

# BAPTIST AND REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, EDITOR

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## Excuses An Old Business that Has Always Proved a Failure

Luke Fourteen

L. T. Wilson, D.D.

Every Christian who undertakes to do personal work for his Saviour soon discovers that nearly every man he deals with has some sort of an excuse to offer for his failure to accept the gospel invitation. We doubt not it was the Master's knowledge of this tendency among men that induced him to speak that beautiful and striking parable of the Marriage Supper, which we find in the fourteenth chapter of Luke. This parable represents the gospel as an invitation to a feast and tells us how certain ones declined the invitation extended them, each one offering an excuse for his non-acceptance. It does not say they had an excuse, but that they made one. "And they all, with one consent, began to make excuse." The excuses offered were most ridiculous, as careful examination will reveal. Nevertheless, they were as good as any that can be given in our day. The truth of the matter is, no man has ever been able to offer a reasonable excuse for neglecting the gospel invitation and none ever will.

But excuse-making is an old business. It began in Eden. Adam was the first man to engage in it, but you remember how miserably he failed. And his experience has been the common lot of all his successors. It would seem that men ought to have long since learned the fallacy of continuing in an old business that has always proven a failure; but not so, for excuse-making is a common business among men today. I wonder if you have ever thought what would happen if God took men at their word and said, "I will excuse you." He took the three men in the parable at their word. Do you remember what he said about them? "Not one of them shall taste of my supper." They made light of his invitation, turning their backs upon it, and God withdrew the invitation. And that is just what will happen to everyone who trifles with the invitation of the gospel of the Son of God.

Now, the gospel is an invitation to all men everywhere, and no man dare reject it, or even treat it lightly except at his own peril; nevertheless, many are still saying, "I pray thee have me excused." It is our purpose to consider some of the popular excuses men are offering today, but before doing so let us look for a moment at the excuses mentioned in our Lord's parable. The trouble with these men was preoccupation. They were simply absorbed in worldly matters. Pride of wealth, slavery to business and social and domestic relations seem to have been the things in their way.

I wonder if you have noted that there is nothing said against these men as to their characters. There may have been many noble things about them, but they did not seem at all interested in the feast to which they were invited and so answered by making excuses. You will agree that their excuses were absurd, silly, ridiculous, but have you a better one to give, dear reader? We make bold to say that we have never heard a better one offered and not only so, we promise here and now to surrender all hope of heaven and never more to offer the gospel invitation to men if any man will furnish a better excuse than these given in the parable of the Marriage Supper. Pride, business, pleasure—these things are keeping so many from accepting the invitation of the gospel. But this is enough on the excuses of the parable, so let us now consider some of

### The Popular Excuses of Today.

We shall consider only the more important, as we do not care to tire the reader, but rather to help him to realize the folly of neglecting to accept promptly Christ's invitation.

1. The first excuse, we will notice, is this very common one:

"I cannot understand and therefore I cannot believe the Bible."

This usually comes from those who know very little about the dear old Book, such as have not diligently and prayerfully studied its contents. They have not been honest with God and their own souls. As a rule, they do not want to understand the Bible, do not want to believe it, because it contradicts their lives. The Bible is against a bad life and men who are living such lives do not like to be condemned. (John 3:19.) To them, the Bible is full of difficulties. That reminds us of the challenge recently put to one of our Southern evangelists. It is an oft-repeated question: "If you will explain to me where Cain got his wife, I will accept the Bible; that is the one thing that has troubled me for years." It is unnecessary to say the answer of the evangelist was unsatisfactory. But suffice it to say that was not the man's trouble. Not many days afterward that same man ran away with another man's wife. It was not Cain's wife, but the other man's life that was troubling him. It was sin in his life, and the Bible condemned him.

Now we grant there are difficulties in the Bible. Peter said that Paul wrote some things hard to be understood. (2 Peter 3:16-18.) If there were not difficulties, we would feel less inclined to regard it as Divine, but many of the difficulties will vanish when men surrender to the Spirit. A fine man, who was honest and conscientious, said to Mr. Moody: "There are five things in the Bible that trouble me. Explain these and I will accept Christ." Mr. Moody replied: "Do you consider me a man of my word?" The gentleman said, "Yes, indeed." "Well, then," said Mr. Moody, "accept Christ tonight and I will give you my word I will explain all those things to your entire satisfaction tomorrow." The offer was accepted and the man at once confessed Christ, but some days passed before Mr. Moody saw him again. "Why did you not come for the explanations?" asked Mr. Moody, and at once the answer came, "The difficulties all vanished when I accepted Christ."

The Divine Word welcomes honest doubters and all you need, if this is your trouble, is to be honest and give God a chance in your life. Take what you can understand and trust Him to lead you by His Spirit into the deeper things. (John 14:26; 16:13.)

2. Another very popular excuse in these days is:

"It is too difficult to be a Christian."

Yes, it is a difficult thing to be the right sort of a Christian. To be saved is easy; that is God's work in us and for us, but to live the Christian life is no easy matter. Christ was always careful to emphasize this fact. He put down at the very threshold of the kingdom the positive demand of self-denial and cross-bearing. (Matt. 16:24-25.) He would appeal to the better nature of man, to the heroic in human nature, and that is the appeal of the gospel throughout. And we make a mistake if we do otherwise. There is little hope for any man who is unwilling to assume responsibility, or undertake hard tasks. That is true elsewhere, why should it not be true in the kingdom of God? The gospel appeals to men who want to make their lives count for something worth while in the world. And the man who says it is too hard to be a Christian puts a low estimate upon himself, and acknowledges that he is a weakling and a coward.

But while all we have said is true there is a deep

sense in which it is more difficult not to be a Christian than to be one. (Matt. 11:30; Prov. 3:17; 13:15.) The Christian has a Divine helper in all the hard places of life and is never alone, while the unbeliever is alone and is sure to fail, even in this world, to say nothing of the awful future which awaits him. After all, dear reader, it is not so difficult to be a Christian if you are out and out for Christ; for the way grows easier as time passes. But it is a rather difficult matter to try to serve Christ and the world at the same time. (Matt. 6:24.)

3. We pass now to consider an excuse that is old with age and it would seem quite worn out with use, but is still very popular,

"There are too many hypocrites in the church."

