself in a mantle, or lift a burden, not as a creditor, both able and great-hearted, may cancel a debtor's indebtedness; not as a ruler may reprieve, commute, or pardon for crime; but rather as though inconceivably more meaningful still, a mother may bow, broken hearted, into the cold embrace of death while feeding and warming and watching back to life and love a son whose dissipations and crimes have brought Him to disgrace and to the gates of the grave.

The Act of a Son.

In His own thought and feeling and consciousness, the death of our Lord was the act of a son.

Hear Him yet again: "Therefore doth the Father love me, because I lay down my life, that I may take it again." "This commandment received I from my Father." "Now is my soul troubled; and what shall I say? 'Father, save me from this hour?' But, for this cause came I unto this hour. Father, glorify Thy name!"—(Jno. 10:17, 18; 12:27, 28). Seeing Him, we see the Father, knowing Him, we know the Father. His thought, volition, purpose are those, not of the historic Jesus of Nazareth only. They are the thought, volition, purpose of the infinite, eternal, omniscient, omnipotent, omnipresent, holy God projected into the field of man's vision and faith and appreciation. Before the beginning of time, before the beginning of cosmic cycles and aeons, and on and on and on forever through all the millenniums and through all and each of the years and the days and the hours and the moments of earth's brief history God, the infinite and eternal, the Father, decrees and effects life through death and salvation through self-giving! The works that Jesus did were the words that the Father had given Him to do. "The commandment" which His Father laid upon Him, that "commandment" he delighted to obey. The "commandment" that He fulfilled, the laying down of His life for the sheep, was not only His own free, sovereign act; it was also the will of the Father. If, then, this is the thought and this the purpose, not of the historic Jesus of Nazareth only, but also of God the Father, let faith be fully assured, restfully, sweetly confident. From all eternity, and day by day forevermore sinners are objects of His ineffable yearning and compassion. Penitent, believing souls everywhere and always are safe in the embrace of His almightiness, faithfulness and love. Restoration and redemption of the lost through the death of the Christ was no "afterthought" of deity. It was no happy device or "scheme" for meeting an emergency of government. It was the carrying out in an act of time—"in its own time"—of a purpose and impulse of timeless, eternal Godhood. Although in personality and office distinct from each other, in purpose and in nature the Father and the Son are one. In this unity, this identity of essence and

of will stands the safety of the trusting soul, along with the orderliness and stability of the universe.

Learn we here also the law of the God-ward attitude of every child of God—that of glad obedience, of loving loyalty. In this example of our great Leader and Lord and Mediating Redeemer we have the ideal. Unto death, the death of the cross, He went, willingly, of His own accord, even joyfully went. It was the Father's commandment. It was the Son's delight and glory. "I delight to do Thy will, O God." "This is my beloved Son, in whom I am well pleased." "I do always the things that please Him." Our obedience also is well-pleasing and acceptable when, whatever the cost, our thought, our utterances, and our activities are also His, a breathing and pulsing of His life through our quick, responsive spirits.—Watchman-Examiner.

THE GOODNESS OF GOD.

Old men in looking back over the long range of life's experience discover that danger's bark is usually worse than its bite. They have more often been afraid of imaginary troubles than of real ones. Many a cloud of peril that threatened disaster has gone by on the other side. They are ready to testify that out of their changes and calamities have come some of the most needed and some of the most precious lessons of life's school. Even in a shorter vista we can recognize the fact that God has been merciful and kind. Many of our troubles are due to our own sins and errors. Others have brought us needed discipline and instruction. It is the perspective and not the retrospective of trouble that makes it seem like a stormy cloud. When it is passed over, the sunlight of God's love often makes it beautiful. We do not see the whole case now; our range of vision is too short, and too many of the conditions for our life are hidden from us. But even now we can often see how confidence in God has been richly justified in our experience. Look back into your own life, and see whether it is not true that God has been kinder than your fears, and led you through dangers to strength and larger confidence and hope.—Exchange.

WHAT WE NEED TO WIN THIS WAR.

Men! First, last and all the time, Men!

Not filling for uniforms, but men in brain and body.

Strong in will.

Keen in mind.

Quick in decision.

Stable in character.

Unwavering in courage.

Men who can command.

Men who can obey.

Weaklings are not wanted to meet the grave emergencies that are before us.

Even the daily grind of military duties requires manhood of a superior order, and when it comes to active service, courage and determination—true characteristics of a strong physique—are essential.—Bernarr Macfadden in Physical Culture.

More fish are obtained off the Grand Banks of Newfoundland than from any other part of the seven seas.

BEAUTIFUL TEMPLE DEDICATED

December 30th, the First Baptist church, of Clarksville, dedicated their beautiful new temple. Dr. E. Y. Mullins, President Southern Baptist Theological Seminary, Louisville, was the speaker of the occasion. This church has had a remarkable history, and has had for pastors: Rev. Reuben Ross, Dr. A. D. Sears, Dr. A. U. Boone, Dr. R. R. Acree, Dr. C. D. Graves, and the present pastor, Dr. Ryland Knight. It has a large membership and its contributions to benevolences place it among

hearing distance of the preacher.

On this same floor is located the ladies' parlor, which is used by the T. E. I. Class, and the various class rooms of the Senior and Adult departments. Here also are the Sunday School offices where the work of the various officers of the Sunday School is transacted. On the balcony floor are the class rooms of the Philatheas and Junior Baraca classes, with all the class rooms of the Intermediate department. The pastor's study is also located on this floor.

The heating system is so arranged

MESSAGE ON WAR AIMS.

On January 8 President Wilson addressed the Congress upon America's war aims. The speech was in the President's usual strong style and was enthusiastically received. Wide and favorable comment upon it has been made by representatives of all the allies both in editorial and interviews. We give only that part of the address that declares America's condition upon which peace can be made.

We entered upon this war because violations of right had occurred which

termining all such questions of sovereignty the interests of the populations concerned must have equal weight with the equitable claims of the government whose title is to be determined.

VI. The evacuation of all Russian territory and such a settlement of all questions effecting Russia as will secure the best and freest co-operation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing; and, more than a welcome, assistance also of every kind that she may need and may herself desire. The treatment accorded Russia by her sister nations in the months to come will be the acid test of their good will, of their comprehension of her needs as distinguished from their own interests, and of their intelligent and unselfish sympathy.

VII. Belgium, the whole world will agree, must be evacuated and restored, without any attempt to limit the sovereignty which she enjoys in common with all other free nations. No other single act will serve as this will serve to restore confidence among the nations in the laws which they have themselves set and determined for the government of their relations with one another. Without this healing act the whole structure and validity of international law is forever impaired.

VIII. All French territory should be freed and the invaded portions restored, and the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine, which has unsettled the peace of the world for nearly fifty years, should be righted, in order that peace may once more be made secure in the interest of all.

IX. A readjustment of the frontiers of Italy should be affected along clearly recognizable lines of nationality.

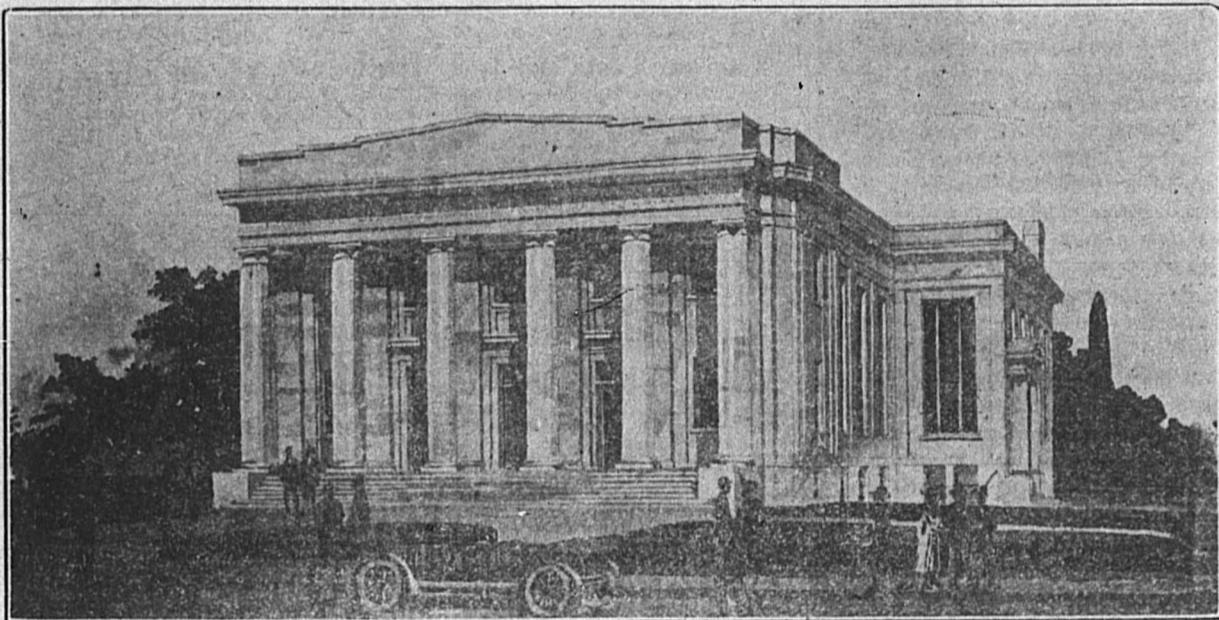
X. The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity of autonomous development.

XI. Rumania, Serbia and Montenegro should be evacuated; occupied territories restored; Serbia accorded free and secure access to the sea; and the relations of the several Balkan States to one another determined by established lines of allegiance and nationality; and international guarantees of the political and economic independence and territorial integrity of the several Balkan States should be entered into.

XII. The Turkish portions of the present Ottoman empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees.

XIII. An independent Polish state should be erected which should include the territories inhabited by indisputably Polish populations, which should be assured a free and secure access to the sea, and whose political and economic independence and territorial integrity should be guaranteed by international covenant.

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FIRST BAPTIST CHURCH, CLARKSVILLE, TENNESSEE. RYLAND KNIGHT, D.D., PASTOR.

the first churches in the State. Dr. Knight is to be congratulated in bringing to such a glorious success this splendid undertaking. We are glad to give this week a picture of the building and the Leaf-Chronicle description of it:

A Strictly Modern Church Edifice.

A reporter of this paper had the privilege of being shown over the new church building, which is not only a very handsome edifice, but a most complete plant for the various departments of church work. The Sunday School equipment is modern and well arranged, being thoroughly adapted to the graded Sunday School work. In fact, the Sunday School has its departments on three floors of the building.

On the first floor are the rooms of the Beginners, the Primary and the Junior departments. The Junior department has an essembly room and ten separate class rooms, one for each class. The Junior department is so arranged that it can be thrown into one room and used for entertainments, social gatherings, etc. Adjoining this room is the kitchen to be used in connection with these social gatherings, and equipped with many conveniences, such as cabinets, hot water heater, etc. On this floor is also located the Baraca room, which is used also for the prayer meeting on Wednesday night, and the Adult Men's Bible Class.

On the main floor is located the church auditorium, which is entered from Madison street. This is a beautiful room seating about five hundred persons. It is separated from the Sunday School assembly room by a handsome velour curtain, and when necessary this curtain can be drawn, and the Sunday School assembly room becomes a part of the main auditorium. By throwing the various class rooms of this part of the Sunday School open it is possible to have an audience of a thousand persons in easy seeing and

that a small furnace heats the Baraca rooms, the ladies' parlor and the pastor's study without firing the main boilers which heat the entire church. These three rooms will supply all the needs of the services throughout the week so that the main heating system will not be needed except on Sunday and special occasions.

On each side of the pulpit is the splendid new pipe organ, installed by Henry Pilcher's Sons, of Louisville, Ky. This is a fine instrument, with electro-pneumatic action throughout, and adds much to the beauty of the building. It has a remarkably sweet tone and full volume. Mr. Edward Morrow is the organist.

Back of the pulpit and choir and elevated above the choir is located the baptistry, built of enameled tile and marble; and on the next floor are located the pastor's room, the choir room and the dressing rooms for the baptistry.

The building, which is of simple classic design, was planned by Mr. John Gaisford, of Memphis, Tenn., and erected by Foster-Creighton Co., of Nashville. The material is Alabama stone, which bleaches and becomes more beautiful with the passing months. The building is centrally located on an admirable lot 160 by 200 feet in size and is a real architectural addition to our city.

We congratulate all concerned on the completion of this handsome structure and wish the best of success to our Baptist friends in their new building.

Billy's answer to the teacher's question, given in Harper's Bazar, was a true answer. Teacher: "Explain caution and cowardice." Billy: "Yes, ma'am. When you're afraid yourself, then that's caution; but when the other fellow's afraid, that's cowardice."

touched us to the quick and made the life of our own people impossible unless they were corrected and the world secured once for all against their recurrence. What we demand in this war, therefore, is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealing by the other nations of the world as against force and selfish aggression. All the peoples of the world are, in fact, partners in this interest, and for our own part we see very clearly that unless justice be done to others it will not be done to us. The program of the world's peace, therefore, is our program; and that program, the only possible program, is this:

I. Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind, but diplomacy shall proceed always frankly and in the public view.

II. Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.

III. The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.

IV. Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.

V. A free, open-minded and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in de-

OUR BOOK CORNER

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

The Major. Ralph Connor. George H. Doran Co. \$1.00. The reading public gladly welcomes this new book from the pen of the author of "The Sky Pilot," "The Man From Glengery," "The Doctor," etc. Ralph Connor is the most virule writer of Canadian life before the public. "The Major" is a romance of a young nation, conscious of its liberties, faithful to its heritage of peace, that must rise to the occasion of war and defend its freedom against an intolerant and aggressive tyrant. To secure this picture of the "Major," Ralph Connor draws the life story of a young Canadian through boyhood, school days, college days, in a country and world at peace; but suddenly the world peace is broken and the rights of small nations are violated and the citizen becomes the soldier. As a story the "Major" equals any former by this author. It will be widely read and accomplish great good in the inspiration to upright living and heroic patriotism.

Vest Pocket Lesson Notes. Sunday School lesson helps in the vest pocket edition style are becoming great favorites. In addition to "Points for Emphasis" by Dr. Hight C. Moore, price 25 cents, published by our Sunday School Board, we call attention to "Crannell's Vest Pocket Lessons for 1918," price 25 cents, which is written by Dr. P. W. Crannell, of Kansas City Theological Seminary. And to the "Lesson Handbook," by Henry M. Myer, 25 cents.

Plucky Little Patsy. Nina Rhoades. Lothrop, Lee and Shepard Co. \$1.00 net.

This book will appeal strongly and wholesomely to girls from 10 to 14 years. Boys will read it, too. Imagine Patsy a girl of 12 in a New York flat who suddenly finds herself a lost heiress of an English Lord. She is taken to England and placed in a typical English household where strange customs appear to an American girl who, with her pluck and constant cheerfulness, wins friends. Her uncle's son had recently suffered an accident causing blindness. How Patsy—Patricia Rivers her real name—leads her young cousin out of his moroseness and brings joy and happiness to the entire family, makes a story interesting and helpful. The style is such as will appeal to young folks.

Understood Betsy. Dorothy Canfield. Henry Holt & Co. \$1.30. This story throbs with real life such as children will like. Betsy first appears to us as a sickly little girl of 9, whose nervous, apprehensive aunts, determining to do their duty by her, miss the proper way of child training. Betsy is suddenly set down on a Vermont farm with an uncle and aunt and their grown daughter who are simple, natural people and know how to give spontaneity to child life. The experiences of Elizabeth Ann in this first year of her new life, and how she develops and becomes conscious of her own little self, makes a narrative well

worth the reading. Children will welcome this book and parents will find in it an undercurrent of suggestion that they cannot afford to neglect.

The Life of Robert E. Lee. For Boys and Girls. J. G. de Rouhac-Hamilton and Mary Thompson Hamilton. Houghton-Mifflin Co. \$1.25 net. Robert E. Lee occupies the most picturesque position of all Southerners and yet his peculiar greatness makes him a son of the whole nation. This book is written to give young people a clear and definite picture of Lee. It contains just enough of the heroic military achievements of General Lee to make the pulse run fast without creating a false sectionalism. The various phases of the life of Lee are admirably and historically treated. One of the most glorious national pictures is that of Lee, struggling after the war to make Washington University a type of school that should transform the life of the Southern youth. Lee turned aside other flattering offers for the services of himself and name as commercial advertisements, in order that he might spend his last days in behalf of the college whose outlook should be one of real reconstruction. Few men have won the place that Lee has in the universal estimate of worth. One writer has expressed it: "Robert E. Lee was not only the consummate flower of the old South; he is also the beacon and prophet of the new." We could have no better wish for the young people than that they might read this book.

Alfred Tennyson—How to Know Him. Raymond M. Alden. Bobbs-Merrell Co. \$1.50. Tennyson shares with Browning an increasing circle of friends. He will always be read with delight and profit. The present book seeks to interpret to the student Tennyson's method and message. Chapter headings: 1. Life, Character, Training. 2. Lyrical Poetry. 3. Arthurian Epic. 4. Interpretations of Character. 5. Interpretations of Contemporary Thought. 6. Tennyson, the Victorians, and Ourselves. The plan of the author is to give a survey of the most important poems and in this way the student gets the real purpose of the poem. The summary of the life and character of Tennyson is well done. The author traces Tennyson's lyrical power in an admirable way and shows how music and sentiment of the poetry are well combined. In the "Idyls of the King" Tennyson gathered up the wide-spread and ancient story of King Arthur and his court and gave it a new interpretation and form. The author shows the symbolism that Tennyson puts into his version of this story. The author selects appropriate poems to indicate Tennyson's ability to interpret character. Tennyson is not a dramatist of the soul like Browning, but he has power to deal with the subtle sentiments of character. The author gives a splendid criticism of Tennyson's attitude of his own day and shows how in his

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poetry the poet reflected the scientific and philosophic changes being wrought out in contemporary life. He indicates the contrast between Tennyson and Browning in the ability of the latter to pass through the same changing world with an unclouded faith, while Tennyson is not quite so sure of his way. We commend most cordially this splendid handbook to Tennyson. Tennyson is worth knowing and this book will help to introduce him. Every preacher, as well as college student and lover of poetry, ought to read this book.

God The Invisible King. H. G. Wells. Macmillan Co. \$1.25, net. Mr. Wells has won world recognition for his novels and romances and also for his contribution in discussions upon social and political questions. He now assays the roll of theologian. It would have been better for him to remain in his own chosen field. He attempts to outline a philosophic theology entirely contrary to orthodox Christianity. He denies the doctrine of the Trinity and declares that God is finite. For him God appears to be only winning His way into larger life, in which through intense struggle and difficulty He struggles as the world struggles upward and onward. The author is confused and confusing in his discussion of God because he makes God almost one with man; at the same time he denies pantheism and believes that somehow such a God does not exhaust entire deity. The author does not believe that Jesus Christ was the incomparable and unique Son of God whose

death made possible human redemption. He declares that God often passes through the sacrificial death, as noble men and women have come to death for some great cause. Mr. Wells does not believe in the authoritative-ness of Biblical revelation, nor in the necessity or value of the church as the organized expression of Christianity. He would not have any ministry or formal propaganda of what he believes to be the new religion, but each man prompted by his own heart could serve and worship God without constraint or restraint from any ecclesiastical suggestions. The book is a mixture of brilliant inaccuracies in interpretation of Christianity and an egotistical attempt to interpret religion in terms of so-called newer thought. The book exhibits the absurdity to which one may be led, when he assumes to speak upon holy things without proper preparation. This much, however, ought to be said—it is significant that a world-famed novelist should turn his attention to a serious consideration of religious problems. We regret that Mr. Wells was not more fortunate in his method and results of study. To him his system of thought may be a religion, but certainly it will not appeal to sinful men who need a Redeemer and to helpless men who need a friend able to give help.

She (belligerently): "Why weren't you at the station with the car to meet me as usual?"

He (meekly): "My dear, you ought to get into this habit of some meet-less days."—Baltimore American.

MARKS OF NOBILITY.

By W. E. Henry.

The forty-five miles from Thessalonica to Berea marked for Paul not only geographical distance but also soul distance. He found the Jews at Berea "more noble" than those at Thessalonica, and in the things they did we may see the eternal marks of nobility.

They kept open the windows of the soul to truth. "They received the word with all readiness of mind." The soul lives, as it were, in a house with many windows. Over these windows shades may be drawn and shutters closed effectually shutting out the light of truth. Or, if shades or shutters do not interfere, the accumulated dust and cobwebs of many days or even years may dim the light. But the Bereans had kept the windows of the soul free from dust and cobwebs, with the shades up and the shutters open.

Impurity of life or thought darkens the windows of the soul. "Blessed are the pure in heart," said Jesus, "for they shall see God." Beyond question only the "pure in heart" shall see God either here or hereafter. "To the pure all things are pure," and to the vile all things at least tend to become vile. In every day life the pure see the things of purity, but the vile find the vile as the buzzard finds carrion. Whoever would keep the windows of his soul open to the truth, whoever would be noble, must keep himself pure.

Over-emphasis of a particular phase of truth will also darken the soul's windows toward the whole truth. The Jews of Christ's day were looking for a Messiah, but they did not receive Jesus as the Messiah because they were blinded by an over-emphasis upon the kingly phase of Messiah's character as set forth by the prophets. A great king they would have accepted; but the kingliness of one who approached his greatness as king through the humble functions of prophet and priest they could not perceive.

The blindness produced by an over-emphasis of a particular phase of truth may be found, however, in conjunction with the second mark of nobility, as in the Bereans, and then it is sure to disappear. The Bereans "searched the scriptures daily," whether the things spoken by Paul were so. That is, they put forth earnest effort to discover the truth. "Instant postum" may be a very good thing, but instant judgment with respect to truth is not. Many things are manifestly false, many others as manifestly true. But we must also continually meet teachings concerning the truth or falsity of which we cannot at once be sure. It is a mark of nobility earnestly to seek to know their true character.

To anything that makes claim to the character of truth three tests may be applied: the test of reason, the test of life and the test of revelation. The test of reason is always applied more or less, whenever anything is presented to us for the first time, as it were instinctively. It may be much more carefully applied through deliberate purpose. This test searches the thing itself for its inherent rightness or wrongness. The test of life gathers the testimony of history and psychology as to the matter in question, seek-

ing to know its past, present and probable effects upon character. The test of revelation brings the subjects of inquiry into contact with biblical teaching and there searches it in the light of God's revelation to men.

The Bereans demonstrated their nobility in that they carefully and with due deliberation applied all three of these tests to Paul's teachings. True, the statement is just that they "searched the scriptures daily," but in so doing they must of necessity have been deliberately applying the test of reason, and were daily using the completest compendium of the teachings of history and psychology and revelation with respect to truth within their reach.

The more than eighteen hundred years since Paul preached to the Bereans have made and written much history, very much of decay and some of progress, but the principles of life and the facts of revelation remain unchanged. The Old Testament has been completed by the New, making the scriptures the full rounded compendium for all time of reason, life and revelation. Now, therefore, more fully than in the middle of the first century, it is the crowning mark of nobility to put forth earnest effort in the quest for truth, and to concentrate that effort where outlay promises quickest and richest returns, viz., in the search of the scriptures.—Everett, Wash.—Pacific Baptist.

TENNESSEE COLLEGE NOTES.

Dr. Weaver recently spoke to our students, and the burden of his address was: "Don't Get Married Christmas." Evidently his words made a deep impression, as the New Year finds every college student and practically every preparatory student "on the job" again. Even the two or three absent ones do not report matrimony as the cause.

On January 4th Miss Bohannon entertained the faculty and music students with a delightful musical program. Assisting her were Miss Gross, of the Piano Department; Miss Taylor, Violinist, and Miss Judson, of the Voice Department. We welcome always an opportunity to hear our own artists, and this occasion was one of rare enjoyment.

Mr. and Mrs. Burnett entertained informally in the college parlor Monday afternoon, in honor of Mr. J. K. Marshall, Principal of the Preparatory Department, who is answering the country's call for Y. M. C. A. Secretaries. The members of the faculty were present.

On Friday evening the members of the Fourth Year Preparatory Class had as their guests at dinner, Mr. and Mrs. J. R. Marshall. The table was beautifully laid, the Fourth Year colors, purple and white, being used in the decorations. After dinner the class presented a handsome sweater to Mr. Marshall as a token of their appreciation of his as Class Adviser.

The Preparatory Department on Friday evening gave a "Peanut Hunt", in honor of the new students who have joined their ranks since the Christmas holidays. From the standpoint of "voice and numbers" the affair was a great success, and the new students became thoroughly acquainted with the famous "Prep. spirit."

Both faculty and students regret the leaving of Mr. J. K. Marshall on Jan. 13th. Mr. Marshall, for several weeks

Laugh and Grow Fat



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

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BAPTIST AND REFLECTOR.

has been debating the question of answering a call from Camp Gordon, Atlanta, for a Y. M. C. A. Secretary. Finally, he saw his duty—and he has gone. We shall miss him in our college, but we rejoice that God can use him in so large a field of service.

Dear Dr. Bond: Just a word to tell you that the year is closing with this pastor more gloriously than ever in his life. With one more Sunday yet to come, we have received 141 members during 1917, 73 of them being for baptism. It would be impossible to tell you of the many good things my people have done for me and my family during the year. A \$300 raise in the pastor's salary, and such a pounding as one scarcely ever saw, was our Christmas present from the church. "Praise God from whom all blessings flow." No one could fail to be happy with such people as these. We are going to do more for the Reflector next year than ever before. We are going to put on the campaign.

