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BAPTIST AND REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, EDITOR

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Faith: What It Is, and Why It Means So Much *By Len G. Broughton, D. D.*

We get from our Lord all that faith will take and use. Jesus, in Matthew 17:20, says: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." This does not mean that we are to stand still and expect mountains to hitch on legs and walk off; faith does not operate that way. Faith works while it expects. The Apostle James (1:17) says: "Faith without works is dead." Faith always looks in two ways: (1) it looks to God; (2) it looks to self. A man who has faith in God's moving mountains will be so inspired that he will get a shovel—a great steam shovel, if possible—and go to work upon it, trusting and believing in God's help to enable him to do what otherwise he could not do for himself. If faith is lacking, effort will be lacking, and God will have no chance to supplement our weakness with His strength. We have no right to expect God to do his work and ours, too. God never offers to make idlers and sluggards by humoring our folded hands.

When Lazarus was to be raised, the interested ones had to bend their backs and roll away the stone. When this was done they were at the end of their extremity, and Jesus had His opportunity, and met it by raising Lazarus from the dead.

It is always so with faith. We believe in Him; we believe in His power and willingness to do, and that inspires us to give ourselves, as far as we can, for the doing of the thing that we desire to be done. And, as we go, with our weakness, He comes with His strength. That is what Jesus meant by removing mountains. Faith in Him to accomplish the task will inspire in us willingness to help, being assured that when we reach our limit He will be there to carry the work to its finish.

We see this principle of faith's co-operation working in all lines of life. First, we see it in the general movements of men. Would the agriculturist have God to perform mighty works on his fields, covering them in the autumn with abundant crops? Then he must have faith in the laws of nature and in the capacity of his soil; and be ready to offer himself to work it out. Would the poor man have God to perform mighty works for him, raise him from poverty and obscurity to wealth and influence? Then he must have faith in the principle that "the land of the diligent maketh rich." Would the statesman have God to perform mighty works for his country? Then he must in all the measures he proposes, and the laws he enacts, help to demonstrate the truth that "righteousness exalteth a nation."

The mere merit of a cause or a people is not a guarantee of success. There must be with the merit a corresponding movement, or else defeat is sure. Men must act as well as believe; they must do as well as be.

Second, we see it in becoming a Christian. When the Philippian jailer stood before Paul and Silas inquiring the way to be saved, Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." We will never know the force of this word of the apostle's unless we emphasize the little word "ON." He said, "Believe on the Lord Jesus Christ." The faith that saves the sinner and makes him an heir of God is the faith that steps aboard and believes "ON."

Faith brings salvation not by any special excellency it has in itself, but only by that place and office to which God has assigned it. It is conditioned on our part. If Naaman had gone of his own will

and washed seven times in Jordan he would not have been made whole. It was God's command that gave the waters such purging virtue.

If the Israelites, stung with fiery serpents in the desert, had of their own devising set up a brazen serpent, they would not have been cured. It was neither the material brass, nor the serpent form that gave the cure, but the direction of God which effected it. It was not the statue but the statute that gave the virtue which faith appropriated.

So faith of its own merit saves no one, but the promise which the God of grace and truth has given to it.

Third, we see it in overcoming temptation. The Apostle Paul, writing to the Corinthians (1 Cor. 10:13), says, "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make the way of escape, that ye may be able to endure it." Temptation in itself is not sin. Our Lord Himself was held in the grip of the tempter in the wilderness. He found the way of escape and took it. The man who would be delivered must be the man with his eyes open to behold the way of escape. For every temptation there is a way, a special way, "the way of escape," and it is for us to find it and use it. Faith is needed to bring this to pass. We look for "the way" because we believe the promise, and we believe the promise because we know Him who makes it. God has provided "the way of escape." Faith in His promise keeps us looking and striving until we see and know "the way."

Sometimes "the way" may be made clear to us by the influence of others. We should not be blind to what they say and do. God often uses other people to make His plans known to us. It is our faith in Him, however, that makes their influence of value. We want faith first, last and always. God has promised "the way," and faith never gives up until it finds it. It does not prescribe how it is to come. It just believes, and keeps on believing, whilst the seeking and searching go on.

"The way" may come as a flash of light, so that we may find it in an instant; or it may come in bits like prisms of light until the full light is on. But whether it comes in a flash or by bits, at a time, faith will be our guide and interpreter.

Luther Benson was once tempted to take a drink, and as he was in the act of drinking he heard a voice saying, "Lord, keep him!" He let go the glass and walked away. Benson had believed in "the way" before the tempter hit him, and "the way" came in an instant. But it was not always so. He found at other times that faith led him to keep clear of the crowd who would put the temptation to him. In either case it was "the way" of faith, and to get the benefit of it, he had to walk in it. So with us: when God reveals His light we should walk in it if it is to be of help to us.

Fourth, we see it in the work of the church. Archbishop Whately uses this illustration to show the relationship of faith to the work of the church. Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose, one saying that good works were of small import, and that faith was everything, the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said, "I hold in my hands two oars: that in my

right hand I call 'faith;' the other, my left, 'works.' Now, gentlemen, please to observe. I pull the oar of faith, and pull that alone. See! the boat goes round and round and makes no progress. I do the same with the oar of works, and with a similar result—no advance. Mark! I pull both together, we go on apace, and in a few minutes shall be at our landing place. So, in my humble opinion," he added, "faith without works, or works without faith, will not suffice."

Let there be both, and the haven of eternal rest is sure to be reached.

As the flower is before the fruit, so is faith before good works. Faith is the parent of works, and children will bear a resemblance to the parents. It is not enough that the inward works of a clock are well constructed, but also the dial-plate and hands; the one must act on the other, the works must regulate the movement of the hands.

"Lo! when the boatman stems the flowing tide,
And aims direct his little boat to guide;
With both oars working he can headway make,
And leave the waters foaming in his wake;
But if one oar within the boat he lays,
In useless circles, round and round he plays.
So faith and works, when both together brought,
With mighty power and heavenly life are fraught,
To help the Christian on his arduous road,
And urge him forward on his way to God:
If faith or works, no matter which, he drops,
Short of his journey's end he surely stops."

Nothing can take the place of faith. By it we are inspired to commit ourselves to Christ and be saved. By it we are made courageous to undertake great things from Him. By it God is given a chance to use us as far as we can be used, and then to supply himself for the rest that we cannot do. The Christian who sits down and says, "I will wait until I see where the money is coming from before I will agree to launch out in an enterprise for God," is like the non-Christian who sits down and says, "I will wait until I feel that I am saved before I commit myself to Christ and confess His name."

Israel refused to obey God and go over Jordan unless encouraged by the spies. Joshua, as he started to obey God and cross the Jordan, sent spies to learn how to co-operate with God in accomplishing the task. Israel, by her lack of faith, wandered forty years in the wilderness. Joshua, by his act of faith, went over and "possessed the land." The cost that faith counts is the way of co-operation. When Martin Luther was writing to his friend the Chancellor at the Diet of Augsburg, he said, "I fear not, and why should I fear? I have seen two miracles lately. I looked up and saw the clouds above me at noontide, and they looked like the sea hanging over me, and I could see no cord on which they suspended, and yet they never fell. And then, when the noontide had gone and the midnight came, I looked again, and there was the dome of heaven, and it was spangled with stars, and I could see no pillars that held up the sky, and yet they never fell. Now he that holds the stars up and moves the clouds in their course, he can do all things, and I trust him in the sight of these miracles."

Let the soul seeking Christ realize this, and stop waiting to feel before trust and confession. Let the church also realize it, and stop undertaking for God only that which is in sight. Faith is not eyesight; it is soulsight: it is undertaking for God a thing the end of which cannot be seen at the time of the undertaking.—Sunday School Board Tract Series.

The Denominational Paper and Baptist Propaganda

A Symposium

TWELVE REASONS WHY EVERY BAPTIST FAMILY IN TENNESSEE SHOULD TAKE AND READ THE BAPTIST AND REFLECTOR.

By Hight C. Moore, D.D.

Here are twelve good reasons why the Baptist and Reflector family should include all the Baptist families in Tennessee:

1. It is, as its name signifies, a reflector of the thought and life worthy of their attention and interesting to them—a newspaper whose specialty is the news of the Kingdom to which they belong.

2. It is a strictly religious paper. Since true religion is the one matter of supreme concern, the Baptist and Reflector has here a field as deep as the human heart and as wide as the will of God.

3. It aims to be thoroughly Biblical. Since the Bible is the greatest book in the world, the exposition and application of it are of vital importance and passing events should be viewed in its light.

4. It undertakes to be fraternally but firmly Baptist, loyal to Baptist doctrine, devoted to Baptist agencies, stimulating to Baptist progress, expressive of Baptist life.

5. It is a State paper, representing exclusively and impartially the Baptist people in every part of Tennessee, and being especially designed for them.

6. It is the only paper covering its field, others dealing with sections of our territory or segments of our work, while the Baptist and Reflector embraces all our work in all our State.

7. It is distinctively Baptist property, being owned by about thirty Tennessee Baptists who, in sacred trust, hold it not for financial gain, but for the good of the Cause and the glory of God.

8. It is the recognized organ of our Baptist State Convention, this body endorsing its editor, safeguarding its policy, utilizing its columns, and having report on it every year.

9. It is among us the one great unifying agency: territorially, making neighbors of widely separated churches; organically, relating each reader to the whole of our State denominational work; doctrinally, binding us together in our advocacy of Bible truth and duty.

10. It is essential to the highest efficiency of a Tennessee Baptist; for there can be no efficiency without interest, nor interest without intelligence, nor intelligence without information—particularly the information about our work which is available week after week in the pages of the Baptist and Reflector.

11. It recognizes a mutual need: for not only would it go into every Baptist home in the State as a benefactor informing, inspiring, upbuilding, outworking; but also it would go as a beneficiary to receive new friendship, sympathy, co-work, and prayer.

12. It is proven by eighty-six years of usefulness to be worth while; and today, with larger circulation than ever before, with growing work to chronicle and to do, with widening life to present, with an enlarging outlook to beckon onward, it rejoices in the hearty endorsement of our leaders and fellow-workers in the Lord.

The Baptist and Reflector may, therefore, justly claim what it ardently desires—a place by every Baptist fireside in Tennessee.

Nashville, Tenn.

EMPHASIS UPON BAPTIST DISTINCTIONS.

Austin Crouch, D.D.

No movement, whether religious or otherwise, depending for its success upon gaining adherents can prosper without a wise and persistent propaganda. Information must be given out. The minds of the people must be convinced of the importance and of the advantages of the movement. This is true of a religious denomination. People must be led, by some means, to believe that a particular denomination has certain advantages over other denominations.

Baptists must, therefore, show that they have advantages over other people. This they must do or they can not justify their existence as a separate denomination. In the opinion of this writer, it is easy for them to show such advantages.

It is well understood that Baptists hold many truths in common with other people—more with some than with others. These truths are precious and vital. They must be constantly and clearly taught by our people. On the other hand, there are doctrines and phases of truths held by Baptists that are not held by others. These are the things that set us apart. They give us a right to live as a denomination.

Baptists hold a unique position. It is this. There is no Christian truth held by any other people that is not also held by Baptists, but there are certain Christian truths held by Baptists that are not held by other people.

As has been said, the truths held in common with others are precious and must be taught by us, but it is also true that the distinguishing doctrines held by Baptists are precious and need to be emphasized. They are the truths of God's word. They were taught by the Master and were given by him to His people to have and to hold and to teach forever.

The general heading of this series of articles assumes that a Baptist propaganda is on or should be started.

There can be no doubt of the wisdom of such a propaganda. If we hold the truth, then we should desire to win others to the truth. This can be accomplished only by presenting the truth to the minds of men and by laying it upon their consciences. By no other means can Baptists grow, and by no other means do they desire to grow.

What part has the denominational paper in emphasizing the special truths that distinguish Baptists from other people? Baptists have made remarkable progress. In one hundred and twenty-five years they have increased 8,000 per cent. They have grown in that time from 100,000 to 8,000,000 members. It would be interesting to know just what part the denominational papers have had in bringing about such a rapid growth. Beyond doubt it has been a most worthy part.

The future of Baptist progress depends largely upon our denominational papers. We should realize this and rally to their support as never before. Take the financial strain off these papers and they will double their usefulness to the denomination in one year's time. This, I think, is not an extravagant statement.

Who can estimate the influence of our papers in emphasizing our peculiar doctrines? They go into tens of thousands of homes—may the number rapidly increase. Week by week they impress the minds of their readers with the Scripturalness of these doctrines. This constant repetition in teaching makes a lasting impression. Conviction of the truthfulness of our doctrines causes the reader to pass the teaching on to others. It is by this means that our papers reach non-readers, members of other denominations and of no denominations. A Baptist host thus thoroughly indoctrinated would be invincible and irresistible.

The editors of our papers will, I am sure, pardon a suggestion. Perhaps it is not needed, but I make it anyway. It is this: Let every one of our editors have in his own mind a definite plan for the teaching of our distinctive doctrines. This does not, of course, mean that other things should be neglected.

There should be, from week to week, in our denominational papers, emphasis upon our distinctive doctrines. This need not and should not be in the same form each week. There are a variety of ways to be pursued. Great articles on special subjects by men qualified to write them should be frequently given. Expositions of passages of Scripture upon which certain doctrines are based would be most helpful. Many of the doctrines can readily be presented in story form. Stories catch the attention and make a lasting impression. An account of how certain men and women have become Baptists would be interesting and at the same time make an appeal for loyalty to the truth. Another thing, it seems to me, should be done. Every two or three years, at least,

there should be given in each paper a systematic course of study in doctrine. This course should not be of the long-drawn-out variety, but a clear explanation of the doctrines. Such a course was given a few years ago by Dr. Mullins in the Baptist World. It did much good. Let us have other such courses of study.

