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BAPTIST AND REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, EDITOR

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Provision was made for him in the Jewish economy. When directions were given for circumcision, the stranger within their gates was specified as being included. When they came to offer their tithes, the stranger was specified among those upon whom certain tithes should be expended, and in the character of Ruth we have a beautiful illustration of the stranger receiving the benefits of the Jewish religion. The same principle is taught under Grace. The writer to the Hebrews asserts concerning Jesus, "That by the grace of God, he should taste of death for every man." Paul, in writing to Timothy, says: "Who gave himself a ransom for all," and John says, also, "For the whole world." These terms can mean nothing if they did not include "the stranger within our gates." Some will endeavor to force upon them the meaning of all the nations and endeavor to eliminate the individual who has strayed from his fatherland. But the Word of God is too plain to be trifled with at this point, and we should come to know that God expects us to give the gospel of salvation to every man within our land, as well as to every land.

The New Testament abounds in splendid illustrations of the strangers within the gates receiving the gospel message. When Paul entered Philippi, the first individual to respond to the call of Grace was not a natural citizen, but a stranger from Thyatira, and Titus, who meant so much to the ministry of Paul, was clearly a stranger, while Timothy was of mixed blood. Such illustrations stand out boldly on the face of the Scriptures, and should forever silence the complaining one, especially that one who complains because of national or racial objections.

Difficulties.

There are some difficulties that stand out before everyone who undertakes to give the gospel to the strangers within our gates.

First—Many people (church and non-church) look upon the church as a social club where only a certain class are expected to come. This trouble is found to greater or less degree in almost every section of our country, and among all classes of people. In many rural sections the tenants do not attend church because they regard the church as a club for land owners; or sometimes the land owners do not attend because they regard the church as the rallying place of the poor. In the cities we often find people who are opposed to capitalists congregating in some one church, while the rich belong to another, and the blame of it is no more upon the laboring people than it is upon the wealthier class. This militates against the stranger within our gates being given the gospel.

Second—Mistaken judgment as to what constitutes mission work.

We have a great many people who flatter themselves that they are missionaries who do nothing more for missions than write a check for some beggarly amount at stated times, just enough to say to their consciences that they have done something for mission work. In the last analysis, I seriously question that he is a missionary in heart at all. He has church pride; he desires to stand well in his church. He desires for his church to stand well in the denomination. He is willing to give of his money in order to make this true. But when it comes to the question of his trying to bring some lost soul to Christ, especially the stranger within his gates, he is not simply omissionary, he is anti-missionary.

Southern Baptists will never measure up to their full responsibility in Home Missions until our people are given a clear understanding of their obligations to the foreign-speaking people within our own bounds.

The Stranger Within Our Gates

Dr. George H. Crutcher
Secretary Louisiana State Mission Board

He is dirty; he does not understand; he must of Third—The stranger himself. necessity put himself forward; he brought with him foreign beliefs and superstitions; he is poor; he must live under humble circumstances, all of which adds a difficulty to his being reached in this land of ours.

Encouragements.

Thank God there are encouragements in this work. First—It is a requirement of our blessed Saviour that we should give them the gospel whether they

On the Late Violation of Belgium

Richmond P. Bond

Avenge, O God, the deeds done to Thy flock,
Them that were sprung from saintly men of old
Who firmly set their heels on despots bold;
Thy faithful people, Lord, do Thou not mock
By silence. These were of an ancient stock,
That fought for holy truths and did uphold
Thy blessed Name; whilst errors manifold
The Prussians took, and now their hearts of rock
Delight in shelling every church and shrine.
Let now their cup of sorrows, too, o'erflow,
As Huns that swarmed in hordes across the Rhine,
And violated every sacred right we know
And cherish: Lord God of Battles, set Thy mind
To early put to end the Prussian woe.

Nashville, Tenn.

accept it or not, with the assurance that we shall not fail to receive our reward, if we are faithful in presenting Jesus to them: This is the Christian's greatest encouragement under any and all circumstances. To the man redeemed by the precious blood there can be no greater motive used to get him to undertake anything than the motive that this is what his Lord should require at their hands.

Second—They can be reached. How grateful we should be that this is true. Every annual report submitted to any of our Conventions doing mission work bears proof of this statement. Every stranger within our gates who has been brought to accept Christianity is a living witness of the fact that his class can be reached. During the past year our hearts have been made to thrill with joy as we have heard again and again of these strangers being brought to know the Lord.

Third—They are scattered over a large area of country. The more they are scattered the easier our task is of winning them to Christ. The principle governing this is acknowledged in every other relationship of life. It cannot be denied here. Their

reinforcement is reduced to a minimum, while our momentum is accelerated to its highest. They have no access to anyone who sympathizes with them in this dispersion. We have the collective influence of the community to reinforce us. There is not an isolated fruit dealer doing business in any community in the territory of the Southern Convention who could not be won to Christ within this year if the churches of that community were only conscious of their superior advantages in his isolation, and would avail themselves of it. I have seen several instances in Louisiana of the demonstration of this principle.

Fourth—We need them Christianized in order to help us meet the colossal responsibilities after the war. Every foreigner won to Christ becomes an evangel to his own people. They talk it; they would suffer for it; they will give unto it. They become living epistles known and read of their own people as they come in increasing numbers.

The problem now upon us is the problem of securing workers who can speak these different languages. They are like other people, most easily reached by their own people. A stranger they will not follow as they will their own. The accepted principle, "That finally the responsibility for the evangelization of any nation rests upon the people of that nation," should inspire us to avail ourselves of these strange people who come within our gates and win them to Christ and develop them to our standard at the earliest possible hour. Our own people who are lost often resent our efforts to win them, whereas the stranger who has just come within our territory will feel himself honored by the attention we give him.

Four years ago an Italian came to Louisiana fresh from Italy. Soon he was won to Christ. All his family, including his wife, children and father, were back in the old country. As soon as he was brought to Christ, he not only became very active to get his family into this country, but became a living herald unto the other Italians of his country. Within a few months he brought his wife, then the children, and lastly, the aged father. At the end of two years he had won a group of Italians to Christ. He organized a church in his own home, setting aside a room for worship. His old father was brought to an open confession of Jesus in a few months after his arrival in this country. More than eighty years of age, he told me how through the long years of his life he had lived with the consciousness that he was a lost man; that, religiously, he obeyed every requirement of the priest, but, of course, that did not remove his conscious guilt. But after he had crossed the ocean, and in the home of his own son, and by him was told of the love of God, of the gift of Jesus who made atonement for sins, and how through faith in Jesus from a penitent heart he might have peace; this old man found the Saviour for whom he had been hungering through the long weary years of his pilgrimage. On the day that I went into this home I had the pleasure of seeing the wife of this young Italian baptized, who came to our land a stranger, not only to our land, but a stranger to our Lord and His love, but who was reached by someone who loved God and the souls of men. In spite of their dirt and sin, this baptism was the crowning act of making this home a Christian home, and these people are zealous in the work of the Lord today.

What was done for this Italian might be repeated ten thousand times over throughout our Southland. Shreveport, La.

"The Christian must be friends of every day, with its narrow details, its homely atmosphere; its loving correction must make him great."

CAN YOU CATCH STEP?

Dr. J. F. Love, Cor. Sec'ty.

Some of our people have realized that the war and world conditions have brought us face to face in our Foreign Mission work with an unusual situation and that resources for this work must be conserved and assembled without delay. A few men and women who cultivate a jealous interest in the Lord's work, who have sensitive spirits for its need and the Lord's leading, seem to have determined to "do their bit" whether others do this, or by failure doom Foreign Missions at the very hour when it faces its supremest world opportunity. Here are some instances in missionary giving and extracts from letters which show how some are responding to the Foreign Mission need of this hour:

One dear friend writes after hearing a missionary talk:

"I just sat and wept, praying constantly, 'My Father, what more can I possibly give or do than I am doing. Oh, help me.' And as definitely the answer came, 'You promised me your pin. Now is the time. (The reference here is to a beautiful diamond broach). I did not give it at the service because I did not want to create any notriety or commotion. * * * A sacrifice and my first one. Yes, for it was the second Christmas gift of Mr.—— (her husband) to me, and I have two young lady daughters who might have inherited it. But God's call first. This sweet passage came, 'Lay not up for yourself treasures on earth, etc.,' and 'Where your treasure is, there will your heart be also.'"

A young lady writes:

"I enclose check for \$100.00 to be used in the work of Foreign Mission Board and hope it may be placed where it will be of most service. * * *

Hoping that Baptists everywhere may be moved to give liberally and pray earnestly for the upbuilding of Christ's Kingdom in the world."

A farmer in South Carolina sends the following note for a country church:

"Enclosed find check for \$615.12 for Foreign Missions as a special thankoffering from Ebenezer Baptist church, Florence Association."

A college student writes:

"I am enclosing check for \$22.00 which is a tenth of what I received in the work of the Kingdom during my vacation. I am not able to give this money for I have not sufficient funds to keep me in school until Christmas. Therefore, the reason I send it is not because it is a gift but because I owe it to God. It is His own. For a week or two I had been debating the question as to where it would count most for the Kingdom, and your message on the 3rd Sunday night decided the question for me. May God bless and multiply it and use it in saving some soul is the prayer of my heart."

Another friend writes of her disappointment in not being able to send \$300.00 a year and adds:

"Where all the funds are coming from I cannot see now, but some way or other I feel that I can probably get the \$300 this year. You may not know, however, but I certainly give every penny I can and am happy. Just now I have not enough to justify my sending it, but will send some."

A later letter enclosed check for part of the amount and says, "At first I could not see how I could get the money to support one with that salary, but it seems as if I will be able to do so. I am sure the Lord is helping me in this for I am getting more than was ever in sight before I undertook this."

Now, friendly reader, can you catch step with these who are praying, planning and giving after this fashion to save Foreign Missions from embarrassment of debt and help the Board do its great work in the world at this time of great opportunity? Can other country churches catch step with this one which makes a thankoffering of \$615.12? Read the list over. A farmer gives a bale of cotton which he sold for \$142. Can other farmers catch step with him? We will have a conquering army if all our people catch step with these and others who are determined, at whatever personal sacrifice, to win the victory for their Lord.

A STATEMENT BY THE COMMISSION ON MINISTERIAL RELIEF.

The Commission on Ministerial Relief, appointed at the last session of the Southern Baptist Convention, is ready to submit to the denomination the results of its labors. It has succeeded in formulating a plan, copies of which are now ready for distribution to a limited extent, that the denomination at large may know what its report will be to the next session of the Convention. This plan provides for two kinds of relief—those who at any age are in helpless need and in good standing, and those who become members of the Annuity Fund, and as such will be entitled to draw an annual income when the age of retirement is reached, as provided for in the plan. It is our aim to present the two features of the plan as clearly and as briefly as possible.

It is the feeling of the Commission that our ministers, sick broken and infirm, should have our first consideration. It must also occur to every one familiar with the matter what we are now granting to this class of men is pitifully small and inadequate. It is the desire of the Commission to greatly increase the benefits of this class of ministers. They are firm in the belief that the same can best be done in the way and manner set forth in the new plan of procedure, and that in no great while an income can be provided that will at least somewhat commensurate, with their needs and high calling in life. The amount required to operate this feature of the plan, and designated in the body of the plan as "General Relief," is to be raised by direct contribution from the churches, and by income from an endowment fund of two million dollars, to be provided for by the denomination. (See page twelve of plan). To this end the Commission has expressed itself in the following manner:

"Resolved, That this Commission asks the various agencies carrying on the work of ministerial relief in the different states, to co-operate with us in presenting to the Southern Baptist Convention a plan by which all ministerial relief work shall be transmitted to the general board; the operation of this general prin-

ciple to be adjusted as to safeguard the interest of the state boards so far as their beneficiaries are concerned in using any trust funds which they may have.

It is also the judgment and conviction of the Commission that the time has come when we should begin to prepare for another class of ministers, those who out of their scant savings are willing to help purchase for themselves an annuity when old age is reached. In so arranging we are preparing to do for our ministry what other denominations are already doing for theirs. This plan, with modifications, has been already adopted by nearly all of the denominations of the country.

Conferences have been held with actuaries of prominent life insurance companies to ascertain on what basis annuities may be purchased outright. Interviews were held with insurance men and actuaries. Investigations have been made among other religious bodies in this land. The Episcopal church has begun an elaborate plan for pensioning its ministers. The Presbyterians are raising ten millions for their annuity fund and relief. The Methodists are now engaged in raising twenty-five million dollars, to be known as the Jubilee Fund, all of which is to be used to endow a fund for ministerial relief. The Congregationalists are also raising an endowment of several million dollars. The plan has been devised as the one most feasible for our denomination. It is simple in its application, economical in its administration, and is similar in some respects to those which have been adopted by other denominations and have been approved by experienced insurance men. The Commission has every reason for believing that large gifts can be obtained for the purpose of endowing ministerial relief, that would be otherwise absolutely unavailable. This is the experience of others engaged in the work.

1. It will be noted, for the effectual working out of the plan, the sum of three million dollars is fixed as the first goal to be reached. This sum, as raised, is to be used to create a fund for General Relief on the one hand, and annuities on the other, and shall be divided between the same in the ratio of two to one; that is to say, two dollars for General Relief and one dollar for Annuities. This sum is not to be raised in any set time. It will certainly take five years, it may take ten. It can and should be raised. In this respect, and in no others, was the tentative plan changed, which was sent out September 25th.

2. We believe that a plan which provides for an endowment of two millions for General Relief in addition to what is to be paid annually by the states under the budget system as provided for by the plan, will make our appeal irresistible to the State Boards of Relief, whose co-operation we earnestly seek. We believe that a general board, operating under a plan with such provisions can do what the State Boards seeing this, will accord us their fullest and heartiest co-operation.

3. The plan presented, is in the judgment of the Commission, the one under which Southern Baptists should work out their ministerial relief.

4. This plan will be presented to the Convention at its next session for endorsement and approval.

WM. LUNSFORD, Sec'ty.

For the Commission.

Nashville, Tenn.

ONE-HALF OF THE FIFTH COMMANDMENT.

By Rev. R. E. Corum.

The writer of the Ten Commandments was specific when he used the words, "Father and Mother" in the fifth commandment. Why did he not say "Honor thy parents?"

In the ancient times people exalted man and put a low estimate on woman. Therefore the fathers were honored and the mothers were not. In the ancient mind, the fathers were practically the parents in the homes and in the tribes. Oftentimes when the father died the child was taken from the mother and given to the nearest male relative or to the priest. Such happened four times in the early life of Mohammed.

Mother was considered more as a companion, a friend or a slave of the early young man. So in order to give her the right place, and to make the fifth commandment explicit, the author designated "Father and mother."

The days have changed since the giving of the law. We have reversed our attitude. Today there is a great tendency to honor mother, and her alone. We are going to the other extreme and the commandment is again only one-half kept.

Once every spring we have mother's day. Appropriate sermons are delivered, and music sung in our churches. Flowers are worn in her honor. But what about father? We make the commandment read, "Honor * * * they mother, that thy days may be long on the land which thy Lord thy God giveth thee."

We honor mother for her care and love. We are with her more in our early life and the better acquaintance makes us love her more. But stop and reason a little. Should not our father share equally with mother in our honor and love?

It is very true that she gave us life with death pains. But we often forget that the sustaining of our life, the providing for its necessities fall heavily on father. A true father's desires for his children are always in advance of his ability to do for them. This condition brings anguish of mind and soul, often lived in silence and unsuspected.

I was walking along the street one day when a manufacturer called me in a cheerful tone. "Come in a few moments, if you have them to spare."

When we were within his private office and the door was closed, his entire expression changed and he said: "I must tell it to some one, and I think I can trust you to keep quiet."

"I run an honest business," he continued, "but by the treachery of some friends my business is in a bad condition. If my creditors knew my condition they would immediately press a settlement and tomorrow I would be a pauper."

"I cannot let my wife know the condition of affairs, her health is delicate. I cannot bear the idea of blighting the happiness of my little children. I'm going the limit."

And he broke down and wept like a child. When at last he lifted his head a pearl wreath of agonizing sweat drops

stood upon his brow. Twice a week, until the crisis passed, I went as "confident" into his private office to hear and to strengthen him.

Twice during the time of his distress, I was in his home and saw the beloved wife and children, the happiest in the town, for they never suspected the danger or discovered the agony through which the father had passed.