With every good wish for the New Year,
J. E. SKINNER.
Jackson, Tenn.

I desire to express my thanks through the Baptist and Reflector to the good people of White Pine, New Salem, and Dandridge for their thoughtful kindness during the past several weeks. My first surprise was the private announcement on Sunday morning before the meeting of the State Convention at Memphis that the Dandridge and White Pine churches had arranged to pay my expenses to the Convention. From that time on to the present the pastor and his family have been overwhelmed with remembrances of the most substantial character which were so wisely selected and so generously bestowed as to challenge and evoke the profoundest impulses of gratitude for the privilege of serving such a noble people, as well as for the gifts themselves.

In addition, it is a pleasure to say that the finances are in a splendid shape.

W. B. RUTLEDGE, Pastor.

Sportsman: "Is it worth my time to shoot in this neighborhood?"

Native: "Well, the shootin' ain't worth much, but then I don't know what your time is wuth."

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

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

The Training School at Friendship closed on Wednesday of last week on account of the extreme weather. Very few people came and the ones most interested asked that the school be postponed until the weather conditions made it possible to attend.

The Great Training School is on at Memphis this week. Last night being the first session. More than 250 enrolled in the classes at the first hour. Dr. A. U. Boone has charge of the first period from 5:30 to 6 each evening, and is giving us a very fine series of studies on the Life of Christ. Last night he talked on "The Baptism of Jesus" and gave us a splendid study. It lifted us high and gave us a view of Jesus' baptism that we had not had before. This promises to be one of the principle features of the Training School. The classes were all large and enthusiastic. The teachers are as follows: Dr. P. E. Burroughs, "Winning to Christ;" Mr. Clarence Leavell, "The Intermediate Pupil;" "Primary Work," Miss Lizzie Cullen;" "The Adult Organized Classes," Mrs. Hayney; "What Baptists Believe," Rev. J. Carl McCoy; "New Testament Studies," Rev. S. A. Wilkinson; "The First Half of the Normal Manual," Mr. V. B. Filson; "Bible Division Normal Manual," Rev. W. L. Norris, Post Graduate; "Secrets Sunday School Teaching," W. D. Hudgins. The closing address each night will be delivered by Dr. Burroughs, Dr. Barrett, and others. It is to be deeply regretted that Dr. Scarborough could not be with us. Also Mr. L. P. Leavell and Miss Williams. This school promises to be a great week for Memphis work. Mr. Bass, the Chairman of the Program Committee, is sick, but the work goes on just the same under the leadership of the other Superintendents of the city and the pastor, Dr. R. M. Ilow.

March 18 to 23 has been set apart for the Workers' schools in Middle and West Tennessee. It is being planned to hold one of these schools in Indian Creek Association, in Unity, Beech River and Riverside. Others will be provided if the brethren want them badly enough to arrange for them. The East Tennessee schools will come in the summer.

Have you read our suggestion concerning the Camp Class in your Sunday School? If not, please investigate it and let us furnish you with the "On the March with the Master" for your soldier boys who are away, and keep the school in touch with them.

Two Camp Classes were registered yesterday from McLemore Avenue, Memphis. Rev. Roswell Davis, Camp Teacher. Number enrolled, 7, as follows: John Fisher, Paul McCommon, Will Owen, Edward Brown, Carter Young, Aubrey Scott, Dan Boswell and Luther Saunders. Literature has already been furnished Brother Davis and he is sending these out at once. The other class was from Bowen and Memphis. This class has 4 boys, who are: Frank McDonald, W. W. Harrell, Frank Bruce, Vernon Perry.

Nearly all the churches in Memphis will organize Camp Classes for the soldier boys in the camps. Something like 100 boys have gone out from the

churches in Memphis to the war. These should all be looked after by the churches and Sunday Schools.

Miss Pearl Davis, Knoxville, writes: We have just had another Federation Meeting at Fountain City church, five miles from the city and with a big snow on the ground and very cold weather we had a large and enthusiastic attendance. Lloyd Householder was re-elected President and I am Corresponding Secretary, so you may expect to hear from Knoxville often now. We are already getting ready for Martin. We expect to carry a large crowd from here to the next State Convention. We are so glad to know that Miss Davis is Corresponding Secretary, for we know that things will pick up now. Be ready to hear some live news from Knoxville.

We trust that every Union will respond to the student fund this time with a liberal contribution. Let it be volunteer this time.

We have a new tract on Missions gotten out by our Corresponding Secretary which can be used to good advantage in the local Unions. It is a Catechism on Missions and can be used on your regular programs or in drill work by the leaders. If you care for these, write us at once. Have a Mission Bee in your Union and test the knowledge of your young people concerning missions.

It would be a fine thing if the pastors would get a number of the Mission Catechism, gotten out by our Mission Secretary, and use it in your regular services as a drill. Ask some teacher each Sunday to lead by asking the questions and pit two classes in contest to answer these questions. Let the Superintendent ask the questions and see how many can answer them from the audience. This will create interest in Missions and at the same time will hold your Sunday School to the preaching service by giving them a place in the regular program. Let us all strive this year to make Missions go as never before.

Dear Brother Filson: In answer to your request as to how our Rock Hill Sunday School had grown from an attendance of 32 to 150; I submit the following reasons: 1st, Brother Filson came to our school in a very busy season (as we are farmers), and spent 3 days with us in a school. Those of us who couldn't attend in day time attended at night. So our attendance was under difficulties, but the school was a great success and showed us the possibilities of a modern Sunday School. 2nd, we thoroughly organized for the work by selecting the best officials and teachers possible and went out and fetched 'em. We took a census of our county and saw who ought to attend and we go after them. 3rd, we classified the school properly from Cradle Roll to the Bible Class. We put our young men and young ladies into rival classes and such rivalry in trying to excel in work and numbers was hard to beat, and our Bible Class is grand. It seems these war times have made the people want to assemble and study God's word. Our young men on most Sunday mornings sing a quartette. We have class songs and class readings, which adds much to the interest. Six of our young men have been called to war, and such an interest the young men's class take in them by keeping up regular correspon-

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.

dence with them. 4th. These are some of the results of our work—9 or 10 conversions in the revival, and 7 baptisms; all members of our Sunday School, among the number were fathers and mothers who have actively lined up in the work and it is an inspiring scene on Sunday mornings to see our country Sunday School. Come again, Brother Filson. Yours in Christ,
J. A. DEERE, Supt.

HYMN WRITER DEAD.

Annie Sherwood Hawks, poet and hymn writer, whose most famous hymn, "I need Thee, Every Hour," is familiar in many languages, died Jan. 3 at the home of her daughter, Mrs. W. E. Putnam, in Barrington, Vt., aged 83 years. A special dispatch to the Springfield Republican relates these facts concerning her:

Mrs. Hawks was born at Hoosick, N. Y., May 23, 1835, the daughter of Lionel Sherwood and Caroline Bratt. Her ancestry was Dutch on her mother's side and English on the paternal. Her education was obtained in the common schools of the town of Hoosick and at Troy (N. Y.) seminary, but she did not complete her course at the later institution. She was married in 1869 to Charles Hial Hawks of Hoosick, a man of more than ordinary cultivation, whose sympathy with his wife's literary work was her greatest inspiration. Early in 1865 they moved to Brooklyn, Mr. Hawks having become identified with a New York banking firm. They lived there until his death in 1888.

Mrs. Hawks had affiliated with the Baptist denomination when a young

girl, and after making her home in Brooklyn she was induced by her pastor, the late Rev. Robert Lowrey, a writer of hymns and author of "Shall We Gather at the River," to turn her attention to these religious productions. Among other hymns she wrote "The Cross For Jesus," "All Things," "Good Night" and "Why Weepst Thou?" Dr. Lowrey composed the music for all her hymns.

The hymn "I need Thee Every Hour" was written in 1872 and was sung for the first time at a Sunday school convention in Cincinnati. The deeply religious nature of the author is best illustrated by her own story of the hymn's creation as she wrote it during the last years of her life: "Whenever my attention is called to it I am conscious of great satisfaction in the thought that I was permitted to write the hymn 'I Need Thee Every Hour,' and that it was wafted out to the world on the wings of love and joy rather than under the stress of great personal sorrow, with which it has often been associated in the minds of those who sing it. I remember well the morning, many years ago, when, in the midst of all the daily cares of my home, then in a distant city, I was so filled with the sense of my nearness to the Master that, wondering how one could live without Him, either in joy or sorrow, these words, 'I Need Thee Every Hour,' flashed into my mind, the thought at once taking full possession of me. Seating myself at the open window, in the balmy air of the bright June day, I caught my pencil and the words were soon committed to paper, almost as they are being sung today."

**WOMAN'S
MISSIONARY
UNION**

A PRAYER FOR THE NEW YEAR.

Dear Lord, we thank Thee for the days of calm and the days of storm, for the stretch of path that was smooth any easy and for the bit of road that was rough and tollsome during the year that has closed, for each brought a message of Thy love and the assurance that we are Thy children. And now that Thy mercy has set our feet on the threshold of the New Year, we pray that we may have a child-like faith that walks trustingly and unafraid; that we may have patience under trial and disappointment, in seeking the best things and in meeting the failures and tempers of our fellows; that we may be faithful in performing our daily task whether it be pleasant or irksome; that we may love everything in all the world save sin and that we may despise nothing except that which is shameful; that our minds may harbor no evil thought and our hearts no bitter grudge or unholy affection; that we may be strong to smile when we are hurt and not grow bitter; that our sympathies may find wholesome expression in the Christ-like ministry of lowly service, and that we may have some part in making this year sweeter and brighter and happier than any year before. Amen.
—J. P. Marion.

**TOPIC FOR JANUARY STUDY
HOME MISSION SURVEY GIFTS.
CHRISTMAS OFFERING.**

This unusual January weather will be a test, in a way, of our loyalty. In many places, better results can come from a postponement of the season of prayer, set for this week. Many places can observe the week now and keep untold blessings throughout the year by so doing. We are stewards of time as well as money. Those who are denied the privilege of attending meetings may send up petitions to our Father's throne from their fireside. Our tasks for the year are the largest we have ever faced; they are inevitably so, because of present conditions. The key word for this year should be service. America is in the war with all her resources to end a vain-glorious, selfish, ruthless autocracy. There is a greater task than that awaiting the Christian people of the world. Entering the new year, we should set our hearts to prayer, and to a high and holy purpose to serve the Master and a distracted and suffering world to the fullest limit. Every voice should be keyed to the highest note in human life—Duty. To meet our responsibilities of these strenuous times we must have strength from the source of all strength and that comes to us only through prayer. "Ask and ye shall receive" was spoken by Him who spoke as never man spake.

Mrs. E. C. Cronk, in *Missionary Review of the World* has this to say: "First in best methods for missionary work stands prayer. In creating our methods of work we do not count enough on this first and best method." "If you cannot do anything else", we say comfortingly to the inefficient worker, who pleads lack of time and

lack of every other qualification, "you can pray" as if prayer required neither time nor any other qualification, and as if prayer were a sort of last extremity to be resorted to if you cannot do anything else." Prayer is not a last extremity but a first necessity. It requires time, and costs more than most people are willing to pay. Sometimes it would seem that we regard prayer merely as a precautionary measure to insure safety.

The Apostle Paul regarded prayer as a method of work, a great avenue of service. He used the phrase, "Laboring fervently for you in prayer" and classed those who prayed as his real co-laborers. "Ye also helping together by prayer for us" and "strive together with me in your prayers to God for me" besought this great, pioneer missionary of the early Christians. He recognized that his victories came through the prayers of those who interceded for him, for he wrote: "Through your prayers, I shall be given unto you." In today's Acts of the Apostles, prayer has the same primal place.

The history of missionaries is a record of prayer. What a wonderful thought! We here at home who pray are sharing the work and will share the reward of our soldiers on the front in home and heathen lands. May we joyfully, earnestly join them about the mercy seat.

And as we pray we will give. The banner of Prince Emanuel will not trail in the dust. In our Christmas offering for the support of our women missionaries in China and their work and for the relief of our Foreign Mission Board, incidentally, will we not only help to make the Christmas offering \$45,000, but in the language of the day will we not "Go over the top?"
ED.

A well attended meeting of the Executive Board was held Jan. 8th, postponed a week as the first Tuesday was New Year's day. A fairly good attendance. Reports of committees heard. The Methods and Finance Committee was asked by the President to prepare a State policy. This will be presented at February meeting and will appear on this page that all who read our State paper may become familiar with it. The President stated a profitable conference with Vice Presidents was held Jan. 3d. Several inspirational talks were made, the theme being the tendency of our workers to neglect kingdom work. Miss Mary D. Hill was asked to present our Orphanage needs and work at the monthly meetings in the future. Our new State Chairman of Personal Service is Mrs. R. H. Brown, of Second church, Jackson. The new blanks in Record Book give her address. ED.