Jackson, Tenn.

THE VALUE OF THE DENOMINATIONAL PAPER IN PROMOTING A NEW CAUSE.

Rufus W. Weaver, D.D.,
Secretary Christian Education.

The denominational paper is the point of contact between the thinking minds of the denomination and the denomination's task. It is as important in the life of the denomination as the sensory nerves, which make possible every action of the human body. True it is that the motor nerve produces immediately the action, but the intelligent mind never gives direction to the motor nerve unless through the process of conception some needed action is recognized. The denominational paper, therefore, fulfills the mission in the development of our organized life, which is not only important but of paramount necessity and value.

Since I became Secretary of Christian Education I have appreciated the worth of the Baptist and Reflector as never before. The readers of this paper were the first to respond to the appeals of the Education Board. In meeting them they have displayed always an intelligent grasp of our educational problems. Whenever funds were asked for, these same readers were the first to respond.

No cause can prosper whose appeal is limited to the Baptists of Tennessee without the assistance of the Baptist and Reflector. Some time ago I met a distinguished Baptist layman who will be elevated to the Court of Civil Appeals at our next election. He displayed the keenest interest in the work of our Education Board, and told me that every Sunday morning, during the period when the needs of rural education were being set forth, he read to his large and interested Bible class the articles in the Baptist and Reflector and discussed the facts there given. The only agency by which this very desirable result could have been secured was through the denominational paper.

Permit me in closing to request the readers of the paper to do the cause of Christian Education this courtesy: Read everything that appears in this paper upon this subject. You are interested in mission matters, denominational news, in the discussion of leading religious issues and doctrinal questions. Include within the range of your interests the work of Christian education and read everything that is printed, not only on the last page, but in the reading matter of the paper itself.

Nashville, Tenn.

ASSISTANT TO THE PASTOR.

Rev. L. S. Ewton.

I have been asked by the good editor of the Baptist and Reflector to write briefly on this subject. The first thought that arises in my mind is, what is the pastor's task? If we can get a clear idea of what the pastor is undertaking to do, it will help greatly to solve the question as to whether the denominational paper really assists him or not.

The first work of the pastor is to preach the Gospel. Whatever else he may do or not do, he must not, can not neglect the preaching of the Word. In this busy, busy world, with its various and sundry activities, there is a great temptation to preach about other things. But let us say with Paul; "Woe is me if I preach not the Gospel." Now how does the denominational paper assist in this glorious work of spreading the good news? Almost every week there is a sermon in the paper. Yes, a good sermon. A better sermon than most of us can preach. Many will read this who will not hear the pastor. And those who have heard the pastor will get additional food and strength from these sermons and many other good things in the paper. Then again we may say, that the reading of a good religious paper will so quicken the spiritual life of the church members as to cause many to come to church who would otherwise not come. The main reason why our churches are not better attended is that the minds of the people are so filled with other things that they have almost lost their appetite for spiritual things. If we could only get our people to read more good religious literature, it would do much toward correcting this evil.

Another duty of the pastor is to develop in his flock the grace of giving. This was greatly neglected by our fathers and is much neglected today. As a result our work suffers, all of it. It is so easy to allow the criticisms of the covetous, money loving members to turn us aside from our duty at this point. But if we would take care of the work as well as the souls of the people to whom we preach we must be true. A good denominational paper in every home would be of great assistance to the pastor in the work of teaching the people, "it is more blessed to give than to receive."

I believe it is also the duty of the pastor to keep the members as well informed as possible in regard to the various interest fostered by our churches. Our people should know as much as possible about Foreign Mission work. We should know the fields, the needs, the missionaries, the progress of the work and etc. We should be perfectly familiar with the various activities of our own Home Mission Board. Our churches should be well informed of the fundamental nature of our State Mission work, the crying need for Christian education, the pitiful plea of our orphans and aged ministers, our hospitals and etc. It is next to impossible for our people to be well informed about these various forms of activity without our denominational literature.

In fact I can think of no work of the pastor that is not greatly strengthened by the constant reading of our splendid paper. The Baptist who reads the Baptist and Reflector, is a better Baptist, a better Christian, a better citizen; yes, better every way.

It would be the joy of this pastor's heart to be one time pastor of a church,

where all the members read the religious paper. I believe it would be easy to lead that kind of a church to do great things for our King.
Springfield, Tenn.

SPOKESMAN FOR THE HELPLESS

By W. J. Stewart.

Secretary-Treasurer Orphanage.

No denominational enterprise can succeed without a spokesman. Our life and propagation as Baptists depend very largely on our denominational press. The best Baptist paper for Tennessee Baptists is the Baptist and Reflector. This paper is an absolute necessity in carrying on in the most effective way all of our religious work. The more we use it and the less we abuse it the more effective servant it becomes to us and to our cause. The Tennessee Baptist Orphan's Home has a very warm friend in the editor, Dr. Bond, and an ardent supporter in the Baptist and Reflector. The Orphanage as an institution owned and controlled by the Baptists of Tennessee does not publish a paper of any kind. Hence our Home is dependent in a large measure on our denominational press as a means of communication with our 210,000 white Baptists in the State. The Secretaries send out letters and tracts at stated times, but the Baptist and Reflector goes on its mission every week bearing messages concerning all of our denominational work. Recently the paper issued a special edition for the Orphanage, with pictures and letters from the children and employees, with telling effect. The Superintendent of the Home had many letters of appreciation from the friends of the institution saying how this special edition of the Baptist and Reflector had helped them.

We do for any cause in proportion to our information concerning its importance and needs. How to reach our great Baptist host in Tennessee and lay on their hearts the needs of our Lord's work and make them feel that the commission is to every one of them, has been a very great problem. Some of our Boards have employed special enlistment secretaries, etc. I am of the opinion that the greatest agent of enlistment and the most effective servant in co-operation is our denominational press. When we make much of our denominational paper we are making much in enlistment and co-operation. The management of the Orphanage considers the Baptist and Reflector indispensable in enlisting the support of the Baptists of the State, upon whom our work is wholly dependent.

GIVING A WORLD OUTLOOK.

G. S. Dobbins, Th.D.,

Editor Home and Foreign Fields.

The world is only so large as one's interests. To the savage, the world consists of the little section of jungle and field in which he has learned to hunt and roam; to the provincial, the world is no larger than the isolated province in which he and his forefathers have spent their lives. To some men and women the world is but little larger than the size of the lot upon which their homes stand. To others it is no larger than the town or city in which they live. To others

it is no larger than their county, or state, or nation.

Now, one of the chief tasks of Christianity for twenty centuries has been that of enlarging the meaning of this word, "world." To the Jews, in the days of His flesh, "the world" meant the Jewish world, and the protest of Jesus against their narrow and selfish conception aroused their bitterest anger. The words of Jesus to Nicodemus, as recorded in John 3:16, were wholly beyond Jewish comprehension. That God loved "the world," the whole world, Jewish and Gentile, barbarian and Greek, they did not believe. When later Paul carried this message to the Greeks and Romans, they rejected it with equal unbelief. Their conception of God was scarcely less narrow than their idea of "the world." From that day to this Christianity has been seeking, as one of its chief objectives, to enlarge the content of the words "God" and "the world."

The possession of a world outlook is, therefore, a thing greatly to be desired. Let us notice briefly some of the things requisite to its attainment.

1. A Regenerate Nature. One may have a regenerate nature without having a world outlook, but one can not have a world outlook without being a new creature in Christ Jesus. The unregenerate heart is essentially selfish. The interests of the individual who is not a Christian center about self, and thus the gaze is turned inward, not outward. Only one who faces toward the horizon with an unobstructed view can see afar. We need not look for any world outlook on the part of those for whom sin and unbelief have obscured their vision of God and their responsibility for their fellow man.

2. Moral Elevation. One may be a Christian and yet live so close to the earth that he cannot see far ahead. By rising to a higher level we increase the range of our vision. It is more than a pleasantry that some people cannot see the city for the houses. To view the countryside from the height of a mountain peak, or the city from the roof of a great skyscraper, are experiences that increase our appreciation of the greatness of God's world. Most Christians need "mountain-top experiences" occasionally, when they are lifted out of themselves and their sordid environments to a height where they can dwell for a while above the clouds. We Christians need the elevating power of some great unselfish, spiritual, idealistic interest, to sustain them from dropping back to worldly and unworthy planes of thinking and living. Perhaps nothing can accomplish this quite so effectively as the missionary passion. Moral elevation is necessary to a broad outlook; a broad outlook makes one to lift up his eyes and look upon the fields, white unto harvest; a vision of the world's awful need brings desire to supply that need with the gospel of Jesus Christ; and this missionary interest, growing to a beautiful and holy passion, serves to lift higher and higher, and to give an outlook that becomes increasingly wide until it takes in all the world.

3. Adequate Information. Interest depends upon information. We can not maintain a high degree of interest in that of which we are ignorant. We cannot believe in a Christ of whom we have never heard. We cannot be deeply and permanently interested in

His Kingdom when we do not know what is happening that relates to His Kingdom. A world outlook and a Kingdom consciousness are quite impossible to the uninformed man or woman. How can we intelligently pray, "Thy Kingdom come," if we are not acquainted with the affairs of the Kingdom at home and abroad, what are the plans for its extension, the needs of its enterprises, the application of its truths to present conditions, the interpretation of its principles in the light of current history?

The word "world" has today a bigger meaning than perhaps it ever had before, to the great masses of humanity, since God made it. Men of every race are awaking to the fact that this is one world, and that the fate of every part of it is bound up with that of every other part. No nation, any more than an individual, can live to itself or die to itself. We cannot deceive ourselves any longer into believing that we can make and keep our own community or state or nation Christian, and rest in complacent security while the rest of the world suffers and dies in Christless darkness. From the ruins of the old world of selfish individualism there is going to arise a new world of co-operation and brotherhood. No more pitiable object could well be imagined than that of a narrow, unintelligent, uninformed Baptist moving along in inexcusable ignorance of the momentous issues which confront us, and doing nothing to forward the cause of his Master in this hour of supreme opportunity and obligation. A world outlook for our Baptist people is not only desirable, but the lack of it constitutes a sin against God and man in this time of crisis.

The Baptist and Reflector is thus absolutely essential to the Baptist of Tennessee who would achieve and maintain a world outlook. By its evangelistic appeal it seeks to bring the unsaved to a regenerate life in Christ; by its inspirational articles and editorials it seeks to lift its readers to a point of moral elevation by which they are enabled to see above the smoke and fog of the worldly and secular; by its news and informational articles it provides for an understanding of Kingdom affairs among Tennessee Baptists that is indispensable to the success of every cause that the denomination fosters. Its circulation, therefore, is of an importance second to nothing which we as a great body of the Lord's people are called upon to promote.

Nashville, Tenn.

WHAT IT MEANS TO THE SUNDAY SCHOOL.

W. D. Hudgins,

S. S. Field Secretary.

The Baptist State paper means so much to the Sunday School and B. Y. P. U. Department of our work that we cannot tell it all in a few words.

In the first place, the paper gives us a lot of free advertising, which helps us from a financial viewpoint. Sets forth our plans before the people in a way that we could not do it otherwise. For this reason alone every Sunday School and B. Y. P. U. Worker should take the paper and urge others to do so. It also serves as a general clearing house for our work. This

(Continued on page 11)

OUR BOOK CORNER

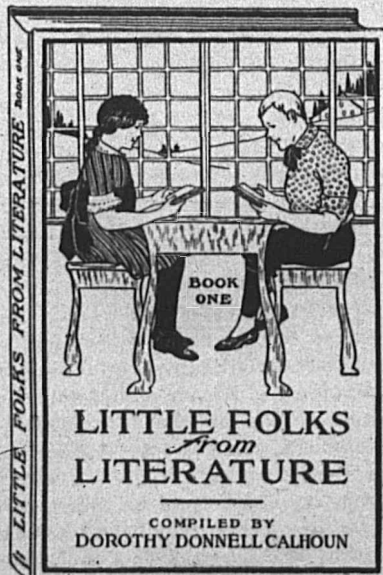
All Books Noticed will be Sent by the Baptist and Reflector on Receipt of Price

A Quest For Souls. By George W. Truett, D. D. Compiled and edited by J. B. Cranfill, LL.D. Texas Baptist Book House. \$1.50.

The sermons of this volume were delivered in a series of meetings in Fort Worth, Tex., and were stenographically reported. Dr. Truett is one of the most prominent preachers of the country and these sermons carry a great message, both to the saved and the unsaved. The chief characteristic of Dr. Truett as a preacher is his great heart power. Other preachers are probably more intellectual in their message, but few will surpass him in ability to put strong emotion in a winsome way without lowering the dignity of the truth. Dr. Truett is a master of the art of pertinent illustrations and his wide ministry has furnished him with an almost inexhaustible supply. The book is one of the best collections of sermons to be had.

Little Folks From Literature. Compiled by Dorothy Donnell Calhoun. Abingdon Press. In four books. Price, 25 cents each, net.

"A love for good literature is one of the strongest moral forces in the world. Yet, how few children receive the benefit of this safeguard." The author of this series of books attempts to supply the children with the best selections from the world famous authors. These books



comprise the child parts of the famous novels, essays and poetry. Each selection is a separate story in itself and will create a desire on the part of the children to read the rest of the book from which the selection is made. The volumes are handy and just such as will appeal to children.