I would not, for silver or gold, lessen our honor and love for mother, but I want to plead for the keeping of the fifth commandment in its entirety, and not partially.

Lenoir City, Tenn.

ENCOURAGING MISSIONARY ACHIEVEMENTS.

J. R. Saunders, Missionary.

Several items of special interest have come to my notice recently which I will send in the way of encouragement. We so often write our Board in the way of appeals for help, I fear we sometimes forget to give the encouraging things of the work. I fear you Secretaries hear the difficulties and short-handedness of our work so much that you do not get a clear insight into the glorious victories which are ours in spite of these things.

Wong Kok Shun, the Deacon of the First church, Hongkong, came to the corner stone laying of the dormitory which his promised gift of ten thousand dollars (Mex.) had made possible. He visited our Academy, looked over the grounds, talked with the teachers and trustees about the prospects and needs of the school, looked at the growing walls of his dormitory. He had a part in the cornerstone laying. He made a speech in which he said he felt the Lord would have him put up the entire building. He wanted to give all the money necessary to erect this building and the others who had helped could take their money and use for buying needed land for the enlargement of the Academy. The building will cost about \$18,000 (Hongkong currency), or between \$12,000 and \$15,000 U. S. Gold, at the per cent. rate of exchange. This is possibly the largest gift made in South China by any Christian in the way of money to the Lord's work. It is an earnest of great gifts for the Lord's work in China.

The other night the committee to suggest a suitable means of commemorating the 30th anniversary of founding the Liang Kwang Baptist Academy in Canton met in my study to make arrangements to start a movement to commemorate worthily this happy event. The committee decided to raise \$100,000 (local currency) about \$70,000 U. S. Gold, at present, during the next two years from the Chinese to be given in memory of the founding of this institution, which means so much for the propagation of the Gospel in China. This will be a thank-offering made by the Chinese to enlarge their Academy to meet the present needs of rapid growth. The campaign to raise this fund will be inaugurated right away. It is to be a campaign of education, inspiration and consecration for the kingdom of God in China. It will mean so much for the Chinese and the school for us to do this. They have large faith and we believe the Lord is with us in the work and with Him we will succeed.

A man, a Chinese, came to me the other day and said: "Do not you have

the largest Sunday School at Tung Shan church, Canton, in China? I was present last Sunday and the report gave over seven hundred in Sunday School, but we would soon have a thousand in attendance in this school, and it is going to grow every year.

I went to Welchow three weeks ago. The whole country was in a state of turmoil. Robbers everywhere, insurrection and local disturbances prevailed in and around this great city. We held services in our new chapel four days, the preaching being done mostly by one of the teachers from the Hakka Dept. in our Seminary. At every service there were earnest inquirers wanting to know the way of life. The preachers at Welchow had already found about one hundred and fifty who came ten miles over robber-infested roads to attend our services. Many of these inquirers have not heard the Gospel except as it has been preached this year to them through our workers. While at Welchow we received and baptized six near the west city gate, the first fruits unto the Lord at this place. I was greatly impressed with the magnitude of our opportunity.

In a district city of the Hakka field one of our Home Board pastors with the help of the local preacher, has recently closed a most gracious revival. The crowds were too large for any ordinary building. As many as one thousand attended some of the services. Twenty-four were baptized. Among this number was the wife of the Superintendent of Education for the whole district. The Superintendent of Education manifested much interest. He often spoke to others about the blessings Christianity had for his people. For this friendliness toward Christianity he has lost his position. He is one of the noted educators of that whole section. It means persecutions and many trials for men of that type to accept Jesus as Lord, but these trials will fit them for the real tests which must come to the followers of Jesus Christ before they are prepared to win their people to the Saviour.

Gambling is rampant in South China. It is a government monopoly. The gambling guild recently opened a shop close by our Tung Shan Compound. We urged them to stop this nefarious enterprise, but they refused. We took up the question with the Governor and other high officials in Canton. We told them that Tung Shan is a place of schools and churches where we want to save the youth of China, and urged them to use their influence to protect these youths against such harmful enterprises. Though gambling has the support of the government, those officials immediately ordered the shop closed and the place cleared out. We are now planning to erect a memorial tablet, saying that gambling is forever prohibited at Tung Shan.

These are some of the hopeful signs that have come to me during the last two months. It is a great privilege to have a part in the great work of winning China to Christ. How we long for our home people to come to our help more fully so we can buy up these opportunities fully for the Lord.

Brother Chambers and children are just back. We are glad indeed to have them with us again, and hope that Brother Chambers will be spared many years to help in the great work of the Publication Society.

Canton, China.

BIBLE READING OF THE GREAT DAY OF HIS WRATH.

L. S. Ewton.

"And they say to the mountains and to the rocks, fall on us, and hide us from the face of Him that sitteth on the throne; and from the wrath of the Lamb: for the great day of their wrath has come, and who shall be able to stand?"

The world has seen the day of God's mercy and love. Exhibitions of God's love and mercy have been seen in all the ages, but this wonderful love was never so clearly manifested as it was when Jesus Christ our Redeemer, God's beloved Son, was bleeding on Calvary. "Greater love hath no man than this, that a man lay down his life for his friends." And Jesus was here laying down his life for those who were not his friends.

The world has also seen many exhibitions of the wrath of God. During the days of faithful Noah, the people had become so wicked that they never had a good thought. God could endure it no longer and swept them off the face of the earth with a great flood of water. When Moses, the prince of leaders, was leading God's people out of bondage into the fruitful land, Dathan and Abiram caused dissatisfaction among the people, and caused large numbers of the people to rebel against the leadership of Moses and Aaron; but God opened the earth and swallowed them up. God did not give the Promised Land immediately to Abraham, but said: "thy seed shall sojourn in a strange land—and in the fourth generation I will bring them hither again: for the iniquity of the Amorites is not yet full." But when the iniquity was full He poured out His wrath on them. We see His wrath manifested again in thrusting His people into captivity. But the world has never seen the great day of His wrath which is mentioned in the text, unless we are beginning to enter it now.

We should search the Scriptures and study the times in which we are living. The Bible teaches that there is a great day of wrath coming to the world because of the wickedness of the world. Are we entering that day? Many think so. The chapter from which this text is taken is a revelation of some of the things that will take place in the great day of His wrath. One of the things is that some one will be given power to take peace from the earth. This is more nearly fulfilled than it has ever been in the history of the world. Another will be a great scarcity of food. When have we ever heard so much said about the scarcity of food?

Rev. 14:18-20 speaks of this day of wrath in these words: "And another angel came out from the altar, he that had power over fire; and he called with a great voice to him that had the sharp sickle, saying, send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered of the vintage of the earth, and cast it into the winepress, the great winepress of the wrath of God." The earth is being reaped today as never before in the history of man. Is it not clear to all that the wickedness of the world is the cause. Our Saviour prophesies of these days in the following language: "For then shall be great tribulation, such as

has not been from the beginning of the world until now, no, nor ever shall be." Some want to make this language apply to the destruction of Jerusalem. But the world has seen many times of tribulations worse than the destruction of Jerusalem. Jesus said the time He had in mind would be the worst the world had ever seen or ever would see. If we are entering now into a fulfillment of these prophesies, the half has not yet been seen.

Isa. 13:6f tells of these days of wrath in these words: "Wail ye, for the day of Jehovah is at hand; as destruction from the almighty shall it come—Behold the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation; and to destroy the sinners thereof out of it.—And I will punish the world for their evil, and the wicked for their iniquity: I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more rare than fine gold, even a man than the gold of Ophir.—Their infants also shall be dashed in pieces before their eyes; their houses shall be rifled, and their wives ravished." Some of these last named things are taking place in Belgium and Northern France now. See also Isa. 26:20-21: "Come my people, enter thou into thy chambers, and shut thy door about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of His place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." If we are coming into these days, it will get so bad that the slain will be left dead on the battlefield.

Much of the prophesy of Joel is taken up with discussion of the day of Jehovah's wrath: Joel 1:15f: "Alas for the day, for the day of Jehovah is at hand, and as destruction from the Almighty shall it come. Is not the food cut off before our eyes, yea joy and gladness from the house of our God? The seeds rot under their clods," &c. The following verses to the close of the chapter will come later on in the tribulation period, or in the great day of His wrath. See Joel 2:1f: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let the inhabitants of the land tremble: for the Day of Jehovah cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread upon the mountains; a great people and strong, there hath not been ever the like, neither shall be any more after them, even to the years of many generations." Now let us read a few verses in the third chapter of Joel beginning at the ninth verse: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plow shares into swords, and your pruning hooks into spears; let the weak say, I am strong.—Put ye in the sickle; for the harvest is ripe: come tread ye; for the winepress is full, the vats overflow; for their wickedness is great."

Pardon me for taking the time to quote you one more prophesy of this day of Jehovah's wrath. Zeph. 1:14f: "The great day of Jehovah is near, it is near and hasteth greatly,—That day

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OUR BOOK CORNER

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

The Master Quest. By Will Scranton Woodhull. Abingdon Press. Price, 75 cents net.

This is one of the most refreshing books that has recently come our way. The fundamentals of the Christian's life are treated with rare interest and spirituality. The soul's hunger for God, the questions of sin and atonement, the deity and humanity of Jesus, friendship with the Master, are treated with keen spiritual force. Great truths are expressed in terms of life and literature. The preacher will find many suggestions that will grow into sermons. The chapter headings:

1. The Quest. 2. Life and the Book. 3. The Miraculous Person. 4. The Man from Nazareth. 5. The Friendship Road. 6. The End of the Quest. We commend most cordially this book.

A Theology for the Social Gospel. Walter Rauschenbush. Macmillan. \$1.50.

This is an attempt to translate theology into forms of the living social order. The author believes that theology has become somewhat obsolete because it fails, as he thinks, to give proper recognition to the social side of life. One will readily agree with the author that religion has a social message, but he goes too far in his presentation of the idea of the Kingdom of God. This conception of the Kingdom of God is almost altogether socialized, whereas Jesus made it the personal reign of God in the human heart, which reign of course would have its social outlook and service. In attempting to socialize the ordinances of baptism and the Lord's Supper, the author loses sight of their initial meaning in the teaching of Jesus. The author detracts from a correct view of sin as a personal matter in his emphasis upon the social side of sin. Certainly one would recognize that sin has a large social impact and impulse eventuating in a social conscience of sin, but there can be the social conscience of sin only as there is an individual consciousness of sin. The author has written a stimulating book, but one that must be read in an interrogatory attitude.

TENNESSEE'S RANK.

Reports show that we sent out 234 Diplomas, 29 Blue Seals, and eight Gold Seals during the month of January. Of these awards, seven Diplomas, three Blue Seals and eight Post Graduate Diplomas were bestowed on Tennessee workers. Possibly this showing is not bad for the most difficult month we have known in Teacher Training. The largest Post Graduate class on record was taught in Memphis by Mr. W. D. Huggins.

Forty-nine Sunday schools qualified as Standard Schools during the month.

The Sunday School Board has is-

Armageddon, or the Cost of Democracy, with a Key to Revelation. E. L. Rector. Purity Publishing Company. Price, 15 cents a copy or 8 copies for \$1.00.

Books and pamphlets upon Revelation are multiplying. The author of this pamphlet suggests that the world war is a contest between autocracy and democracy. In this he is correct. He also calls attention to the need of reforms in social and economic life. He attempts an interpretation of Revelation which is unique, if not convincing. The name of the Red Dragon in John's vision the author calls autocracy; the Beast is organization; the scarlet-covered beast is lust; the woman Babylon. "The seven heads of the seven great empires of the earth and their names are Babylon, Persia, Macedonia, Carthage, Greece, Rome and France. The beast which was and is not and is of the seven, even he is the eighth and his name is the Hague." We cannot agree with the author's interpretation, but his little booklet is worth reading. We call attention to an advertisement of the book in this issue.

The Weekly Rally Service. By Robert A. Hunt. Methodist Book Concern. 35 cents net.

The author suggests that the mid-week service of the church should be a combination of teaching and worship. Various study classes and organizations would have simultaneous meetings on this night and come together for a brief closing service. The plan has been tried out by this pastor with great results. The booklet is very suggestive, and every pastor might do well to consider this scheme.

The Passion of Herman. A Story of Oberammergau. By Charles Nelson Pace. Abingdon Press. 50 cents net.

A well written and beautiful story, centering about the Passion Play. It tells of the ambition of Herman to be fit to be chosen to act the part of the Christus in the great drama. The goal is reached only after Herman learns the lesson that he that humbly himself shall be exalted. The style is charming and simple. A deep sense of devotion runs throughout.

sued to date 265,150 volumes of Teacher Training books. The New Normal Manual in its various editions has reached a total of 159,500 copies. "The Doctrines of Our Faith" and "What Baptists Believe" have reached a combined issue of 30,000 copies. "The Heart of the Old Testament" and "Winning to Christ" have been issued to the number of 16,800.

By a reasonable estimate, the Sunday School Board's Teacher Training and the B. Y. P. U. work has placed 500,000 bound volumes in the hands of our people.

Very Truly yours,
P. E. Burroughs.

SEND US A NEW SUBSCRIPTION.

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.

Nashville, Tenn.

BAPTIST AND REFLECTOR.

BROTHER "A. A. BOWD," AND THAT "TELEGRAM OF VICTORY."

I am the guilty party, but my name is not "A. A. Bowd." Knowing that the Baptist people of the State would rejoice in hearing the good news of our great campaign, from first-hand, I invested thirty cents in a night letter on the evening of the 4th, briefly stating a few facts concerning the same. When I saw the message, as it appeared in the Baptist and Reflector of this week, I felt very much like my investment. The original wire was as follows: "Glorious campaign for Baptist Hospital closed. Over \$273,000. Will pay debts and build new wing. Soldiers and sailors treated free. Jennings family gave \$40,000. Some \$15,000 of pledge to be redeemed by Tennessee Baptists. A. U. Boone."

Moral: Be very careful when you telephone a message for the telegraph company to take over. A comparison of what I really gave over the 'phone with what really appeared in the Baptist and Reflector shows the perils of the wires. However, much of the message was correct and it gave some interesting information concerning the great campaign; but the half has not been told. I beg to submit a few reflections and suggestions:

1. Two brethren, not in this campaign, must not be forgotten. One of them authorized a very substantial subscription, but it is not of that particular that I would speak. Dr. H. P. Hurt of this city and Dr. T. S. Potts, who is now a camp pastor in San Antonio, gave themselves, in a brave and faithful effort, to bring this hospital into being. When there was hardly a

friend to be found, and when discouragements came from every side, these two men stood together, suffered and believed, hoped and prayed until the institution had taken its place and was doing a noble work for Christ and the denomination. They made some mistakes, as we all do, but if it had not been for them there would have been no hospital. These words are written by one who knows, perhaps, better than any one else the real story of their undaunted faith and courage.

2. But the day came when another hand was needed. Mr. E. A. Jennings, who had already been the largest single giver to the institution and one of its best friends, moved to Memphis and, in the providence of God, was moved to get under the great burden of the work. The story of this impression is of very deep and far-reaching interest, but it can hardly be told in this connection. He was made Chairman of the Supervising Committee, and from that day until this hour he has given his time, his thoughts, and his thousands in most devoted and unselfish way, and success has crowned his untiring efforts in a most marvelous manner. His brethren and his friends have come to recognize him as one of the very greatest benefactors and one of the very greatest men in the South. It seems clear that he "came to the kingdom for such a time as this."

3. The campaign lasted only six days. One of these days was a holiday. The total amount of subscriptions went up to \$273,616.50. This was high "over the top." But it was not all done in six days. Mr. Jennings had been planning the work for

years. In season and out of season it was on his heart. He rejoiced in his own personal prosperity because it would enable him to give more largely to the cause he loved. Strong personal effort had been made with men of means until they could see the strength of his plea for large gifts. He had gathered around him a company of men and women who were ready and anxious to do something really worth while. He enlisted Jew and Gentile, Catholic and Protestant, the rich and the poor. A well organized body of business men left business and went out on the streets and worked, what seemed to be an over-worked public, until it responded in unprecedented results. The last \$40,000 was a subscription from the Jennings family. The amount subscribed will pay the debt and build the new wing, which is now under construction, and which it is hoped will be completed in three months or at least by early summer.