REPORT OF COR. AND FIELD SECRETARY DEC., 1917.

No field work, time spent in the office. Letters received, 61; cards received, 11; letters written, 55; cards written, 29; mimeograph letters sent, 785; mimeograph letters for Treasurer, 112; packages mailed, 785; packages mailed, 76; Christmas literature apportionment cards, 780; regular packages, 40.

These contained 5 Royal Service; 2 H. & F. Fields; 6 Year Books; 1 Personal Service Manual; 6 Minutes of S. C. C. and W. M. U.; Christmas en-

velopes, 514. Office expenses, \$37.10. New Societies reported: W. M. S., 2; Y. W. A., 1; G. A., 1; S. B. B., 3; total, 7.

Societies reported by Superintendents as dead, W. M. S. 28; Y. W. A. 19, R. A. 14, G. A. 5, S. B. B. 29, total 67. Returns not all in.

REPORT OF YOUNG PEOPLE'S SECRETARY AND COLLEGE CORRESPONDENT.

The month of December has mostly been one of getting acquainted with the office and with the Young People's work in general. I was with the Eastland W. M. S. and Sunbeams in their December meeting. Also met with the Committee on Young People's Work to make plans for the year's work.

Letters received, 10; cards received, 6; letters written, 15; cards written, 6; mimeograph letters, 436; mite boxes, 106; fish, 14; articles for paper, 2; S. B. B. Manuals, 3; G. A. Manuals, 3; R. A. Manuals, 3.

AGNES WHIPPLE.

COMING OF MISS MALLORY.

Miss Mallory will be in the January meeting of Central Association at Jackson, Friday, the 25th. A mass meeting of Nashville workers Sunday afternoon, 2:30, the 27th. Monday, Athens; for Sweetwater meeting Monday, 28th; Knoxville for joint meeting of Knox Co. and Chilhowie; Tuesday, 29th, Chattanooga; Wednesday, 30th, an afternoon meeting, Murfreesboro Thursday, 31st.

We are sure the workers in these places will enjoy and be benefited by this rare privilege. M. B.

WHERE ARE WE PUTTING THE EMPHASIS?

If I was pained and grieved to hear of a good Baptist woman, one who had occupied positions of leadership and responsibility, and who is still looked upon as a leader, say, "It is preposterous to ask women to come together so often (once a week) in a missionary meeting; they ought all to be working in the Red Cross six days in the week; these meetings are a waste of time." What must have been the thought of the Master who gave as the supreme duty of His followers the conquest of this world for Him?

The bodily comfort of the boys in camps and trenches is a sacred duty, and should be done; we cannot do less but will we stop our ears to the cry of millions of lost souls, going down to eternal-death without a knowledge

**DISEASE IS
EVER THE SAME**

And in view of this fact a medicine like Hood's Sarsaparilla, which has been successful for more than 40 years, is a safe one to rely upon.

Hood's Sarsaparilla is known to the people of America as the standard blood purifier. Its record is one of general satisfaction and remarkable results. There is nothing better as a general tonic and appetite-maker for weak and run-down men, women and children and old people, invalids and convalescents.

It is pleasant to take, aids digestion, and supplies the vital organs with rich red blood essential to perfect health.

Get Hood's Sarsaparilla today and begin to take it at once.

of the only way of salvation?

A pastor's wife said, "Oh; it scares me to see how our mission work is being neglected; it must be because these great movements have advocates who push them everlastingly at it. We are slow. Our women are drawn into these other things by enthusiasm and then we mourn because they think they are too busy to take on more work; being busy ourselves, we sympathize with them, and so our work is languishing."

This writer has received the title of "Crank Missionary Crank" because she has from the beginning sounded a warning note any and everywhere of the danger of not putting kingdom interests first. She has been accused of opposing all these patriotic and philanthropic movements, unjustly, but willing to be misunderstood if it must be so, to have a consciousness of trying in a poor way to obey my Lord and Master first, doing the other things as time and opportunity permits.

All the world is in these movements. Only God's children who love Him and seek first the kingdom of God will support kingdom work. We must do both. Our loyalty to Him and His command will determine, which shall be supreme.

MARGARET BUCHANAN.

THE CAUSE OF GREY HAIR.

Hair grows grey by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists,—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually grey. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you send \$1.00 to the Van Vleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

It is related of General Gordon, affectionately known as "Chinese Gordon," that when the English Government sought to reward him for his magnificent services in China, he declined all money and titles, but accepted a gold medal on which his name and a record of his thirty-three engagements were inscribed. After his death the medal could not be found. Finally it was learned that he had sent it to Manchester during a famine, with a request that it be melted and used to buy bread for the famishing poor. In his diary on the day were found written these words: "The last and only thing I had in this world that I valued I have given over to the Lord Jesus Christ." The love of Christ which passeth knowledge constrained him to give up his most valued possession for the relief of others. Yet such supreme sacrifice seems small in comparison with the great sacrifice of our gracious Lord.
—Exchange.

Editorial

THE MASTER WORKMAN.

The lesson of the day exhibits Jesus at work. (Mark 1:21-34). Jesus had been carrying on His work for something more than a year at the time of this lesson. It will be noted that this miracle occurred while Jesus was teaching in the synagogue. Jesus made it a habit to attend worship. There were two places of worship in His day, the Temple at Jerusalem and the synagogues; the latter could be found in almost any village. This miracle of casting out the demon is the fourth in the recorded list of 34 miracles of Jesus. We have six cases in which He cast out demons. This is one of the three miracles of Jesus performed in a synagogue. Not a miracle was wrought in the Temple.

Authority—A New Note.

Mark tells us that the people were astonished at His teaching because He taught as one who had authority and not as the Scribes. The words of Jesus rang with a new and unexpected note of authority, which irritated the elders while it drew the people. The current oratory was but the delivery of the thoughts of dead men, the vigor of life and the freshness of individual composition being absent from the discourses. The lessons of the long ago were coned with senseless veneration, but with comparative popular favor.

This new Preacher entirely passed the heroes of thought, not once quoting from the favored authors in His own support. He seemed to cast the slur of silence upon these honored teachers. The doctors of the law repelled this new note in public address, but this fact did not alter the form of Jesus' sermons or deter Him from speaking the message of the Father.

Jesus and the Demons.

The reader of the New Testament will have been impressed with the strange fact that people were possessed with evil spirits or demons. Certain critics, who would undervalue the power of Jesus, have sought to discredit the idea that in New Testament times people were actually possessed with evil spirits. They have classed such instances as cases of mental disorder. Demoniac possession was current in the day of Jesus. There is no just religious or philosophic ground to deny that evil spirits may control a life. Jesus regarded this possession as a real fact. He had authority to cast out the demons.

Dr. Nevins, a missionary to China, in his splendid book, "Demoniacal Possession in the New Testament," gives instances of cases in China similar to those mentioned in the New Testament. Dr. Alexander, in "Demoniac Possession," also takes the position that in heathen countries parallels are found to these New Testament examples. The reason for such cases both in New Testament times and in heathen lands today may be found in the fact that Satan, the head of the evil world, brings his forces to bear in conflict for the possession of virgin soil. In New Testament times Christianity was making its initial onslaught against sin and the evil world. So also in heathen lands it brings a new power to bear against the forces of darkness. Satan adopted this method of personal control that he might wage war against the new faith. But demons obey the masterly command of Jesus.

Further Miracles of Healing.

From the synagogue Jesus visited the home of Simon Peter, whose mother-in-law was ill with fever. He heals her, taking her by the hand and raising her. In the 34 recorded miracles 9 times Jesus accompanied the healing with a touch of the patient. Later in the evening of this wonderful day the crowds thronged to the home where Jesus was and He taught them and healed all sorts of diseases and cast out demons.

The secret of Jesus in His power to work miracles was His absolute dependence upon God's omnipotence. His reliance upon the Spirit of God was without flaw or wavering. Occasionally He prefaced His miracle with prayer in order especially to convince

the beholders that He was in constant and immediate touch with God. The cry of personal need brought forth Jesus' power for miracles. Jesus was often weary from much preaching and teaching and from the long journeys, but He was never too tired to heal the sick and cast out demons. While He refused to parade His power of miracles He never turned aside from the call of need.

CHARACTERISTICS OF THE GOSPEL OF MARK.

The Sunday School Lessons for six months will be in the Gospel of Mark. It is worth while to take a general view of the Gospel.

John Mark, a young man of good family, does not make a good first impression. On their First Missionary Journey Paul and Barnabas decided to take Mark with them; probably because he was a kinsman of Barnabas. When the company reached Perga, Mark declined to go farther. It was this defection that later led Paul and Barnabas to separate for the Second Missionary Journey. But Paul afterward honors him with his company and sends Mark's salutation to Philemon. He also compliments Mark in his letter to Timothy. "Take Mark, and bring him with thee; for he is useful to me for ministering" (2 Tim. 4:11). Mark's mother owned a home in Jerusalem and delighted to have the disciples use it for a place of worship.

Various divisions of the Gospel may be made. The letter "S" may serve to fix the divisions in mind. 1. Sanctification, 1:1-13; 2. Service, 1:14-8:30; 3. Sacrifice, 8:31-16:20. The same divisions may be named Preparation, Proclamation, Propitiation. The work of John the Baptist, as the Forerunner, gave Sanctification and Preparation to the Master's ministry; Service and Proclamation may be seen in the preaching, healing and nature miracles. In this second division occur three parables and all but one of the miracles recorded in this Gospel. The great idea of Sacrifice or Propitiation fills the concluding part.

The dominant influence of Simon Peter was doubtless felt upon Mark in writing this book. The work is not by an eye-witness of the ministry of Jesus, and yet the details are given with such realism and fidelity as to force the conviction that they must have been furnished by some one from the company of Jesus. From earliest times tradition has held that Simon Peter was the source of information for Mark, and there is no reason to doubt its accuracy. Peter is mentioned in this Gospel with more details than the other apostles, and yet there is no effort to conceal his faults. Early writers go too far in saying that Peter actually dictated the book. It is best to consider him as the informant and teacher for Mark.

Mark does not furnish any important material not found in the other gospels and especially in Matthew. All the discourses and miracles of Mark are found elsewhere, while he gives but one parable peculiar to his book, the Seed Growing (4:26-29). This Gospel is characterized by a vivid realism, secured by striking details and color. "And at even, when the sun was set" (1:32); "and in the morning, a great while before day" (1:35); "asleep on the cushion" (4:38); "upon the green grass" (6:39).

The Gospel does not follow the logical or time element in the presentation of material, but there is a definite and real method and purpose. It reminds one of an artist who seems to dash the most brilliant colors upon the canvas without effort, and yet one sits entranced before the masterpiece.

This is essentially a gospel of action. The movement is rapid and tumultuous. One can not but wonder if this method cannot be traced to the influence of the impulsive Peter. Note the very frequent use of straightway, immediately, and other action words.

This is a gospel that should be taught to young people, especially boys. The living, throbbing scenes will appeal to those who are vigorous and interested in what is being done. Note the comparatively larger number of miracles than parables. Then its brevity, just sixteen chapters, suits younger readers.

The key verse: "For the Son of Man also came not to be ministered unto, but to minister and to give His life a ransom for many." (10:45). The Master is presented as the Servant, hence there is no

genealogy, a servant not needing such; Matthew gives the royal aspect and hence his genealogy.

The personal touch is given since Mark pays special attention to the looks and bodily movements of the Master?

Mark gives the following 17 discourses by Jesus out of a number of 54: fasting, (2:18-22); Sabbath observance (2:23-28); blasphemy (3:23-30); first great parable group, (4:1-32); mission and instruction of the Twelve (6:7-11); traditions (7:6-23); church rock (8:27-30). His death and resurrection (8:31-9:1); humility and forgiveness (9:33-50); divorce (10:2-12); rewards of discipleship (10:17-31); authority challenged (11:27-12:12); three Jewish questions (12:12-27); the unanswerable question (12:28-34); denunciation of Pharisees (12:38-40); end of Jerusalem and world (13:1-37); Memorial Supper (14:23-25).

Out of the 34 miracles of Jesus Mark records the following 18: Demoniac, Peter's mother-in-law; leper, paralytic, man with a withered hand, stilling the storm, two demoniacs, woman with issue of blood, daughter of Jairus, feeding the five thousand, walking on water, Syrophenician daughter, deaf-dumb man, feeding the four thousand, blind man, demoniac boy, Bartemus and blind man, fig tree cursed. Five of these are nature miracles, the others miracles of healing.

The following five out of the recorded 34 parables are given; all being those of the Kingdom of God: the sower, the seed growing, the mustard seed, the wicked husbandmen; the fig tree leafing.