What worker has not heard this again and again. Is that your excuse? Tell us, then, what is a hypocrite? We have seen or known but few. We read of one in the first Church whose name was Judas, and we know what became of him. A hypocrite is a counterfeit of something that is genuine. He is a man who professes Christianity for selfish interests. He uses Christianity as a cloak for the sake of deception and personal gain. Now, these are many weak and erring Christians, but there is a vast difference between such and a hypocrite. Our observation leads us to believe that there are very few hypocrites in the church, but we are quite sure there are many in other spheres of life, so if you are to refuse to have anything to do with all institutions where there are hypocrites, then we would like to ask you what profession or calling or business you propose to enter and in what society you are to move? As we see it, you will have to quit the earth and then where are you going? You can't go to heaven, so the only place left for you is the everlasting abode of all hypocrites. Don't you think it would be wiser to risk the danger of touching one now and then while here than to make your eternal home with them all hereafter? Dear man, your trouble is that you have been guilty of making false and unjust comparisons. You have not seen yourself in your true light.

4. Another excuse we have met quite frequently is:

"I am afraid I can't hold out."

That is all too true. We can't hold out of ourselves. Our great danger is in trying to do so. Our Saviour does the holding. He is able to do so and our duty is to trust Him. He will not disappoint any who commit their souls to His keeping power.

5. Many times we have heard this excuse offered:

"I don't feel like it."

If that is your trouble, let us remind you that it is not a question of feeling, it is a question of what you are going to do. It is not feeling, but faith that is necessary to an acceptance of Christ as Saviour. "Believe on the Lord Jesus Christ and thou shalt be saved."

6. Again, we hear men saying:

"I am as good as the average Christian," or "I am willing to risk my chances with the average man in the church." Such are deceived as to the way of salvation. Character does not save men. "By the deeds of the law shall no flesh be justified." If men could be saved by their own good works Christ died in vain. You may be better than the average church member and yet not be saved. "By grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast." (Eph. 2:8-9.)

(Continued on Page Nine.)



### TRIUNE GOD, TRIUNE MAN, TRIUNE WORK.

Mrs. A. U. Boone.

One of the most profound, and yet one of the most decided doctrines taught in the Bible is that of the TRINITY. "Three in one, and one in three" is not easy to understand, yet it must be accepted and believed by God's people.

There are, however, other Trinities which are quite important, quite worth considering. One of them is the triune nature of Man. In the period of Creation the triune God held council concerning the creation of man, which was to be the finishing touch, the crown of all the work of the Almighty. "And God said, Let us make man in our image, after our likeness." (Gen. 1:26.) This was done (Gen. 5:1), "In the likeness of God made He him," or, "In the image of God made He man." (Gen. 9:6.)

What are we to understand by His image, His likeness? Since man has three elements in his nature, MIND, BODY, and SOUL, he, too, is a trinity, for without any one of these elements there is no man. May it not be that in this fact we can get a glimpse of His meaning as to image, or likeness? How like unto God is the wonderful, creative MIND of man! Think of the powerful inventions, the mighty achievements that have been wrought by the minds of men who have lived and worked among us. In the MIND of Edison, of Marconi, and of many others, is there not at least a faint resemblance to the MIND of God, the Creator? Yes, and it is possible for all men to so use, develop and improve themselves that they, too, will become great and wonderful in their mental attainments.

As to the second element in man's nature—the BODY—is it not possible that God in His omniscience foreknew the need of the Messiah, a Saviour for the world, and in His great wisdom selected the human Body as the form most fitted to contain the Messenger of redemption? Did He not foreknow the sacrifice of the Son, and having chosen the human form for His earthly life, say, "Let us make man in our image?" The BODY of man was made in the likeness of the Son, the Saviour of men.

Likewise, the SOUL of man, that spiritual, immortal element was fashioned in the image, the likeness, of His own HOLY SPIRIT.

It is no wonder that God loved man, grieved at his fall, made the great sacrifice for his redemption, and is ever mindful of him now. It is no wonder that when He was made flesh and dwelt among us, that He spent Himself in teaching; strengthening, developing, training the minds of men that they might become once more like His own great mind. It is not strange that He had sympathy for the bodies of those around Him in their weakness and healed them, for they were so like His in suffering, hunger, thirst, fatigue and pain. We can see why He had compassion on the souls of men, as He saw them ruined by sin, and pardoned them.

Today, through His followers, He is still carrying on this great work of caring for man, ministering to his necessities, bringing him back to his first likeness to God; and as He loved the whole man, and neglected him in no respect, neither should we, His followers.

How necessary that we should give our time, our means, our every en-

deavor, to develop the MINDS of ourselves and others; and in no way can we do this so effectually as by hearty, whole-souled co-operation in our great EDUCATIONAL MOVEMENT.

In no way can we better do the work our Master has left us to do in caring for human BODIES, relieving them of pain and disease, than by giving ourselves to the work of our HOSPITALS, both at home and in foreign lands.

And the SOULS of men, so marred and scarred by sin, must be brought under the power and influence of the Holy Spirit, to become again like Him, in whose image they were created. This we can do best through the great work of EVANGELISM, in its many branches.

Oh, that Man might become his best, mentally, physically, and spiritually, that God's three-fold image might again be made manifest in every one of the race.

Memphis, Tenn.

### "DISTINCTIVE DOCTRINES" AGAIN

By John R. Chiles, A. B., Th. M.

Just a few words to commend the article by Rev. J. H. Grime in your issue of February 7 on the above subject. Such articles certainly are needed at a time when our Baptist churches have pastors who invite Episcopal rectors into their pulpits and others who give up their opportunities in down town pulpits to take time about with other denominations to "bring about a greater spirit of Christianity among Christians." (Just what that is needs to be defined by the author of the phrase).

The Episcopal rector referred to showed himself a man of some convictions and so far the Baptist minister has not occupied his pulpit.

The ministers in the other instance were only winning in their contention that people ought to "go to the churches of their mothers" and that New Testament ordinances are not worth paying any attention to.

Here it is well to say that people ought to be Baptists not because it is easiest or most convenient or most popular. There is only one reason and that is because it is right.

All the above reminds me of the president of one of our Baptist colleges in one of our Southern States. He flatly denies that there is anything denominational about his school. Still right frequently he appeals to the Baptists of the State to save "their school" by contributing to endowment or current expenses. Where is the consistency between these two things?