Paul's Joy in Christ. Studies in Philippians. A. T. Robertson, D.D., LL.D. Fleming H. Revell Co. \$1.50.

The addresses comprising this book have been delivered before many assemblies, notably the Northfield Conference, Moody Bible Institute, and Winona Lake Assembly. The author says in the preface: "Nowhere is the tender side of Paul's nature better shown than here, his delicacy, his courtesy, his elevation of feeling, his independence, his mysticism, his spiritual passion. My book is not so much a technical commentary, though it covers all the Epistle, as in the interpretation adapted to modern needs

on the part of all teachers, preachers, and students of the New Testament." Dr. Robertson grips the reader and holds his attention throughout. The great heart of Paul beats wonderfully in this Epistle and the author has given such an interpretation as will appeal to a large circle of readers. The style of this book is direct, clear and forceful. The short, epigrammatic form of most of the sentences carries the message directly to the heart. The book is one to be read through at a sitting and then to consult in the study of particular passages. Illuminating foot notes on the Greek text will be welcomed by readers of the Greek New Testament. We wish that every Sunday School teacher and preacher might study this volume. Dr. Robertson is the author of many books, but perhaps in none is his style more pleasing and his message more attractive. The chapter headings present a splendid outline of the Epistle: 1. The Brief Salutation, 2. Joy in Prayer, 3. Good Out of Ill, 4. Joy In Death As Well As In Life, 5. Paul's Full Cup, 6. Realizing God's Plan In Life, 7. Fellowship, 8. The Holy Quest, 9. Following the Road, 10. The Garrison, 11. The Secret of Happiness.

Startling Fulfillment of the Prophecies Concerning the Jews in the Last Days. By Rev. Jacob H. Rosenberg. Published by the Hebrew Christian Association, Nashville, Tenn. Price 10c each; 60 cents a dozen. A striking and readable presentation of the topic.

Whole Church Under the Whole Task. By F. E. Davison. Meigs Publishing Company. Price 25 cts. A three-act drama to be used in connection with the every member canvass. It may be read with great profit.

FIELD NOTES.

Cleveland (Big Springs)—Pastor, Rev. L. A. Hurst. Wednesday the writer conducted prayer meeting, and Deacon G. W. Weaver invited me to be with them any time. The church is well pleased with Pastor Hurst and offers a good field for work.

Lenoir City (Tabernacle)—The writer supplied Sunday morning and evening. Good services and Sunday School, and received \$10.00 for my service. Rev. I. H. Cate is called to the pastorate and has the matter under consideration. The writer was

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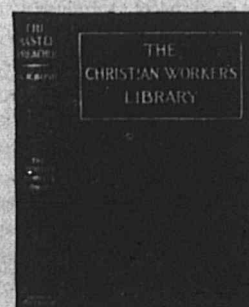
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entertained in the home of Deacon J. H. Dyer and took a meal with Rev. J. L. Richmond, who is planning to do more religious work than hitherto. On train Monday morning met Rev. and Mrs. G. Lee, who were returning from Copper Hill to their home at Tasso, Tenn. Rev. Lee is congenial and is one of the ablest preachers in the world.

The Baptist and Reflector man has been having a good and profitable time with his work, though the weather has been very disagreeable; but good homes and plenty of friends always give encouragement. If you should fail to get books advertised in the Baptist and Reflector, write me.

R. D. CECIL

Cleveland, Tenn.

HARKING TO THE MAIN THINGS.

J. F. Love,
Corresponding Secretary.

The churches and church members have been sought, found and importuned for many things in recent months. Not only have the denominational interests been many and necessitous, but new and extraordinary appeals have multiplied. From the town and city people, in particular, immense sums of money have been secured for a multiplicity of objects. One appeal has followed another with increasing insistence and more perfect and powerful organization. Nor does there seem to be any intention to discontinue these appeals. Doubtless most or all of them are worthy and should have had the support of good people. Certain it is that not one of the philanthropic, patriotic or humanitarian enterprises of which we have had so many, could have succeeded without the churches. The work which the Y. M. C. A. in particular is doing is but the churches in action through this organization, and if the representatives of this organization are frank and wise, and the soldiers are properly instructed, the churches will get the credit of the work which is being done among the soldiers, and there will be no suspicion that these churches have been supplanted. The money has been raised by church members from church members, largely under the direction and encouragement of churches and pastors, and the service which the Association is doing in the camps is being done by men who have, with scarcely an exception, been trained by the churches and released by the churches for this particular work.

But our point is that the appeals for these co-operative organizations are still before the public, and unless care is taken by our people, the great denominational enterprises will not get the hearing and the support they must have to prevent denominational embarrassment and the serious hurt of the most sacred interests of the churches. A friend writes me as follows:

"The Southland is certainly being strenuously worked in the interest of Y. M. C. A. work and everything that bears in any sense on patriotism. Recently in — I traveled with two Baptists who were Secretaries of the State Y. M. C. A. organizing each county for funds. They told me that there were eight others in the State. Each had an annual pass, as did the wife of one. This will greatly facilitate their movements. Our Baptist forces must bestir themselves or our Foreign Mission work will be overlooked and neglected."

Now, granting all one will to these outside organizations, has not the time come for Southern Baptists to hark to the permanent Christian enterprises on which even the Y. M. C. A., the Red Cross and the rest depend ultimately? Southern Baptists have now a little more than three months in which to round up almost a year's support for the greatest of their enterprises—Foreign Missions. We must admit that we have no such organization or machinery, and cannot use any such campaign funds and methods as these co-operative organizations have used and are using. The money for Foreign Missions must be secured in the main on the voluntary

campaign plan. It is highly important, too, that we shall understand that we must get a much larger amount of money this year for current support of Foreign Missions than was secured last year, or have debt, a crippled work and an embarrassed denomination. This money must be gotten by Baptists from Baptists, and nobody will help us do this, however we have co-operated with others in securing money for other things.

Nothing to which money has been given sustains so intimate and vital a relation to the weal of the world as does Foreign Missions. To cripple Foreign Missions now, even in the interest of the best of these extraordinary appeals, will convict Southern Baptists of great folly. The chief international service that a Christian can render is in the support of this great institution of Foreign Missions, which deals with the heart of the race and applies to it the regenerating gospel of Jesus Christ.

We call upon Southern Baptists, therefore, quickly, and to a man and woman, to hark to the main things. The best service and the largest gift that every man and woman among us can give is needed to save an hour which is full of peril to the greatest of Christian enterprises.

FACING THE FUTURE.

The character of our life today, its poise, its power, its happiness, depends in large measure upon the manner in which we face the future.

First of all, observe that we should face the future. There are those who seem never to face it. They turn their backs upon it. They look always into the past. They become "has beens" just because their eyes are ever fixed on what has been instead of upon what may be in the days before.

It is well to know the past, to become acquainted with its achievements and its failures, in order that we may build wisely upon the foundations laid by our forefathers, but life can be little but a dreary round for those who live in the dead days. As Goethe asked: "Take life too seriously, and what is it worth. If the morning wake us to no new joys, if the evening bring us not the hope of new pleasures, is it worth while to dress and undress? Does the sun shine on me today that I may reflect on yesterday?" Life loses its thrill and its power for those who continually loiter in graveyards. "Let the dead bury their dead." Remember:

"Not heaven itself upon the past has power;

But what has been, has been, and I have had my hour."

It is true that "I have had my hour" so far as the past is concerned; but it is not true that my only hour lies in the years behind, provided, of course, that life is spared. If we live at all, that life must be lived in the future. We cannot really live in the past. If you are trying to do so, give up the impossible task. Turn around. Face the future.

Face the future calmly. That is easier said than done, for all experience teaches that in the future lies the unexpected. Yet that very fact is the reason why we should cultivate calmness, and the ability to face the future calmly depends upon the diligence and faithfulness with which we use the hours of today to prepare for what may be brought upon the wings of ap-

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.

proaching time. Is there a cloud on the horizon? Do not sit down and wring the hands in anxiety because it may portend a storm. Do not waste the time speculating whether it will settle upon you or be swept away. Rather, see that your craft is staunch and trim to meet the gale which may come. Secure the cargo. Shorten sail, if necessary. Get ready in just so far as it is possible to prepare and then, "having done all," stand in calm strength with face forward; for the stirring thing about that future we face is its uncertainty:

"Unseen hands delay

The coming of what oft seems close in ken,

And, contrary, the moment when we say

"Twill never come!" comes on us even then."

Face the future courageously. Remember, all that life may be lies before; not behind and not around us. The effect of contact with the days before depends in large measure upon how we met them. The man who faces the shock of the oncoming battalions of time with smiling, unflinching courage finds not only zest in the fray, but usually the joy of conquest. To run from the new trials and demands always means defeat, and to be indifferent to their coming, to stand as a non-combatant, may result in "saving one's skin" while they sweep by, disdaining to touch a coward, but such an attitude forfeits the opportunity to make life larger and richer than it is today; for, we repeat, all that life may be lies before. Lowell expresses the truth vigorously in a familiar passage:

"The future works out great men's destinies.

The present is enough for common souls,

Who, never looking forward, are indeed

Mere clay, wherein the footprints of their age

Are petrified forever."

Face the future confidently. For the man not a Christian at heart, whatever his creed, that seems impossible; but for the Christian the very acme of his faith is found in the ability to face the unknown and uncertain future with cheerful confidence. Was there ever a time when men needed more a deep faith and calm confidence in God? The very foundations seem in process of being removed. The waters roar and are troubled. The storms of human selfishness and sin rage and howl about us. Yet, to him who listens, there comes a still small voice: "Be still, and know that I am God." The calmness and the courage with which the future should be faced can have no adequate basis in man's unaided strength and wisdom. Does one need to make such a statement in times like these? No man can see clearly the outcome of world struggle. No man is wise enough nor powerful enough to direct to the highest ends the terrific forces which have been let loose. There can be no confidence in the future if God is left out. But for us who believe, "God is our refuge and strength * * * therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—Presbyterian Advance.

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

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

Despite the extreme weather, the Memphis Training School was a glorious success. On the night when the blizzard was on we had 65 people come for their examinations. The cars were all tied up, but they came just the same. This has been one of the best schools ever had in Memphis.

Four of the leading members of the faculty failed to come, but we supplied their places with local workers and kept going. Something over 300 took the class work there. Every class was well attended and many of them had as many as 35 and 40. Twenty-five took the post-graduate course.

Owing to the extreme weather the last night of the Memphis Training School, we have not received the complete lists of those taking the different books, but will note these later in the month. Following are those taking the post-graduate in our class: Mr. R. Van Blocklin, Mrs. Chas. W. Crain, Mrs. P. A. Lancaster, Mrs. W. L. Cornell, Mrs. S. A. Wilkinson, Mr. P. A. Lancaster, Mr. C. W. Crain, Mrs. Charles Gray, Mrs. T. N. Hale, Mrs. R. R. Evans, Mrs. H. W. Fisher, Mrs. M. G. Bailey, Emma Lorry, Mrs. G. C. Murray, Mrs. W. R. Farrow, Rev. T. N. Hale, Lurline Jackson, Mr. E. G.

Stout, Mr. G. E. Murray, Mr. and Mrs. Weirner.

Miss Thelma Terry, McMinnville, sends a fine report of their Union there. She says: "You have requested the Secretaries of the Unions to send you the names of the newly-elected officers of the B. Y. P. U. We met last Sunday evening and, with the addition of six new members, we elected officers as follows: President, Mr. Vertreese Hitchcock; Vice-President, Mrs. Hattie Terry; Secretary and Treasurer, Mr. English Clark; Quiz Leader, Mrs. Charity Kennedy; Group Leaders, Mr. O. E. Cambron and Miss Vergie Julian; Pianist, Miss Velma Turner; and myself as Corresponding Secretary. The B. Y. P. U. is doing a very good work, considering we have lost one of our very best workers, Mr. Thomas Kennedy. We have two members in the army camps, Mr. Thomas Kennedy and Mr. Clay F. Graves. These were among the most enthusiastic workers we had."

Rev. T. M. Boyd, writes: "Our church voted enthusiastically to entertain the Preacher School to be held in this section March 13 to 18. We shall be glad to entertain free every one who may come."

Rev. J. T. Barker, Greenfield, writes: "We want one of the regular workers' schools to be held in March, and ask that Dr. I. N. Penick be one of the faculty for our school." We shall be glad to give Weakley county a school and, if possible, will secure Dr. Penick. He is always willing to help in these schools, for he realizes what they mean to any community.

Mr. T. L. Thompson, Second Jackson, writes: "Our Sunday School is working toward the AA1 Standard, and we are sure we can reach it within the next few months. In fact, we have already attained five points and can meet the sixth at once by having the separate opening in the departments. Candidly, however, I do not believe this to be best, as the general opening of all the school is an inspiration to our school. Some of us are looking forward with much interest to the coming Training School to be held here in the spring. We have three classes going now, one in 'The Normal Manual,' one in 'Old Testament History,' and one in 'What Baptists Believe.' All these doing well."

The Training School is on this week at Tabernacle Church, Chattanooga, but on account of the weather and the absence of the pastor and superintendent we are not able to do just what we would like to do. Dr. Phillips is away in a meeting, and the superintendent is confined at home with a very sick wife. Besides these drawbacks, the weather is simply fierce. In spite of all these various hindrances, we have three classes going at the same time, with twenty to twenty-five in each. Last night we had over 100 present. It looks like we are to have a fine week in spite of everything. This is a great opportunity and a wonderful possibility. Dr. Phillips is doing a great piece of work in many ways. The people are loyal and enthusiastic.