This gospel begins and ends with a view of the glory of two worlds falling upon the Master. The Master's ministry begins with the open heavens and the descent of the Spirit. The missionary appeal, the Come and the Go, is strong in this Gospel. The great Missionary Commission is followed by the scene of the Ascension and these two glorious events are to be followed by the obedience of the Disciples. Heaven opened to approve the Servant; heaven reopened to welcome the Crucified Servant.

A PASTORAL CLEARING HOUSE.

The Baptists of Arkansas have begun a new feature in their work. The Executive Board recently appointed a committee of five of its members to be known as the "Committee of Pastoral Supply." There are 1700 Baptist churches in Arkansas, about 400 of whom are almost continuously without pastors and there are about 300 Baptist preachers in the State who are partly or altogether without pastoral work all the time. The purpose of this committee will be to act as a clearing house between the churches and preachers. "The Committee will undertake to get full information concerning every preacher without work and furnish monthly a list of such ministers, without suggestions, to all the churches which are without pastors and then, when called upon to do so, they will suggest suitable men for places of work." The need of such co-operation has long been felt, but no definite attempt has been made to answer this need. In Tennessee there are 1800 Baptist churches and 600 pastors. We do not know the accurate number of churches frequently or continuously without pastors nor the number of churchless preachers in the State, but it would be a fair guess to say there are probably 800 churches that are without pastors and 300 preachers without churches. It will be understood, of course, that a large majority of such churches, in fact, practically all of them, have preaching only once a month. It must also be recognized in fairness and without criticism that most of the churchless preachers have but poor equipment for aggressive church work.

Such a condition has arisen from two causes. These churches have generally paid but a small support and have neglected often to pay the promised salary, and further have so emphasized Baptist individuality as to be unwilling to be grouped with other churches in a field that could adequately support a competent pastor. The other fact is that many of the preachers, though really having a definite call to preach, have failed or neglected to equip themselves for large usefulness.

But, it is doubtless true that many churches and preachers fail to carry on regular work because of a lack of an adequate mutual touch between the churches and preachers. A committee of the sort

just mentioned could be of almost inestimable services. It could bring the attention of the churches the group idea by which certain fields could be organized in such way as to support a pastor. The preachers also could be helped in the matter of knowing available churches. Baptist individuality has sometimes been so stressed as to cost Baptist efficiency. There would be no attempt, certainly, to lord it over either church or preacher, but even a novice in denominational work must recognize that a great part of our Baptist energy is going to waste because of slack methods of administering the affairs of the Kingdom. Let no one think that such a committee would be like a Methodist Board of Bishops or Elders, but we need some sort of contact between pastorless churches and churchless preachers.

We suggest that our State Board of Missions consider the advisability of the appointment of such a committee. Further, we would be glad to have any suggestions in regard to this plan. Personally, it is my conviction that far-reaching good in the matter of increasing enlistment would result from the work of a wise committee of this kind.

ARMENIAN ORPHANS.

Appeals are coming from all sorts of causes. In addition to our regular departments of world service at home and abroad comes this new appeal to help the starving people of Armenia. Four hundred thousand or more orphans are now destitute. They die by the thousands and will continue to do so unless help reaches them from America.

Thousands are now homeless and destitute. The Sunday Schools of America are asked to take part in this benevolent work. It is almost impossible to realize the destitution among these people. Many of these orphans are so small that they cannot care for themselves. I am sure that there will be a number of Sunday Schools that will want to do something in this work. Five dollars will support an Armenian orphan for a month. If you cannot pledge regularly for this, a contribution of any amount will be greatly appreciated. The entire amount contributed will go for the direct relief of the orphans, as the administration expense of this work has been made by private contributions. America has always heard and responded to the cry of need the world over. This fund will be wisely administered by a representative committee from all the denominations. Mr. Clarence H. Dodge, 1 Madison Avenue, New York City, is the treasurer of this fund, to whom money may be sent directly. Or the Baptist and Reflector will be glad to receive and forward any funds contributed. It is help now or never, because unless you help now the children must die.

EDITORIAL BREVITIES

A light burden may prove heavy, if long borne.

"A gem is not polished without rubbing, nor is a man perfected without trials."—Chinese proverb.

"The great man is the man who does the really great task in spite of appearances."—A. T. Robertson.

"Ten men have failed from defect in morals where one has failed from defect in intellect."—Horace Mann.

"People seldom improve when they have no other model than themselves to copy after."—Oliver Goldsmith.

Old proverbs may sometimes be put into modern form to good purpose. Mrs. H. C. Crews, Moultrie, Ga., gives this:

"Early to bed and early to rise;
Work all day and Hooverize."

The woman suffrage bill has passed the House and will soon come to vote in the Senate. It provides for the submission of a federal amendment to the States; if it carries, it will grant women in the nation the right to vote. Before the action of the House, President Wilson gave his endorsement to the measure. Advocates of the bill expect its passage by the Senate. Thus the movement moves.

Win the war we will.

Are you still praying for the soldier lads?

"Great privileges never go save in company with grave responsibilities."—H. W. Mabie.

"Love is long-suffering, and is kind;" or we might translate it—Love is very patient and courteous.

Germans have torpedoed another hospital ship whose mercy colors were plainly shown. A further exhibit of kultur.

"Music unlocks with magic key the silent forces of sacred memories, fond associations, and high aspirations."—J. H. Edwards.

A missionary is one sent. Jesus said: "As the Father hath sent me, even so send I you." May he not have had you and me in mind, as down the ages He provided for His mission to be made known?

The friends of Dr. J. Pike Powers, Knoxville, will rejoice that he has returned home after several weeks spent in Johns Hopkins Hospital. His physicians assure him of full recovery. May his life be spared many years.

The versatile A. J. Holt, D. D., editor of the Florida Baptist Witness, becomes pastor of the church at Arcadia, Fla., while he retains his editorial work. Either place would be enough for an average man, but Dr. Holt is not so classed. Success to you, beloved.

Mississippi is the first State to ratify the proposed federal amendment to the Constitution prohibiting the sale, manufacture and importation of intoxicating liquors. The vote was quickly taken and only 3 votes in the House and 5 in the Senate were in the negative. The movement goes forward to success.

Paul knew how to forgive a mistake, or injury. Though John Mark's refusal to go with Paul and Barnabas through the entire First Missionary journey, led to the later separation of Paul and Barnabas, Paul afterward found Mark a useful helper in his work. It is good to know when to rebuke and to commend.

We extend sympathy and condolence to Mrs. Allen Fort, of Nashville, in the death of her mother, Mrs. Hicks, which occurred at Spartanburg, S. C. last Sunday morning. May the comfort of Him whom we now know how to bind up broken hearts come to these who sorrow. With the passing of loved ones now ties are formed between earth and heaven.

The Watchman-Examiner of New York celebrates its 100th anniversary. We congratulate the paper upon her splendid contribution to the life of Northern Baptists and wish that the past may be but a prophesy of even a greater future. One is reminded in the strength of this paper of the saying of Browning:

"Grow old along with me
The best is yet to be."

The federal government, according to reliable press reports, will establish an immense powder plant about twelve miles above Nashville on the Cumberland River. The estimated cost is \$60,000,000; probably 15,000 workmen will be employed. Certain land options are now being taken over; upon the establishment of proper titles, deeds will be made to the government. This enterprise would mean great financial and economic benefit to the entire South, as well as to Nashville and vicinity.

Many Tennessee friends will sympathize with Rev. Wm. H. Major in the death of his wife, Mrs. Mattie Beach Major, who was reared at Clarksville. The funeral was conducted at Clarksville on Monday by Drs. Ryland Knight and A. U. Boone. Brother Major is pastor of Capitol Ave. Baptist church, Atlanta, Ga., going there from Covington, Tenn. Mrs. Major was a gracious co-worker with her husband. May the Lord give His sustaining and comforting grace to all the shadowed hearts.

"I SHALL NOT WANT."

(Psalm 23:1.)

What is that "I shall not want"? The finger of faith runs over the keyboard and brings out twelve distinct notes. Listen to them:

I shall not want rest, for he maketh me to lie down.

I shall not want refreshment, for he leads me by still waters.

I shall not want guidance, for he leadeth me.

I shall not want peace, for I will fear no evil.

sahlotnl —Icmfwyp shrldu mfw
I shall not want companionship, for thou art with me.

I shall not want sustenance, for thou preparest a table.

I shall not want joy, for thou anointest my head.

I shall not want anything, for my cup runneth over.

I shall not want happiness now, for goodness and mercy follow me.

I shall not want glory hereafter, for I shall dwell in the house of the Lord forever.—G. Henderson.

Jesus invites us to a wonderful comradeship. "Ye are my friends if ye do whatsoever I command you."

"Conscience sits on the throne of life and wears the crown of sovereignty over all ends and motives."—Snowden.

Bills to ratify the federal prohibition amendment have been introduced in the legislatures of Kentucky and Virginia. Here's to success.

Christianity differs from all other religions in its superhuman origin, in its definite promise of life, and in its attitude to sinners."—Harold Begbie.

"Communication of the divine, not merely revelation of the divine, is the phase which rightly describes Christ's ministry to men."—H. W. Clark.

THE LORD'S GUESTS AT THE LORD'S TABLE.

(Continued from page 1)

the ordinance has no Bible warrant, and whenever reference is made to the Table of the Lord it is always and only of baptized believers in church capacity. It is clearly a church ordinance, and anything which goes beyond or comes short of this is without Bible example or command, and is contrary to the plan and purpose of our Lord. (Luke 22:29, 30; Acts 2:42ff; 1 Cor. 11:18, 20, 23.)

It is the Lord's Table, He has given directions as to its meaning and its mission, we are His servants, and we should be obedient and faithful and loyal. Any church will fail of its sacred obligation if it invites to the Supper those who are unregenerate, if it overlooks the refusal of some to confess in baptism the burial and resurrection of our Lord; if it accepts and approves doctrines and practices which are not apostolic, if it gives encouragement to loose discipline and immoral living by welcoming to the Supper those who have been excluded from other churches.

Let us not only be faithful to this trust, then, but let us be glad to do the things that please Him. In baptism and at the Lord's Table, when done as He has commanded, great facts are portrayed. Error would be glad to destroy the truth there given, and if we must bear a cross in order to preserve them, then let us remember that we are but following in His steps. We are showing to the world our unshaken faith in our crucified and risen Lord, our renewed testimony to His power to save the lost, our confidence in His sustaining and sanctifying grace, and our hope of His second and glorious coming. We are telling to the world in baptism and the Supper the story of Jesus' life and death, His love and power. We will permit no friend or foe to change with our consent these symbols which our Saviour has committed to our care, or to keep us from doing this only in remembrance of Him.—Sunday School Board Tract Series.

The Home Page

A Short Story and Items of Interest in the Home.

APPLE BLOSSOMS.

One Monday morning in May, when Mr. Ayer entered his law office, he found on his desk a bunch of fragrant, delicately flushed apple blossoms. He lifted them gently and then looked inquiringly at his clerk.

"I was in the country yesterday," the young man explained. "And the apple blossoms were so pretty I thought you might like to see some, so I brought these down."

"Thank you, Mr. Moore. My boyhood was passed in the country, and apple blossoms were always a delight. What beauties! We must have them in water and I shall want to take some to my wife. They will do her good, I know," said Mr. Ayer, arranging the blossoms in a tumbler.

He had barely finished speaking when the door was thrown violently open, and Wesley Kenney, the most quarrelsome man in the city, as his acquaintances said, burst into the room.

"What's the matter now, Mr. Kenney?" asked Mr. Ayer, rising to offer his client a seat.

"Matter? Matter enough, sir! I never was so exasperated in all my life! But if my brother thinks I'm going to submit calmly to such robbery, he's mistaken, that's all! He's trying to cheat me out of my share of our paternal property. I want you to take steps immediately to prevent his knavery. But what—apple blossoms! Where did you get them?"

"Mr. Moore brought them down from the country this morning. Fragrant, but rather out of place in a lawyer's office, I suppose."

"Well, I don't know. They make me think of old times. I'm not an old man, but it seems a good while since I was a boy."

"Well, what do you want me to do?" asked Mr. Ayer, after waiting a moment.

"Don't be in such a hurry. Your apple blossoms are bringing many things to my mind. I nearly broke my neck once climbing an apple tree for blossoms to give to our school teacher. My brother—I never had but one, sir—picked me up and carried me home. I was sick for weeks, and he did everything he could for me. I believe he would have died for me then, and now we are quarreling over a few hundred dollars. Mr. Ayer, you needn't do anything about this matter—not just yet, anyway. I believe I'll see my brother first. And could you spare me a little twig, with a few of those blossoms on it?"

"Certainly," replied Mr. Ayer, as he broke off a branch, but he watched Mr. Kenney's departure with a comical smile on his countenance.

"I've lost a promising case through the apple blossoms," he said to himself. "And as for keeping my own

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

mind on anything legal, it's almost an utter impossibility. I think I'll take the flowers home to my wife. She'll forget her headache when she sees them."