In that same State recently some Baptists, part of them under *nom de plumes* and part under their own names, wrote to their denominational paper a number of articles accusing the Methodists of the State who are much smaller in numbers of having too many of their college men to the fore in the educational system in the State, in political circles and even in the judiciary. The president of the Methodist college frankly said that they have just been taking advantage of opportunities to help their men and their cause along. He was trying to make such a school that it would be a household word in every Methodist home in that State. In other words he looked upon his school as a means of propaganda and used it as such. This situation had come about as a natural re-

sult of helping their cause along and he had done the Baptists nor anybody else any moral wrong. The only thing about it was, so far as appeared from the discussion, that he had gone on attending to the business for which his constituency had given their money and their children and had succeeded. Meantime Baptist leaders were trying to show their constituents how foolish they were for being so narrow and the other folks just let them eat the sour grapes of their own folly.

Just give some of these broad Baptists enough rope and they will hang themselves, but the thing that deacons of these particular churches and trustees of these particular colleges need to look after is that these individuals shall not be allowed to take the interests of the denomination up on Haman's gallows with themselves.

Thousands of Baptists in this State will thank God for such articles as those by Brethren Crouch and Grime. And there are plenty of others. All but a bare fraction of our people are true to our New Testament faith and practice. The only trouble about it is these broad ones like empty wagons make a sight of noise.

It is this writer's opinion that we have all we can do to go on as busy brethren at work looking after our own affairs in carrying out the commission of our Lord in making disciples, baptizing them, and teaching them all things He has commanded. In other words we had better be calling all of our people together in a holy crusade for missions and education instead of trying to make them think that what they have is hardly worth holding anyhow.

Rogersville, Tenn.

### THE UMPIRE CHRIST.

Rev. W. R. L. Smith D. D.

There never was as much confusion, hate, savagery and misery as is now turned loose on the earth. The war of ancient heathenism and inhumanity imperils our civilization, and the nations welter in pools of blood. Triumphant, hell sows lands and seas with murder, and stabs the human heart with unnumbered pangs. It is humanity's disgrace. Is there no hope? "He maketh wars to cease," sounds like mockery in this time of universal pain and anguish. Where is the God of peace? Where is He who claimed all authority on earth and published peace and good will among men? Is His seat of power usurped by divine right, Kings and demons of brutality and crime? We are in the most calamitous time in human history and God must stand aghast at the flaming billows of ruin. He is almighty: why does not He stop this war? Why does not the Umpire Christ compose the quarrels of men and bring in His Kingdom of peace and good will?

That is precisely the work He has been doing, and is still doing. We must take His point of view and understand His method. Let us not fall into the old Jewish error of a worldly Messiah who should rule the earth by physical power. He spurned the thought of being a mighty Jewish Caesar, and claimed to be Lord of men's souls. His high throne is spiritual, and He will rule in human hearts by the supply of His own heavenly thoughts, and motives. His plan of abolishing war involves the slow process of winning peo-

ple to acceptance of His mind and spirit. His wisdom sees that, as the only profound and effectual way of healing the jars and discords of the world. The blessed Umpire grasps the fundamental things. Like a good physician, He probes to the roots of disease and kills the germs of evil. That is a slow way to end wars. Yes, but it is the only way. The race of men are shut up to the method of the universal Christ, if they would escape the bloody horrors of battle. Let us not grope blindly, not wring our hands and wall, sending up half reproachful thoughts, while we ask: Why does He not end this cruel war? Let us be intelligent and practical in our Christian faith. He is absolutely the only hope of this poor smitten and tormented world. Not a man on earth is as deeply interested in a secure and stable peace as our pitying and loving Master. To that very end, this day, He is directing all the energies of His sovereign grace. Through the din of the strife comes His sweet voice saying: "Come unto me all ye that are weary and heavy laden, and I will give you rest." We treat these words as rhetoric, but they are sublime and literal truth. Why does He not end this war? I can fancy Him asking: Why will not blind and suffering men let me end this war?

I want you to look with me at two of His comprehensive methods. First, He will take away the sin of the world. Analyze this complex dark mass into its elements. The pride in our hearts is one; the cure of it is the humbleness of his own. Our envy is another, our jealousy is yet another. Against these he holds up His own generosity and nobleness. Our hatred is a deadly sin; He uproots it with His love. Our evils of injustice and wrong, He rebukes with a divine example of doing good. Our narrowness and selfishness He destroys in a sublime sacrifice of Himself. Our fatal unbelief He takes away by a steadfast trust in God. Says he to sinful men: "Come follow me, walk in my light, live my life. I in you and you in me." Thus He takes away the disease of sin. Thus He draws men up in His heavenly attitude, where wars become impossible. Thus is He Prince of Peace. Thus He umpires the wranglings and the strifes of men.

His second method is this: that you may live more abundantly. Neither is this speech a mere roseate mist of words, but practical and matter-of-fact to the last degree. Christianity commits us to a growing life, and conversion is only the beginning. Analyze a little. Your faith is an element of life, and He desires that it may increase. So is your honesty; add to it more honesty. So is your courage; let it grow. So are your kindness and justice; let them enlarge. So are your unselfishness and love; let them deepen to the perfect day. Press on to manhood in Christ; strive to enter into complete moral resemblance to Him. This is the more abundant life, and no scheme of human betterment was ever more rational or intensely practical.

He maketh wars to cease by taking away sin, and introducing us into a divine growing, abundant life. He has no other way. When President Wilson states the terms of peace, all the world understands. When Christ states the terms of a lasting peace, why should any man misunderstand? He is so plain and explicit, that it is impossible to mistake Him. Now just so long as rulers and people despise the Umpire's



terms, so long are they headed to war's hell of cruelty and desolation. It is as true as God's existence, that the disputes of this world have got to be settled by Jesus Christ, or they will never be settled. It is just as certain that wars are never going to cease, until the nations learn to submit meekly to the decisions of our great Umpire. All this troubled world ought to hear His terms. Those who have the message ought to send it promptly to the people in darkness who have it not. Go into the uttermost parts of the earth and tell the good news.