Bro. Paul Powell, Teacher Training Secretary for Kentucky, is helping in the Tabernacle School this week and

is doing efficient work in the Normal Manual. His address on "The Motive for Teaching" was very good indeed. Miss Tiller is also doing splendid work in the Junior B. Y. P. U. Manual and her addresses before the school have been the highest possible type.

The programs are ready for the City B. Y. P. U. Training School in Chattanooga and are being sent out this week. It is planned to have the greatest school that has ever been pulled off in the city. Mr. E. E. Lee will be with us then and Miss Tiller. We are also expecting to have one of our leading pastors teach a class in Missions or Stewardship.

A class of five has been turned in from Dayton by Rev. T. M. Byrom and has been furnished with 'On the March with the Master.' He is to be responsible for the sending out of these booklets with the report blanks.

Camp classes are being reported right along now. One from Central, Memphis, with twelve members, has been turned in by Dr. Cox.

Rev. J. W. O'Hara, Newport, has organized a camp class with twenty-eight members, and the literature has already been sent to him. This is one of the largest yet. We hope that everyone will help us to make this movement go.

We are also suggesting that Mark classes be organized for the study of Mark's Gospel during the first six months of this year as our regular Sunday School lessons will be taken largely from this gospel. We should become so familiar with Mark that we may really know the book like a book. I suggest an acrostic for this study as follows: Christ the Servant. There are sixteen chapters in the book and sixteen letters in these words. Fit words to these initial letters which carry the subject of each chapter and you will have a scheme to remember each chapter by.

If you have not received a copy of the General Mission Catechism, written by Dr. Gillon, you will do well to order one at once. In fact, you should have these in the hands of all your workers and drill them on the answers in all the services. Our people do not know what we are trying to do as a State Board. Everyone should be acquainted with our work in every line. Too much information cannot be given our people.

BAPTIST CAMP PASTORS.

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E. D. Solomon, Camp Shelby, Hattiesburg, Miss.

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The Dentist: "Yes; but you yelled so loud you scared four other patients out of the place."—Freeman's Journal.

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HOW GOES THE BATTLE?

What One Mission Study Class Is Doing.

As a result of one mission study class, the members of that class have increased their contributions 100 per cent, have subscribed for five more copies of Home and Foreign Fields for the coming year, and have also subscribed to several copies of their State denominational paper. We wonder if other classes are doing as well or better than this one. If you are leading a class, will you not try to check up on the results and see that something definite comes as a result of the study of missions.

An Excellent Report From One Church.

One of our churches has reported twelve mission study classes organized in twelve different circles of the Woman's Missionary Society. Each of these classes is studying the new book, "The Romance of Missions in Nigeria." They are showing a greater interest than ever in our work in Africa and in all parts of the world, and as a result of their study many of them have greatly increased their contributions to missions and are taking hold of mission work in a larger way than ever before. If your class has done something as a result of their study, the Educational Department of the Foreign Mission Board, Richmond, Va., will be glad to have from you a detailed statement giving definite results that have come from such a study.

The Great Drive and How It Is Progressing.

In September, 1917, the Educational Department of the Foreign Mission Board announced that it was planning for a Great Mission Study Drive, urging our people to study Africa. The slogan of the drive was announced to be "The Light of Christ in the Life of Africa." Our readers will be interested to know that thousands of our people in the churches and in the colleges are entering into this campaign for a real intensive study of Africa.

The Educational Department is in a position to furnish material, prepared for the different grades. If you have not yet organized a mission study class for the different grades in your church, we most earnestly suggest that you assist the Department in its effort to make an increase in this Great Mission Study Drive this year. The Foreign Mission Board at Richmond, Va., will be glad to give you information concerning books for the different grades.

The unprecedented severe January weather has doubtless prevented many societies observing the Week of Prayer for Foreign Missions, but we are encouraged by the Christmas offering remittances that are coming to the office of the Secretary of Missions. Send in your offering as soon as all have had an opportunity to give. Our mission work must go on regardless of the weather and local conditions. If you cannot attend the meetings, send your envelope with your offering to your society treasurer or your

church treasurer marked W. M. S., so he may credit properly and your society treasurer may make her report this month properly, for the first quarter of our State year ends January 31. Please read carefully the article by our Society Trustee and make your plans to be in this drive of Tennessee W. M. U.

Several of the quarterly meetings have been called off for the present—impossible for women to gather in many places, particularly in West Tennessee, where the blizzard has been worse, it seems. Miss Whipple braved the weather Monday morning, taking an early train for West Tennessee, where a full week's work was planned, but messages came calling off most of the meetings, too late to reach her, however. Some of the Associations will have to double up on quarterly meetings, if we get the information and inspiration these gatherings bring.

We are still hoping for better weather for the dates set for Miss Mallory's visits to our three divisions of the State. These dates, as published last week, are: Jackson, January 25; Nashville, January 27, 2:30 p. m. Edgefield church; Athens, January 28; Knoxville, January 29; Chattanooga, January 30; Murfreesboro, January 31. If train service is reasonably good, we can reach these engagements. Please note the Mission Study items on this page.

EDITOR.

ROYAL SERVICE.

A letter from Mrs. Nimmo contains this statement: "We have noted with increasing concern that the subscription list of Royal Service is not growing as it should, indeed there has been a falling off of more than one thousand during the past year—we have gone from over 30,000 to 29,000. As serious as is the condition caused by war, should not this be an added reason for standing by our guns and using the ammunition furnished by Royal Service? The Christian world agrees that this is pre-eminently the time for supreme effort along all religious lines. As God is dealing with us in an unusual way, we must meet the test and assume our war responsibilities for missions with a high spirit, not neglecting the other much needed work."

Dear fellow workers, soldiers of the Cross, we cannot afford to do without the tools with which to work. Lacking knowledge we will lose our interest and enthusiasm. We will miss the wonderful stimulus of uniformity in study, thought and prayer. Thirty-five cents is a small amount individually, but the aggregate makes it possible for our magazine to come to us regularly. Home and Foreign Fields is splendid and should be in every home, but Royal Service is indispensable to the W. M. U. worker who has a laudable ambition to be informed along all lines of W. M. U. work. Any one copy is worth the price for the twelve that come through the year. I have noticed a falling off in Tennessee of the number of subscriptions that usually go through our office, but had hoped they were being sent direct to Baltimore.

Don't let your subscription lapse. Renew, renew today, as soon as you read this. If you know a sister who could not have it and you can afford it, include her name with yours. It will be a kindness that will be fresh

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.

BAPTIST AND REFLECTOR.

Nashville, Tenn.

and fragrant in her loving thought of you each month in the year. Nothing would mean more to Kingdom work in Tennessee than for each Baptist home to have each of our denominational organs read by members of the family, young and old. Subscribe or renew now!

MARGARET BUCHANAN.

A GREAT ALLIED DRIVE ON THE PART OF TENNESSEE WOMEN.

Mrs. P. E. Burroughs,
Trustee for Tennessee.

Our House Beautiful yonder in Louisville, Ky., is completed. Already it is serving the purposes for which it was erected. Our hearts are glad in every thought of it. But, alas! the building is not paid for. Indebtedness means a constant burden of interest, and women shrink from debt—they do not want to pay interest.

Our Training School obligation for this year is \$3,715.00. This is our budget, which includes the remainder of our pledge for the building fund, current expense, and two scholarships. We have set apart the month of February to raise this amount in cash and pledges, all of which must be paid by April 30, 1918.

Word reaches us that some States have already met their full quota. Kentucky, North Carolina and Virginia, with apportionments much larger than our own, have met in full the obligations which they assumed. It is not thinkable that the women of Tennessee will lag behind in this glorious Christ-like service.

Let me say again, we have set apart February as our campaign month. In this shortest month of the year we are to complete our task. I know well that many calls are upon us. We are helping our country to win the great war. We are campaigning for the Y. M. C. A. war work and for the Red Cross. Local calls multiply. We will respond to these calls as sacred and as touching the depths of our hearts. We will spare neither money nor pains to serve our glorious country and to

comfort our boys at the front. But we will not fail nor falter when our blessed Master calls upon us to do our bit for our great training school. We will not shirk and thus leave others to bear undue burdens in order to complete the task so bravely planned by Southern Baptist women. Tennessee women have agreed to give this year \$3,715.00. To give it promptly and gladly will be to bring joy to the heart of Jesus and will strengthen us for other undertakings in the coming years.

Our great drive is to be simple, practical and direct. For once we want every Baptist woman in Tennessee to have part and we want that part to be a worthy part. We want every society to be in line. We want every section of our dear State to bear its proportionate share.

Women, do we all know that February is the month for our campaign? Success depends on careful, prayerful, painstaking preparation. Prayer, believing, importunate prayer that the dear Father will lead us to see and do our duty. Such prayer is a first need. Then we need wise and careful planning. Let committees of faithful, God-loving women approach each and every woman. Seek and expect an offering from every woman. Use the Dollar Club plan—only do not permit women to give only one dollar who ought to give many times as much. I trust all presidents will urge societies to meet their apportionments. It is exceedingly important that as nearly as possible all apportionments be fully met.

In these dark days, when so many of our women suffer and pass through fiery trials, let us make a final demonstration of our genuine and generous devotion to the high task of serving Jesus and blessing the world by erecting, free of debt, a great institution for the teaching and training of consecrated womanhood. In this final drive Tennessee women will not be found wanting. They will not shirk nor fail. My faith is clear and strong that they will out of their wealth and poverty give the needed \$3,715.00.

Nashville, Tenn.

EDITORIAL

THE PAPER AND BAPTIST PROPAGANDA.

We present this week a symposium on the denominational paper and the Baptist propaganda. The articles by representative men give this topic a force and clearness that ought to be thoroughly appreciated. Christianity is essentially missionary. By this is meant that the Christian truths must get a fair hearing before the world in order that they may receive an adequate acceptance. The Baptist and Reflector stands for the most aggressive method of Baptist propaganda. Several factors must enter into our idea of the method of reaching people with Baptist doctrine.

Baptist Distinctions.

Baptists can justify their existence only as they hold peculiar interpretations of the truth not held by other denominations. Many doctrines are common to all Christian bodies, but the right to live on the part of any one denomination inheres in the fact of its distinctions. Baptists pride themselves upon their exclusive viewpoint in church doctrine and life.

Baptists hold, as no others, to a spiritual democracy in which every man has the right to an unhindered access to salvation upon equal terms of personal faith in the Saviour. Universal grace is the condition of universal favor of salvation. Class distinctions, prestige of wealth, racial preferments, have no place in a democracy in which equality is the dominant message. No other denomination quite so well grasps this idea. With a loyalty to the New Testament message Baptists declare that men everywhere should have the privilege of personal contact with God through Jesus Christ. Priestcraft and church authority cannot stand between the soul and God. The only mediator between the individual and God is Jesus Christ.

The democracy of faith has its counterpart in democracy of church forms. The New Testament teaches that every church member has equal authority in the administration of church policies. There is no rank in the New Testament church that gives prominence to officials. If the pastor secures larger leadership than the laity, it is only because of his greater fitness to interpret and expound the truth. His office does not bring him ecclesiastical leadership. Bishop and Pope have no place in the New Testament polity.

Baptists teach with singular emphasis that baptism immersion in water of the believer who has definitely and consciously surrendered his life to Jesus Christ. Baptism is a symbol of the experience of grace already effected in the inner life. Baptists hold that the Lord's Supper is not a feast of fellowship to set forth a unity in the Christian community regarding mutual consideration or recognition of Christian life and service. The Lord's Supper commemorates the death of Jesus as the foundation for salvation and prophesies His second coming. To disregard this two-fold meaning is to lower this memorial Supper into an unworthy ceremonial.

The Baptist and Reflector has a controlling ambition to see that these Baptist distinctions and others, which we have not mentioned, shall really become known first of all to our Tennessee Baptists and as far as possible to all other people.

Baptist Effectiveness.

The Baptist and Reflector stands for greater effectiveness in doing Baptist work. It is not sufficient that we shall only know what is best to be done, but we should know also the best method of accomplishing work. The paper presents the best methods by which Baptists shall increase their effectiveness in kingdom affairs. With its messages upon the truth, its reports from the various churches of the State and with its presentation of the various phases of denominational life and service, the paper becomes one of the most effective means of developing Baptist efficiency. No church can afford to be slack in the work of the Lord. Nor can it afford to neglect that means of propaganda by which such effectiveness is best secured.

Baptist Piety.

Baptist doctrine should be translated into Baptist life. Great ideas must become outwrought through great ser-

vice. Baptists must not only hold the form of doctrine, but must also cultivate sincere piety of life. The Baptist and Reflector seeks through its various departments in the selection of material to deepen the piety of Tennessee Baptists and thus fulfill a holy calling. Piety should correspond to truth and should develop in harmony with material prosperity and social improvement.

Baptist Intelligence.

No Baptist can neglect cultivation in general culture and the distinctive Baptist doctrines. In order that we may know just what Baptists are doing in the world under the direction and favor of God it is necessary that we shall have a medium of communication. The Baptist and Reflector constitutes such a medium. Knowledge means power. Baptists should not be satisfied with knowing only the immediate circle of Baptist endeavor. We are living in a world when the ends of the earth have come together. Baptists must be intelligent upon their part in the world service. The columns of the Baptist and Reflector furnish information upon great world movements, the great life of the churches, the missionary enterprises, and the peculiarities of our faith. If every church were thoroughly intelligent in regard to the purpose of our denominational program, there would come a holy enthusiasm for larger efforts.