Mr. Kenney went down to his brother's office and entered in a hesitating manner. The brother, a man older than Wesley Kenney, and with a stern, grave face, looked up in surprise, and his countenance brightened as he saw the apple blossoms, but the look vanished as suddenly as it came, and he asked coldly, "Do you wish to see me?"

"Yes, Frank. I—I called to see about that business—the property, you know. It's a pity that we should quarrel about the little that our parents left. I—"

He paused in some confusion, fingering the flowers awkwardly. His brother looked at him suspiciously.

"I don't understand why you have changed your mind."

"It's—the apple blossoms. They brought back memories of the past. I thought of the time when I fell out of the apple tree and you cared for me so patiently. And—and I'm ashamed of myself. You had the hardest row to hoe always, and my share must have been spent on me when I was in college. I know I seemed willing enough to quarrel, but now I see things in a different light. You stayed at home and worked for years after I had gone into business, and you ought to have the property."

Frank Kenney passed his hand across his eyes.

"It wasn't the value of the farm that I cared about," he said huskily. It was the associations connected with the old place that made me want it. You know it was under the old Golden Sweet tree that Grace Dunbar promised to marry me. I worked and saved, looking forward to the time when I could call her my wife. But the next morning she died, when the apple trees were in blossom, and I can see her now as she lay in the white casket, almost covered with apple blossoms. And that is why I have no home ties. But—you ought to have part of the property, and if you will accept money—"

"Not another word, Frank. I don't want any money. I haven't forgotten, though you might think I have, how father and mother prayed with and for us. Come and spend next Sunday with us, Frank, and we'll go to church together."

"I haven't been inside a church for years, but I'll go with you, Wesley," and the brothers' hands met in a fervent grasp.

Fremont Ayer carried the remainder of the apple blossoms home to his wife. Her pale face brightened when she saw them.

"Apple blossoms, Fremont! How sweet they are, and how they bring back the past. I must give some of them to Maggie Sanford. She came from the country, you know, and she has seemed discouraged and I'm afraid a little sullen of late."

"As you like, dear. I'm sure she would enjoy them."

"Apple blossoms!" cried the girl, when her mistress gave them to her. "Are they for me, ma'am?"

"They are for you, Maggie."

"I'll take them up to my room, then, and thank you." The girl paused, and tears started to her eyes. "Mother thought so much of apple blossoms," she went on. "I promised her I'd be a good girl and go to church and Sun-

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KIND WORDS to the young people, and
BAPTIST BOYS and GIRLS to the
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Then let us send you enough samples of each of these splendid publications for a Sunday's distribution. Just mention the quantity.

KIND WORDS. An eight-page illustrated weekly, full of good reading for the Intermediates and older ones. 15 cents the copy for the quarter.

BAPTIST BOYS AND GIRLS A four-page illustrated paper, full of interesting stories for the boys and girls of the Junior age (nine to twelve). 8 cents the copy for the quarter.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North, Nashville, Tenn.

day School, and I haven't done as I promised."

"It's not too late now, Maggie," said Mrs. Ayer, very gently.

"Oh, I hope not! I'll begin over again, and I'll be a better girl to you, Mrs. Ayer. I haven't done as well as I might."

"We'll try to understand each other better, my dear girl. The apple blossoms have brought back memories of my own girlhood, and I fear I've treated you too much like a mere machine."

And so the apple blossoms that James Moore brought from the country wrought a change in several lives. —Willard N. Jenkins in St. Louis Christian Advocate.

Schoolmaster—Now, if your mother gave you a large apple and a small one, and told you to divide with your brother, which apple would you give him?

Johnny—D'you mean my big brother or my little brother?—Tit-Bits.

Professor: "Pat, what is your solution to the world problem?"

Pat: "Well, sor, I think we shall have a world democracy—with an Irishman for a king!"

"Don't you ever take your wife out in your automobile?"

"Not very often. Whenever I run over anybody she screams so it makes me nervous."

**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).

(Young South readers will be sorry to learn that Miss Annie White Folk has been ill for some days. Let us join in hope and prayer that she may soon be well.—Editor.)

My Dear Young South Friends:

I hope you enjoyed the whole page of letters we had last week. There are not so many this week, but every one of them such splendid ones that I am sure you will enjoy them.

In this first letter from Lascassas we have six new members to welcome into our band and most heartily do we welcome these six dear little brothers and sisters, and wish them joy and happiness in our midst. Especially do I welcome the tiniest little new member for already he has become dear to my heart for the name he bears.

What a splendid offering they send as a beginning and how much good it will do. Thank you, Mrs. Harris, and won't you tell each one of those dear children how glad we are to have them become Young South members, and we want to hear more from them soon.

"Lascassas, Tenn. Route 1, Jan. 1, 1918—Dear Miss Annie White: Enclosed find check for ten dollars from our six children, Robert, Hannah, Carmack, Kathleen, Hermine and Edgar Folk (our little 5-months-old baby boy). All wish to join the Young South Band. They are sending this as a New Year's gift to the little orphans. Will write you a longer letter some time. Resp., your friend—Mrs. R. J. Harris."

"Memphis, Tenn.—Dear Miss Annie White: The Sunbeams of the First church have \$15.00 for the Christmas offering for China. Am sure we would have had a much larger amount had it not been for the bad weather Christmas time, etc. With best wishes—Ivey L. Stamps, Leader."

This a wonderful showing that the Sunbeams of the First church of Memphis made for their Christmas offering. We wonder what they would have done had the weather not interfered. We have heard from that band before, however, and it was not a surprise to know that they do big things. Congratulations, Miss Ivey, and the Young South wants to hear about all the things your Sunbeams do, so won't you write us again soon?

"Petersburg, Tenn.—My Dear Miss Annie White: I am sending our orphans a quilt for a Christmas gift. I want to help keep them warm. After remembering my own dear children that the good Lord has given me, I thought of our orphans. I am 64 years old, but no one ever gets too old to do good. I hope more mothers

will give to the orphans, for they are ours. May God's richest blessings rest upon you and your work.—Mrs. Bettie Redd."

Dear Mrs. Redd, you are most thoughtful of the children in the Home, and I am sure the nice quilt you sent proved a very acceptable gift. You sent it to Mr. Stewart, I suppose, because I have never received it.

"Pin Hook Lodge, Tenn.—Dear Miss Annie White: I am enclosing herewith check for \$10.00—\$5.00 I desire placed for the benefit of the old indigent preachers (Ministerial Aid), and \$2.50 each for Home and Foreign Missions. Hoping that the coming year will bring the Young South greater things than ever before, I am, sincerely—Mrs. J. K. Peak, Pin Hook Lodge, Tenn."

Good things and kind thoughts are coming our way, it seems, and the nicest letters. Thank you, ever so much Mrs. Peak, for the ten dollars. The old ministers' fund is such a worthy one, but somehow we don't give as much toward it as we should. Some of the letters that come from the dear old ministers almost break my heart, when I think of the life they have devoted to helping others and the good they have done, and then because they have not been able to save, they need help.

"Harriman, Tenn.—Dear Miss Annie White: Find enclosed four (\$4.00) dollars, our Christmas offering for Missions. We want two dollars to go for China, and two for the Orphans Home. Our work this year is to be Mission Study work for Sunbeams and Juniors. Yours truly—Dixie Maude Crowder, President, Trenton Sunbeam Band."

We wish you success in your Mission Study work this year, and thank you, Miss Crowder for the nice Christmas offering the Harriman Sunbeams send.

"Jonesboro, Tenn.—Dear Miss Annie White: Enclosed you will find a little Christmas offering. Give \$2.00 for Old Ministers Aid Fund, and \$2.00 for which to move forward for one year Miss Emma Ford's subscription to the Baptist and Reflector."

What a nice little Christmas offering this is from a "friend." As I have said many, many times before, what would we do without our friends? I shall see that the subscription is renewed and the other gifts placed where they are designated. Please let me say "thank you" for this.

"Jackson, Tenn.—Dear Miss Annie White: As I aimed to send our little for the orphans' Christmas and did not get it off, I will try to get it there for the New Year. If there is any one that I love it is the orphans and old folks. There are getting to be so many orphans in the world today. May God bless them and comfort them. Your page in the paper is about the first I want to see. God bless you in your work. Enclosed find \$1.50; use for the orphans where you see best. Our two little boys, 5 and 6 years, are sending 25 cents each they picked cotton for. A happy New Year to you and the little children. Your friend—Mrs. Virgie Shelton."

Indeed it is never too late to do good, and this gift now is just as needed as at Christmas time. In fact I heard Mr. Stewart say the other day

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Run-down People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician, who has studied widely both in this country and in Great European Medical Institutions, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver, or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were

ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians 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 years 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 druggists.

that he needed money so badly, it is coming in so slowly and he must have it to feed and keep the children warm. We are not going to let them suffer, are we? Today I am sending Mr. Stewart a check for 71 dollars that the Young South members have sent in the last few weeks. I know it will gladden his heart, and come at a time when it is most acceptable. Let's not fail to do it again. Save your pennies as these two little boys did, and give it to the little orphans. Thank you very, very much, dear friend, for this gift you and the boys send. We hope you enjoy our Young South page. With love and good wishes for the New Year,
ANNIE WHITE FOLK.

WANTED.

By the Historical Society of the Tennessee Baptist Convention, a Complete File of the 1917 Minutes of our several Associations,—also by myself, personally, for names and addresses of Moderators, Clerks and Messengers (where Post Office is given), to whom I may send letters of information and possible interest. Any clerk or other member of any Association, who, seeing this notice, will kindly comply with my request, will serve the denomination and do me a personal favor. I will file away, on behalf of the Society, all Minutes sent me, for safe-keeping and future use. If it is not asking entirely too much of the sender that he mark the Minute, indicating the Post Office address of Messengers of country churches, where that is practicable, the Minute will thereby be made more valuable and the favor will be very greatly appreciated. Address me as below. With fraternal greetings and cordial best wishes.
J. J. BURNETT,
Sec'y for the Society.
Jefferson City, Tenn.,
Jan. 10, 1918.

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.

TEN SERMONS IN THIRTY SECONDS.

By Rev. Charles Stelzle.

There are many kinds of "memory methods," but no one has ever invented a scheme that will help a man forget.

If any man were half as good as he knows how, he would be twice as good as he is.

Most men flatter themselves that they cannot be fooled by their fellows, but they are fooling themselves by supposing that they can fool others.

Some people find fault because it requires ten dollars to save a soul in a religious campaign, but they are indifferent to the fact that a man may spend ten dollars in a single night and send his soul to hell.

Reputation is what others give us; character is what we give ourselves.

Some men are trying hard to get rid of sins. They will never succeed until they conquer sin.

Innocence is ignorance of sin; virtue is sin conquered.

We are punished not so much for our sin as by our sin.

Most men are sorry not because they have sinned, but because of the result of their sin.

The devil never taunts the man of whom he is sure.—Watchman.

We should do good while our hearts are warm. We should speak the words of life before our lips grow cold. We should scatter kindness in the world before our hands grow feeble. We should pour out love to bless the lonely before our pulses are stilled.—Exchange.

The most truly religious thing that a man can do is to fight his way through habits and deficiencies, and back to pure, manlike elements of his nature, which are the ineffaceable traces of the divine workmanship, and alone really worth fighting for.—Weiss.

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AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. H. M. Crain, of Hickman, Ky., writes: "The faithful people of the First church, Hickman, Ky., have been doing beautifully. Just before Christmas the church licensed Brother W. D. McCoy to preach the gospel. He is an exceptionally well prepared man, has a good education and is a good Bible student. Some good church should call him. We enjoyed a good Christmas dinner, turkey and all, provided by our people."

Preparations for the West Tennessee Baptist Sunday School Convention to be held in Whiteville, March 12-14, have been under way for some time. President E. L. Bass, of Memphis, and his co-laborers are preparing a rich program which will be published at an early date.

The linotype operator played us a trick in this column of last week's paper. The two items respecting the resignations of Drs. Luther Little at Jackson, and C. A. Owens, of Humboldt, were jumbled together and Dr. Little was reported as entering the Army Y. M. C. A. work, the thing that Dr. Owens is doing. Of course we wrote that Dr. Little had accepted the First church, Charlotte, N. C.

The Second church, Little Rock, Ark., extended a call to Dr. H. A. Porter, of the Second church, Atlanta, Ga., but he declines to make the change, the Atlanta church thinking so well of its pastor as to hold him.

Having served the Baptist Advance, Little Rock, Ark., as editor 12 years, Rev. E. J. A. McKinney, who does the job well, continues at the big task.

Prof. J. G. Lile, of the chair of History and Economics in Quachita College, Arkadelphia, Ark., has been elected Education Secretary in Arkansas to have charge of a campaign to raise a half million dollars for the cause in five years. He is called the Abe Lincoln of Arkansas Baptists.