#### CHRISTIANITY NOT AN EXPERIMENT.

J. O. Heath.

According to the determinate counsel and foreknowledge of God, Jesus came to exemplify and establish his doctrines among men. He spoke as one having authority, and the doctrines that He announced and applied constituted what we denominate as Christianity. Instantly men detected the note of certainty in His statements and heard distinctly the movements of His conquering principles amid the vain babblings of earth's varying creeds. The Lord's program was no experiment with harsh and unfathomable conditions, to be modified as social and political exigencies arose. With an infinite knowledge of the needs of sinful men and with a system of truth that was divinely fitted to all nations, Jesus began the stupendous task of Christianizing the world. Being unthwartable in its purposes, Christianity is not disturbed by the false reasoning of those superficial thinkers who regard it as an experiment to be changed at the behest of their nebulous fancies. For the success of pure and undefiled Christianity is not contingent upon those showy conclusions which are according to the wisdom of this world. It stands in the wisdom and power of God, and its fair colors will be displayed among all the nations that they may know joy and gladness for the years wherein they were afflicted.

The teachings of Jesus show that there is nothing tentative or temporary in Christianity. Jesus spoke of present sorrows and discoursed calmly of the tribulations through which other ages would pass. He taught that there would be destructive wars, consuming pestilences and wasting famines. He knew that men would sit at the receipt of custom and exact usury of the people. He knew that men would be selfish in their natures and brutal in the methods they employed to advance themselves. Jesus knew of the fearful earthquakes and of the pathetic falling of human hearts because of untoward conditions. He knew that horrors would walk in darkness and sin and its concomitants abound in the land. He knew that the chief place of concourse would be corrupted by evil communications and the opening of the gates endangered by the violence that draweth nigh. Jesus was cognizant of the dismal caves that awaited the ostracized, the contradiction of sinners to be endured by the faithful, and the appalling disasters to be experienced by those who renounced the hidden works of this world. He knew these things and compassionately directed His promises for the sustaining of His people when they should fall upon these unmitigated se-

verities. Knowing all seasons, Jesus so arranged Christianity that it would give strength to the weak, impart beauty to the deformed, and ultimately fill the earth with the majesty of Jehovah. And this is proof of its eternal duration. For nothing but an eternal fact could have accomplished results so sublime, extensive and enduring as are to the credit of Christianity. It has liberated the heathen, comforted the exiled, and enabled others to take joyfully the spoiling of their goods. It has saved the sinner and keeps him by a silent and infinite power that he may adorn his profession before a crooked and perverse generation. Christianity softens and glorifies the dying hour! for it converts death's tragic scenes into rapturous events and casts a supernatural brightness over the turbid waters. It speaks peace to death's proud and turbulent waves and provides an exquisite quietude in which the redeemed soul passes into the habitation of its Lord. It does all this, not as an experiment, but as God's gracious, definite and everlasting gift to men.

The fact that Christianity has continued on its way, cheering the despondent, regenerating the depraved and diffusing light among the benighted, is evidence of its authenticity and love. It has entered gloomy homes and invested them with the abiding glow of a radiant presence. It has ameliorated severe vicissitudes and made them veritable Bethels to the weary in spirit. But of the things spoken, this is not the sum of Christianity's vast achievements. It is philanthropic in its nature and practical in its manifold workings for human good. Every revolution that has broken the yoke of the oppressor; in fact, every effort to cleanse polluted districts and to bring the people unto moral and physical purity, is inspired and directed by a militant Christianity. It is educational in its policies, and the Christian school is a concrete expression of its evident intention to subdue stupidity and ignorance. The charity that feeds the orphan and administers to the widow in her penury and distress, is a synonym for the Christianity that never fails. Therefore, we conclude that Christianity is of the Lord, for no experiment could recover lost hopes or restore open visions or survive the sanguinary struggle that is producing countless griefs and asperities. But Christianity will survive to heal the wounded heart and to melt the indurated spirit beneath the warmth of its fervent appeals. It will live to effect permanent reconciliations between the estranged and to eliminate intolerance from the councils of men. It will live to advocate disarmament among diverse, ambitious and militaristic governments. Because of the divinity that inheres in its character, Christianity will live to dethrone autocracies and to cause intelligence, liberty and order to spring up in all the earth.—Baptist Standard.

Jesus Christ is always bringing us face to face with insuperable difficulties, that we may learn to trust him more and that he may have the opportunity of revealing himself to us and the Father as well; for what are we but children, with our barley loaves and fishes? And if the world shall see how the Lord can use our poor resources, it will better learn how great is the power of Christ.—Selected.

#### THE HOWS IN PROMOTING EDUCATION BY BAPTISTS.

W. Stone Woodward, A. B., Ph. B.

The Educational number of the Baptist and Reflector brought the writer of this article some real comfort and good cheer because points are being taken and purposes are being declared and a program is being formulated relative to our schools that parallel in a very large measure an outline the writer submitted for publication in Baptist and Reflector some two years ago, of the work to be done in and by a school that will give it just and equitable claims for patronage and support upon the Baptists of Tennessee. There is a day of real inspiration to every real Baptist fast approaching—an era when we can rejoice together because of the more powerful defense and the more direct teaching and promotion of the great principles of Baptist faith—principles that root themselves directly in the Holy Scriptures and are as eternal as the Word of Truth—by the work done through our schools and colleges. That issue of our paper is to the writer the bugle call to every Baptist in Tennessee sounding in clear and unmistakable tone that a new era is ushering in upon us as a happy sequel to the longing and prayers of many among us who have sought for a more consistent and effective program in the conduct of our schools. The writer is reminded of a statement made by W. J. Bryan when, assured of a Democratic victory in 1912, he said: "This is the day I long have sought, And mourned because I found it not."

Some several months ago there was published in Baptist and Reflector an article by the writer on: Why Denominational Education for Baptists. In that article a faithful and loyal effort was made to point out the great need of Baptistizing our educational program. Among the reasons assigned were the following: (1) To show the necessary and very vital difference between a Baptist school and a state school; (2) It was necessary for the education and proper training of reliable and active Baptists; (3) A Baptist school to be consistent must have loyal Baptists as directors and teachers; (4) The terms, Christian atmosphere and Christian education, are too general and indefinite to suffice. Our Baptist boys and girls, young men and young women need very much to know the difference in education as believed and sought after by Baptists and that believed in and sought after by Pedo-Baptists. If there is any difference between a Baptist and a Pedo-Baptist church in organization, in polity, in doctrine and in history, there is of necessity the same difference between the schools conducted by each if consistency obtains in the case of either or both; (5) A clear-cut, well defined program for denominational education was needed to indoctrinate our students in the fundamentals of our faith and to drill them in the history of Baptist labors and achievements.