Baptist Benevolences.

Baptists are doing their part in an increasing desire to benefit the world. Our various mission causes, our educational purposes, our Orphan's Home support, our Hospital service, all call for great and enlarging gifts. The Baptist and Reflector presents the various appeals for Baptist benevolence and in this way serves the denomination as no other agency can. People are unwilling to give money for that of which they do not know. The very essential of the Baptist faith requires Baptist benevolences, but we cannot rightly give attention to benevolent efforts without some definite medium by which such benevolences shall be propagated. The paper stands for such propaganda.

Baptist Visions.

A Baptist cannot stop short of a world vision of opportunity and service. The missionary impulse in the Great Commission demands that Baptists should serve an entire world. Tennessee Baptists have no better method by which world visions shall be presented and taught than the Baptist and Reflector. Tennessee Baptists form a part of an immense army of the Lord. To know just what shall be our battles and how to make conquering drives against sin and spiritual darkness we must patronize the State paper.

Baptist Response.

We have just presented some of the purposes that guarantee to the Baptist and Reflector the right to live. There is a further side of this method of propaganda that should appeal in a larger way to Tennessee Baptists. In proportion that the Baptist and Reflector touches the larger life of Tennessee Baptists will such life respond to the appeals of the denominational causes. What shall the churches do for the paper? The Baptist and Reflector is not an object of charity or benevolence. It does not receive its support from offerings like the Orphanage or Missions or education, but it forms as vital a part of the Baptist life as any of these, for without it these others would languish and be greatly restricted.

The Baptists of Tennessee owe it to the Baptist and Reflector as their organ of communication to place it in the homes of their membership. Requests are frequently made through the paper and letters that the pastors shall present the paper to their churches. Frequently, yea all too frequently, such appeals find their way unheeded to the wastebasket. If the pastors really had a conscience on the denominational paper, they would present its needs for support through an enlarged subscription list without feeling that they were trespassing upon the attention or purposes of the churches. Like people, like priest, but also like priest, like people. If the pastors really do not take the pains to present in some forceful and adequate way the Baptist and Reflector,

one could hardly expect a large support from their constituency. It is absolutely impossible for any editor or representative of the paper to canvass the entire membership of Tennessee Baptists. The work must be done through the pastors.

Two suggestions may be permitted: (1) Let the pastor appoint a committee with himself as member, to canvass the membership for subscriptions. New subscriptions to the paper are absolutely essential, if it shall continue to live and prosper. I have written to hundreds of pastors in the State, asking their co-operation in this matter. I can count the responses on the fingers of my hands and have some fingers to spare. Is this right? Is it just? Can you afford to act in this way? In theory every pastor would say that the paper is needed and that he is in cordial sympathy with its purpose, but as an actual fact few of them get busy in the matter of securing subscriptions. They will give cordial welcome and help to the editor in a visit, but the work must be done without the editor's presence on the field. Will you do your part? If not, why not, brother pastor?

(2) The paper should be put on a basis with the Sunday School literature. The church membership should be canvassed for subscriptions to the paper and then the church should raise a fund to send the paper to the rest of the membership. In this way the paper receives a proper place in the church life and the church membership is brought into touch with an aggressive Baptist program. The Baptist and Reflector is willing to share its part in the increased cost of living, is willing to do its part in furthering the cause of the Lord through Tennessee Baptists, but it cannot do its part unless the churches do theirs. Will you pass this appeal by without a response, or will you do something really big for the paper? Because in doing so you will be doing something big for your own church life.

AN INTRODUCTION TO JESUS.

The Sunday School Lesson (Mark 2:1-12) presents a clinic in salvation with Jesus as the demonstrator. He is again in Capernaum and the report of his presence brings great crowds to the house. They fill the room and even out beyond the door. All classes of sick people are brought to him for healing. Mark specially draws attention to the healing of the paralytic who was brought on his pallet by four friends.

Co-operation in Salvation.

This incident illustrates the method by which people generally are introduced to Jesus. Few people come of their own accord to him. They must be brought by their friends. I have never known a single individual, who came to Jesus for forgiveness, who had not been helped thus to come by the prayers, invitation of some friend, or by the preaching of the truth or by reading the Scriptures. Men do not easily seek their own good through salvation in Jesus Christ. It would be interesting to know just how many sermons or special efforts in a personal way the average man will turn aside before he seeks the Lord. The paralytic was altogether helpless. He could make no effort to reach Jesus. His friends came to his rescue. This is a truth incidentally taught in this lesson, but a truth that needs wide recognition. Jesus could easily have found this man at his own home, but he preferred that the man should come to him through the assistance of those interested in him. God has his appointed methods of blessing the world. The Christian becomes the channel through which the benefits of grace are to reach the needy. It may be your privilege to introduce some one to Jesus who might become a greater factor in kingdom affairs than yourself. We hear but little of Andrew in the early apostolic community, yet it was Andrew that brought Simon Peter to the Lord.

Difficulties Overcome.

It often occurs that certain difficulties must be overcome in order that people may be introduced to

Jesus. These difficulties connect with the natural slowness of people to secure their best benefits and also they exist in the individual who needs the saving grace of Christ. These four men and the paralytic found their way to Jesus blocked by the crowd, but so intense was their desire that they found a way. So it will be with every zealous seeker of the Lord. The old proverb, "where there is a will there is a way," finds apt illustration in this incident. Too many people in church work allow trifling difficulties to keep them from the largest returns in service.

The Soul More Than the Body.

The paralytic had come primarily for healing for his body. The first word that Jesus uttered to him concerned his soul. In this age, when material prosperity is taken almost as a sign of heavenly favor, when people are judged in terms of the dollar mark, when the mere art of living claims so much attention, the attitude of Jesus toward the body needs to be specially emphasized. Jesus was not an ascetic, nor did he teach that the body was evil in itself or unworthy of proper care, but he did want men to know that the soul was more important than the body. In theory people will confess their belief in the higher value of the soul, but in practice they will give more time and thought to the care of the body than they will to the soul. One seldom neglects food, sleep and rest for the body. The soul may go starving and limping through life.

The Forgiveness of Sin.

The chief purpose of this introduction to Jesus, though the paralytic did not at first so recognize it, was the forgiveness of sins. Jesus spoke joy and soul healing to the paralytic, and the by-standers criticized him for what they considered blasphemy. To prove to them that he really had the authority to forgive sins, he commanded the paralytic to rise. The glad response from the man put to silence these carping critics. The chief purpose that Jesus had in the world was Saviourhood. A man might have every desired prosperity in material things and yet be poverty-stricken because his soul had not been introduced to Jesus.

SPIRITUAL POVERTY.

The desire for wealth, or at least a competency, is almost universal. Men rush through business with a consuming zeal for larger things. Perhaps they do not love money for itself, but for the luxury, power, freedom from cares that it brings. We recognize that the love of money is a root of all evil, and yet most of us would risk the temptation of the evil if we could enjoy the possession of wealth. Jesus did not teach that ownership of property was a sin. His message regarding wealth is full of suggestion for modern life. He recognized the variety of ability in making money; he graded men according to their faithfulness to the trust of talents.

But, more important than the discharge of the obligation to make money, even though its use is wisely preserved, is the duty to cultivate spiritual wealth. In the parable of the rich man and his barns, Jesus pointed out the moral in saying: "So is every one who layeth up treasures for himself, and is not rich toward God." Soul poverty is most unfortunate and unnecessary. Not every man has the capacity to reach material success and wealth. But no one is so restricted in talents that he may not become rich toward God. Prayer, worship, manifold forms of Christian service—these will enrich any soul. People are not usually content with poverty in worldly goods. The shame often is that the poverty-stricken soul does not attempt, or even desire, to better his condition. Are you poor? Do you desire to be rich? Jesus opens the storehouse of spiritual wealth to every man who will obey and serve him.

TEST OF LOVE.

Jesus speaks with full authority. He demands that his followers shall give evidence of that obedience that is based on love: "If ye love me, ye will keep my commandment." The present day, when calls for loyalty are being heard from all causes, brings its appeal that the Christian shall measure up to Christ's standard for him. The true test of love is obedience. Men are now saying that the acid test of this nation comes with the strain upon its

YOUR FLAG AND MY FLAG.

YOUR FLAG AND MY FLAG.

By Wilbur D. Nesbit.

Your flag and my flag,
And how it flies today
In your land and my land
And half a world away!
Rose-red and blood-red
The stripes forever gleam;
Snow-white and soul-white—
The good forefathers' dream;
Sky-blue and true-blue, with stars to
gleam aright—
The gloried guidon of the day, a shelter
through the night.

Your flag and my flag!
And, oh, how much it holds—
Your land and my land—
Secure within its folds!
Your heart and my heart,
Beat quicker at the sight;
Sun-kissed and wind-tossed—
Red and blue and white
The one flag—the great flag—the flag
for me and you—
Glorified all else beside—the red and
white and blue!

—Watchman-Examiner.

resources to meet the large war demands.

This is true. Loyalty lies in response to need. Never before have Christians faced such an inspiration toward exhibiting love to Jesus. His words are fraught with such world importance as to take precedence over every other obligation in life. Confession of love toward him is not alone sufficient; a life of consecrated service to his cause will be the best token of the heart's devotion.

EDITORIAL BREVITIES

Ease in Zion is a disease of Zion.

Christian joy is the reflex of service.

It is never too cold for the devil to work.

Good wishes never put coal into the widow's grate.

Present conditions may change the spelling of coal to cold.

Delayed mails prevent the insertion of Pastors' Conference Notes this week.

"How unsearchable are His judgments, and His ways past tracing out!"

A debt to the Lord's work is as real an obligation as that for food or fuel.

Conservation of spiritual riches may be secured only with their expenditure.

Christ never gave a command that he did not expect to be obeyed. "Go ye."

"Bear ye one another's burdens." Your own load will become lighter when you share that of another.

"Goodness is more within than without; and purity is of nearer kin to the soul than to the body."—Ik Marvel.

When the war is over—what comes then will be valuable to you in proportion that you do your part now.

Make a study of Paul's Epistle to the Philippians with the aid of Dr. Robertson's new book, "Paul's Joy in Christ."

Virginia puts herself in line for the drive for the prohibition amendment, her Legislature having ratified the measure.

Paul knew the source of unfailing power. "I can do all things in him that strengtheneth (puts in dynamite) me."

The severe weather, preventing regular church attendance, has reduced offerings to our denominational causes. Let there be extra giving later.

"One of the greatest mistakes of our spiritual life is the habit of exaggerating the without, and paying too little attention to the within."—Watkinson.

This wintry weather would be a splendid time for preachers to do some hard work in their study. Get a new book and read it through. It will put new energy into your work.

We give the glad hand to Dr. Harold Major, the new pastor of the First Baptist church, Chattanooga. He qualifies as a good Tennessee Baptist by becoming a subscriber to the Baptist and Reflector.

It has been asserted that some woman has been associated with every effort to advance German propaganda in this country. Every good and every evil work has behind it the feminine influence.

Dr. Austin Crouch of Murfreesboro has accepted the call of the First Baptist church of Jackson, Tenn., and will begin his pastorate immediately. We congratulate Jackson and sympathize with Murfreesboro.

The First Baptist church and various civic organizations of Jackson have adopted highly complimentary resolutions concerning Dr. Luther Little. He had many friends and admirers and will be greatly missed.

Mr. Carl M. Cambron, one of the Home Mission Board singers, is located in Nashville. He may be secured to assist in conducting music for special meetings. He is a good singer and a splendid helper in such services. We shall be glad to see him kept busy. He may be addressed in our care.

Dr. Garfield, the U. S. Food Administrator, has issued a sweeping order to shut down all factories and manufactories east of the Mississippi, including Minnesota and Louisiana, for five days, beginning January 17, and all buildings doing general office housing, stores and places of business on each Monday for ten weeks. It is hoped in this way to relieve the coal shortage and clear up freight congestion. Great opposition, even in Congress, has been expressed, but the order stands.

We are putting on our mailing list for complimentary copies the names of the Baptist camp pastors in the South. We hope that they may place the paper where it will do most good. We would be glad to send a number of copies to each camp in order that they might be placed in the reading rooms for the soldiers. The Christian Index of Atlanta has received contributions for such expense. If anyone desires to help bear the expense with us, we will be more than delighted to adopt this plan.

Bringing a gift of \$10,000 to aid the Y. M. C. A. in this country—\$5,000 of this sum having been contributed by the Emperor and Empress of Japan on Christmas Eve as an expression of appreciation of the splendid work done by the Y. M. C. A. in the Japanese Army at the time of the Russo-Japanese war—Major-General N. Hibiki, of the Imperial Japanese Army, and Chief of the Japanese Y. M. C. A. Deputation to the Allied Armies, presented greetings to the Federal Council of the Churches of Christ in America, in New York City, at the meeting of the Administrative Committee on January 10. Major-General Hibiki emphasized the importance of the Christian leadership of Japan in the Orient, and urged the necessity for missionary work in that country. "For," said he, "if we win Japan for Christ, we win Asia."

The Home Page

A Short Story and Items of Interest in the Home.

A NEW YEAR.

By Amos R. Wells.

I want a new year. New things are not patched.
So would I start my year all finely whole,
No gaps of dull omissions meanly closed
With poorly fitting fragments of dispatch,
No mendings of ignoble after-thought,
But all one piece of steady warp and woof,
A year entire, as all my years should be.