Rev. W. G. Mathis has resigned the care of the church at Dewitt, Ark., effective March 1st. It is not known where he will locate. He leaves a good field.

Evangelist Forrest Maddox, of Oklahoma City, Okla., is assisting Rev. Elmer Ridgeway in a revival with the church at Frederick, Okla. We wonder if the cold wave played havoc with the services.

Rev. Hubert L. Sparks, of Douglas, Ariz., accepts the care of the First church, Oilton, Okla., and is on the field. Great results for the ongoing of the Kingdom are expected from this union.

The decision of the Prescott Memorial church, Memphis, Tenn., of which Rev. E. L. Watson is pastor, to erect a house of worship at a cost of \$20,000, is gratifying. They hold a strategic position near the West Tennessee Normal College. Plans have been adopted and work will begin as soon as the weather permits.

Rev. R. L. Estes, of Fort Worth, Texas, has been elected State Evangelist in Oklahoma, succeeding Rev. Elmer Ridgeway. Brother Estes accepts to begin at once.

Rev. J. B. Quin has resigned as pastor at Prenada, Miss., although the church had recalled him at an increase of salary. They fear he will leave Mississippi.

The Y. M. C. A. Secretary at Camp Sheridan, Montgomery, Ala., proposed recently to observe the Lord's Supper among the recruits and asked Dr. C. A. Stakely, of the First church, Montgomery, Ala., to co-operate. Of course Dr. Stakely firmly but courageously declined. The prerogative of administering the Lord's Supper belongs solely to His church, and not the Y. M. C. A. But we are not surprised at the assumption of that human institution. Our conviction is that soldiers will get a well-rounded, full gospel only when preached by Baptist preachers supported by Baptists.

The annual Bible Institute at Lexington, Tenn., for which arrangements had been practically perfected, will not be held, owing to the nation-wide movement to conserve fuel. It had been set for January 24-27. When we get the Kaiser thoroughly whipped, the institute program will be carried out.

The Southwestern Bible Conference to be held at Shreveport, La., directed by Dr. M. E. Dodd, will occur Feb. 3-10. Drs. Curtis Lee Laws, of New York, and A. T. Robertson, of Louisville, are the head-liners. This guarantees an interesting meeting.

Rev. Sam K. Hurst, aged 56, is dead at his home near Decaturville, Tenn., having been a great sufferer during the last months of his life. He became a Christian in 1883 and was ordained to the ministry in 1885. Although his labors in the ministry were confined largely to country churches, yet he wielded a powerful influence by his vigorous preaching and goodly life. A wife and five children survive him.

Rev. J. U. H. Wharton has resigned the care of the church at Strong, Ark., to accept a call to Bastrop, La. He is no stranger in Louisiana.

Dr. J. B. Phillips, of the great Tabernacle church, Chattanooga, Tenn., is assisting Rev. T. W. Calloway and the First church, Dublin, Ga., in a revival from which most gracious results are

expected.

Dr. W. H. Major, of Capitol Avenue church, Atlanta, Ga., formerly pastor at Covington, Tenn., was given a Christmas present of \$100 by his church. Six months ago the church handed him \$100 to spend on a vacation. Evidently the Georgians love Major like Tennesseans did.

It rejoices his many Tennessee friends to know that Dr. Lansing Burrows, of Americus, Ga., who was lately so ill as to be carried to a hospital, is quite himself again.

Since accepting permanently the care of Tabernacle church, Atlanta, Ga., Rev. J. W. Ham has decided to revive the Bible Conference Dr. L. G. Broughton formerly held with that church.

Dr. Graham Forrester, of Immanuel church, Savannah, Ga., has resigned that pastorate to accept the care of the church at Montezuma, Ga.

February 1st Herbert C. Robertson, who has been assistant to Rev. M. M. Andrews, of the First church, Hillsboro, Texas, goes to a similar position with Dr. M. E. Dodd, of the First church, Shreveport, La.

Rev. C. C. Young has been called to the care of the First church, Sulphur Springs, Texas, and accepts, taking charge at once.

Braving a snow storm, two score or more members of the church at Lexington, Tenn., surprised this scribe and family on a recent night, entering the home and depositing groceries to the value of over half a hundred dollars. Such thoughtfulness inspires the very deepest gratitude.

Rev. J. H. Pennock has been called to the care of the church at Malden, Mo., for the seventh time. It is understood he will serve this church in connection with the church at Portageville, Mo.

FINISH CHURCH-TO-CHURCH CAMPAIGN.

At a meeting of the Executive Board of Beech River Association held Monday morning at 9:30 o'clock in the Baptist church at Lexington, Missionaries C. E. Azbill and W. L. King submitted reports in detail of their labors since November 1st. They recounted their successful labors in the church-to-church campaign of rallies which were broken off at Wildersville, Dec. 8th, by the bitter cold weather.

It was unanimously decided to resume the rallies beginning at Wildersville, Sunday, March 24th, and fill the appointments which had been abandoned because of bad weather. The list of appointments is arranged as follows: Wildersville, Sunday, March 24. Pleasant Grove, Monday, March 25. Bible Grove, Tuesday, March 26. Central Grove, Wednesday, March 27. Mazies' Chapel, Thursday, March 28. Oak Grove, Friday, March 29. (Fifth Union, Sunday, March 31—April 3. Mt. Ararat, Thursday, April 4-7. Darden, Sunday, April 7. Corinth, Monday, April 8. Mt. Zion, Tuesday,

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No experience necessary—we teach you how, give you the right start and help you make a success. Absolutely no limit to your earning power. We can use only a certain number of General Agents so get in touch with us at once. We furnish our representatives with a free automobile. Just send postal for particulars and money making offer. A FORD CAR PRODUCTS CO. 8218 Third St. Cleveland, O.



April 9. New Hope, Wednesday, April 10. Judson, Thursday, April 11. Pock Hill, Friday, April 12.

Services at each place will begin at 9:30 o'clock a. m. Lunch will be served at the churches at noon.

Missionaries King and Azbill, accompanied by other pastors in the Association, will make each appointment, delivering sermons and addresses. There will be night services when desired.

FLEETWOOD BALL,
Lexington, Tenn. Chairman.

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

The traveller had four minutes in which to catch a train.

"Can't you go any faster than this?" he asked the conductor.

"I could," replied the conductor, "but I am obliged to stay with my car."

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation, Choking Sensation, Irregular Pulse, Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

BAPTIST AND REFLECTOR

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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.

KNOXVILLE.

Mt. Olive—Wm. H. Fitzgerald, pastor, subject, morning, "The Prayer that Delivers." S. S. 38.

Bell Ave.—Pastor U. S. Thomas preached, morning subject, "Table Talks," and The Lord's Supper. Evening subject, Ps. 37:5. Small S. S., much interest in B. Y. P. U.

Deaderick Ave.—H. T. Stevens, pastor, preached in morning on "The Second Mile Religion," and in evening on "A Crowd Composed of Four Classes." No. in S. S. 208, No. received by letter 7.

Beaumont Ave.—D. W. Lindsay, pastor. Dr. Sam Steel preached in morning on "Prohibition," Rev. Vasco Selwidge in evening, on "The New Birth." No. in S. S. 75. Good day.

Island Home—Wm. M. Sentell, pastor. Morning subject, 11 Cor. 3:5—"Man's Supreme Gift." No service at night on account of extreme weather. No. in S. S. 159.

Euclid Ave.—W. M. Griffitt, pastor, preached in morning on "Kept by the Power of God." Dr. Madison Swedener preached in evening on "The Last Drive For National Prohibition." No. in S. S. 22. Good day for bad weather.

Grove City—Jno. T. Williams, pastor, preached in morning on "The Day of Reckoning," evening "Personal and Family Religion." Great meeting at Concord just closed with 50 professions of faith.

Mountain View—W. C. M. Neely, pastor. Short morning service. No. in S. S. 94.

First—Len G. Broughton, pastor preached at morning service. Evening by Dr. Sam Small, on "Uncle Sam's Water Wagon."

Gillespie Ave.—David N. Livingston, pastor. No services on account of shortage of fuel.

Immanuel—A. R. Pedigo, pastor, morning subject, "The Coming Saviour." No. in S. S. 81, received by letter 2.

Lonsdale—J. C. Shipe, pastor Morning subject, "God's Gracious Invitation." Evening, "A Trinity of Parables." No. in S. S. 110.

South Knoxville—M. E. Miller, pastor. Morning subject, "Temptation." Evening, "Assurance." No. in S. S. 152.

Calvary—S. C. Grigsby, pastor. Morning subject, "Holding Fast the Good Things."

MEMPHIS.

Baptist Memorial Hospital—T. L. Watson, pastor. Prescott Memorial conducts the prayer meeting at the Hospital this month. Splendid interest.

Temple—Pastor J. Carl McCoy spoke at morning hour on "The Great Supper." Brother O. T. Finch spoke at night on "Prayer." 25 in Sr. B. Y. P. U. 60 in S. S. One funeral.

Boulevard—T. N. Hale, pastor. Two fine services, though much snow and extreme cold caused limitation of attendance. Two professions.

Union Ave.—Pastor W. R. Farrow preached at both hours. Small congregation on account of cold weather

New, So. Memphis—Pastor Jasper R Burk spoke at morning hour. No night services. 46 in S. S.

Central—Pastor preached. Small congregation. One received.

Bellevue—Pastor R. M. Inlow preached at both hours. Four converted at the morning hour and were received for baptism. Good S. S. and B. Y. P. U. meetings.

LaBelle Pl.—Pastor D. A. Ellis spoke at both hours to small congregations. 60 in S. S.

CHATTANOOGA

First—Dr. Harold Major, pastor. Greeted by large congregation. New Year's sermon—What are you Worth? Mr. Charles F. Hood, named acting superintendent of S. S. during illness of Mr. C. A. Magill. "Open house" to soldiers every Saturday night. Seventy-five slept in S. S. rooms Saturday night. "Every Member Canvass" will be held Sunday, Jan. 27th. Mr. Blucher Blair, chairman of Finance Committee, is in charge of details.

Cumberland Ave.—Pastor G. T. King preached in morning on "The World's Crisis" and "Prodigal Son." Good S. S. and B. Y. P. U. crowds small.

Copperhill, Tenn.—G. A. Ogle, pastor. Notwithstanding the cold weather, we had good attendance at both services; two funerals, during the day. The church here extended me a call last Sunday night, it being the 3rd call. This is one among the best churches among us, and they have been true, loyal and liberal. Since I came two years ago the church has gone up in leaps. The building has been made modern on the inside, carpeted, and beamed in six squares overhead, and so touched as will compare with city churches; have had 160 additions, in contributions have gone from \$800 to \$2,200. I love to preach here; they are a fine people, and alive to every work of the Master. But the work is too hard for me and I will go to another field. Have been called to Brush Creek, Tenn., for half time, and would take two other churches in reach of that field. God has blessed me in this field more than in any work He has given me. To Him be all the glory.
G. A. OGLE.

Whiteville—Pastor Jas. H. Oakley preached at Harmony at 11 a. m. Small Sunday School and church crowds, but spiritual services. Weather cold. Conducted the funerals of Mrs. Phillip Stuart on Jan. 5th, at Harmony; Mrs. Dave Jones Jan. 12th, at Maple Springs; assisted in the sad funeral of Jack Pearson who was accidentally killed on Jan. 9th. Beginning the ninth year's pastorate on present field with bright prospects for a good year.

Hartsville, Tenn.—John T. Oakley, pastor. Small crowds at Hartsville Sunday. Since my last report I have had 2 weddings, 3 funerals, 4 sleats, 13 snows, 2 blizzards and this Monday morning the hills and valleys are wrapped in icy beauty from the storm down.

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The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving you order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

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Savannah, Ga.
Columbus, Ga.
Mt. Pleasant, Tenn.
Memphis, Tenn.
Montgomery, Ala.

V-C Fertilizers

South Harriman—Pastor J. H. O. Clevenger spoke in morning on "Possibilities and Responsibilities of the New Year," and "The Feeding of the Five Thousand." Good congregations considering the severe weather. At Walnut Hill at 2:30. Goodly number, fine interest.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit-maker, write E. J. Reefer, Poultry Expert, 6401-Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his Free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

CHINA'S REACTION TO CHRISTIANITY.

It is not necessary to consider just how much of the peacefulness of China is due to the teachings of Confucius. Confucianism is losing its hold on China. As Christians, a more vital question is, "What will the effect of Christianity be on China?" For Christianity is a growing force. Christianity is carrying to China the same message it has carried to all people throughout the centuries; the message of individual rights and development according to the doctrine of the abundant life.

This soul-freeing and democratic doctrine is breaking down the passive obedience and apathy of the common people. When China became a republic, it was one only in name. It is so still. But through the troubles which flit back and forth across the country, affecting the great mass of people to a strangely small extent, the masses are awakening to a feeling, not of patriotism, but of individual rights and republican freedom. This sentiment is gaining ground. The government may proclaim a constitutional monarchy, or uphold the name of a republic; but through it all the people are coming to a sense of the rights and responsibilities of the individual.—Maynard Owen Williams, in The Christian Herald.