4. The last words in the day letter need some explanation. "Some fifteen thousand of pledge to be redeemed by Tennessee Baptists." On the last day of the campaign Mr. Jennings had messages from some prominent and representative Baptist brethren in the State pledging their respective sections for certain amounts, provided that as much as \$250,000 should be raised in the campaign. There were such messages from Dr. J. W. Gillon, Dr. Len G. Broughton, and Dr. Ryland Knight. There may have been others. These pledges were made with the understanding that Mr. Jennings himself would share the responsibility. But the State Convention has assumed the immediate task of raising \$25,000. This was done in its last session. Now there are one or two years allowed in which to raise this money. If it is not raised Mr. Jennings will have it to pay. Surely Tennessee Baptists will not allow him to do so. Of course, Arkansas and Mississippi are also expected to come with their offerings, but this article concerns our duty here.

5. The large subscription already secured will pay the present indebtedness and build the new wing, but let no one think the work is done. We need a

"Million Dollar Hospital."

The immediate need will be the furnishings of these new rooms, which may be done at \$100 per room. Let individuals and Sunday Schools and societies take up this matter at once. Another immediate need is a home for the nurses. Hundreds will have to be trained for service here, in the war and for the foreign field. The force is now quartered in rented cottages, but this is expensive and unsatisfactory. This great institution and this wonderful campaign has brought us to a day of tremendous opportunity. If we know the day of our visitation, we must respond to the call of Him who said once, and says now again: "Go forward."

A. U. BOONE.

Memphis, Feb. 9, 1918.

A pastor who has put the denominational paper of his section into every family of his church says: "Since putting the paper into every home in our church, offerings to missions, benevolence, as well as to current expenses, have greatly increased, and there is a marked improvement along all lines of Christian endeavor."—Exchange.

OPEN YOUR SUNDAY SCHOOL AND KEEP IT OPEN.

I. J. Van Ness,
Corresponding Secretary.

We have abundant evidence here at Nashville that the unprecedented weather through December and January demoralized our Sunday Schools. For two months many of these schools found it practically impossible to open. Naturally enough, many were disposed to stay closed during the January spell of weather. After that it became difficult to rally the forces. Our stock of periodicals shows that thousands of schools which usually remain open during the winter have closed. In many places also the absence of fuel led to closing where otherwise the schools would have been open.

This situation is hurtful to all our work. We need our Sunday Schools and never more than in these times of war. It is not good patriotism to close up the meeting places where people gather to talk about religion and moral things. Such gatherings are the steady forces in the community. Denominationally it is equally hurtful. We are approaching the culmination of our great missionary campaigns, and if the Sunday Schools are demoralized the church life will be influenced to a great extent. In thousands of rural communities the two services go on together, or they fail together. I find myself wishing we might, as a matter of patriotism and denominational loyalty, make a special effort to open our Sunday Schools, wherever it is possible, at the earliest date and keep them open.

I am presenting this not as a matter of business for the Sunday School Board, though that is not a small matter, as we are carrying a bigger benevolent budget than ever this year and our earnings will be affected by these conditions. It is a broader aspect of the question that appeals.

In order to help on in this good work the Sunday School Board is willing to do its part. We realize that in many cases to reopen the schools means that a few individuals must do the work and take the risk. We are, therefore, making this two-fold offer: First, to sell the quarterlies for the remainder of the first quarter at half the usual price, or, second, where the resources are limited, to give the supplies where a group of workers will guarantee to open and keep up the work.

We realize fully the risk in thus making concessions of this kind, but we are sure that no one will take undue advantage of such an offer; on the other hand, we hope it may lead thousands of schools to open up and keep open so that when the better days of March come things may be in full headway and we may not all of us be obliged to wait for a couple of months for this end to be brought about.

We appeal, therefore, to the workers generally to open up the Sunday Schools and then to keep them open at any sacrifice. The experience of Christian workers in Canada and in Great Britain is that after the first shock they found it easy to keep all their religious enterprises going without interruption. They count it the highest duty of patriotism and religion to keep their religious work at full tide. They have not abandoned their Conventions nor stopped projecting

Over the Top

The Three Months' Drive

TENNESSEE BAPTISTS TO THE RESCUE

CLARION CALL FOR HOLY MILITARISM

February-March-April

\$60,000.00 TO BE RAISED

For

HOME AND FOREIGN MISSIONS

From

TENNESSEE BAPTISTS

OUR AIM

Foreign Missions	\$43,000.00
Home Missions	32,000.00

Contributions to February 1

Foreign Missions	\$8,731.81
Home Missions	5,497.92

Send Contributions to

DR. J. W. GILLON.

161 Eighth Ave., N., Nashville, Tennessee

new ventures. Our experience will be the same. It will be well for us if we learn from them and get to work right away, keep at it, and not let up. Our government is learning from the experiences of the Allies; why should we not learn in the same way. "To your tents, O Israel," to the work, and hold on to the end.

February 8, 1918.

A UNIQUE PLAN FOR FINANCING NEW CHURCH BUILDINGS AND REMODELING DURING THE WAR.

The Central Baptist church, Quincy, Ill., has adopted a splendid and unique plan to finance their new building and at the same time assist the government. It has put on a campaign for War Saving Stamps, Liberty Bonds, etc., which are to be turned over to the church to be held until the close of the war when the money will be used for the building.

The plans outlined by the Building Committee of the Central Baptist church, Quincy, Illinois, for financing their proposed new building seem to be sane and suggestive. The Educational Department of the Sunday School Board reproduces in a tract the paper offered by the committee and seeks to give the committee's plan wider publicity. The underlying prin-

ciples can be applied in a variety of ways and the paper is, of course, offered merely as carrying helpful suggestions.

Under the plan proposed we accomplish three worthy ends: (1) We develop among our people habits of thrift and saving; (2) We train in patriotism and help our government to win the war; (3) We prepare for the time when the way will open for the erection of a new building or for the remodeling of a present building.

A limited supply of these leaflets will be furnished for distribution in any community which may wish to use them, though a better plan would be to adapt and adopt the general plan and to issue a special statement in attractive form, outlining the exact plans and giving floor plans and picture of the building which is in contemplation. Suggestions as regards floor plans and exteriors may be found in the book recently issued by the Sunday School Board, "Church and Sunday School Buildings" (8 vo., 192 pages, \$1.25). In connection with the book, the Educational Department will be pleased to offer suggestions or render assistance in the matter of securing the necessary cuts for a special leaflet.

P. E. BURROUGHS,

Educational Secretary, Baptist Sunday School Board, Nashville, Tenn.

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

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

Many are responding to the "Camp Class" movement and are sending in fine classes. It is hoped that we may be able to reach all our boys this way.

The largest Camp Class yet turned in is from Newport. Bro. J. W. O'Hara is the teacher.

A fine class of Dr. W. H. Fitzgerald's church near Knoxville.

Following are the ones who stood the test on the Bible Division of the Manual and have been sent the certificates.

Mrs. W. H. Fitzgerald, Miss Anna Thurman, Mr. Allen Ginn, Miss Margaret Fitzgerald, Miss Margaret Davis, Miss Constance Fitzgerald and Miss Hattie Lou Neubert. All these received good grades.

* Following is the January record and these do not include the ones receiving seals and certificates other than diplomas, Red and Blue Seals.

Diplomas: Mamie Gardenshire, Chattanooga; Mrs. J. F. Sheets, Madisonville; Miss Ruth Calvert, Miss Gladys Hollinsworth, Miss Ione Dryden, Mrs. R. Van Brocklin and Mrs. L. A. Williams, all of Memphis.

Red Seals: Miss Beatrice Farrow, Mrs. J. F. Gray, Miss Ida O. Henry, Miss Edith Jackson, Mrs. F. G. Knight, Mrs. A. L. Moore, Mrs. R. Van Brocklin, and Mrs. S. A. Wilkinson, all of Memphis.

Blue Seals: Mrs. W. L. Cornell, Mrs. F. G. Crain, Mrs. S. A. Wilkinson, All of Memphis.

Post Graduate Diplomas: Mrs. W. L. Cornell, Mrs. Charles W. Crain, Mrs. W. R. Farrow, P. A. Lancaster, Mrs. P. A. Lancaster, Mrs. L. C. Weiner, Rev. S. A. Wilkinson and Mrs. S. A. Wilkinson. These were also from Memphis. This is the class that took the "Secrets of Sunday School Teaching" under myself at the Training School.

Besides awards many certificates were awarded at this school as follows: Certificates on Post Graduate Diplomas, Mrs. James E. Hudson, G. E. Murray, Mrs. G. E. Murray, Mrs. S. A. Wilkinson, Mrs. R. R. Eason, all of Memphis. Mrs. W. R. Farrow also received seal on her Post Graduate Diploma for "The Way Made Plain."

Those who took "What Baptists Believe" under Dr. J. C. McCoy and received Seal No. 6 follows: Miss Ida O. Henry, Mrs. R. Van Brocklin, Mrs. F. G. Knight, Mr. Judson H. Stamps, Mrs. T. J. Morgan, Lloyd Morgan, Mrs. A. L. Moore, and Mrs. J. B. Wyckoff, all of Memphis.

The ones taking the First and Second Divisions of the Normal Manual under Mr. Filson at the Memphis School, are: Rev. Jasper R. Burke, Mrs. Jasper R. Burke, Mrs. R. L. Staples, Willie E. Wier, Miss Elizabeth Collins, Miss Mary Hartzell, Miss Lucile Montgomery, Mrs. Charles L. Tucker, Miss Gladys Greene, Miss Lois Maer and Donald Wiener. Miss Collins is entitled to the diploma.

Mrs. C. P. Bruce, Jackson, turns in paper on division one manual and receives a certificate.

Since the Memphis School the following have been sent in on the Post Graduate Work: P. A. Lancaster, Dip.; Mrs. P. A. Lancaster, Dip.; C. W. Crain, Dip.; Mrs. C. W. Crain, Dip.; Mrs. L.

C. Wiener, Dip.; Mrs. L. C. Wiener, Seal, "The Way Made Plain"; S. A. Wilkinson on both "The Way Made Plain" and "The School of the Church"; Mrs. S. A. Wilkinson, both "The Way Made Plain" and "The School of the Church"; Mrs. W. L. Cornell, both "The Way Made Plain" and "The School of the Church"; Mrs. W. R. Farrow, both "The Way Made Plain" and "The Monuments and the Old Testament."

Mrs. E. G. Hutchinson and Mrs. Chas. Gray, both the Dip., on the "Secrets of S. S. Teaching."

Mrs. T. N. Hale, Memphis, reports examinations by the following:

Mr. Everett Phillips, Seal 2, for "Winning to Christ"; Mrs. Beadie Lamb, Dip., for the Manual; also Seal 6 for "What Baptists Believe." These were pupils of the training school who could not get to the examination on account of the extreme weather.

The following took the "B. Y. P. U. Manual at the Chattanooga, Tabernacle School under W. D. Hudgins: Miss Marguerite Sullivan, Jacob Blanton, John J. Jones, J. B. Sisemon, Alberta Cooke, Bernie Paillips, Lois Dearing, Clara Brown.

Those taking the Manual under Mr. Powell at the Tabernacle School, Chattanooga, are: Cecil Barr, Mary Cooke, Keith Harris, Thelma Frances Jacomet, Carl McGinnis, Johannah Otto, Flora B. Wallace, Mrs. C. H. Windham and Cecil Phillips. These finished Division 1, Normal Manual, and are entitled to certificate looking toward a diploma.

Mrs. W. D. Hutton sends in paper on Manual Division 1, and receives a certificate.

A-1 Classes this month—Fidelis, Newbern, Tenn. Miss Sue L. Westbrook, teacher.

Classes registered this month: Convention Bible Class, South Side, Nashville, Rev. C. W. Knight, Teacher. True Blue Girls, South Side, Nashville, Mrs. H. L. Strickland, Teacher.

Mr. Lloyd T. Householder, Knoxville, writes: "We are still getting along finely here in Knoxville. We want a Training School and while we are willing to give our time to some one else, we hardly see how we can wait a year for school. Can you give us one some time late in the spring when other places are not calling for your time? Come to see us every opportunity?"

The Worker Schools are to be held in March beginning 18th and running through the 23rd. This will be the week following the West Tennessee S. S. Convention at Whiteville. We hope to hold at least four of these schools.

The B. Y. P. U. Training Schools promise to be a success at Chattanooga next week. Everything is in readiness for it. Mr. E. E. Lee will be with us there; also Miss Tiller.

The Brethren are responding beautifully to the call for volunteer help in the training schools.

Have you tried the Catechism of Dr. Gillon's yet? If not, try it. Order a number and distribute among your workers and drill them on the answers during the regular services. Put one department against another and see how

long they can remain up on these fine questions.

Have you a copy of Mr. Hight, C. Moore's little pocket Commentary? If not, order one. It is the best one to be found. It costs you only 25 cents and lasts the entire year.

Please send in the names of your new officers since the new election. We need the names of the Supt. and etc., all the time. We are preparing now to send out the Home and Foreign Missionary programs and should have every name in the State so there may be no one missed.

Are you planning to place the Home and Foreign Field in the hands of your young people? If not, you should do this by all means. It is one of the most effective educational agencies we have and should be in the homes of all out people. To this should be added the Baptist and Reflector.

Send in your orders for the "On the March with the Master" and get in touch with your boys in the Army.

Following is a letter going out from this office this week:

Dear Brother: I am enclosing a copy of "On the March with the Master," a little pocket quarterly gotten out by our Sunday School Board for the use of our soldiers in the camp.

This pamphlet contains a message from Mr. Wilson, a message from Mr. Pershing, Daily Bible Readings, outline study of the regular Sunday School lesson, and in the back a lot of Camp Songs. Everything in the little booklet appeals to the boys in the camp.

These have been gotten out for free distribution among the camps. I believe that we are leaving too much of such work to the camp pastors and Y. M. C. A. workers, and are doing too little from the local church viewpoint. I am therefore trying to inaugurate a plan for placing these booklets in the hands of our soldier boys by the local workers.

The plan is this. Each Sunday School to elect a camp teacher whose business will be to secure the addresses of all the boys going out from that particular church and enroll them in a class to be known as the Camp Class. The booklets will be furnished by this office and also a card for return report of the pupil's lesson study.

All you need to do is to furnish me with the names of the boys and I will send you the pamphlets free of cost. I do not care for the addresses as the mailing is to be done by the local camp teacher. The reason I desire the names is to make note of them in the paper.

I trust that every one will enter into this practical work and help us to keep in touch with the boys going out from our homes and schools. If others go the number may be increased for the succeeding quarters.

I further suggest that these reports be kept and placed upon the blackboard just as we do the Home Department. So each quarter the regular blackboard report will show how many are studying with us the regular Sunday School lesson and should be counted as part of the school.

Please let me have your order at once so we may all get started together. Thanking you for your co-operation and with best wishes for you and your work, I am, Very cordially,

ARMAGEDDON

Or the Cost of

DEMOCRACY

With a Key to

REVELATION

Just out. Man could not solve the "MYSTERY" of Revelation. God has revealed it at the crucial moment. A message of vital importance to every Christian. Learn the cause of the present world's conflict and its ultimate end.

See that your church and Sunday school are supplied at once. Price, sample copy, 15 cents; 8 books, \$1.10; 100 copies, \$10.00. Remit by money order. One cent stamps accepted for orders of 30 cents or less.

The Purity Publishing Company,
Parkersburg, W. Va.

ORPHANS' HOME IN NEED.

Some weeks past the Secretary of our Orphanage wrote to all the Baptist churches and their pastors in the State asking for the usual contributions to the institution. Up to the present time not over 12 1-2 per cent of the churches have contributed, and not over 40 per cent of the churches that made offerings at this time last year have sent us a penny. More than that, nearly all the offerings that have been made are about half as large as they were this time last year. What do these alarming conditions mean? Brethren, do you mean to say that you have bought a farm, built five good houses for the children, and now you will let the children starve? Will you hear this call of our fatherless and motherless children? Send money. Send food-stuffs—prepay freight. Let me hear from you at once.

Yours for the orphans,

W. J. STEWART, Treas.

P. O. Box No. 3,
Nashville, Tenn.

WANTED.

Young men and women to prepare for the hundreds of splendid positions now open and calling for trained help. Concise and thorough courses in stenography, shorthand, bookkeeping, penmanship and stenotypy. We train for Business Employment and Success. Positions sure. Send for catalog and terms.

BRISTOL COMMERCIAL COLLEGE,
Bristol, Tenn.