I want a new year. New things are not worn,
Not thin in places, ragged here and there,
And loose bits hanging down; no year all frayed,
With fears and worries bare before its time;
But firm and confident, a brave new year.

I want a new year. Do not new things shine?
Do they not shimmer in the dancing light
Are they not smooth and gracious to the touch?
Is it not joy to take them from the box,
And shake them out in tumbling, happy folds,
And hold them up for all men to admire?
So, with a burst of joy, my glad new year.

I want a new year. Ah, but new things cost!
Well, I will pay the price of this new year:
The price of patience, and the price of time;
The price of prayers ascending to the God
Who was before all years began to be,
And will be through the new years as the old;
The price of partings from the lower aims,
Of staunch adhesion to the rugged best;
The price of life!

I cannot pay the price.
Pay Thou for me, O Christ, my Brother Christ!
Be Thou my Patience, and be Thou my Prayer;
Be Thou my Strength of hard, laborious will.
From out Thine endless ages with my God
Bring newness to this little year of mine.
So shall it be Thy year and not my own,
Yet doubly mine, as I shall dwell with Thee;
Yes, doubly mine, as through it I shall pass
To Thine eternity forever new.

—Christian Endeavor World.

A RELIABLE CHAP.

There are some of them. And a most honorable minority they are. They are the fellows that give the rest of the world a chance to sleep with some sense of security. It is they who prevent worried leaders and busy executive heads from going out of their minds. They are the stable elements in a fluctuating and ebullitionary social organism.

The Reliable Chap is not willing to undertake whatever is put before him. He has a deliberate way of considering propositions and accepting responsibilities. He wants to know first what the job means or what the undertaking calls for. He asks you to tell him just what he will be expected to do and what he will be responsible for. Once understood and once undertaken, however, the work is guaranteed.

They asked him to be librarian when he was in the high school. He did not jump at the work, and he did not back down. But he asked half a dozen direct questions, and studied the shelves for half an hour. Then he said he would take the work. He was always on the job at the exchange hours, or at least had some one in his place, and that year, with more books circulated than before, there were none that were not accounted for.

At home he was asked to do many things. Finally, he made an arrangement with the family, and undertook as his part to keep the lawn, walk and back yard in good condition. Every Tuesday evening you would hear him shoving the lawn mower, and every Saturday morning you would see him with the rake in the back yard. He seemed to have as much time for other things, too, as any fellow on the street, but his lawn and walk and back yard were always immaculate.

When he began to earn a fair salary and saw his father frequently looking worried, he did a little quiet figuring, and then announced that he would undertake the mortgage payments on the house. Every week a deposit went into the savings bank, and twice a year, whatever other accounts might be behind, a check was mailed to the trust company.

He has been a Y. M. C. A. member ever since he was old enough to join the Boys' Department. They have found there that he is not the easiest man to get to serve on a committee or work in a campaign. He is not available unless the proposition is clear-cut and definite. His practical questions are sometimes a little disconcerting to enthusiastic secretaries and "whoop-her-up" chairmen. But if the job looks worth while and reasonable to the Reliable Chap, his end of it is assured. His list of names will be fully accounted for, his quota of members will be present in full, his report will be complete.

He is not at all a brilliant fellow. He is rather quiet. He is never burning to release an idea, nor is he ever particularly keen on starting things. He is not a leader, neither is he a drifter. He has not initiative enough for the first, and he has too much independence for the second.

He is a seconder rather than a mover, and an assistant rather than a principal. But he is a very deliberate seconder, and a very self-contained assistant. He is the kind of seconder who gives confidence to the mover, and

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J. J. BURNETT.

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By Rev. J. J. Burnett.

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SPECIAL PRIZE OFFER.

Two cash prizes, the First \$500.00 and the Second \$300.00, will be given for the two best original manuscripts subject to the following conditions:

1. The manuscripts to be available for publication in book form, and of a religious character with a strong Christian motive.

2. The manuscripts desired are a story for children, a story for young people, a story for adults, and a manuscript setting forth the necessity of the conservation of the moral and spiritual forces of our nation. Manuscripts of biographies and missionary achievements,

also other manuscripts carrying a strong Christian message will be eligible.

3. The usual royalty on book publications will be paid to the author in addition to the cash prize. The manuscripts receiving the prizes shall become the property of the American Tract Society.

4. The manuscripts submitted must be typewritten, and on one side of the sheet only, and the length of the manuscript not to exceed 75,000 words.

5. The manuscripts are to be in the hands of the Publishing Committee not later than May 15th, 1918, and are to be addressed to Rev. Judson Swift, D.D., General Secretary, Park Avenue and 40th Street, New York, N. Y.

6. Manuscripts not receiving either of the prizes, but accepted, will be published on the royalty basis by mutual agreement.

7. The prizes will be awarded by the Publishing Committee.

8. All manuscripts are forwarded at the risk of the author.

9. The prize books will be published under the imprint of the Meridian Press.

10. The cash for all prizes is provided from the income of the George Wood Premium Fund.

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WHAT IT MEANS TO THE SUNDAY SCHOOL.

(Continued from page 3)

could not be done in any other way without much trouble and expense. The paper gives to this department a page, free of any cost, for the exchange of ideas, helpful suggestions, the discussion of methods, setting of standards, and in many ways unifying our work over the State in a very satisfactory way. Problems are solved by one school, and through this medium of exchange advantage of this solution is given to other schools over the State and they are inspired to greater efforts. Unusual happenings are noted and inspiration given to others to undertake larger service for the Master. Through this medium of exchange our work is unified and a spirit of co-operation generated that means much to our State work.

The Sunday School is the distinctive teaching service of the church and in its sphere does much to spread a knowledge of the Bible throughout the length and breadth of our State. The Sunday School lessons, however, cling largely to the history story of the Bible and most of the teaching is from the viewpoint of history and story, instead of doctrine. Our people need to know the Bible from the viewpoint of doctrine, and much of this comes from the denominational paper. The articles written upon doctrinal subjects by men who are prepared to do so will give any man or woman a better interpretation of the Word of God, if they will only take the paper and read what is written in it.

The State paper gives us more knowledge concerning Missions than most any other one agency that we have at all. Our schools should teach Missions from every viewpoint and, without the denominational paper, this is next to impossible. Our people need to know the teachings of the Scriptures and also the needs on various fields. They not only need to know the command and the need, but they should know how the work is being done. The paper keeps us in touch with both the work and the workers. No one feels like giving to a thing he knows nothing about, but when definite information is kept before his eyes each week he will become interested enough to give his money. The paper does this very thing.

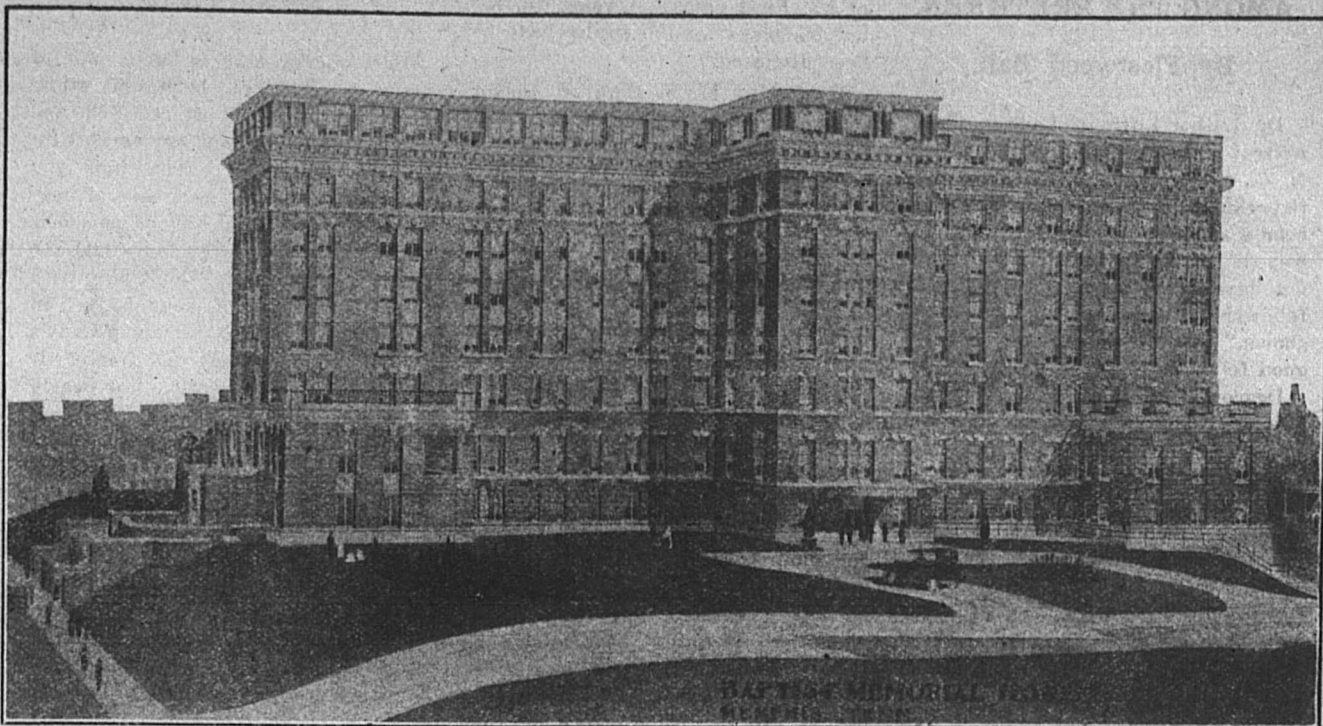
The denominational paper develops the spirit of co-operation among our forces. We are all hooked up together pulling at the same great load. It inspires one to know that others, over the State, are under the load with us. We cannot do our best work without knowing what others are doing.

The paper develops loyalty among our workers. If we know about the wonderful work being done by the denomination we become enthused ourselves and at once become more loyal to our work and workers.

Every officer of the school and every teacher should take the paper for his or her own self-development, not considering the information it brings for your pupils.

I believe the pastors and the superintendents should keep this matter before the people constantly and urge them to subscribe for the State paper. Recognition should be given to those who take the paper and others encouraged to do likewise.

Estill Springs, Tenn.



THE PERSONNEL OF RELIGIOUS WORKERS IN THE CAMP.

George Green,
Director of Camp Activities.

The troops in the camps and cantonments furnish the religious teacher his greatest opportunity. These training camps are not camp meetings. The men are busy from daylight to dark, and, like all busy men, the mind demands continuous feeding. Alert to learn the new methods of warfare, these men become alert towards all truth.

As the camps are now organized, there are four men who do religious work, these four men each have a special title and a distinct function. The chaplain is appointed, controlled, directed and paid by the Government. Of course, the chaplains wear a uniform, must wear a uniform, because every soldier wears a uniform. He has rank and his duties are defined. He is assigned to a regiment; his colonel has a wide range of assignments that he may give the chaplain.

The chaplain must be an ordained minister of the gospel, recommended by his own denomination to the War Department. It is almost impossible for any man to be appointed chaplain who is not a college and seminary graduate. No man past forty-one years of age is acceptable. The chaplain is the religious head of the regiment. His many other duties and assignments frequently make religion a secondary matter. The chaplain is appointed by the Government to take care of the religious needs of a regiment. The new regiment numbers from 3,400 to 3,800 men.

The Y. M. C. A. Secretary is assigned to a building within the camp and cantonment, and serves the men who use that building in every way possible. The Y. M. C. A., within the army, stands for all denominations. Each Y. M. C. A. building has at least five men; one of these men has direction over the religious activities in that unit. The spiritual atmosphere at the Y. M. C. A. unit depends upon the personality of the Secretary. He may do the preaching himself or have a chaplain do the preaching or use a camp pastor or one of the city pastors. It is his duty to organize and supervise Bible classes and take care

of the religious situation, so far as the ministrations of that particular Y. M. C. A. unit are concerned.

The camp pastor is the denominational man and is shepherd of the flock representing his denomination. His constituency, like the pastor of a local church in any city, are the members of his particular denomination. The Baptist pastor is, therefore, appointed to look after, primarily, the Baptist boys within or without the camp and minister to that soldier's special needs.

Every church should have an honor roll and send the names, with the regiment, the number of the regiment and rank to each soldier who holds membership with it. Each church should also have a service flag, white center with red border and a blue star with white center, for every soldier from the church. Each soldier should also have a traveling letter, which does not dismiss him from his church but recommends him to the fellowship of the Baptist church everywhere.

The Baptist camp pastor has his approach then to the camp through the chaplain and Y. M. C. A. secretary to care for these Baptist soldiers who have traveling church letters and those who prefer the Baptist church. At one service in one of the camps the other night eighty-four men signed the war roll and preferred the Baptist church. The Baptist camp pastor was on the job to look after their needs.

The Home Mission Board of the Southern Baptist Convention has thirty-three men at work in the different camps in the capacity of camp pastor. The pastor of the local church has a new opportunity. The churches back home are expecting the churches near the camp to furnish a religious home for all the troops who are assigned to the camp in that community. These churches adjacent to the camps have responded in a magnificent way to the new opportunity. The members of the churches invite many of the soldiers home to dinner with them. A band playing at one of the Baptist churches at an evening service were entertained for dinner after that service was over. Many of these churches are attempting to hold at least one evangelistic meeting each month, extending ten days or more.

These four men, the chaplain, the Y. M. C. A. secretary, the camp pastor, the pastor of the local church, are

co-workers for the spiritual welfare of the troops. Each has a special function, each has a special approach, and each must perform a real service to the troops.