In one of our schools the writer once knew a student whose heart yearned for such assistance and instruction. There were many others who had the same longing of soul. Their hunger and thirst for these things were not satisfied by the institution for such instruction and discipline were not included in its curriculum. This is not preferring

charges in an ungenerous manner but it is speaking forth the truth in faithfulness and in love.

The writer wishes now to submit some conditions which it is believed must be consistently and courageously met in order to properly Baptistize our educational program. There are some who are graduates of our schools who seem to think that to Baptistize our schools would disqualify them for patronage except from among those who are to study for the ministry. In other words, such a program would give us only theological seminaries. This is by no means the case but we cannot longer afford to fail to recognize the fact that it is Baptist in principle that our laity need information and indoctrination as well as our preachers if there is to be found intelligent, loyal, responsive and effective Baptists throughout our State. Our schools are the training camps, the cantonments, if you please, of our denomination wherein our youth, our young men and young women are to be indoctrinated and disciplined in the principles of our faith, trained and equipped to contend intelligently and earnestly "for the faith once for all delivered unto the saints." The writer is in heartiest accord with the Secretary of our Education Board when he points the relation between our schools and our churches. Our schools are one of the institutions created by the co-operative efforts of our churches. If they bear fruit to the promotion of the principles of our faith and to the propagation of the conception of and application of the Truth, for which Baptists have ever courageously and without compromise contended, they must in every way that the prayerfully consecrated skill of their directors and teachers can devise, teach these Truths and inculcate these principles and doctrines in the minds and hearts of students; they must teach those things for which our churches stand.

In the first place, our schools must be intelligently and intensely evangelical in their labors. Their need is to recognize that a life out of harmony with Jesus Christ, however intellectual it may be, is already condemned and is destined for despair. Our schools need to believe mightily and continually in the great Bible doctrine of Regeneration. It has not been a great while since the writer heard a student on the eve of graduating from one of our schools state that many of the sayings and teachings of Jesus were quotations from some of the old world philosophers and teachers. The point here is, did the school earnestly seek to find out this student's belief and faithfully endeavor to have him become personally acquainted with Jesus? The personal acquaintance with and a personal faith in the Man of Galilee is the real beginning of and not a mere incident in the life and the work of the individual who is to be counted faithful and effective in teaching the Truth as it is in Jesus. Our schools must of necessity be the highly concentrated effort of our denomination outside of that put forth by our churches to evangelize their students. This is of transcendent importance for the defense and teaching of the Truth, the prevailing potency of which comes through the consistent, courageous and uncompromising labors of those who have learned the Truth. Again, it enables the individual to acquire the right

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### OUR BOOK CORNER

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

**The Other Side of the Hill and Home Again**—F. W. Boreham. Abingdon Press. \$1.25, net.

Fortunate is the one into whose hands this book falls. From far away Australia the author brings a message of good cheer, of intense religious zeal and of unusual outlook upon the world. The short chapters deal with phases of life usually regarded as commonplace, but which may have a divine sanction and holy opportunity. Such a book has an inspiration for leisure moments and will serve as a tonic for spirituality and intellectuality. Think of such chapters as "The other side of the hill," "Enjoyment of sorrow," "Maxims of the Mud," "White Elephants," "The Minister of Nonsense," "The Grin." By all means buy and read this book.

**The Faith and the Fellowship**—By Oscar L. Joseph, D. D. Geo. H. Doran Co. \$1.25 net.

This volume deals with the vital questions of Christianity and their organized expression in church life. Mr. Joseph has spent a large portion of his life in the Orient and is thoroughly acquainted with the victories and problems of missionary effort and can compare these with the results of the heathen religions. The strategic value of Christianity is here shown in glorious light. The book is deeply devotional without losing an intellectual grasp on Christian fundamentals. Chapter headings: 1. The Revelation of Love, 2. The Glory of Jesus Christ, 3. The Fact of Redemption, 4. The Christian's Inspiration, 5. The Appeal of Discipleship, 6. The Practice of Brotherhood, 7. The Conclusive Word, 8. The Church Idea, 9. The Loyalty Fellowship, 10. The Controlling Purpose, 11. The Sacred Writings, 12. Decisive Claims, 13. Acceptable Credentials, 14. The Larger Vision.

**The Psalms and Other Sacred Writings—Their Origin, Contents and Significance.** Frederick Carl Elselen. Methodist Book Concern. \$1.75.

The author presents the various sides of the question of the date and authorship of this section of the Scriptures. His own opinion upon these questions is often contrary to the traditional views. He considers that it is doubtful that David wrote but few of the Psalms. He dates most of the Psalms after the Exile. Likewise he gives a later date for the book of Job, Proverbs and Daniel. The more valuable part of the book consists in his outline of contents. The book does not present material new to scholars and will not appeal to the more conservative reader.

**The Necessity of Christ**—W. E. Orchard, D. D. E. P. Dutton & Co. \$1.00.

This little book packs within its compass a great message. It attempts to indicate how Jesus Christ is the basis for all true philosophy and religion. Stimulating in thought, attractive in style, far-reaching in purpose, the book presents an application

of orthodox Christianity in a way to appeal to those acquainted with modern movements and thought. One could wish for this book a wide reading.

**His Last Bow**—A reminiscence of Sherlock Holmes. Arthur Conan Doyle. George H. Doran Co. Price \$1.50.

The name of Sherlock Holmes has become a household word. Even those who have not read his experiences know something of his scientific methods in the discovery of crime. It has been some time since a book about him has appeared and this last one keeps up the interest for his stories. Several in this list have to do with war problems and will be all the more interesting on that account. The most interesting chapters are: "The Adventure of Wisteria Lodge," "The Adventure of the Bruce-Partington Plans," "His Last Bow."

**Review and Expositor**—Quarterly. Edited by the faculty of the Southern Baptist Theological Seminary. \$2.00 per year.

The January issue of this splendid journal carries the following table of contents:

Four Hundred Yards of Lutheranism. By Prof. Albert Henry Newman, D. D., LL. D., Baylor and Vanderbilt Universities.