For the maxim, "Know thyself," must be but the portal of another, "Know thy God." The discovery of self would but bring torture and sorrow could we not add to it the discovery of God."—George T. Purves.

WOMEN SUFFER

MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Pepton Pills after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency. Price of each \$1. Ask your druggist for them.

WOMAN'S MISSIONARY UNION

The Executive Board met in regular session February 5th, Mrs. McMurry presiding in the absence of Mrs. Carter, who is in South Carolina for a few weeks. After the usual routine of reports and business, the Board adjourned and the Superintendent called them together as an Associational Union, to consider the establishing of a memorial in the C. B. L. Fund. After an earnest stirring appeal from Miss Kathleen Mallory, who was our honored guest, the representatives of Societies present subscribed more than the \$500.00, and many not yet heard from.

We were glad to have Mrs. B. E. Garvey, of New Liberty, Ky., as a visitor.

Special prayers were offered for Mrs. A. J. Wheeler, who watches by the bedside of her aged mother, and Mrs. W. W. Kannon whose sister, Mrs. Eakin, is passing away in Chattanooga. ED.

LIST OF CHURCH BUILDING LOAN FUND PLEDGES, WITH DATES WHEN THEY WERE SUB- SCRIBED.

Mary Bell Wheeler C. B. L. Fund, established by Tenn. W. M. U. Nov., 1917, \$3,000.00; First Chattanooga W. M. S. established 1915, \$500.00; Bellevue, Memphis W. M. S. established Oct., 1917, \$500.00; First Nashville W. M. S. established 1917, \$500.00; Shelbyville W. M. S. established Jan., 1918, \$500.00; Sweetwater Associational W. M. U., Jan., 1918, \$500.00; Chilhowie Associational W. M. U., Jan., 1918, \$500.00; First Knoxville W. M. S., Jan., 1918, \$500.00; Broadway, Knoxville W. M. S., Jan., 1918, \$500.00; Knox Co. Associational W. M. U., Jan., 1918, \$500.00; Ocoee Associational W. M. U., Jan., 1918, \$500.00; Murfreesboro W. M. S., Jan., 1918, \$500.00; Henry L. and Julia A. Brittan Memorial, established by Mrs. A. B. Martin, Feb., 1918, \$500.00; Dr. and Mrs. G. A. Lofton Memorial, established by Nashville Asso. W. M. U., Feb., 1918, \$500.00; Ripley W. M. S., Feb., 1918, \$500.00; miscellaneous gifts, \$848.65. Total gifts and pledges, \$10,848.65. Apportionment, \$20,000.00. Balance to be raised, \$9,151.35.

WHO WILL BE THE FIRST

To Write Mrs. Burroughs? That Apportionment For Our Training School Is Met and We Went Over The Top.

Did you see it?

Did you read it?

Our advertising page graciously given us by our Secretary of Christian Education. Why? To help you see, we really mean to "Go over the top" this month, February, 1918. It will be easy if you do your part. We are counting on you.

NOTES FROM THE FIELD.

Miss Mallory's coming to us for these days has been a great inspiration. Notwithstanding the snow and ice covered earth the sun's warm rays cheered and heartened the workers as we gathered at Bell Buckle for the quarterly meeting of Duck River Association.

Miss Nora Raney, the newly elected Superintendent, had prepared a most excellent program, Miss Mallory's presence adding much value to the day. Her presentation of the Church Building Loan Fund brought a quick, joyous response from Shelbyville W. M. S., and we have hope that the Association as a whole will also establish a memorial of \$500.00. The addresses and papers were excellent. Mrs. Julius Hicker'son's topic, "The Place of the W. M. S. in the Evangelization of the World," and Mrs. Eustace Williams, "What Shall I Give to Missions?" Mrs. Thompson gave so impressively the "Autobiography of a Missionary Dollar." A warm welcome came from the heart of Mrs. Armstrong, and Mrs. Miller expressed the pleasure of the visitors and appreciation of the generous hospitality of Bell Buckle Society.

Through a heavy downpour of rain a goodly number of women gathered in the S. S. room of the First Baptist church, Nashville, to hear Miss Mallory Sunday afternoon at 2:30. Monday we reach Athens, where Sweetwater workers are gathering for the first quarterly meeting. We are met by Mr. Thomas, and the morning is given to an informal conference and social hour in the home of Mrs. T. E. Moody, the faithful Superintendent, the guests all lunching together with the Athens friends. Meeting at the church from 1:30 to 4. Mrs. Moody presiding. A good musical program was provided. Rev. Corum, Lenoir City's popular pastor, brought a very helpful message. Mrs. Foster spoke of our Home Mission work. Miss Mallory following, bringing an inspiring message, closing with a presentation of that part of our Home Board work in the interest of which we are working; Sweetwater Association Union responding with a \$500.00 pledge to the Church Building Loan Fund. It was a pleasure to have the Sweetwater and Lenoir City workers in this meeting.

Reaching Knoxville, a good night's rest prepares us for the full day at the First church. The Knox County Union under the leadership of their efficient Superintendent, Mrs. R. L. Harris, has invited their neighbor, Chilhowie Association, to be their guests for this special visit of our Corresponding Secretary. And when the roll of visitors is called we are rejoiced to see three workers from Campbell County Association and Mrs. Burnett from Nolachuckie, their capable Superintendent. Thus we touched four Associations.

Mrs. Ransdell in the morning devotions set the pitch for the day on a high spiritual note. The welcome prepared by Mrs. J. H. Anderson was read by Mrs. Slater. Mrs. Anderson being ill was not present. Mrs. John Gilbert responding for Chilhowie and Miss Bertha Johnson for Knox County. Again Miss Mallory presented the C. B. L. Fund following the business session. After lunch, served by the First Church Society, directed by Mrs. Holt, we again came together. The impressions of the morning found expression in pledges of \$500.00 by each of the Associational Unions and First and Broadway Societies. We have strong hope others will follow. Our State aims for the year were presented by your Secretary and Miss Mallory closed this exceedingly delightful day with an address that will ever abide in our hearts.

Wednesday morning in Chattanooga we awoke to find the rain coming down, instead of the anticipated trip to

Fort Oglethorpe we spend the morning in our room at the hotel, busy with correspondence. Before noon the rain ceases and our good friend, Mrs. Robinson, comes to take us to lunch with her. When we reach the First church for the meeting scheduled for 2:30. Here we find a good crowd. Ocoee workers have gathered from the various churches. The room is comfortable and inviting, with vases of cut flowers made more attractive. Here, too, we find the way prepared for the presentation of the Specials, that are on the hearts of W. M. U. workers. We think together for a little while of the different phases of our Christian Education work, then our thoughts are directed to the needs of our homeless churches. Of course Ocoee W. M. U. responds heartily and promptly to Miss Mallory's appeal, and a \$500.00 memorial is pledged, the Superintendent signing the card.

Together with Mother Rolston we have dinner with Mrs. Emmett Rolston, a most delightful visit.

Leaving Chattanooga at 5:30 in the morning, we reach Murfreesboro just in time for the meeting of Concord women. Mrs. Crouch meets our train and we are soon greeting the workers from Smyrna, Eagleville, and the local Society. The Superintendent is cut off by high waters, she having planned to drive across country. Mrs. Phillips, the local President is in the chair. Mrs. Taylor leads a helpful devotional, Mrs. DeVault speaks on the Training School in a very helpful way. Your Secretary talks for a few minutes on Associational organization and plans. Miss Mallory presents the needs of the homeless churches. We adjourn for a delightful social hour. A delicious lunch is served by Mrs. Byrne in whose hospitable home the meeting is being held; Church Building Loan Fund is the topic of conversation. At 1:30 we come together, a business session is held, the organization of the Associational Union is completed, the memorial is discussed, the question is still undecided, Miss Mallory brings a message so powerful, so filled with the Spirit of the Master, hearts are melted; the Holy Spirit has done His work, the seemingly impossible becomes a joyous privilege, inspired by the loving self-denial manifested by one in their midst, the offerings are made; Murfreesboro W. M. S. has more than a 500.00 memorial and the Associational Memorial is well on the way.

MARGARET BUCHANAN.

REPORT OF COR. SECRETARY FOR JANUARY, 1918.

Field Work—Miles traveled, 597; quarterly meetings, 4; other meetings, 9; talks made, 10.

Office work—Letters received, 52; cards received, 18; news articles, 11; letters written, 52; cards, 51; packages mailed, 103. These contained: 12 copies of Royal Service, 8 H. and F. Fields, 400 Leaflets, 10 Record Books, 10 Year Books, 65 State Minutes, 10 S. B. C. Minutes, 700 special envelopes. Office expense, \$20.60.

SUMMARY OF SUPERINTEND- ENTS' REPORTS FOR FIRST QUARTER.

Mrs. E. Brummel, Benlah; Miss Geneva Carr, Bledsoe; Mrs. E. M. Hicks, Central; Mrs. John Gilbert,

Chilhowie; Mrs. J. H. Wallace, Clinton; Mrs. B. J. Dillard, Concord; Mrs. W. H. Vaughn, Cumberland; Miss Nora Raney, Duck River; Miss L. D. Martin, Ebenezer; Mrs. R. G. Bachman, Holston; Miss Ethel Cox, Holston Valley; Mrs. John Irwin, Indian Creek; Mrs. Dora M. Hensley, Judson; Mrs. R. L. Harris, Knox County; Mrs. Burt Dunbar, Little Hatchie; Mrs. L. A. McMurry, Nashville; Mrs. J. J. Burnett, Nolachuckie; Mrs. S. N. Morrow, Robertson County; Mrs. Wm. Lodge, Sequatchie Valley; Miss Alice Brown, Sevier; Mrs. S. A. Wilkinson, Shelby County; Mrs. T. E. Moody, Sweetwater; Miss Lukie Cox, Unity; Mrs. D. M. Nobles, Western District; Mrs. W. F. Robinson, Ocoee. These 25 report 30 meetings held, 5 of these quarterly meetings, 614 letters and cards written, 850 pieces of literature distributed, 12 societies organized, 46 societies visited; Mrs. McMurry reports 12 Mission Study classes; Mrs. Vaughn, "prevented from visiting and holding meetings; but our faith is in God, we are hopeful;" Miss Alice Brown expects much good work in the spring; also Mrs. Hensley. All regret the bad weather that has hindered the work during these winter months. They have all evidently been busy with pen and telephone.

REPORT OF YOUNG PEOPLE'S SECRETARY FOR JANUARY, 1918.

I had planned to get acquainted with a great many of the workers in West Tennessee at the January quarterly meetings. Went to Covington Jan. 14th. After my arrival I found that the meeting which was to be there the next day was called off on account of the weather. It continued to get worse instead of better, and none of the meetings which had been scheduled for the next two weeks could be held.

I met and talked with some of the local Y. M. C. A. girls at Covington, spent a week in Jackson meeting with the Y. W. A. at Union University, and having some informal conferences with the workers of the city. On Thursday the 24th I was at Trenton in a meeting of the Y. W. A.'s and leaders of the junior work. I am sure that we will hear something big from the auxiliary shortly.

Letters received, 14; cards received, 10; letters written, 20; cards written, 14; articles for the paper, 2; mite boxes, 24; fish, 24; S. B. Manuals, 1; G. A. Manuals, 1; Leaflets, 20.

AGNES WHIPPLE.

YOUR FIVE HUNDRED MUSCLES.

The five hundred muscles in the human body depend on pure and rich blood for their health and contractile energy which is the ability to labor. If they are given impure blood they become enfeebled, the step loses its elasticity, the arm its efficiency, and there is incapacity to perform the usual amount of labor.

What a great blessing Hood's Sarsaparilla has been to the many tolling thousands whose blood it has made and kept pure and rich! This medicine cleanses the blood of all humors, inherited or acquired, and strengthens and tones the whole system. It is important to be sure that you get Hood's Sarsaparilla when you ask for it. No substitute for it is like it.

EDITORIAL

THE ILLUSTRATIONS OF JESUS.

Jesus is the Master Painter. He does not use brush and canvas, but his pictures are world famous. He knew how to throw the proper light upon his truth with vivid touches from life. The Sunday School lesson presents his first example of the parable. We present a study of the illustrative art of Jesus, because one may learn from Him a sane method for objective teaching.

Parables as Illustrations.

Nature and Design of Parables. The word parable comes from two Greek words meaning "along-side of" and "to throw." A parable is an illustration in the form of comparison with use of a story or an object of nature. The design of the parable corresponds to the character of the audiences of Jesus. On the one hand, there were the inner circle of the disciples whom he desired to train for future service; on the other hand, there were the crowds, composed of idle spectators, and those who came only for the loaves and fishes, and some who became his bitter enemies. Jesus clothed his words in the peculiar form of parables in order to attract the believer, both real and prospective, and to leave unenlightened the hard-hearted enemy. The parable was the best method for this. To the inner circle of the disciples Jesus often revealed His true meaning.

Interpretation of Parables. Much idle speculation and false teaching has resulted from the wrong method of interpreting the parables. Some writers have sought in each detail of the picture its counterpart of truth. For example, we are told of the exact meaning of the far country, the swine, the husks, the elder brother, and other minor parts of the parable of the Lost Son. We must not try to make an illustration carry too much. Each parable of Jesus contains one or two general truths, the details being contributory to these. Learn all the minor details with the purpose of seeing their bearing on the main story. Do not spiritualize the minor parts of the illustration.

Groups of Parables. We may group the parables according to their central truth. Writers differ in the number of recorded parables of Jesus, the selection ranging from twenty to fifty. My own list numbers thirty-four.

(1) **Parables of the Kingdom.** The term kingdom of God, kingdom of heaven, was often used by Jesus. We may not here discuss the full import of this idea, but we may classify the parables with reference to it. Seventeen of the thirty-four recorded parables deal with the Kingdom. They are divided thus: (a) Beginning of the Kingdom—the Hidden Treasure, the Goodly Pearl, Two Sons, Wicked Husbandman, The Marriage of the King's Son; (b) Growth of the Principles of the Kingdom—the Sower, Seed Growing Secretly, Mustard Seed, Leaven, Unmerciful Servant; (c) Consummation of the Kingdom—Tares, Drag Net, Labourers in Vineyard, Pounds, Ten Virgins, Talents, Fig Tree Putting Forth Leaves.

(2) **Parables of Individual Experience.** Lessons of the individual experience are given in the parables. While the great conception of the Kingdom fills the thought of Jesus, He does not neglect to illustrate truths of personal relation and piety, half of the parables being thus grouped. (a) The Individual in Relation to God—Friend at Midnight, Rich Fool, Watchful Servants, Barren Fig Tree, Rash Builder, Rash King, Lost Coin, Lost Sheep, Lost Son, Unrighteous Steward, Rich Man and Lazarus, Unprofitable Servants, Unrighteous Judge, Pharisee and Publican. (b) The Individual in Relation to His Neighbor—Good Samaritan, Chief Seats, Great Supper.

Parable Germs. In addition to the parables in developed form thus grouped, Jesus uses many expressions that contain the parable in germ, but not in full treatment. We mention these: New Patch

on Old Garment, New Wine in Old Skins, Porter, Waiting Servants, Wise and Foolish Builders, Two Debtors, Children at Play, Blind Guiding Blind, Evil Spirits Returning, Good Man and Thief.

The Parable in the Sermons of Jesus. No one has ever used the parable so uniquely and forcibly as did Jesus. He seems to delight in it. It is of great interest to note the relation of the parables to His sermons. The first occasion of its use, so far as the records show, was the time when Jesus sat by the seashore and taught. Parable germs had been given before this time, but no parable in full form. The time is during the second period of the Galilean ministry. Jesus had already performed two miracles of healing and two nature miracles, while five references to His general practice of working miracles have been made.

The first parable is the Sower, which is in a group of eight delivered by the seashore. All the recorded parables were uttered in nineteen sermons. With the exception of nine, delivered on two occasions, all His parables were spoken during the last six months of our Lord's ministry, from the Feast of Tabernacles to the Passover. The Talents was the last parable. A partial explanation for this time element may be found in the attitude of His enemies. The opposition to Him was being increased and plans were being matured for His death. He desired to teach His disciples and yet not bring a premature crisis in His ministry. The Sermon on the Mount and the last discourses do not contain any parable. Only two of the parables are repeated, the Mustard Seed and Leaven.