There will be little confusion concerning the approach and activities of these men, if we accept the definition of their office defining their activities. The camp pastor should not be called a chaplain, the Y. M. C. A. secretary is not a chaplain; the camp pastor, not being a chaplain, has no right to a uniform. The Baptists furnish their proportion of chaplains; a great number of camp Y. M. C. A. secretaries are Baptists. The local Baptist churches have ministered in a great way to a number of the troops.

We have a camp pastor at practically every one of the camps and cantonments in the South. Let Baptists of the South see to it that the funds necessary to sustain this work shall be sent to the Home Mission Board.

Home Mission Rooms,
Atlanta, Ga.

GOOD POSITIONS

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"Yes, mamma."
"Why didn't you run, dear?"
"Because you told me never to deceive, mamma."
"But how would that deceive, my child?"

"It might give some one who saw me running an idea that I was anxious to get there, and I wasn't."—Yonkers Statesman.

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AMONG THE BRETHREN.

By Fleetwood Ball.

Dr. Luther Little of Jackson, Tenn., writes: "I am going to Charlotte, N. C., to be pastor of the First Baptist church in that city. You have been a splendid neighbor and in every way a worthy yoke-fellow. I could not have asked for a more delightful fellowship than that which you have shown." Yes, beloved, you inspired good fellowship.

Deacon M. H. Wolfe of Dallas, Tex., writes: "The First church has sent out more than 100 of our beloved boys to sacrifice their lives, if need be, to make the world a safe place in which to live. The financial exhibit shows the free-will offerings of the year amount to the sum of \$138,782.64, of which only \$22,291.70 was expended on our local church work, and the large sum of \$116,490.94 given to the outside world to bless humanity around the globe."

Rev. V. Colbert of Collinsville, Ill., is vainly trying to prejudice Southern Baptists against Dr. W. P. Throgmorton, who is a leader in the Illinois Baptist Association, composed of representatives of churches in that part of the State which co-operate with the Southern Baptist Convention. The defection grew out of the alleged doctrinal unsoundness of those Illinois churches co-operating with the Northern. Colbert says "Throgmortonism" is like "Bogardism." But there is as much difference as between daylight and darkness. Throgmorton, a worthy leader, is in the vanguard of a mighty host by whom the Kingdom is coming. "Bogardism" is the synonym of disputations do-nothingism.

Dr. W. M. Anderson, who lately went to be pastor at Quitman, Ga., was given a new five-passenger Dodge car by his church at Christmas. They have Dodged him in that fashion; for a while they will doubtless have to dodge him literally.

The First church, St. Petersburg, Fla., secures Dr. E. T. Poulson from the First church, Orlando, Fla., he having served the latter five years.

Dr. William Russell Owen of Philadelphia, Pa., formerly pastor in Atlanta, Ga., has been released by his church for three months to do Y. M. C. A. work in the army camps. He has come South and will labor at Camp Hancock, Augusta, Ga.

Rev. R. L. Bolton has resigned the care of the First church, Millen, Ga., after serving six years, in order to accept the pastorate at Madison, Ga.

Dr. Carter Helm Jones of the First church, Seattle, Wash., has resigned to accept the care of the First church, Philadelphia, Pa. It has never seemed right that he left the South.

Rev. J. B. Leavell of the First church, Houston, Texas, is holding a revival in Baylor University, Waco, Texas. They are hearing some tip-top evangelistic preaching.

Deacon M. H. Wolfe of the First church, Dallas, Texas, lately delivered an address to the First church, Bonham, Texas, and on that occasion a subscription of \$31,000 was taken for a new church. It is like a Wolfe to get all that is in sight.

Rev. J. B. Riddle of Kerrville, Tex., has resigned that pastorate to accept a call to Olney, Texas. He is a good Riddle and stirs the folks to thought.

After serving over five years, Dr. E. E. Bomar has resigned as pastor

of the First church, Owensboro, Ky., but his plans for the future have not been disclosed.

Evangelist M. F. Ham of Anchorage, Ky., while holding a revival at San Benito, Texas, was assaulted and dragged out of the place by a mob of thirty United States soldiers. The attack is said to have been instigated by society women who had been aroused by Bro. Ham's strictures on dancing and other sins. A few minutes later Bro. Ham was met by United States officers and a party of citizens and escorted back to town. The services went on. A John-the-Baptist preacher must suffer a John-the-Baptist persecution.

H. Boyce Taylor of Murray, Ky., says the Kentucky General Association did not vote requesting the Southern Baptist Convention to admit women as messengers, but did adopt a resolution virtually requesting the Convention not to admit women as messengers. How did E. J. A. McKinney of the Baptist Advance let that get by him? You will have to keep both ears and eyes open around H. Boyce Taylor.

Deacon R. E. Burt of the First church, Houston, Texas, has secured a lot in the down-town district at a cost of \$165,000 and deeded it to the First church in fee simple, provided they will build at once and deed to him the old church property. His gift to the new project is at least \$65,000.

The White Temple church, Portland, Ore., has called Dr. W. A. Waldo of Walmer Road church, Toronto, Can., and it is believed he will accept.

Evangelist Otto Whittington of Ft. Worth, Texas, is assisting Rev. Gaston W. Duncan in a revival with the First church, Independence, Mo.

Rev. D. I. Purser of the First church, Gadsden, Ala., began work as



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camp pastor at Camp Sheridan, Montgomery, Ala., January 1. He is another Baptist preacher who will not co-operate with the Y. M. C. A. in making a mockery of the Lord's Supper.

Evangelist T. O. Reese of Birmingham, Ala., is in the midst of a great meeting with Rev. D. P. Lee at Opp, Ala. Is that the town that put Opp in opportunity?

A committee, led by Dr. W. P. Hines, appointed by the Alabama Convention, is taking steps to inaugurate a movement for a Baptist Hospital in Alabama. And it will be realized.

Evangelist W. J. Ray of Birmingham, Ala., lately held a meeting with the First church, Jacksonville, Fla., of which Dr. W. A. Hobson is pastor, resulting in 38 additions, about half of them by baptism.

Rev. J. B. Holly of Meigs, Ga., has accepted the care of the church at Manning, S. C., and is on the field.

Resolutions of regret galore were adopted by different organizations in the First church, Jackson, Tenn., and by charitable, philanthropic and social bodies in the city over the recent departure of Dr. Luther Little from that city to the First church, Charlotte, N. C. The Jackson saints are losing a man little in name only.

The revival at Huntingdon, Tenn., in which the pastor, Rev. G. S. Price, was to be assisted by Dr. I. N. Penick of Martin, Tenn., has been postponed until more favorable weather. One thing about it, Dr. Penick's preaching gets stronger and better as the weeks pass, so they will lose nothing.

The pulpit of the First church, Jackson, Tenn., was filled by Dr. Austin Crouch of Murfreesboro, Tenn., last Sunday. He has been called to that pastorate and the secular papers say he has accepted.

LEADERSHIP AND SERVICE.

There is a vital difference between training for leadership and training for service. The former has something of the air of ambition with a very pronounced flavor of a determination not to do anything unless one is put at the front and made conspicuous. The very act of undertaking "training for leadership" sounds badly and discounts the aspirant. It almost suggests training to avoid service. In "training for service," however, none of these things occur to the mind. The attempt has in it the air of sincerity and devotion. It says that the aspirant is willing to be in the ranks, a humble, retiring unit in the force, ready for any duty. And, without intending it, training for service, and doing service faithfully, regardless of prominence or reward, brings one to leadership. No one is so trusted and followed as the man who has made good in the lowest ranks.—Presbyterian Journal.

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CHURCH AND PERSONAL.

Enclosed find check for two renewals. I hope to send in many more renewals and new subscriptions this year.

W. C. McPHERSON.

Murfreesboro, Tenn.

I hope to be able to get out into my work soon and hustle things up a little; then perhaps I can do something for the Baptist and Reflector.

Butler, Tenn. D. B. BOWERS.

This is my first work in your State, and I want to subscribe for your paper, so enclosed find check. This is a stupendous field ripe unto harvest indeed.

R. A. SMITH.

First Baptist church,
Chattanooga, Tenn.

(We welcome Brother Smith to our working forces. May he have a successful service with us. He becomes camp pastor at Fort Oglethorpe.—Editor.)

Miss Sarah Hunter, Johnson City, Tenn., in renewing the subscription for her father, R. C. Hunter, who has been spending the winter at Umatilla, Fla., reports her father's health improving. She says that he would not be without the Baptist and Reflector.

I have been a reader of the Baptist and Reflector since the days of the Tennessee Baptist and the Reflector. You can count me a life subscriber. I have for a long time considered it OUR paper. Blessings on the editor and all the workers.

W. C. ELMORE.

Isoline, Tenn.

I have been a member of the Baptist and Reflector family 26 years. Half of that time it has come to my Western home, as a weekly letter from my former home and friends in whom I have never lost interest. I am on my third field here and I like this country, but I have never lost interest in the Reflector family.

R. A. FITZGERALD.

Hillsboro, Texas.

Please change my address from Wilmington, N. C., R. 2, to Wilmington, N. C., Box 783. I am passing through troubled waters. Wife has been very low in hospital. She is coming back slowly. Pray for her.

J. L. SHINN.

Wilmington, N. C.

(May the Lord be gracious and restore the loved one to health.—Ed.)

To solve the problem of the denominational paper: Make the reading matter of interest to all the people; get as many as possible of the people to subscribe and pay for the paper; the financial problem is solved by these two methods. If people want a thing, they are going to get it. The field man usually knows why people do not take a paper.

R. D. CECIL.

Cleveland, Tenn.

I have recently come to the good State of Tennessee in the active pastorate of the First Baptist Church of Chattanooga, and I shall want to keep myself posted with Baptist activities throughout the State. I know of no better way than to subscribe at once to the Baptist and Reflector.

HAROLD MAJOR.

Please change the address of the paper from Wiley Chick, R. 1, Rockvale, Tenn. to myself. My father passed over the river to the blessed beyond April 2, 1917. He was a loyal supporter of his denomi-

national paper, having been a subscriber without intermission before the consolidation of the Tennessee Baptist and the Reflector. May this be a prosperous year for our paper and its editor.

Rockvale, Tenn. LENNA CHICK.

Is Your Boy in the Army?

Is your boy in Camp Oglethorpe, near Chattanooga? I am here as Baptist camp pastor, and should be glad to be of any possible help to your boy, especially religiously. Write me in care of the First Baptist church, but be sure to give me his company and regiment. Otherwise I could never find him in the world. Don't hesitate to use me. That is what the denomination has me here for.

R. A. SMITH.

These war times seem to have paralyzed our church activities. So many churches without pastors, and numbers of pastors without work. What is to be done? Are the churches still to lay dormant, and some of us pastors go to secular pursuits for a support?

I for one am a volunteer to go to either a country, town, or city pastorate, anywhere the Lord may direct. I have a half time church, and could have had the other for no other reason but the cutting of the salary, which was already too little.

The church or group of churches desiring a pastor may confer with our State workers in regard to myself and write me at once.

R. L. BELL.

Covington, Tenn., R. 5.

Elk Baptist church invited me to come and hold a revival meeting for them, so I went and preached two weeks. There were added twenty-six to the church. The good people around Elk sure did stand by me. I never saw a better people in my life to work and attend meeting. Some of the old settlers said this was the best meeting in the history of the church. They came and filled the church at night, and we had a good attendance in day time. They came from four to six miles to church. Brother Tribbett of North Carolina is their pastor. I baptized seventeen in Elk creek. They cut the ice for the baptizing. I shall never forget old Elk. I told them to take the Baptist and Reflector. Think they will do so.

C. P. HOLLAND.

Hampton, Tenn.

Our church held a very interesting meeting in December of last year. Brother W. C. McPherson of Murfreesboro, Tenn., did the preaching in a most earnest, faithful way, with positive stress upon the Bible plan of salvation, from which comes strength and vigor to the church life and salvation to the lost. The strong series of sermons will abide and the results will continue to come to us, no foolish yarns, no claptrap methods, but faith in the power of the truth to save was proven by God blessing our young men and women with salvation and church membership. Brother R. V. Edwards of Alexandria, Tenn., led the singing in great power and sweetness of spirit. In my humble opinion his gift is second to none in his line and is equal to any in his work as a soloist. Our prayers and best wishes go to these men, and we hope they may be kept busy in this line of work.

S. H. JOHNSTONE.

LaFollette, Tenn.

At a deacons' meeting on the last Sunday in December, Pastor J. B. Phillips of the Baptist Tabernacle, Chattanooga, Tenn., was granted a raise of \$50 per month in salary, beginning January 1. This was just half the amount of raise the church voted the pastor last August. He decided not to accept any raise until the first of this year and urged his church to call a pastor in China and do some special work for the soldiers at Fort Oglethorpe. The Tabernacle now has four paid workers—pastor, assistant pastor, and two city missionaries. They also have their pastor on the foreign field. The deacons voted to engage Rev. Claude Sprague for the months of February, March and April to do special work with the Sunday School, following the Institute held by Mr. Hudgins and his workers, January 13-20. Pastor Phillips is now holding a meeting with Rev. T. W. Callaway at the First Baptist church of Dublin, Ga.

FIRST BAPTIST, CHATTANOOGA.

Although all the services of the First Baptist church, Chattanooga, are being held in the Sunday School rooms to conserve fuel and carry out the spirit of the fuel administration, Dr. Major was heard by large congregations both morning and evening. Services in the main auditorium of the church will not be resumed for some time in order to conserve all the fuel possible.