The Reformation as Democracy in Religion. By Prof. William H. Allison, Ph. D., Colgate Theological Seminary.

Religious and Moral Conditions in Argentina. By Rev. J. L. Hart, Rosario, Argentina.

Music, Madness, and the Master (Browning's Saul). By Marshall Louis Mertins, Kansas City, Mo.

Supernaturalism Verified in Experience. By H. Francis Perry, D. D., Brooklyn, N. Y.

Dr. Albert Henry Newman and Dr. Mertins have articles that perhaps will appeal most strongly to the reader. Every preacher should read this journal and keep abreast with the times.

**Says Hogan**—Being new chronicles of Hogan and Hogan. Religion with a smile. Charles A. McAlpine. Roger Williams Press. \$1.00 net.

This book consists of conversations mainly between an Irish couple, Hogan and wife, upon religious topics. The quaint Irish brogue will be attractive while the substance of the book is wonderfully vital to the religious life: One sees here exploited the different phases of church life with a picturesqueness that delights. Humor, good sense and quaint sayings carry one with zeal from beginning to end. Special chapters of worth: "Entertaining the Preacher," "Christian Science," "The Pulpit Committee," "A Man's Job."

**The Peaceful Life**—A Study in Spiritual Hygiene. Oscar Kuhns. Abingdon Press. \$1.00.

In times when haste is the disposi-

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THE BAPTIST AND REFLECTOR,  
161 Eighth Ave., N.,  
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## Laugh and Grow Fat



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

Nashville, Tenn.

BAPTIST AND REFLECTOR.

tion of men a recall to a quiet and peaceful life is greatly needed. Prof. Kuhns has written a refreshing book, enriched with apt quotations and illustration from the best writers, while out of his own personal experience he draws largely for fact and illustration. Serenity of life should be cultivated that we might see the beauty and glory of the world. The book should have a wide and appreciative reading. Table of contents:

1. What Constitutes a Peaceful Life? 2. Some Hindrances; 3. Bodily, Mental, and Spiritual Hygiene; 4. Some Intellectual Aids to the Peaceful Life? 5. Nature as an Aid to a Life of Peace; 6. The Peace-Giving Power of Religion; 7. The Rewards of a Peaceful Life.

"Tomorrow," announced five-year-old Sidney proudly to his kindergarten teacher, "is my birthday." "Why," returned she, "it is mine, too."

The boy's face clouded with perplexity; and, after a brief silence, he exclaimed, "How did you get so much bigger'n me?"—Lippincott's.

A FORTUNE.

If Mary lived today and led Her little lamb to school Instead of to the butchers, why, We'd think she was a fool.

A man who lives right and is right has more power in his silence than another has by his words.—Phillips Brooks.



## A RETURN TO THE PASTORATE

The most vitally interesting thing to me that has transpired in Florida Baptist circles lately is the return of the writer to the pastorate. The Florida Baptist Witness, of which paper he has been the editor for some years, has been removed to Jacksonville, having been bought by the State Board of Missions. The publication of this paper, like the publication of every other Baptist paper in the South, has been problematic. Turn whichever way we would the paper could not be made self-sustaining. For a time just after the writer became sole editor it seemed about to be able to pay its way, and then came the war and the price of paper went soaring out of sight, and that brought us again in financial straits to make ends meet. The war "shot up" our shop. The foreman and two of our best printers were drafted and went to the colors. Then the Business Manager left us. Then our pastor of the First Baptist church of Arcadia, Dr. Charles T. Alexander, resigned and accepted the care of the church at Mineral Wells, Texas. The church turned with great unanimity to the editor of the Baptist Witness and elected him to be their pastor. It was somewhat peculiar. The present pastor had served as supply pastor before the coming of Dr. Alexander, and twice during his pastorate, while he was taking vacation, the editor of the paper became supply for him. So the church was quite well acquainted with the preacher whom they selected. Unlike most cases, the church not only was well acquainted with the man they had called, but he was well acquainted with them.

It was decidedly unusual for a church of the prominence that this church occupies to have called a seventy years old man, who had already been preaching for fifty years, when she might have had her pick and choice of the land. Well, the editor accepted the call, thus virtually severing his connection with the paper, although he retained the position until final disposition could be made of the paper. Last week it was removed to Jacksonville, where the Secretary of Missions and his force will get out the paper until an editor may be secured. So at this writing, A. J. Holt is the pastor of the First Baptist church of Arcadia for his entire time.

This is one of the most prominent churches in Florida, and occupies a superb temple of worship, and stands second to no church in her contributions to denominational objects. Here this pastor expects to do the best work of his life.

Arcadia has lately sprung into great prominence on account of the U. S. Aviation camps which are located near, where two aviation training schools are to be conducted. At the present they are pushing the erection of these camps with all possible haste. Over a thousand workmen are daily at work, and soon several thousands of aviators will be in training. We are expecting to see to it that religious services shall be provided.

Arcadia is also the home of our Florida Baptist Orphanage, with that superb ex-Tennessean, Rev. J. E. Trice as Superintendent. Brother Trice, who grew up in Nashville, and was ordained by the Old Central Baptist church, has proven himself to be a splendid Superintendent, and the insti-

tution is prospering under his management.

Our late State Convention met at Tallahassee, our State capital, where that other ex-Tennessean, J. D. Adcock is pastor, and where the Baptist Governor, S. J. Catts is member. This pastor was a guest at the executive mansion. Never before was he entertained in such a sumptuous mansion, and perhaps will never be again until he is ushered into his own mansion that is being prepared for him. If anyone thinks that a Baptist preacher cannot make a good governor, let that one come to Florida and see.

Lovingly,

A. J. HOLT.

Arcadia, Florida.

## AMONG THE BRETHREN.

## By Fleetwood Ball.

Rev. J. E. Skinner of the Second church, Jackson, Tenn., and Prof. N. B. Hardeman (Campbellite) of Henderson, Tenn., are to debate at New Hope church, near Dresden, four days beginning Feb. 19. Among the many things Skinner does well, one is victoriously heralding the truth in a debate with a Campbellite.

Rev. S. H. Campbell, formerly pastor of the Second church, Little Rock, Ark., accepts the care of the First church, Tyler, Texas. We thought he was going to be Secretary of the Baptist Students' Missionary Movement.