The Parables of the Kingdom in point of time come first and last; those of individual experiences coming between. This series is broken only once by the repetition of the Mustard Seed and the Leaven. Matthew does not give any but the parables of the Kingdom, and John does not give any parables. The illustration of the Good Shepherd is not classed as a parable. It is probable that thirteen of the parables were heard only by the disciples. Two were delivered in a synagogue, two in the temple, four in a home, and others in the open air.

Illustrations in Other Forms.

Jesus uses many illustrations other than parables. Even a casual reading of the Gospels will show this. We give some of the most prominent: salt, light, bread, water, treasure, mote and beam, dogs and swine, two gates and ways, trees and their fruits, physicians and patients. There are others too numerous to mention.

General Characteristics of the Illustrations.

Their Wide Range. Jesus had an accurate insight into human life. We may group his parables with reference to their picture origin. He drew a larger number of parables from the occupation of agriculture than from any other, ten being here grouped. Jesus did not enjoy the blessings of his own home life during His strenuous ministry given to the work of redemption, yet He showed its value by basing five parables upon the household. A related, but larger idea, is that of the social order in which seven parables are found and the general practices of people afford basis for five. Commercialism, the specialty of the Jew and the ambition of every race, furnishes setting for five. In view of the fact that Jesus spent a large part of his ministry around the borders of the Sea of Galilee and that most of His apostles were fishermen, it seems singular that He should have based only one of the recorded parables upon fishery. The shepherd life, so dear to the heart of the oriental, is represented by several illustrations, but by only one parable.

The Open-Eyed Illustrator. Jesus kept His eyes open to see the world. One may have eyes and yet not see. Like visitors to a garden of flowers, many see only the outward form.

"A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more."

The pictures of Jesus were often suggested by passing events, herein lying a partial secret of their naturalness. The swaying trees furnish the breeze illustration for Nicodemus; a weary stop by the well enables the Samaritan woman to receive the Living Water; the farmer at work lends us the picture of the sower. So also with the other illustrations. They come fresh from the Master, born of the occasion and retaining their spontaneity and freshness.

Their Simplicity. Brevity and simplicity mark these word pictures of Jesus. The parable of the Sower with its explanation is the longest illustration that Jesus used, and yet one can read it aloud in a few minutes. How different is this from the involved and lengthened method of many public speakers. Clear and sparkling, the words of Jesus carry their message to the heart. He does not enlarge His picture; he rather sketches, leaving the details to the imagination. The Master Painter can use few strokes; the amateur requires much paint.

Their Heart Touch. Jesus has an easy way to the heart. His picture of the Lost Son or the Bereaved Father is the most superb example of pathos in human literature. The Friend at Midnight opens the broad avenue of persistency in prayer. The tenderness of God gleams through many illustrations. Jesus knew how to smooth the care-furrowed brow, but He also knew how to bring sharp invectives and biting sarcasm against His foes. He calls Herod "that fox" and the Pharisees "brood of vipers." The greatest apostrophe ever uttered is in His lament over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

BOARD OF MINISTERIAL RELIEF.

We call attention to the announcement by Dr. Lunsford that the Commission appointed by the Southern Baptist Convention has prepared its report upon Ministerial Relief of the Southern Baptist Convention. This report has been published in pamphlet form and will be presented to the Southern Baptist Convention for endorsement. It provides for the creation of a Board of Ministerial Relief of the Southern Baptist Convention.

The purpose of this Board will be to provide for two classes of men: those who may for any reason become incapacitated and unable to continue in their ministerial duties; those who naturally reach the age of retirement and are entitled to draw an annuity for the rest of life upon the basis of money paid in previously. Besides the regular ordained Baptist ministers, provision is made for missionaries—both men and women—of the Foreign, Home and State Mission Boards, who have served at least five years.

The plan calls for two methods of operation. The churches are specially to provide by annual contributions a certain fund; a special endowment fund is also to be raised which shall supplement the efforts and annuity payments.

This is but a bare suggestion as to the plan offered by the Commission. Great care and study have gone into the preparation of this report. We give it our cordial endorsement.

Our disregard for the faithful ministers has been an outstanding shame. Southern Baptists have done less for their disabled ministers than almost any great business corporation. The system of pensions has become well established even as a business proposition, to say nothing of its benevolent aspect. The great day of present opportunity for Baptists has been largely made possible through the efforts

of consecrated ministers whose small salaries have not allowed them to provide against sickness or old age. In the various States where Boards of Ministerial Relief operate, the amount paid to any one beneficiary is but a pittance. Such a small amount tends to pauperize the beneficiaries when, in fact, we should count it a privilege to share their burdens.

The proposed Board, if established by the Southern Baptist Convention, will have a stupendous task, but its need can hardly be questioned. It will bring to the ministry of Southern Baptists a recognition of their proper dignity and worth to the Kingdom. It will express a sense of Southern Baptist solidarity, for we will appreciate the fact that we not only co-operate in the results of the ministry, but also in the ministerial safeguard against the age of disability. Such a service as the Board proposes has long been felt needed. We rejoice that such a definite and clear presentation of an adequate plan will be presented to the Convention. We trust that it may not only be adopted, but that there shall come a loyal and large response to make possible the service of such a Board. The task set for the Board is the creation of an endowment fund of \$3,000,000, together with the annual offerings and annuity payments.

Dr. Lunsford deserves special praise for his splendid service in securing data upon which the Commission might base its program. As Secretary of the Commission, much of the details has fallen on him, and he has done his work well.

HALL-MOODY INSTITUTE AND THE STATE NORMAL SCHOOLS.

A significant action was taken by the State Board of Education at its meeting in Nashville last week. Five years ago the Legislature enacted a law granting to the State Board of Education, acting through the Superintendent of Public Instruction, the right to give certificates to the graduates of the State Normal Schools and the State University, bestowing upon them the right to teach in the public schools without submitting to any further examination. This statute gave to the Superintendent of Public Instruction permission to issue certificates without examination to graduates of other institutions of learning. In the past the certification has been only to those institutions of standard college grade in which some special work in education was being carried on.

Twenty-five years ago young men and women completing their college courses devoted themselves to teaching until they could get their debts paid and some money made which would enable them to take a professional course. College graduates today having such ambitions usually go directly from college to the professional school. This is evidenced by the fact that the report of the State Superintendent for 1916 shows that there were only 425 college graduates out of 10,341 men and women teaching in our city and country elementary schools.

The supreme need of our public schools is the lengthening of the school term. The need next in importance is a teacher better trained and equipped. There are only sixteen counties in the State in which teachers having first grade certificates outnumber those who hold second grade certificates. Tennessee teachers make a poor showing in comparison with those of other States. In North Carolina 23 per cent of the teachers in the elementary schools are college graduates, while in Tennessee only 4 per cent. In North Carolina 49 per cent of the teachers have had some normal school training, while in Tennessee the report shows that only 14 per cent have had this preparation.

Some months ago Union University and Hall-Moody Institute entered into an agreement by which Union University should do the work of a standard college, while Hall-Moody Institute, fifty miles away, should do the preparatory work, giving a two years' course to those who intended to enter the profession of teaching. A few weeks ago the Board of Trustees of Hall-Moody Institute chose as the dean of her Normal School the eminent educator, for many years connected with the Peabody Normal School, Dr. A. T. Barrett. His selection guarantees that the institution shall be run in such a way as to meet all the requirements of a modern school for teachers. President James T. Warren of

Hall-Moody Institute shares with Dr. Barrett the purpose to make Hall-Moody Institute the equal of any normal school in Tennessee.

There had never been presented to the State Board of Education of Tennessee the question of certificates to the institutions whose course of study should parallel that of the State Normal Schools. There was division of opinion as to the interpretation of the law. President James T. Warren, Dean A. T. Barrett, and the Secretary of Christian Education, Dr. Rufus W. Weaver, appeared before the Board of Education and presented the adopted program of Hall-Moody Institute. Dr. Weaver, in a paper which he read to the Board, requested the State Board of Education to grant to the graduates of Hall-Moody Institute the same certification now given to the graduates of the State Normal Schools, provided that the standard for admission and the requirements for graduation at Hall-Moody Institute should not be lower than that of any one of the State Normal Schools. The State Board of Education has acted favorably upon this request with regard to Hall-Moody Institute, passing the motion which allows all the institutions in the State meeting the requirements of the law to receive certification upon the same basis as the graduates of the State Normal Schools.

Hall-Moody Institute now enters upon a definite field of educational activity, and the purpose of the institution will be to provide better teachers for that section of the State. The course followed by the State Board of Education exhibits a liberality, a fairness and a sense of justice which all good citizens will warmly commend. Their action gives to all other institutions in the State now giving courses in education a powerful incentive to adjust their courses, improve their equipment and strengthen their faculties, so that their graduates may receive the same recognition now given to the graduates of the State Normal Schools.

President Warren and Dr. Barrett are being warmly congratulated upon securing the opportunity of making Hall-Moody Institute not only a school equal to the State Normal Schools, but in gaining the same recognition of their work when the institution meets the standards and fulfills the requirements of the law.

The credit for securing this interpretation of the law is due largely to Dr. Weaver, who inspired the plan of co-operation between Hall-Moody and Union University, and who presented the program of Hall-Moody Institute to the State Board of Education.

OPEN YOUR SCHOOL AND KEEP IT OPEN.

Cold, sleet, snow and mud have interfered with the Sunday Schools during the past two months. We cannot afford to let the weather create a panic in our Sunday School work. It is absolutely essential that the church work shall continue. Let the above heading become a slogan for the work. Most of the money to be raised for Home and Foreign Missions must come before the first of May. Unless the Sunday Schools get back to regular attendance at least during March, there will be a great falling off in the mission offerings. We cannot afford to let this happen. We call special attention to the generous offer made in this issue by the Sunday School Board with regard to certain concessions in prices of periodicals. The Board is always willing to co-operate as far as possible in the progressive work of the denomination. Dr. Van Ness keeps in close touch with the Sunday School situation and his appeal and offer must not be turned aside. Make a special effort to keep the Sunday Schools going. This applies to city, village and country churches. The work of the Kingdom must go forward by a thorough co-operation. The smaller school is a vital part of the work. Open your school and keep it open.

A prominent pastor suggested that possibly we were making too many references to the finances of the paper. "But, suppose that all the other pastors had done as little for the circulation of the paper as yourself, what would have become of the paper?" "Well, that's so. I never thought of it in that way. I withdraw my criticism." He is a splendid pastor, but—well, he had neglected a mighty agency for good to his church.

We very much regret to learn of the death of Mrs. Laura D. Eakin of Chattanooga, which occurred on February 3rd. We are sure that the children and friends of the Young South will hear this news with sad hearts. For many years Mrs. Eakin was the beloved editor of the Young South page, in which position she did a noble work. On account of a delayed letter we did not hear of Mrs. Eakin's death until it was too late for an extended account of her life and works. This will appear next week. We extend sympathy to her sister, Mrs. Kannon, with whom Mrs. Eakin lived and who so tenderly cared for her during her illness.

Remember the Lusitania.

Remember the Tuscania.

To be poor in soul is abject poverty.

Good weather is a mighty aid to fuel conservation.

The Kaiser made a mistake in naming his partner in war.

The faithful soldiers of Jesus Christ are promised victory.

American soldiers will not shrink from the submarine menace.

Church members expect the pastor to lead in giving, even though his income is far less than theirs.

"Good nature will always supply the absence of beauty, but beauty cannot supply the absence of good nature."—Addison.

"Democracy safe for the world"—"the world safe for democracy"—this two-fold slogan can become a reality only as the religion of Christ dominates the world thought.

Mr. J. F. Jarman of Nashville, Secretary of the Board of Ministerial Relief, has entered the Army Y. M. C. A. and expects soon to go to France. He is an earnest Christian and will be of great service in bringing a spiritual message to the soldiers.

We would be glad to send copies of the Baptist and Reflector to the camps for the soldiers. We will share the expense. For every dollar contributed we will add another and thus send the paper. In this way you may serve. The camp pastors write that they can use large numbers of copies. Who will help?

The Tuscania was sunk last week by a German submarine off the Irish coast. She carried more than two thousand American soldiers and crew. The latest reports give the number of missing men as 166. The disaster brought a severe shock to America. This is the first of our transports to be sunk. It was to be expected that such a disaster would some time occur. Our sympathy goes out to the families of the lost men.

Dr. John H. Barber has resigned the pastorate of the First Baptist church, Columbia, Tenn., to enter the army as chaplain. He has been commissioned first lieutenant and assigned to the 37th Engineers, Fort Myer, Va. He is a splendid preacher and delightful gentleman. Baptists should recognize their opportunity to serve both God and their country. May the Lord bless Dr. Barber's new ministry.

The Biblical Recorder, Raleigh, N. C., has reduced its size in order to reduce expenses. This is one of the best papers that come to our desk. It has had a long and useful service. But it faced the problem of less space or deficit. The Baptist and Reflector has so far kept its usual size. Whether it shall so continue must depend upon the Baptists of the State. If the pastors and members would get busy and help to increase our circulation, the problem would be easily solved.

Woman's World

This is a new feature of the paper. We expect you to like it. You can help us to make it interesting. Write us short items of interest about your women and their work. Do not send us money except for the paper. We hope that this department may stimulate all benevolences, but it is not intended to take the place of any other

PERSONALS.

Send us a new subscriber.

Remember this is Training School month.

Watch this page. Show it to your women friends.

Three new subscribers from Mrs. Jennie Bigham, of Milan.

Mrs. J. J. Williams, of Lascassas, sends us a new subscriber.

Mrs. Martha Fite, of Watertown, sends us one new subscriber.

We thank Miss Willie Childers, of Bristol, for a new subscriber.

Mrs. H. W. McClary, of Benton, promises to send a list of subscribers soon.

Mrs. Keele Bragg, of Woodbury, brings two new members to our growing family.

We are glad to welcome Mrs. J. A. Dryden, of Lewisburg, into the Baptist and Reflector family.

Tell us in a few words about what you are doing in your church and Sunday School and W. M. S.

It is nothing unusual to get a nice list of new subscribers from Miss Allie Wilson, of Bull's Gap, so we were not surprised to receive two new subscribers and two renewals from her last week.

Although a great-grandmother, Mrs. A. Sperry, of Mt. Juliet, is not too old to get new subscribers for the Baptist and Reflector. She sends two, together with her renewal. And this is not the first time she has sent subscribers.

We thank Mrs. C. E. Doyle, of Memphis, for two new subscribers and one renewal. She says: "I subscribed for the Tennessee Baptist in April, 1883, and with the exception of one year have read it ever since."

Two old Baptist ministers in Tennessee, who are not themselves able to pay for the paper, will receive the Baptist and Reflector for one year because of the generosity of Miss Virginia Cox, of Jonesboro. We are sure they will be grateful to Miss Cox for her kindness.

Mrs. G. T. Hite, of Greenbrier, renews her subscription and adds these kind words: "The Baptist and Reflector has a warm place in my heart and I feel the need of its visits to help me to make a better soldier of the cross, as soldiers are in demand in God's

kingdom as well as in France, and there is no limit to age."

"I am a little late, but I hope you have not gone to the expense of a statement. When I read my Baptist and Reflector I send it to the soldier boys, with the hope that it will be the means of doing them much spiritual good."

MRS. LAVENIA SHEPERD.
Rutledge, Tenn.

CHEESE IS A FINE MEAT SAVER.

There is a great deal of food in a little piece of it. Don't eat it at the end of a meal when you have already had enough. You would not eat a piece of meat then. An inch cube of American cheese contains a third more protein than the same sized piece of lean meat. Cheese is excellent food if eaten at the right time.

POTATOES FOR YOUR MAIN DISH

Potatoes, left over or fresh, may be combined with cheese or nuts or meats or other material, often to make the main dish of a meal.

Potato Sausages—1 cup mashed potatoes; 1 cup ground nuts, fish or meat; 1 egg, well beaten; 1 1-2 teaspoon salt; 1-8 teaspoon pepper; Salt pork, bacon or other fat. Mix the mashed potatoes and seasonings with the ground nuts, fish or meat. Add beaten egg. Form into little cakes or sausages, roll in flour and place in greased pan with a small piece of fat or salt pork on each sausage. Bake in a fairly hot oven until brown.

A GOOD INVESTMENT.