Plans for the Every-Member Canvass have been completed by the Finance Committee. This canvass will be held next Sunday afternoon, when every member of the church will be visited.

Notwithstanding six inches of snow, there were 277 at Sunday School. Prof. W. F. Gass taught the lesson to the adult and senior classes. Next Sunday morning Gen. M. N. Whitaker, teacher of the men's class, which meets in the court house, will address these two departments.

Splendid work is being done by the circles of the church. Tuesday will be devoted to work for the Red Cross.

DR. ALLEN FORT IS WELCOMED TO CAMP.

A successor to Dr. Holmes has arrived in camp and already he has made his presence felt. He is a Georgian by birth and a Tennessean by adoption. Dr. Allen Fort is his name and he is winner when it comes to making friends and getting results. Dr. Fort is pastor of the First Baptist church at Nashville, Tenn., and

SELF-POISONING.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself. The pores of your skin cannot carry off all of the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

has been granted a leave of absence to do army Y. M. C. A. work. He is a native of Americus, and a graduate of the University of Georgia. Before entering the ministry he was a successful lawyer in his native city.

He is not only a big man physically, but in every particular, and especially in his chosen profession. He has spoken in several of the buildings and has demonstrated his ability to hold an audience and secure results. We welcome him to Camp Wheeler and to our ranks as a Y. M. C. A. Secretary.—Trench and Camp, Macon, Ga.

SMOKY MOUNTAIN ACADEMY.

The school has been greatly blessed by the work Dr. J. C. Owen, evangelist, who has been holding a meeting with the Smoky Mountain School for the last last week.

After having a great meeting last fall and taking so nearly all of the students for Christ, the main object of Brother Owen in coming to us was to deepen the spiritual interest in the school and church.

The evangelist preached some great sermons and did a great work in a personal way that will help the Kingdom of God to come in the lives of the students and help them to surrender their lives unservedly to Christ. The messages preached on the letters to the Seven Churches were of special help to the church here.

The last afternoon of the meeting the young Christians met in one of the school rooms and organized a "Fisherman's Band." There were about 100 who joined the band to do personal work for Christ in winning the lost to Him. The band meets every Friday afternoon and discusses the work and problems that must be met.

There has never been such a deep and spiritual meeting in East Tennessee as there was here the last evening of the meeting. It was very quiet and effectual when Dr. Owen had preached a sermon just filled with the power of God, the evangelist made a proposition that all who felt that God had called them to go across the seas as ambassadors for Him, to come and give him their hand, and about twenty-five went. And then the evangelist asked all that God had called to preach and to do missionary work here at home, and about thirty went and gave their hand and said that they were willing to give their lives to the Lord.

We believe that Dr. Owen is doing a great work for God and bringing the young lives in to the plan of God, that they may by the help of Christ carry the message of Christ to all the world.

D. L. ATCHLEY, Prin.

Lysander, a farm hand that Everybody's tells about, was recounting his troubles to a neighbor. Among other things he said that the wife of the farmer who employed him was "too close for any use."

"This very morning," said he, "she asked me, 'Lysander, do you know how many pancakes you have et this mornin'?"

"I said, 'No, ma'am, I ain't had no occasion to count 'em.'"

"Well," says she, 'that last one was the twenty-sixth.' And it made me so mad I jest got up from the table and went to work without my breakfast!"

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. 84 per hundred; samples, 6c each. 83 songs, words and music. No. 1 and 2 combined \$7 per hundred, 10c a copy. E. A. HACKETT, Fort Wayne, Ind.

OBITUARIES

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

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

CLEMMONS.—Death has again invaded the ranks of Fall Creek Baptist church and claimed as his victim Brother William Tompson Clemmons, one of its old and most loved members. He was born in Wilson county, Tenn., January 9, 1853, and passed to his reward Sept. 23, 1917, having numbered his three score and four years. He was married to Malissa B. Clemmons June 2, 1889, Elder J. T. Oakley officiating. Of this union two sons were born, Ovid W. and William Leland. God saw fit to take little Leland to Himself at the age of eight years. The father and one son on the other side, while the mother and one son stand on this side looking out after their home-going. Brother Clemmons professed faith in Christ and united with Fall Creek Baptist church in September, 1869, having been a member of said church at the time of his death, 48 years. And it can be truthfully said that few men have left a better record, or been more faithful as a church member, than he. The pastor could depend on him filling his seat at church if able to get there. And during his last sickness of two years' duration, often when scarcely able to pull himself up the door steps, he would wend his way to the house of God to worship with his brethren. How much we miss him. His remains were carried to the church he so much loved, where his pastor conducted a service before a vast throng of admiring and sympathizing friends, after which he was tenderly laid away to await the resurrection.

May God's grace be sufficient for his afflicted wife, and all sorrowing loved ones.
J. H. GRIMES, Pastor.

BOND.—Lewis T. Bond was in the prime of his manhood and was facing the future with new resolutions when death claimed him at Camp Jackson on December 30. He was in the first draft and had been in camp but a short while when measles attacked him and cut him down. When his remains arrived at his father's home near Huntersville, January 4, his many friends began to realize the horror of war. We regret his fall, but we must say, "God doeth all things well."
R. E. GUY.

SMITH.—Sister Julia Cheek Smith was born June 19, 1842. Professed religion and was baptized into the fellowship of Cane Creek Baptist church, North Carolina, at the age of 12. Previous to her marriage to Bro. L. C. Smith, May 16, 1861, her maiden name was Miss Julia Cheek. She, with her husband, settled in Smith county, Tennessee, in 1867, and in 1907 moved to Sumner county and united with the Gallatin Baptist church. She obeyed the summons December 8, 1917, after a few days of suffering from pneumonia, at the age of seventy-five and a half years.

She is survived by her husband, four daughters and one son. Four children preceded her to the other country. The surviving children are Mrs. S. W. Turner, Marion, Ill.; Mrs. N. C. and W. C. Ashley, Hickman, Tenn.; Mrs. J. R. Trout, Gallatin, Tenn., and Bro. Willie Smith of Mt. Juliet, Tenn.

Sister Smith was a fine Christian character; one among the best women I ever knew. For fifty-five and a half years she was the devoted companion of Bro. L. C. Smith. True in all the sacred relations of life in her home, in her church and to her God. I knew Sister Smith in the years gone by, officiated at her golden wedding in their happy home near Gallatin a little more than five and a half years ago. With her husband she attended Associations, Fifth Sunday meetings, revivals and church meetings of all descriptions. She loved the fellowship of the saints, especially those of the household of faith. Always pleasant and cheerful and ready for service to husband, children, church, neighbors, and especially to her Saviour. When the summons was near she sang, "We shall sleep, but not forever, there will be a resurrection morn." Her funeral was conducted in Gallatin Baptist church, December 9, by her pastor, assisted by the writer. It was a sad but triumphant occasion. We followed her to the silent city of the dead. There amid snow-covered tombs and shivering from wintry winds, we lowered the body into its last resting place, and with the benediction turned away with the joyous hope that Sister Smith "absent from the body" is "present with the Lord." With Bro. Smith, whom I have known and loved so long, and with his children, I deeply sympathize, but with them rejoice that the devoted wife and loving mother with four of the children are safe at home forever. May God comfort one and all.

JOHN T. OAKLEY.

Hartsville, Tenn.

PRICE.—Mrs. Frank Price was born June 19th, 1893 and departed this life on June 26th, 1917. She joined the First Baptist Church at Etowah, Tenn., Aug. 20th, 1911, and was ever a true and faithful member until God called her away. She was always true to her church and S. S., Maymie's chair in the choir is vacant. She is dead though she still liveth. Her faith was strong in her blessed Saviour and she bore her afflictions well. Since God in His infinite wisdom, goodness and mercy has seen fit to call her from among us. Therefore be it

Resolved, That in her death the Church has lost a most loveable and faithful member. Therefore be it

Resolved, That the S. S. class's chain has been broken and her place will be hard to fill.

Resolved, We extend our sympathy to her bereaved husband, father, mother and grandmother and friends who are left to mourn the sad loss. Therefore be it

Resolved, That a copy of these resolutions be spread on the minutes of our church, a copy be furnished the Baptist and Reflector for publication, and a copy be furnished the bereaved family.
H. D. RULE,
LUTHER CHAPMAN,
J. H. MULLINS,

Committee.

Order Fertilizers Now or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your 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.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

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Columbia, S. C.
Jacksonville, Fla.
Cincinnati, Ohio.
Shreveport, La.
New York City.

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

V-C Fertilizers

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 100% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood. How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, maybe at the ex-

pense of your life later on. No matter what any one tells you, if you are not strong and 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 time double, and even triple their strength and endurance and entirely get rid of their 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. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided, they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all good druggists.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being

forced to work and forced to do your best will breed in you a hundred virtues which the idle never knew.—Charles Kingsley.

PLANS FOR CHURCH BUILDINGS.

We seem to face an unparalleled movement for the erection of new church buildings and for remodeling of old ones. Our record for the past ten years is scarcely less than wonderful. Ten years ago Southern Baptists had \$28,000,000 invested in church property; at the present time we have \$61,000,000 thus invested. This means that we have invested in ten years \$34,000,000 in church buildings. At the same ratio of increase we will expend some \$70,000,000 in the next ten years.

There are good reasons to expect a tremendous development in this line following the present world war. Hundreds of new houses are to be built; hundreds of old houses are to be remodeled; thousands of church houses, new and old, are to be equipped for modern Sunday School work.

The Sunday School Board seeks to lend some help to secure better church and Sunday School buildings. It offers primarily the book just issued, "Church and Sunday School Buildings" (\$1.25). It offers you herewith a series of leaflets which contain choice building designs from small to very large. These designs embody the best ideals for modern graded and departmental Sunday School work. They are worthy of close study, and I think you will count them worth preserving for future reference and possible use.

It is possible that you may be planning some aggressive effort for better equipment. You will wish to do a careful educational work while you await the opportune time to execute these plans. We would gladly help you in this educational effort. Let us send you some copies of "Church and Sunday School Buildings" for distribution among your leading workers. If you wish to order three or more copies of the book at one time for this purpose, the Board will grant a discount of 20 per cent. Let us send you, without charge, some of these leaflets to be passed around among your workers. When requesting these leaflets, please indicate in some way the type of building which is contemplated. When you are ready to launch your building enterprise, permit us to help you in any of the ways proposed in the leaflets.

Yours for better church and Sunday School buildings,

P. E. BURROUGHS,
Educational Secretary.

PEB/EG

ANNOUNCEMENT.

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

At the meeting of the Foreign Mission Board on Jan. 10, Dr. W. Y. Quisenberry was elected to the special work during the months of January, February, March and April. Dr. Quisenberry has been at work for the Fork Union Academy, but, in view of the urgent necessities of the Foreign Mission Board, the Trustees released him for this special work at this time.

The Foreign Mission Board is under necessity of raising a very large amount of money between now and the end of April, probably not less than \$500,000, to prevent a debt on the Board. A very much larger amount than this is needed to help meet an extraordinary world situation and to guarantee the

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position and service of Southern Baptists in the realm of Foreign Missions in the years to come.

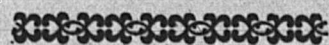
The Board considers itself exceedingly fortunate in securing Dr. Quisenberry for this brief period of service. No man in the South has his heart more thoroughly in Foreign Missions, and no man gives of his own money more freely. Dr. Quisenberry has visited the mission fields of South America and China, and can, therefore, impart much

information to our people concerning the work. No public collections are asked, but Dr. Quisenberry will be glad of the opportunity to present to public audiences where he goes the mission work as he has seen it through his own eyes. I earnestly commend Dr. Quisenberry to the brethren and sisters, and assure them that the Foreign Mission Board will heartily appreciate any courtesy which may be shown him during these four months of very

arduous labor to save this great Christian enterprise from the embarrassment of debt, and make it equal to the unusual demands which are upon it.

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A Crisis in Christian Education



OWING TO THE CONTINUED WINTER WEATHER, THE COLLECTIONS FOR CHRISTIAN EDUCATION ARE FALLING BELOW OUR EXPECTATIONS. THE PASTORS WHO MADE GENEROUS SUBSCRIPTIONS AT THE TENNESSEE CONVENTION ARE URGED TO ARRANGE TO MEET THESE SUBSCRIPTIONS, SO THAT THE WORK OF THE BOARD MAY NOT BE SERIOUSLY IMPAIRED.

PASTORS WHO ARE PUTTING CHRISTIAN EDUCATION INTO THEIR BUDGETS AND WHO WILL AGREE TO SEND A CERTAIN PART OF THEIR SUBSCRIPTIONS TO THIS CAUSE TO OUR TREASURER MONTH BY MONTH WILL PLEASE WRITE TO THE SECRETARY OF CHRISTIAN EDUCATION, INDICATING THIS TO BE THEIR PURPOSE.

CHURCHES THAT HAVE MADE NO SUBSCRIPTIONS AND ARE UNABLE TO TAKE OFFERINGS DURING THE MONTH OF JANUARY ARE URGED TO PRESENT THE CAUSE OF CHRISTIAN EDUCATION AT THEIR EARLIEST CONVENIENCE.

THE SITUATION TODAY IS SERIOUS. THE WORK OF THE LORD MUST BE SUPPORTED, AND CHRISTIAN EDUCATION IS BASAL AND ESSENTIAL TO THE SUCCESS OF THE LORD'S WORK.

RUFUS W. WEAVER,
Secretary Christian Education.

161 Eighth Avenue, North, Nashville, Tennessee.