The First church, Grandview, Tex., secures as pastor Rev. C. W. Orrick, who takes up the work laid down by the veteran, Dr. D. D. Smith.

The First church, Lockhart, Tex., has capped Rev. W. L. Evans, general evangelist of the State Mission Board for Southwest Texas, and it is confidently expected that he will accept.

Rev. J. R. Magill, who was educated at Union University, Jackson, Tenn., has been elected assistant to Dr. R. C. Buckner in the management of the great Buckner Baptist Orphans' Home.

The fact that Dr. Calvin B. Waller has accepted the care of the Second church, Little Rock, Ark., will be of great interest to his Tennessee friends.

Rev. W. M. Murray, of Brewton, Ala., writes: "I have offered my resignation as pastor of the First church, Brewton, Ala., to take effect the first Sunday in April. Have served a ten year term. The members tell me they will not have it and are going to recall me, but I think it best to let it stand. A change will do the church good. This is a great field for some one who is not afraid of hard work."

Hon. W. A. Owen, of Covington, Tenn., writes: "A word in regard to the death of Brother C. E. McFadden, my wife's oldest brother. Brother McFadden's grandfather founded the first Baptist church at Covington more than 80 years ago. Brother McFadden's father was a prominent member of the Baptist church and had been a deacon for more than 20 years. He leaves three boys, all of whom are members of our church here. One is in the Army and the other two are in the Navy. He had given up all he had to his country before he was called. Bro. McFadden leaves three brothers. One, Egbert H. McFadden is a deacon in our church here, and W. V. McFadden is a deacon in the First church, Mem-

## OPEN YOUR SUNDAY SCHOOL AND KEEP IT OPEN

*Baptists cannot afford to let their Sunday Schools close down during these times when the rising generation needs to be deeply impressed with our teachings, which mean freedom for all mankind, both physically and spiritually.*

There has been a number of requests for literature according to our *proposition*—to send *all* *quarterlies* for this present quarter *at half price* to Sunday Schools that will open by March 1st.

WE SOLICIT the NAMES of SUNDAY SCHOOLS that are CLOSED.

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

phis, and J. R. McFadden is a member of the Central church, Memphis."

Dr. Hight C. Moore, of Nashville, Tenn., writes: "Some special and extra work piling upon me which will necessitate very close confinement to my desk practically the whole of the spring prevents my freedom to make an engagement for an address at the West Tennessee Baptist Sunday School Convention in Whiteville, March 12-14."

Rev. R. T. Mansfield, of Guthrie, Okla., has accepted the care of Immanuel church, Oklahoma City, Okla. Dr. Wallace Bassett resigns the care of the First church, Amarillo, Texas, to become pastor of the Central church in Oak Cliff, a suburb of Dallas, Texas.

In a recent revival at Frederick, Okla., in which the pastor, Rev. Elmer Ridgeway, was assisted by Evangelist Forrest Maddox and Singer J. P. Scholfield, there were 43 additions. The church gave the pastor a Dodge car.

Rev. C. C. Morris, of Idobel, Okla., has been associated with Rev. J. M. Wiley, camp pastor at Camp Doniphan, in Lawton, Okla., and we are glad for the soldiers.

Evangelist Otto Whittington, of Little Rock, Ark., lately aided Rev. G. W. Duncan in a revival with the First church, Independence, Mo., resulting in over 100 professions and 75 additions.

Dr. C. B. Waller, of Winchester, Ky., preached his first sermon as pastor of the Second church, Little Rock, Ark., last Sunday.

Rev. L. R. Burrell lately preached the ordination sermon of 14 deacons in the First church, Jonesboro, Ark., of which Dr. J. R. Hobbs is pastor.

Dr. Finley F. Gibson, of the First church, Bowling Green, Ky., resigns that pastorate to accept a call to Grace Street church, Richmond, Va. He is one of the most vigorous young preachers among Southern Baptists.

Rev. O. P. Bentley goes from the pastorate at Bessemer, Ala., to Durant, Miss., succeeding Rev. S. P. Poag, who went to Biloxi, Miss.

The current issue of the Christian Index was called "The Deacon's Number" and it is a veritable treasure-house of rich things concerning the Scriptural office of deacon. Dr. B. J. W. Graham, the editor, has done a timely thing in the emphasis placed on the subject.

For the first time in eleven years Dr. J. R. Sampey, of the Chair of Hebrew and Old Testament Interpretation in the Seminary at Louisville, is to take a vacation of three months. Southern Baptists may well thank God every day for J. R. Sampey.

The First church, Newbern, U. C., is fortunate in securing as pastor Rev. A. A. Walker, who recently resigned as pastor at Water Valley, Miss.

Dr. A. B. Rudd returns to missionary work in Mexico, after an absence of nineteen years. He is to be in charge of the Mexican Theological Seminary at Satallo. It is maintained jointly by Northern and Southern Baptists.

Rev. T. A. J. Beasley, who lately resigned at Ecru, Miss., has been called to the church at Amory, Miss. At present he preaches at Toccoola, Baldwin and Sherman, having been pastor at the latter place 21 years.

The death of Rev. E. P. Easterling, of Lake City, S. C., has not only saddened that church, but spread a gloom over the entire South Carolina hosts of Baptists.

Paul Powell, son of Dr. W. D. Powell, has accepted the position of Sunday School and B. Y. P. U. Secretary of Alabama, with headquarters in Montgomery. He has been the Assistant Secretary of the same work in Kentucky. They say he is "a block off the old chip."

The death of Mrs. Minerva Priddy, aged 82, at the home of her son-in-law, J. W. Pirtle, near Lexington, Tenn., removes a true hand-maiden of the Lord. It was this scribe's sad duty to preach her funeral.

Rev. P. Quintus Cason has resigned the care of the church at Tullahoma, Tenn., to accept a call to the care of the church at Homer, La., and is now on the field.