In a remote district of Wales a baby boy lay dangerously ill. The widowed mother walked five miles in the night through the drenching rain to get a doctor. The doctor hesitated about making the unpleasant trip. Would it pay? he questioned. He would receive no money for his services, and; besides, if the child's life was saved he would no doubt become a poor laborer. But love for humanity and professional duty conquered, and the little life was saved. Years after, when this same child—Lloyd George—became Chancellor of the Exchequer, the old doctor said: "I never dreamed that in saving the life of that child on the farm hearth I was saving the life of the national leader."

THE HONESTY OF WOMEN.

A New York woman acquires distinction by being convicted as a "get-rich-quick" swindler, the dispatches stating that she is the first woman ever convicted in the United States for that offense. This is the exception which emphasizes the generally acknowledged fact that women are seldom found

OPEN YOUR SUNDAY SCHOOL AND KEEP IT OPEN

"Patriotism demands that every church have its Sunday School open every Sunday.

The religious duty resting upon our churches makes it imperative to keep an ever-green Sunday School, especially during these perilous times.

Brother pastor, are you a slacker in presenting this obligation to your churches to keep the Sunday School going every Sunday?

Our proposition: To any school that has closed up and will open again before March, we will send all the necessary quarterlies for half price. Send for order blank and state whether or not your school has closed.

In any specially needy cases we will donate the supplies for the present quarter. Write us about it.

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Avenue, North, Nashville, Tennessee

wanting in the honest administration of trusts.

The number of women now employed in business and confidential positions which offer opportunities to dishonesty is very great, but it is rare that any embezzlement, defalcation or breach of trust is committed by them.

The business integrity of women in independent enterprises is acknowledged to be almost universal; but of course in this domain experience has not been so ample as in that of salaried employment.

Their honesty is perhaps to be explained largely by the absence among women of many of the temptations to which men so often lay themselves open, and also in great measure by that sensitiveness as to reputation which is more acute among women than among men. Whatever the cause, the fact is not to be disputed that occurrences of this nature are very rare among women employees who are placed in positions of trust.—The Christian Herald.

USE THESE GOOD MEAT SAVERS.

Cottage cheese is a delicious and easy dish. You can buy it from almost any milkman or you can make it yourself. Add salt and pepper before eating, and if you prefer it more moist, stir in a little milk. It is good, too, served with applebutter, or a bit of jelly. While this is more of a dessert, it can still lessen the amount of meat you eat.

To make cottage cheese warm sour milk, whole or skimmed, on the back of the stove or put a bowl of it in a pan of hot, not boiling, water for about 20 minutes. Stir occasionally. When the curd and whey have separated pour off the whey through a sieve. Work the curd with a spoon and let it drain. When fairly dry work again until smooth. The whey is good to use in making bread.

Art is long; life short; judgment difficult; opportunity transient.—Goethe.

EVERY WOMAN LOVES A GOOD MAGAZINE.

But not every woman can afford to buy them. Here's a good opportunity for you to have the very best magazines in your home absolutely FREE.

Two new subscribers to the Baptist and Reflector at \$2.00 each will secure for you a year's subscription to any one of the following magazines:

McCall's, Southern Woman's, Designer, Mother's, Country Gentleman, Poultry News, Needlecraft; or any magazine the subscription price of which is not over one dollar.

Three new subscribers at \$2.00 each will give a year's subscription to any one of the following magazines:

American, Ladies' Home Journal, Woman's Home Companion, Good Housekeeping, Modern Priscilla, Etude, Delineator, Little Folks, Saturday Evening Post; or any magazine the subscription price of which is not over \$1.50.

We can furnish you any magazine that is published.

Go to work at once and earn the magazine of your choice.

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161 Eighth Ave. N.,
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ATTENTION, PASTORS AND EVANGELISTS.

If you desire, in your revival services, a man who organizes children choirs, leads and encourages congregational singing, who directs large adult choirs and is a soloist of rare ability, write Thomas E. Gates, Gospel Singer, Jackson, Tenn., for terms and open time. He has the best of references and is sure to please you in every way.

We reap what we sow; but nature has love over and above that justice, and gives us shadow and blossom and fruit that springs from no planting of ours.—George Eliot.

SEND US A NEW SUBSCRIPTION.

THE HOME PAGE

THANKSGIVING.

By Caroline Montgomery Rice.

Lord, for my health I thank Thee.
Not mine, the compressed lip and
brow of agony;
Not mine the fatal weakness as the
weary days drag by;
But as the mornings rise, I wake
With strength renewed, my course to
take.

Lord, for my work I thank Thee,
Rest does not come to man in rusting
on the shelf,
Joy comes not with indifference nor
pampering of self,
But joining with my fellow man,
I do my share in Thy great plan.

Lord, for my friends I thank Thee,
'Tis not their gold nor pomp nor wide-
spread fame I prize;
Should I or he laugh or weep, Father,
or fall and rise,
I take his hand, his eyes meet mine,
And climb we on. Such gift is mine.

For glimpses of high truth I thank
Thee,
The child in slum or gutter cursed and
spat upon.
The man of feeble wit, the low-browed
savage in the sun—
What know of truth and beauty these?
Help me to learn—noblesse oblige!

Lord, for thyself (Most Holy One) I
thank thee.
Thou art not stern and pitiless and far
away;
But that in power and love and faith
thou holdest thy sway;
And that my cry may mount to thee,
And that thou comest to dwell with
me—
For these, O Lord, I thank Thee.

THE FAIRY KEEP-A-LITTLE.

Once upon a time there was a little
boy named Gordon, who had a shiny,
new ten-cent piece given him by his
grandfather. "Now," said Gordon, "I
am going to the store to buy me
a top and a pencil and some candy."

"I should not spend it all if I were
you," said grandmother.

"Why not?" asked Gordon.

"I should keep a little of it so
that some day when you want some-
thing else more than you want these
things you will have the money to
buy it."

"O, but I'll have some more money
by then," said Gordon.

"Well, you are not at all sure about
that," said grandmother. "No one
ever is. Before you run down to the
store you sit down here on my little
stool, and I'll tell you a fine story."

Gordon thought that no one in the
world could tell such fine stories as
grandmother; so he sat down on her
little stool, folded his hands in his
lap, and was ready to listen.

"Once upon a time," said grand-
mother, "there was a little fairy who
lived in the woods. She was start-
ing out for a walk one day, when she
met a squirrel. 'Hello, Mr. Squirrel,'
she said. 'Where are you going?'
'To the beech trees to get some nuts
to eat,' he said. 'Good' said she,

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

'But remember not to eat them all.
Winter is coming.' The squirrel
thought that was a queer thing to
say, and he went off to the beech
trees and ate all the nuts he could
find. There were not many nuts that
year, and it was too early for them
to be ripe, but he at all he could
find, anyway.

The fairy went on and pretty
soon she found a woodchuck. 'Hello,
Mr. Woodchuck' she said. 'Where
are you going?' 'To the cornfield,'
said he, 'to get some corn to eat.'
'Don't eat it all,' said she. 'Winter
is coming. Keep a little.' Mr. Wook-
chuck went to the cornfield and ate
all the corn he wanted and did not
keep a bit. 'A queer fairy,' said he,
'to tell me to keep a little corn when
I can come here any time I want
to and get all I want.'

"On went the fairy and met a big,
buzzing bumblebee. 'Hello Mr.
Bumblebee,' said she. 'Where are
you going?' 'To the garden,' said
he, 'to get some honey for my dessert.'
'Don't eat it all,' said she. 'Keep a
little. Winter is coming.' 'Humph!'
said Mr. Bumblebee. And that is all
he would say.

"Then the fairy met an ant. 'Hel-
lo, Mr. Ant,' said she. 'Where are
you going?' 'Up a tall grass stalk
for a worm for my dinner,' said the
ant. 'Do not eat him all,' said the
fairy. 'Keep a little. Winter is com-
ing.' The ant laughed as hard as
he could. 'What a crazy fairy!'
said he.

"The fairy was about to skip
thorough a zigzaggy rail fence, when
all at once on the top she spied a
striped chipmunk. 'Hello, Mr. Chip-
munk,' said she. 'Where are you go-
ing?' 'To the sweet acorn tree for
little sweet acorns,' said he. 'Do not
eat them all,' said she. 'Keep a little.
Winter is coming.' The little chip-
munk stopped and thought. 'All
right,' said he. Thank you for tell-
ing me. I'll remember.' And away
he whisked.

'Well, after the fairy had had her
walk and was coming back, the
weather changed, and a cold wind
blew the dry leaves around and made
everything shiver that could shiver
at all; for the fairy's walk had lasted
for several weeks. As she was run-
ning briskly along, she heard a little
whining noise and suddenly saw Mr.
Squirrel. 'What is the matter?' she
asked. 'I'm hungry,' said he, 'and
can't find a thing to eat.' 'Did you
save a little when I told you to?'
she asked. 'No,' said he; 'but now I
wish I had.' 'I'll give you one more
chance,' said she. 'Over in the cor-
ner you will find a hickory tree. Take
all the nuts you wish, but this time
be sure to keep a little.' 'Yes,'
said he; 'I'll remember.' He went
off, ate a few nuts so that he was
not hungry, and carried some to a
hole in the tree for winter.

"The fairy heard another little
winning sound, and out from behind
a tree came Mr. Wookchuck, so hun-
gry he did not know what to do.
'Didn't you keep a little of the corn
you found in the field?' asked the
fairy. 'No,' said he; 'but I wish I
had.' 'Well,' said she, 'I'll give you

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 be-
lieve 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 at-
tractive about the book is that its characters
are so human. Miss Minerva is a living ex-
pression 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
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tor and we will give you a copy, or send us the price of the book and
we will mail it to any address.

Nashville, Tenn.

BAPTIST AND REFLECTOR.

one more chance. In the second field
from here you will find some corn
still left. Take all you want, but be
sure to keep a little.' Off went the
woodchuck. He ate enough to stop
the hunger and took a lot into his
home under a stump for winter.

"'Buzz, buzz, buzz!' went some-
thing on the ground, and there lay
Mr. Bumblebee so cold and hungry
he could not fly. 'I am so hungry!'
said he. 'Didn't you save any of the
honey you found?' said she. 'No,'
said he; 'and I wish I had.' 'I'll give
you one more chance,' said she. 'Be-
yond the trees you will find some
fairy flowers. Take all the honey
you want, but be sure to keep a lit-
tle.' She waved her wand, and he be-
came warm enough to fly. He found
the flowers, ate a wee bit of honey,
and took the rest to his hive for
winter.

"There was a scratching sound on
the ground and there was Mr. Ant kick-
ing weakly from hunger. 'Didn't
you find the worm for dinner?' asked
the fairy. 'Yes,' said he, 'but I ate
it all up, and now I wish I hadn't.'
'I'll give you one more chance,' said
she. 'Yonder is a nice, fat bug. Eat
all you want, but be sure to keep a
little.' The ant minded this time,
you may be sure, and a large piece
of bug was put into his cellar.

"Just then came along Mr. Chip-
munk. 'Thank you very much for
your advice,' said he. 'My store-
house is full of acorns for the win-
ter; and I have three good meals a
day and four if I want them. Please
come to see how snug I am.' The
fairy went with him to his nest, and
there she saw his stock of nuts. And
what else do you think she saw?"

"What?" asked Gordon.

"Why," said grandmother, "Mr.
Chipmunk had taken down the old
framed motto, 'Home Sweet Home'
that hung on his wall and instead
Mrs. Chipmunk sat embroidering a
new one to hang in its place, and
the new one said, 'Keep a Little.'"

When the story was finished Gor-
don went to the store; and when he
came back, what do you think he had
bought? The top for five cents, a

pencil for one cent, and only one
stick of candy for another cent. He
brought his bank to grandmother
and said. "Grandmother, I think
that Fairy Keep-a-Little would be
pleased now, for I kept three cents
out of ten, and I'm always going to
keep a little of everything I get to
spend, even if I get only a penny
and have to keep it all."

"I think," said grandmother, smil-
ing "I can hear the Fairy Keep-a-Lit-
tle dancing for joy and singing too."
—Blanche Elizabeth Wade, in Chris-
tian Register.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark
made as some one passed by who had
carefully kept hair? Did it not make
you envious and did it not make you
ashamed of every coarse, stiff or grey
hair in your hear? Did it not make
you wish that you too had kept your
hair carefully and could hear similar
compliments passed on you? Don't
envy a beautiful head of hair. It is
your privilege to have one. The beau-
ty of the hair depends entirely on its
care; and its lustre depends on the
food on which it subsists. Hair must
be fed. Every single hair is a dis-
tinctly individual living thing and it
demands food. Unless you feed it, it
is going to be stiff and coarse and
void of beauty. Follow the example
of the Creoles of Louisiana, who pride
themselves on their hair. Get their
recipe. It was kept as a race secret
for many years but you can get it
now by asking your dealer for "La
Creole," the natural hair dressing or
by sending one dollar to the Van
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PASTORS' CONFERENCE

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

NASHVILLE.

Third—Pastor C. D. Creasman spoke on "Jesus Exalted," and "Our Supreme Duty." 168 in S. S.

North Edgefield—Pastor Duncan spoke on "Some Comparisons," and "Seeking the Lord." 176 in S. S. Three by letter.

Grace—Pastor W. Rufus Beckett spoke on "A Nation in Mourning," and "The Origin of Satan." 194 in S. S. Fine Union.

Park Ave.—Pastor I. N. Strother spoke on "A Fraternal Appeal," and "The Shepherd and His Sheep." 121 in S. S.

Shelby Ave.—Pastor C. A. McIlroy spoke on "The Pre-eminent Desire of the Social Compact," and "The Trial at the Court of Last Resort." 50 in S. S. Collection, \$1.54. 18 in Union. There is a fine Sunbeam Band conducted by Mrs. Grace Mott, with an enrollment of 54, attendance yesterday of 36.

Seventh—Pastor C. L. Skinner spoke on "The Cry of the Lost Soul," and "Rest for the Weary." 103 in S. S. One by letter. Good congregations. A nice offering to bring up current expenses.

First—Allen Fort, pastor. Dr. I. J. Van Ness spoke at both hours. Evening subject, "Thou Almost Persuadest Me to Be a Christian." 266 in S. S. One approved for baptism. Two Unions with good attendance.

Judson Memorial—C. F. Clark, pastor. Hight C. Moore spoke on "The Sermon on the Mount," and "The Ten Commandments in Two." 91 in S. S.

Immanuel—Dr. E. C. Dargan spoke on Heb. 2:10 in the morning. 178 in S. S.

Franklin—Pastor O. W. Taylor spoke on "The Triumph of God," and "God's Workmanship." Normal S. S. In conjunction with other denominations, a census of the town taken in the afternoon. Very good Union. A good day. Signs of growing interest.

Lockeland—Pastor W. R. Hill spoke on "Entering Our Opportunities," and "Jesus On Wealth." 147 in S. S. One by letter. Very fine congregations. Fair Unions.

Centennial—Pastor J. Henry DeLaney spoke on "The Crowning of a Righteous Life," and "Look Out or You Will Get Snake-bit." 101 in S. S. One baptized. Splendid Union. The Sunday school workers spent the afternoon on the field.

Hartsville—Fine audiences at both services. It was a joy to have a fine day and services richly enjoyed by one and all.—J. T. Oakley.

Columbia—Our beloved Dr. J. H. Barber has resigned his pastorate of the First church and joined the Army as chaplain. He is supposed now to

be in Virginia. A very sudden, unexpected and regretful occurrence.—W. T. Usery.

KNOXVILLE.

Deaderick Ave.—Pastor H. T. Stevens spoke on "Gideon's Army," and "The Midnight Struggle." 521 in S. S. Large congregations.

First—Pastor Len G. Broughton spoke on "The Transfigured Bush," and "The Ministry of Women." 445 in S. S. Large congregations. Chairs in aisles at both services.

Bell Ave.—Pastor U. S. Thomas spoke on Gen. 4:3, and "Light and Darkness." 387 in S. S. One for baptism. Large crowds. Good Union.

Island Home—Pastor Wm. M. Sentell spoke on "The Supreme Importance of Prayer," and "The Importance of Personal Work." 310 in S. S.

South Knoxville—Pastor M. E. Miller spoke on Matt. 7:24, and "Sin." 300 in S. S. One by letter.

Euclid Ave.—Pastor W. M. Griffith spoke on "The Peace of God Which Passeth Understanding," and "The Cleansing Power of the Blood of Jesus Christ in the Regeneration of the Soul." 249 in S. S. Fine day with us.

Lonsdale—Pastor J. C. Shipe spoke on "How Jesus Repulsed the Tempter," and at night a flag dedication service was held. 192 in S. S. Splendid congregations.