SEND US A SUBSCRIPTION.

CHURCH AND PERSONAL.

Rev. S. N. Fitzpatrick becomes pastor at Birchwood, Tenn. The Lebanon church, of which he has been a member for years, has passed resolutions commending his work in Wilson county, and saying good things about him and his wife. May success attend them.

Rev. R. C. Medaris comes from Williamsburg, Ky., to Clinton, Tenn., to become pastor of Clinton, Bethel, and Andersonville churches. We welcome him back home.

We extend congratulations to Hon. James May, of Sweetwater, who assumes the County Judgeship under appointment of Gov. Rye. He is eminently fitted for the place. He is also a loyal supporter of all our Baptist causes. Here's to the new Judge.

Rev. J. H. Sharp, of Sweetwater, has been elected to the City Board of School Commissioners. We are sure his wise counsel will help to strengthen the school situation.

Knoxville, Tenn., Jan. 10, 1918.

Herewith you will find Money Order for two dollars for which please enter my name as a subscriber to the Baptist and Reflector.

We were royally received by the Island Home People. Upon our arrival we were met at the train and conducted to the pastor's home where we found a number of our members waiting to welcome us. When we were conducted into our new home we found, to our very great surprise that our furniture, about which we had been so anxious for several days, had not only arrived, but was unpacked and placed in the home ready for use. Large congregations greeted us at

both hours Sunday. Prospects are bright.

Fraternally,
WM. M. SENTELL,
Pastor Island Home Baptist church.

Editor Baptist and Reflector:

After a hard struggle with myself I am changing my address from Alexandria, to Ruston, La., accepting the call to the First church here. You will please change your mailing list accordingly. I always want your excellent paper. The church and field here are well nigh ideal. God bless you. Fraternally,

W. J. BOLIN,
Ruston, La.
January 8th, 1918.

Jan. 8th, 1918.

My Dear Dr. Bond:
Your letter of the 18th ult. came in due time. Owing to multiplying duties incident to the closing of the old and the coming of the new year, I have put you off longer than I desired to do.

I fully appreciate every word you say. I know that the success of any pastor in developing his church lies largely in the church reading the paper whose business it is to furnish such information as we need to know in reference to the on-going of the Kingdom.

Just as soon as the weather will permit, I assure you that it will be a pleasure to me to make a strong effort to put the "Baptist and Reflector" in every home in my church. Our church paper is to the individual Christian what the tuning fork is to the musician—it gives us the pitch; it brings us up to tone.

The bad weather has hindered us of course. We made an offering for the Orphans' Home, reaching nearly \$150. We have just made a payment to Tennessee College. We are to make an offering to Christian Education this month. We are everlastingly at it. My people gladly respond to these calls. Come to see us.

May the benedictions of Heaven be upon the Baptist and Reflector family and readers during this eventful year.
Yours sincerely and fraternally,
W. E. DEAR.

Dear Brother: I am writing you this morning to say that you may count on me to do all that can be done on any one field to help secure the interest of the folks in getting the paper in their homes.

Every member will have some one to see them within the next 30 or 60 days, where the church does not include the paper in their budget. Only last night did I succeed in getting a systematic way of financing all work.

Now on next Sunday morning I am going to have something to say about the paper, and will try to get the church behind a move to place the Reflector and Home and Foreign Fields in every home, and let this come out of our church fund. If I succeed, there will be a number of subscribers from this place, also I am going to try the same thing with Greenbrier.

Thanking you for any kindness shown and any offer that you may be able to make, I am yours for service,
W. G. MAHAFFEY.

Cedar Hill, Tenn.
Jan. 10th, 1918.

A splendid program was given Sunday night, Dec. 23d, by the young people of the Brownsville Baptist church. In this way the young people con-

SEVERAL WAYS TO SAVE SUGAR—WHICH IS YOUR WAY?



tribute to the interest of church work and develop their own talent.

SOME QUESTIONS FOR THE NEW YEAR.

Rev. Clay I. Hudson becomes pastor at Cullman, Ala. His first Sunday was celebrated by six additions to the church. He has done a splendid work at Athens, Ala.

Rev. S. B. Smalley, 869 Faxon Ave., Memphis, in renewing his subscription, says some nice things about the paper. He would make a good pastor for some vacant church. We commend him cordially to any who might care to correspond with him.

Rev. J. D. Quinton has just recently closed a revival with the Mansfield Gap Baptist church, near Talbotts, Tenn. The crowds were not so large because of the cold weather, but the interest was good all the time. The meeting resulted in about 40 conversions and renewals, 30 additions to the church, 28 approved for baptism. On the 4th Sunday evening in December Brother Quinton and his little congregation gathered on the banks of old Long Creek near the home of A. A. Hinkle, where 7 young men and 5 girls were baptized.

Brother Quinton has won many friends since coming here, with his untiring efforts to build up the church and bring the lost and wandering ones back to the fold.

Brother Quinton was ably assisted for a few days of the last week of the meeting by Rev. J. B. Gordon, of Morristown, Tenn., a Sunday School Missionary for a number of counties of East Tennessee. Brother Gordon's presence and assistance in the meeting was highly appreciated by all. Brother Quinton will supply for the church until it calls a permanent pastor.
(Signed) A MEMBER.

MESSAGE ON WAR AIMS.

(Continued from page 3)

XIV. A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

In regard to these essential rectifications of wrong and assertions of right we feel ourselves to be intimate partners of all the governments and peoples associated together against the imperialists. We cannot be separated in interest or divided in purpose. We stand together until the end.

- Is this to be a year of progress?
- Why have I not led more souls to Christ?
- How can I win God's approval every day?
- What surrender can I make for God's glory?
- What sacrifice am I making for Jesus' sake?
- Am I trying to overcome my besetting sin?
- Does my Christian life match my profession?
- Have I cast envy and malice from my heart?
- Am I spending enough time in private prayer?
- Why do I not read the Bible more frequently?
- Am I trying every day not to be conformed to the world?
- Am I bearing in my body the marks of the Lord Jesus?
- What amendment of life does my relation to God require?
- In what way can I emphasize my devotion to my church?
- What have I accomplished for God or man that is worth while?
- Where can I work for God with the largest promise of success?
- What is my responsibility for the evangelization of the world?
- In what way can I cause the grace of gentleness to flourish in my heart?
- In view of the importance of Christian character what am I doing for its proper development?
- How can I rectify the mistakes of my life, so as to grow in grace, in knowledge, and in truth?
- Do I love my Master with all my heart, soul, strength and mind, and am I trying to love my neighbor as myself, and so fulfill the law of Christ?—The Christian Advocate.

"What do you know of the character of this man?" was asked of a witness at a police court the other day.

"What do I know of his character? I know it to be unbleachable, your honor," he replied with much emphasis.

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"I DREAD THE END OF THE YEAR."

"I dread to come to the end of the year," said a friend to us recently; "it makes me realize I am growing old."

That suggests a question: When is a man old?

In Shakespeare's time a man was old at forty, and often, because of the gay life, invalided long before that.

Sir Walter Scott at fifty-five bemoaned the fact that he was an old man.

Montaigne retired to his castle at thirty-eight to spend his declining years in peace and study.

Dr. Samuel Johnson once remarked that at thirty-five a man had reached his peak, and after that his course must be downward.

Physiologists tell us that in all mammals except man the period of life is five times the period of growth. A dog gets its full growth in two years, and lives ten; a horse in five years, and lives twenty-five. On this basis a man should live from one hundred to one hundred and fifty years.

Why were these three men—Scott, Montaigne, and Johnson—old while they were still comparatively young?

The answer is, because they felt old and acted old.

William James, the great psychologist, said that most men are "old fogies at twenty-five."

He was right. Most men at twenty-five are satisfied with their jobs. They have accumulated the little stock of prejudices that they call their "principles," and closed their minds to all new ideas: they have ceased to grow.

The minute a man ceases to grow—no matter what his years—that minute he begins to be old.

On the other hand, the really great man never grows old.

Bismarck, who died at eighty-three, did his greatest work after he was seventy.

Titian, the celebrated painter, lived to be ninety-nine, painting right up to the end.

Goethe died at eighty-three, and finished his "Faust" only a few years earlier; Gladstone took up a new language when he was seventy; Commodore Vanderbilt increased the mileage of his lines from 129 to more than 10,000 between his seventieth birthday and his death at eighty-three.

Laplace, the astronomer, was still at work when death caught up with him at seventy-eight. He died crying, "What we know is nothing: what we do not know is immense."

And there you have the real answer to the question, When is a man old?

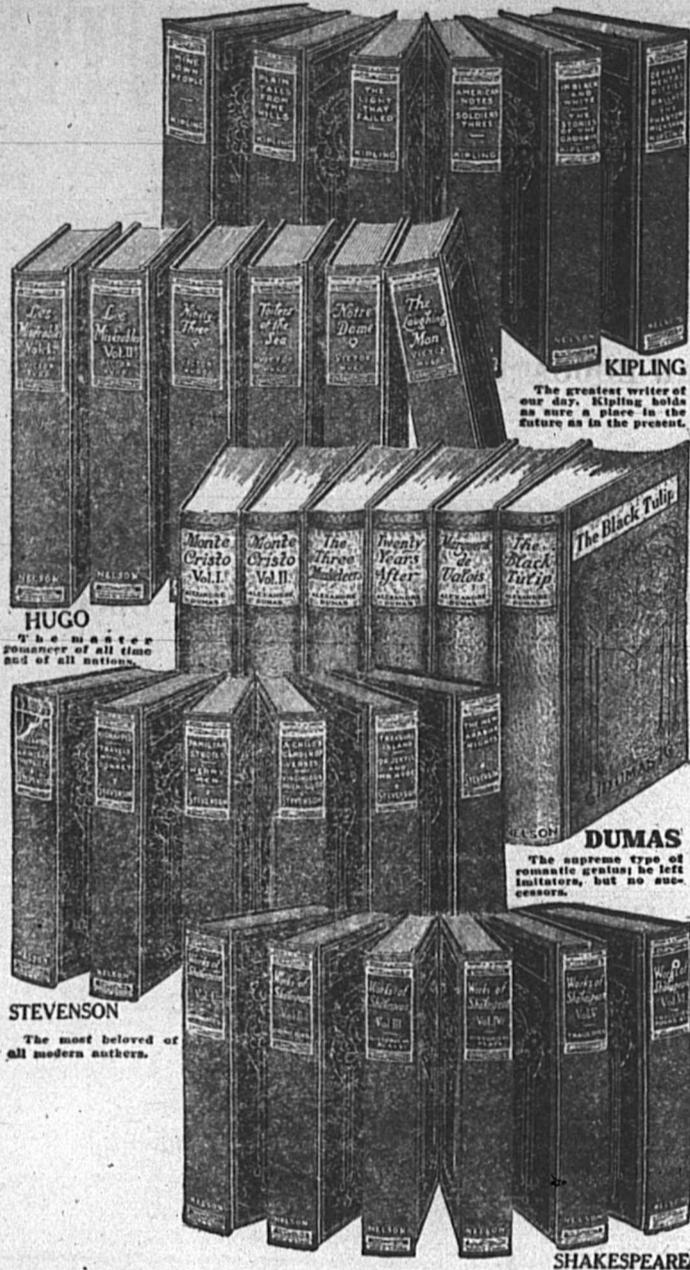
Laplace, at seventy-eight, died young. He was still unsatisfied, still growing, still sure that he had a lot to learn.

As long as a man can keep himself in that attitude of mind, as long as he can look back on every year and say, "I grew," he is still young.

The minute he ceases to grow, the day he says to himself, "I know all that I need to know"—that day youth stops. He may be twenty-five or seventy-five, it makes no difference. On that day he begins to be old. — Every Week.

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WHOM TO CONSULT.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little bit strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a

while with Isaiah.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—Exchange.

A lesson in natural history had been about the rhinoceros, and the teacher wanted to know how well the lesson

had been learned. "Now, name something," she said, "that is dangerous to go near to and that has a horn." "I know, teacher—I know!" called a small boy. "Well, what is it?" "A motor car!" replied the boy.

The necessities of life are a lot higher than they were a few years ago."

"Yes, and just think how many more there are of them."—Boston Transcript.

WAR AND WINTER POWERFUL ALLIES

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4. The current expenses at
 - A. Tennessee College.
 - B. Carson and Newman College.
 - C. Union University.
 - D. Other schools fostered by our Board.
5. The Baptist women, who are raising funds for
 - A. The Training School Building.
 - B. The Training School expenses.
6. The completion of the fund that binds legally the schools to our Convention.

WAR AND WINTER MUST NOT WIN

RUFUS W. WEAVER,
Secretary Christian Education.

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