Fifth Ave.—Pastor J. L. Dance spoke on "The Expression of the Christian Life," and "To Accept Jesus, or, God's Son Is to Be God's Son." 191 in S. S.

Central—Pastor A. F. Mahan spoke on "Jesus' Great Prophecy," and "The Various Attitudes of Christ." 171 in S. S.

Mountain View—Pastor W. C. McNeely spoke on "First Things First," and "A Fatal Choice." 165 in S. S. A good day.

Gillespie Ave.—Pastor David N. Livingstone spoke on "A Church in Name Only," and "The Coming Saviour." 155 in S. S.

Beaumont Ave.—Pastor D. W. Lindsay spoke on "Jesus' Farewell Sermon." Rev. Herman Massengill spoke at night on "He Shall Be Called Wonderful." 133 in S. S. Good services.

Grove City—Pastor J. F. Williams spoke on "Paul's Confidence," and "Jesus Wept." 128 in S. S. One by letter. Two approved for baptism.

Immanuel—Pastor A. R. Pedigo spoke on I. John 4:17, and "How God Saved When a King Failed." 127 in S. S.

Third Creek—Pastor Geo. M. Reeves spoke on "His Unspeakable Gift," and "A Dissatisfied Humanity." 115 in S. S. Splendid day.

Burlington—Pastor Herschel Ponder spoke on "Extracting Sweets from the Rock." Rev. Alvin Rue of Kirkwood Presbyterian church, spoke at night. 109 in S. S. Union service.

Calvary—Pastor, S. C. Griggsby. S. G. Wells spoke on "The Grace Plan," and "Jesus, Saviour." 106 in S. S.

Bearden—Pastor J. N. Poe spoke on "The Church and Our Duty Toward It," and "Sitting Still to Die." 97 in S. S.

Lincoln Park—Pastor T. E. Elgin spoke on "Adorning the Doctrines of God," and "Elijah's Challenge for a Decision." One by letter.

Fountain City—Pastor E. A. Cates spoke at both hours. Pastor has been ill, but is better and is now able to fill his pulpit.

First, Sweetwater—Pastor J. H. Sharp spoke on "Heavenly Thrift," and "Fear Not, Only Believe." 179 in S. S. Three by letter.

First, Lenoir City—Pastor, R. E. Corum. M. B. Morrison spoke on "Doing Things by Faith," and "Gratitude to God." 38 in S. S.

CHATTANOOGA.

East Chattanooga—Pastor J. N. Bull spoke on "Religious Training in the Home," and "The Thirsting Jesus." 128 in S. S.

St. Elmo—Pastor Oscar D. Fleming spoke on "Alien Enemies," and "Learning to Live." 110 in S. S.

Rossville—Pastor W. C. Tallant spoke on "Ye Are the Light of the World," and "He Went a Little Farther." 209 in S. S. Splendid Unions.

Chamberlain Ave.—Pastor G. T. King spoke on "Perfection," and "The Successful Man." 122 in S. S. Fine Union.

First—Harold Major, pastor. Dedication of flag with 33 stars on it for the members of this church who have gone into service. Music by Fifty-fourth band. Patriotic sermon by the pastor. Attendance in S. S., 380.

Highland Park—Pastor Keese spoke on "Discipleship," and "The Sceptre of Jesus." Good congregations. Two additions since last report. S. S. and B. Y. P. U. gratifying in outlook.

Woodland Park—Bro. Mahan spoke in the morning and the pastor at night. Subject, "Jesus the Everlasting Father."

Avondale—Pastor W. R. Hamic spoke on "Seen By Jesus," and "Sin." Good Union and S. S.

Central—Pastor E. L. Grace spoke on "The Blue Cord of Remembrance," and "The Master Key to Life." One by letter. Two for baptism. 209 in S. S.

MEMPHIS.

McLemore Ave.—Pastor Roswell Davis spoke at both hours. 124 in S. S.

Temple—Bro. G. B. Smalley spoke in the morning on "For Me to Live is Christ." Pastor J. Carl McCoy spoke at night. 174 in S. S. Two fine congregations. One wedding.

Prescott Memorial—Pastor E. L. Watson spoke at both hours to good congregations. Fine interest.

Binghamton—T. R. Strong spoke at morning hour, Bro. Pennock at night. Splendid services. Interest increasing.

Seventh Street—Bro. J. H. Snow began a meeting with us. Fine day. 185 in S. S.

Union Ave.—Pastor W. R. Farrow spoke in the morning, Rev. G. B. Smalley at night. Good services.

Highland Heights—Good day. Pastor spoke at both hours.

LaBelle Place—Pastor D. A. Ellis spoke to very large congregations. One by letter. 249 in S. S. Great interest.

Raleigh—Pastor T. E. Brown spoke to good congregations. Good S. S.

First—Pastor, A. U. Boone. Lord's Supper observed. Pastor spoke at night. 381 in S. S.

Boulevard—Pastor T. N. Hale spoke on "Ye Are the Salt of the Earth," and "The Glorious Gospel of the Blessed God." 117 in S. S.

Central Ave.—About 40 in S. S. Preaching at morning hour by J. H. Pennock, pastor of the First Baptist church, Malden, Mo.

Bellevue—Pastor R. M. Inlow spoke at both hours. Nine received. Sev-



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en by letter. Two for baptism. 320 in S. S. Splendid Unions. \$8,000 raised in one week to pay off a mortgage of eight years' standing. Great zeal for enlarged church service characterizes the membership.

New South Memphis—Pastor Jasper R. Burk spoke at both hours. 90 in S. S. One by letter.

Calvary—Pastor Norris spoke on "God's Call for Workers," and "The Man Who Quit." Installation of Sunday school officers before sermon. 41 at prayer-meeting. Council meeting will be held after prayer service Wednesday night.

Central—Pastor Cox spoke at both hours. One received. 198 in S. S.

Rowan—Pastor J. E. Eoff spoke on "My Flesh Also Shall Rest in Hope." 74 in S. S. One by letter.

Englewood—Preaching in the morning by Pastor A. D. Langston. The pastor spoke to the Junior Order in the morning on "Blessed is the Nation Whose God is the Lord." Packed house. Pastor spoke in the evening on Rev. 6:17. Good congregation. Two by letter. 131 in S. S. I have been here six months and have had nearly 55 additions. Just completed two S. S. rooms and baptistry. Purchased piano last week. The Lord has blessed his work here.

Loudon—J. H. O. Clevenger, missionary pastor. Pastor spoke on "The Bible God's Book," and "Every Christian Should Work for God." Large congregations, the work starting off very encouragingly. We are preparing for a great revival. Join us in this prayer.

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AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. Andrew Potter of the First church, Enid, Okla., writes: "My church is progressing in a great way. Our B. Y. P. U. will take the State banner this year. We led the State in gifts to State Missions. The church has elected Miss Elizabeth Naylor assistant pastor, and she will be associated with me in the work of our church. We have nearly 1,000 members."

Dr. R. M. Inloe of Bellevue church, Memphis, writes: "We got tired of paying interest on the old debt of \$8,000 on the Sunday school building of our church, and proceeded to raise the money with which to wipe it out. The effort was made in a quiet way. We began on Monday, and on Saturday at 5 p. m., we had in good subscriptions \$8,054.50. No public meeting and no high pressure. The gifts ranged from \$2.50 to \$400. The common people paid gladly. Not a rich man gave a cent. This is the first step toward our great auditorium."

Dr. M. C. Vick of Brownsville, Tennessee, writes: "We had a great day yesterday. Woman's Missionary Society presented our church with a service flag with 22 stars on it."

Rev. J. H. Oakley, of Whiteville, Tenn., writes: "I accepted an invitation to the Baptist church of Lineville, Ala., to preach Sunday, and shall leave tomorrow. We want 1,000 people in the Sunday School Convention at Whiteville March 12-14."

Rev. J. T. Upton of Bolivar, Tenn., writes: "Have accepted the care of the church at Cottage Grove, and will serve some other churches in connection. Will move to Cottage Grove March 1."

Dr. R. W. Weaver of Nashville, Tenn., writes: "I have become absorbingly interested in the development of the country Baptist churches and schools. Am thoroughly convinced that the necessary factor in the uplift of our people is a pastor with the mind of a statesman and with the heart of a shepherd, who will take within the field of his interest not only his own church, but the country churches for many miles around. This man is the true builder in our Baptist denomination."

Rev. J. A. Bell of Trenton, Tenn., writes: "I am still with these good people at Brazil as pastor. This is my thirteenth year here, my tenth year with Spring Hill, the seventh year with Hickory Grove, and the third year with Maury City. Spring Hill is giving me \$50 more this year."

Dr. Austin Crouch of Murfreesboro, Tenn., writes: "As I have declined the call to the First church, Jackson, Tenn., it would be impossible and improper for me to accept an invitation to speak at the West Tennessee Baptist Sunday School Convention in Whiteville."

During the past year there have been 203 additions to the First church, Shreveport, La., of which Dr. M. E. Dodd is pastor. The present membership is 1,551. The church raised for all purposes last year \$43,043.89.

In the meetings lately held at Dublin, Ga., by Dr. J. B. Phillips of Tabernacle church, Chattanooga, Tenn., there were 60 additions to the church. The church was enthusiastic in its appreciation of Dr. Phillips.

On Feb. 1, Dr. Spencer Tunnell completed his eighth year as pastor of the First church, Morristown, Tenn. The church made appropriate acknowledgment of the event. The loving title of "Pastor of Morristown" has been bestowed on him by friends of all denominations.

Dr. Everette Gill, missionary of Rome, Italy, has accepted the position of supply of the church at Fulton, Mo., where Rev. J. A. Taylor was lately pastor. Isn't this a time when missionaries are needed in Italy worse than ever?

Dr. A. J. Dickinson of Eufaula, Ala., argues that the suggestion of John D. Rockefeller, Jr., that baptism is not a condition of church membership, "is probably right." Yes, and the moon is probably made of green cheese, and, von Hindenburg will probably get to Paris by April 1! Such absurdity from presumably wise men!

Rev. K. L. Chapman of Jackson, Tenn., has accepted the care of the church at Grand Junction, Tenn., and a good church and pastor have met.

Dr. R. E. Beddoe and family are to leave Dallas, Texas, Feb. 25 on their return journey to missionary labors in China. They will sail from Vancouver March 7. She was formerly Miss Lovella Houston of Murray, Ky.

The First church, Covington, Ky., has called Rev. L. L. Henson, who has been filling important pastorates on the Pacific Coast for several years.

Rev. G. E. Holt of Forrest City, Ark., has been called to the care of the church at Hamburg, Ark., but his acceptance is not yet assured.

The First church, Fredericksburg, Va., has provided a fund of more than \$1,000 for the salary of a teacher in the Theological School at Hwang Hian, China, in memory of the late Dr. Thos S. Dunnaway, their former pastor.

Mr. Joshua Levering of Baltimore, Md., lately deeded to the State Mission Board of Maryland, property in his city valued at \$10,000. The building will likely be used as Baptist headquarters. It is an absolute gift.

Rev. W. H. Sledge resigns the care of Grace church, Baltimore, Md., to become Camp pastor under the Home Mission Board at Camp Meade, near that city.

That was a gracious thing in the members and friends of the Second church, Lexington, Tenn., to give their pastor, Rev. Clarence E. Azbill, a "pantry shower" on the night of Feb. 9. He constantly grows in favor with the people.

The two Baptist churches in Gloster, Miss., are preparing to unite with Rev. J. E. Thigpen as pastor. It appears that the issues that separated them are dead. Let us hope that brotherly love now prevails.

Rev. Pierce S. Ellis of Richmond, Va., accepts the care of the First church, Clemson, S. C., and begins work Feb. 7.

Rev. L. W. Langston of Asheville, N. C., has accepted the care of the First church, Walhalla, S. C., and entered upon his duties Feb. 1.

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CHURCH AND PERSONAL.

Dear Dr. Bond: The Humboldt, Tenn. Baptist church has called Rev. Roger L. Clark, of Richmond, Va. He has accepted and is now on the field. Now just a word about Clark, who may be a stranger to you. You will give him some notice I am sure and I give you some facts. Brother Clark has been a minister for the Disciples of Christ for 20 years, but found himself out of harmony with the doctrines of his church and on last August came to the Baptists with whom he finds himself in hearty accord and fellowship.

He held positions of honor among the Disciples. He is a graduate of the Bible School at Lexington, Ky.

Clark is a splendid preacher, a bright scholar and withal a genial Christian gentleman. His last pastorate was in Richmond, Va. The Baptist Church at Staunton, Va., called him the night he accepted the work at Humboldt. I predict for him a brilliant pastorate at Humboldt, Tenn. Brother Clark will at once move his family from Richmond, Va., to Humboldt, Tenn. You can do the rest. I am simply giving you these facts that you may make mention of the call.

Yours cordially,

W. M. WOOD.

Mayfield, Ky.,
Feb. 4, 1918.

Please change my address from Copperhill, Tenn., to Brush Creek, Tenn., and am back in my old place at work and service. I left Copperhill with deep feelings of great and lasting heart interest. They paid me all the salary and then added a nice purse of \$50.00. I love them. But I am happy in my accepted field, where I know everybody and they know me.

G. A. OGLE.

Brush Creek, Tenn.

Dear Dr. Bond: You certainly are making us a good paper. The people are gratified with it and are saying so. It is doctrinally instructive, and spiritually it is inspirational. I will do what I can any time to help in its circulation. That is the only thing needed now.

J. R. CHILES.

Rogersville, Tenn.

"I am planning to give you some new subscribers at an early date. We have just closed a fine meeting at Union church, Carden's Bluff, Tenn., with 16 additions. All were baptized last Sunday. There is growing interest.

E. E. HAZELWOOD."

Hampton, Tenn.

Rev. J. Bernard Tallant resigned the pastorate of the Baptist church at Douglasville, Ga., after a service of four months. During this brief time the church conducted an every member canvass and a more thorough organization of all departments of the work. We shall be glad to have Bro. Tallant return to his native State.

Rev. J. H. Fuller, formerly of East Lake, Chattanooga, reports his work at Yazoo City, Miss., in a very prosperous condition. They have a fine church building and perhaps the best pastorium in the State.

FIELD NOTES.

The First church, Cleveland, extended a call to Rev. S. P. White of Shelbyville to return to them as pastor. Rev. H. B. Cole resigns at Jonesboro and Boone's Creek, where he has done good work.

Rev. O. Sams, the new pastor of Central church, Johnson City, is beginning his work in a splendid way and the people are delighted.

Rev. M. D. McIntosh has resigned at Hale's Chapel and is open to some other work. Write him at Johnson City, Tenn., R. F. D. 4.

Shiloh church at Ocoee is without a pastor. Write W. R. Snyder, Ocoee, if interested.

Ryal Junior High school graduated 172 Thursday evening. Among them was Miss Eula Mae Clvaha, my cousin.

The Quarterly Institute of the Holston Association met with Erwin church Friday. Mrs. Robert Bachman, superintendent in charge, and Mrs. M. D. McIntosh reported to the writer the attendance was good and the program carried out in full, and refreshments were served by the ladies of the church.

Rev. J. M. Good, pastor and colporter in the Association, attended church at Snow's chapel Sunday. The writer supplied for Snow's Chapel Saturday and Sunday and received \$5.55 for his services. The S. S. and B. Y. P. U. were very good. The church is pastorless, but we appointed a pulpit committee to secure a pastor. Write Sam H. Edens, Johnson City, R. F. D., if interested.

Announcement was made that Rev. J. N. Monroe will supply the second Sunday in March.

Pastor J. T. Glen began a meeting at Oak Hill Sunday, in which he is to be assisted by Rev. J. M. Whitaker of Johnson City.

The following deserve special mention as furnishing entertainment and conveyance to the field man of the Baptist and Reflector during the week: Revs. L. A. Hurst and M. D. McIntosh and Deacons B. F. Birdwell and N. R. Bishop and church treasurer W. H. Carathers. We appreciate this co-operation in order to circulate the Baptist and Reflector. Rain and cold and snow and mud everywhere for some time has impeded the progress of the work, but with sunshine and the warm weather and better roads our work will all take on new life. The paper will reach you on time and will contain more news from the churches.

R. D. CECIL,
Evangelist.

Cleveland, Tenn.

SALESMEN WANTED: Owing to conditions brought about by the war, we have a few well worked territories open and will be pleased to hear from interested persons. Applicant must be exempt from draft.

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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.

JONES.

Sister Bettie Jane Coffman Jones, aged 51 years, 1 month and 26 days, died Wednesday, December 26, 1917. She was a valued member of the Minor Hill Baptist church, and a member of the Ladies' Aid.

She was a constant attendant upon the services of her church and Sunday School. She was a loving wife and mother. She was descended from one of the most prominent families of Giles county, being the daughter of Mr. J. S. Coffman and sister of Hon. Dave Coffman, Trustee of Giles county. Her loss is keenly felt by all who knew her, especially by her loved ones, her church, and by the writer, who was her pastor.

M. R. FLETCHER.

BOWERS—On December 29, 1915, death entered the old home and claimed for its victim the dear husband and father, L. J. Bowers, age 74 years, 6 months and 7 days. He professed faith in Christ about the age of 22 and joined the Walker Fork Baptist church. Some years later he moved his membership to Limestone Baptist church, in which he lived a consistent member until his death. Brother Bowers was not a public worshiper, but had full confidence in his

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

Saviour and trusted Him under every condition in life. A large number of relatives and friends followed to the Limestone Baptist church, where the funeral was conducted by his pastor, Rev. Templeton. To the entire family, which consists of a broken-hearted companion and five children, one having preceded him a few years ago.

Dear children, we know 'tis sad to enter the old home and find the vacant chair. But weep not as those who have no hope. God knows and doeth all things well. To the heart-broken companion we bow with submissive hearts and minds to the will of the Almighty God, with faith that He doeth all things well, believing that our loss is heaven's gain.

Brother Bowers has fought a good fight, he has finished his course, and that he has kept the faith, that hence he shall wear the crown of righteousness which the Lord, the righteous Judge giveth him.

W. S. SQUIBB,
MRS. JOHN KEEFAUVER,
MRS. W. N. BAYLETT,
Committee.

PRIEST.

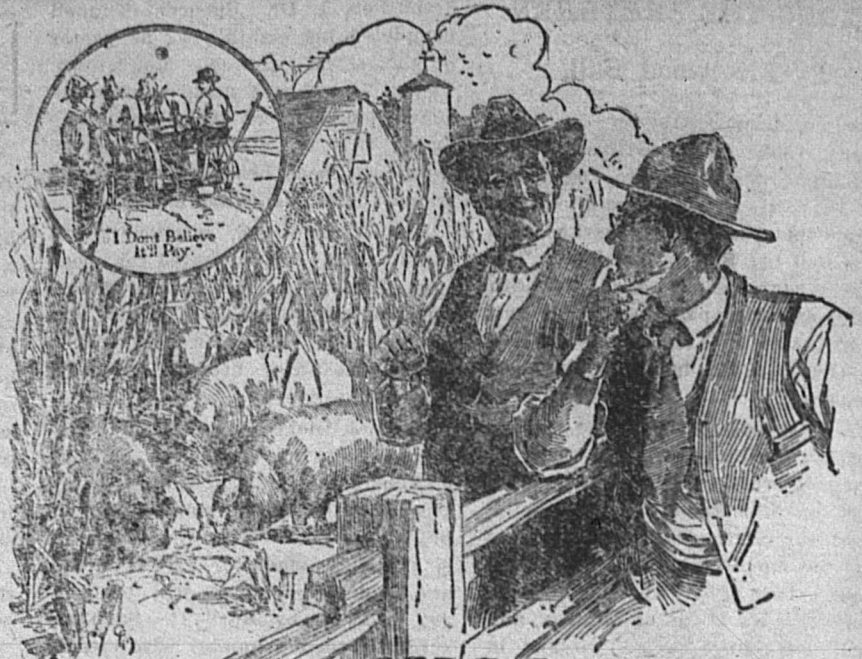
On August 14, 1917, the angel of death spread its dark wings over the home of G. M. Priest and claimed as its victim his beloved brother, D. O. Priest. He is survived by a wife, three children, and a host of relatives and friends who sincerely mourn his loss. D. O. Priest was born January 23, 1874, being at the time of his death, therefore, 43 years and 8 months old.

Funeral services were conducted at Spring Hill by Bro. Geo. H. Freeman of Lewisburg.

Mr. Priest had been a resident of Theta for several months; was a member of the church, in good standing, and a highly respected and well beloved citizen.

For a year or more he had been a sufferer from paralysis, but bore his affliction with fortitude and patience. Now, pain and suffering will be no more, for his soul has passed out into the mists of the great unknown, into the infinite just beyond the bridgeless river of death. Some few years ago a little spirit winged its flight to that celestial city, where falleth no night, and while safe in the arms of Jesus it awaited the coming of father; they have met now—father and babe—where no storm-clouds beat on that glittering strand, while the years of eternal roll.

To you, friends and relatives, and



"Every bag of V-C Fertilizer made 100 pounds of pork!"

"YOU remember in the spring, Bill, I applied V-C Fertilizer to that corn land. You were a 'Doubting Thomas.' You didn't think 'twould pay. Where no fertilizer was used, my yield was about the same as yours, but where the crop was fertilized, the yield per acre was 13 bushels more. It cost me about \$3 to get those extra 13 bushels.

"Now I've turned in my hogs. Those 13 bushels of corn will make more than 100 pounds of hog meat. It's just plain business sense to convert \$3 worth of fertilizer into \$20 worth of pork. 50 acres of my corn land will make \$1,000 more profit on hogs than was possible without V-C."

There are lots of men like Bill whose farms are under-productive because they do not receive the plant foods each crop extracts.

Others like Mr. McIver Williamson, of South Carolina, use from 1400 to 2000 pounds to the acre and not only make more corn—but make it at a much lower cost per bushel—and enrich the land as

well. They convert chemicals into cash. V-C Fertilizers contain every element needed to make both stalk and grain.

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V-C Fertilizers

You Can Tell the People Who Have Iron in Their Blood—Strong, Healthy, Vigorous Folks!

Doctor Says Ordinary Nuxated Iron Will Increase the Strength of Nervous, Run-Down People in Two Weeks' Time in Many Cases.

"ONE glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. I have seen dozens of nervous, run-down people who were ailing all the time

increase their strength and endurance in from ten to fourteen days' time while taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of 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. There is nothing like good old iron to help put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturer guarantees successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

especially to you, dear wife and mother, we extend our warmest sympathy and entreat you not to grieve as one without hope, but look through the clouds to the sunshine of God's love, where your loved one awaits you.

"Where suffering, tears and sorrow,
Come never to the heart;
Where from our dear loved ones
We never more shall part."

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BIBLE READING OF THE GREAT
DAY OF HIS WRATH.

(Continued from page 3)

is a day of wrath, a day of trouble and distress, a day of wastefulness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high battlements. I will bring distress upon men, and they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of His jealousy: for He will make an end, yea, a terrible end of all them that dwell on the earth."

In view of all these things, we would do well to consider carefully the great question of the text: "Who is able to stand?" We feel like crying out as did some of old: "Men and brethren, what shall we do?" I think the answer is found in Luke 21:34-36, "But take ye heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that the day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of the earth. But watch at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

Springfield, Tenn.

EMERGENCY BAND.

In response to the call for relief in behalf of the Boys' Academy at Fuquoka, Japan, Tennessee members have furnished, so far, \$721.00; Tennessee is a little ahead of all the other States, Virginia being a close second.

Tennessee is requested to furnish 800 members for this Band and about one-half that number have already volunteered.

A brief and intelligent statement by a layman any Sunday morning, strongly endorsed by the pastor, will secure the results desired within the limits of five minutes. Emergencies are the order of the day and this number should hasten to volunteer. Write for leaflets and pledge cards that you may enlist yourself and that you may give others the opportunity.

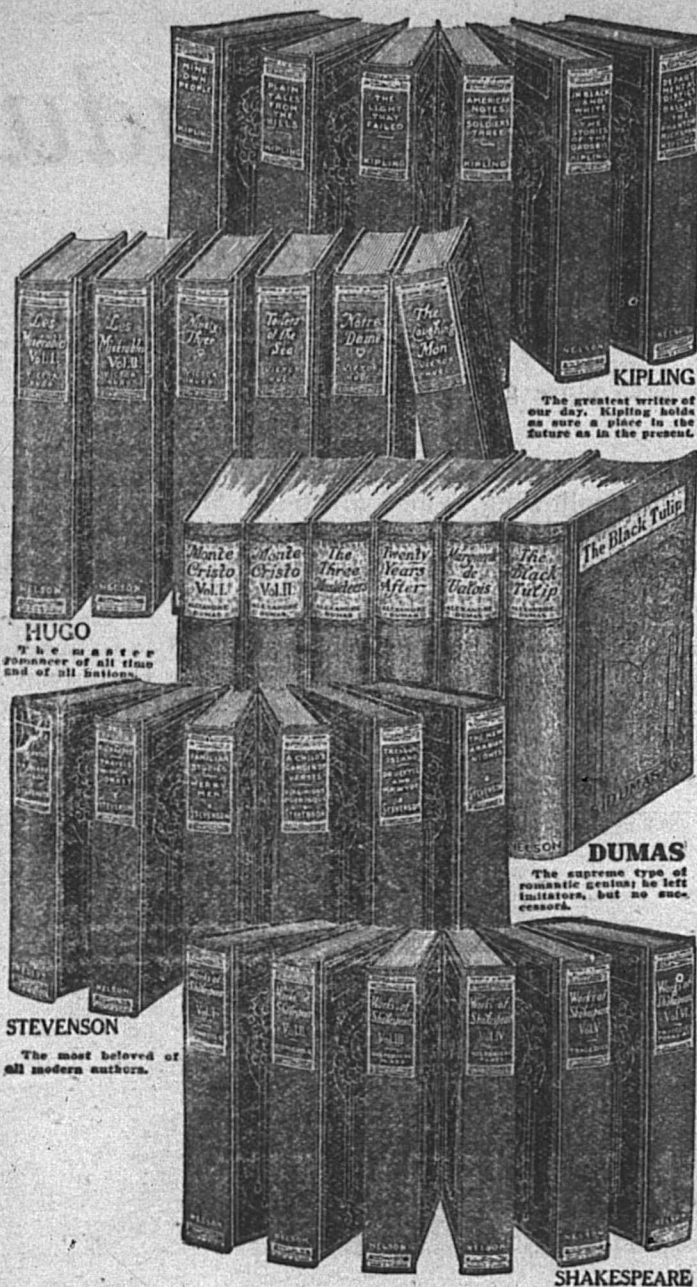
Sometime in the spring, a call will perhaps be made on those that did not contribute to the Fuquoka Academy to furnish an extra \$5,000 each to assist the Home Board in its work among the soldiers. Who is not glad to have the opportunity to do his extra "bit" for such a noble cause?

J. T. HENDERSON, Gen. Sec.
Knoxville, Tenn.,
Feb. 6, 1918.

MR. M. A. WEBB, CHAIRMAN.

The Whiteville Baptist Sunday School selected Mr. M. A. Webb as the Chairman of the Entertainment Committee for the West Tennessee Sunday School Convention, which meets in Whiteville, March 12-15. We invited you to meet with us before the convention and we appreciate your coming, and we

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are looking for a thousand people to attend this convention. Why not every Sunday School in West Tennessee get busy and select messengers and have them here at this great meeting. It will be the life of your messengers and an inspiration to your school. Let us begin now to plan to come. Just as soon as you decide to come please write Mr. M. A. Webb, Whiteville, Tenn., and tell him you are coming and he will gladly provide you a home while here. Please

do this now or as soon as you know you are coming. This means any Baptist in West Tennessee. We are expecting you, so do not disappoint us.

JAS. H. OAKLEY.

Whiteville, Tennessee.

Cleveland (Big Springs church)—Heard Pastor L. A. Hurst preach splendid sermons Saturday and Sunday nights and before the Sunday evening service the writer addressed the B. Y.

P. U. Pastor Hurst and his people are very hopeful of their work.

Lebanon church—Preached for Pastor Sam Evans' people Sunday morning and also taught S. S. class, and had a good morning and took dinner with Deacon J. M. Moore, and he subscribed for Baptist and Reflector. Remember I am the representative of our denominational paper and books, and I am glad to serve you.

R. D. CECIL.

Cleveland, Tenn.

334 East Broadway

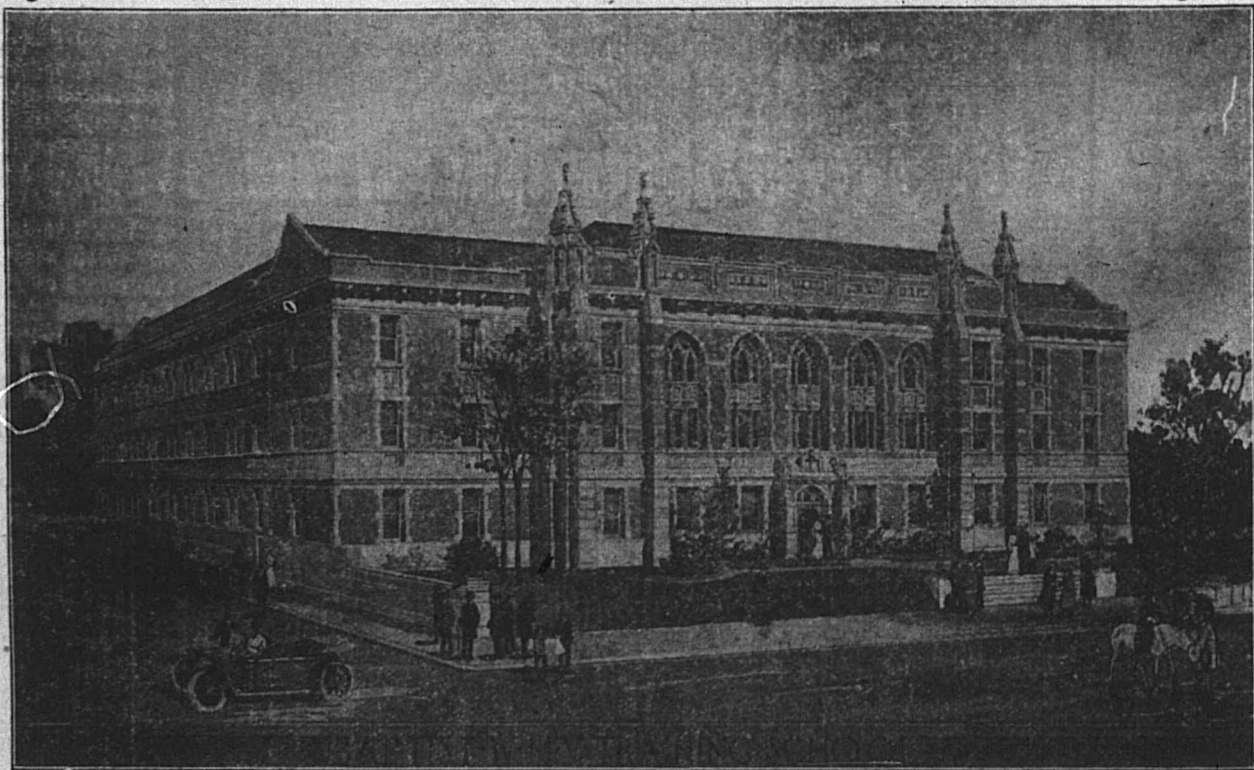
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The ideals of the women of the Southland have been realized as to beauty of structure, harmony of coloring, convenience, comfort and completeness. The God-given dream of our women, wrought out tangibly in stone, marble, and soft-hued wood, is seen in the building as pictured below.



Can you picture our dining room, Tennessee's Memorial to our own Miss Evie Brown, with its tiled floor, columns and beams of driftwood oak, carved mantel, and round tables? This, of course, is the most interesting room in the building, and we are told it is the most beautiful.

Workers of Tennessee, will we not see to it that we truly "Go over the top," that we may think of this beautiful room, so typical of the generous, hospitable soul of her to whose memory we dedicate \$5,000.00 of Tennessee's part in this great enterprise?

Then, when we take a peep into the dainty bedrooms, we will pause for a second look at the Josephine Winn room, sacred to the memory of her who went about doing good.

The Baptist women of Tennessee have never failed in any undertaking. February is the month for the raising of their gift to the Training School Building. Send in your offerings by March 1st.

RUFUS W. WEAVER,

Secretary of Christian Education.