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

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

Following are the classes turned in so far and listed as Camp Classes with the total enrollment of each:

Gleason 6, Rev. Phelps, teacher; Dyersburg 26, Rev. E. L. Atwood, teacher; Whiteville 6, J. H. Oakley, teacher; Oak Grove 6, teacher to be appointed; Friendship 4, R. J. Williams, teacher; Central, Memphis 12, Dr. Ben Cox, teacher; Newport 34, Rev. J. W. O'Hara, teacher; Estill Springs 6, K. W. Hudgins, teacher; Highland Park, Chattanooga 36, Rev. W. S. Keese, teacher; Baileyton 2, G. K. Walters, teacher; Decatur 4, Mrs. J. P. Massengill, teacher; Ripley 18, teacher to be appointed; Dayton 5, Rev. T. M. Byrom, teacher; Hickory Grove 8, Mrs. I. G. Wright, teacher; Immanuel, Knoxville 14, E. M. Willoughby, Superintendent; Bluff City 7, Miss Alice Lyan, teacher; Round Lick, Watertown 5, teacher to be appointed; Covington 15, Hon. W. A. Owen, Superintendent; Bradley's Creek 6, Miss Bettie Mathes, teacher; Auburn B. Y. P. U. 15, Earl Robinson, teacher.

The letters explaining the Camp Class went out last week and already more than 200 names have been turned in. Others are coming on every mail.

We have a possibility of 5,000 or more, and hope within the next month to place teachers over every class in the State. Every church should keep in touch with their boys in the Army, and this is one of the very best ways of doing this. This keeps up the personal touch from the local church and school.

Miss Bettie Mathes, Camp Teacher in Bradley's Creek church, reports a fine class of 6 as follows: John Burnett, James Audie Dillon, Joe Frank Fox, Lofton Rhodes, Oscar Sauls, Elva Sauls.

Miss Alice Lyons, Bluff City, reports a class of 7 in the Army as follows: William Hicks, Clarence Blackburn, Edgar Smith, Bruce Dunn, James Glover, Frank Lyons and Sherman Combs. Miss Lyons has charge of this fine class and has ordered the literature for same.

A class of 15 fine young men have gone out from Immanuel church, Knoxville, and Superintendent Willoughby has appointed a teacher to look after them. Their names are George Bodenheimer, Elbert Berry, Ernest Berry, James Berry, Claude Cline, James Chambers, Charles Carroll, Fletcher Hodge, Frank King, Hervie King, Oscar Mayfield, Dewy Overholser, Roy Low and Andrew Hammock. The pamphlets and cards have been sent to this class and we hope that some good may be done.

Col. W. A. Owen, Covington, reports having gone to the Camps from his school, Jewell Entriken, Walker Shoaf, Jesse Rose, William Shoaf, Palmer Smith, Jr., Howard Thomas, Ivo McFadden, Shelby McFadden, Darragh McFadden, William Vaughn, Laurie Owen, Charles Kinney and Herbert Kinney. These will be cared for by a Camp Teacher and the little "On the March with the Master" has already been sent to them all.

The Training School for B. Y. P. U. Workers is on this week in Chattanooga, and we are having a fine time with these enthusiastic young people. We miss so many of the fine young men who have gone to the Army camps from these Unions, but those who are left are working hard to make up for the ones who had to leave. Mr. E. E. Lee and Miss Tiller are with us and both doing superb work. Mr. Lee has charge of the B. Y. P. U. work west of the river and lives in Dallas, Texas. His teaching and addresses greatly please the people and we are already in love with him and want him back as often as he may see fit to come. He has already promised to attend our State B. Y. P. U. Convention at Martin in June. Miss Tiller is always heard with interest and profit. She is teaching a class of 50 Juniors the B. Y. P. U. Manual. She spoke Tuesday evening and will speak again Thursday. The classes are all large and enthusiastic. The class in "Training in Christian Service" numbers above 50. The three classes have been organized into B. Y. P. U.'s and the full corps of committees and officers are at work during the sessions. Complete records are being kept on the Wall Group Charts and each night the records are checked up and the standing of each group shown. This is one of the best schools we have ever had in Chattanooga. We are in-

deed grateful to the Chattanooga young people for their co-operation in this and other efforts to make the work go here. They are tireless in making our stay among them happy and helpful. Personally we appreciate their treatment of every worker that we bring to the city.

Island Home church is planning a training school for March 17th and the week following. It is hoped that they may have a great week studying the Manual and Winning to Christ. I am sorry that I cannot be with them, but on account of the Sunday School Convention it will be impossible.

The "Philanthea" Class of the Baptist church, Union City, Tenn., has reached the A-1 Requirement and has been awarded the pennant. It is to be hoped that many of our classes will work for this splendid record. Miss Minnie Barksdale is the efficient teacher.

Dr. G. M. Savage, Jackson, writes: "I think your plan for supplying the soldiers in the camps is a good one. I promise to present this plan to each of my churches and try to get them enlisted."

A letter from Mr. Filson, Nashville: "Nashville, Tenn., 2-10, 1918. "Dear Brother Hudgins:

"Just a few lines and something that will prove of interest to you. Last Sunday we had 266 in S. S. and the same number today. Three new pupils last Sunday, and 7 this Sunday. We started our Teacher Training Class also today with an enrollment of 5. Mr. Leavell will teach the class for us. The six point record is the only thing for any Sunday School. I will admit I did not know its value until now. One of our Junior girls has surrendered her life to become a Missionary. There are many things needed to be done here. Such great opportunities, with so few trained workers. I will see you Thursday as I expect to be home then for a few days and nights. We had three perfect classes in our Intermediate last Sunday, and one today. Miss Viola Sullivan, 342 Twenty-third Ave. N., has completed the Manual and Winning to Christ, also "Talks with the Training Class." You can mark your records accordingly and I will turn her name in to Dr. Burroughs tomorrow. I have six in my Training Class every Wednesday and Thursday. We hope to make a much better showing from time to time. With very best wishes for a large Institute in old Chattanooga.

"Yours truly,

"V. B. F."

"(You can take Leavell's class on your notes.)"

Dr. S. A. Wilkinson, Memphis, reports the following Teacher Training Work done by his class in the Memphis school: All having taken "Studies in the New Testament," S. C. White, Miss Lois Woods, Mrs. R. O. Norville, R. E. Barnard, Mrs. F. C. Crain, Miss Frances Patrick, Mrs. J. C. Sparkman, Rev. Roswell Davis, Mrs. Roswell Davis, Mrs. S. S. Bolton, Mrs. J. E. Hudson, Miss Jennie Biggs, Mrs. J. A. Kimmell, Mrs. F. Stewart, Mrs. L. W. Watkins, Miss Gulda Aylesworth, Miss L. M. Bondurant. This is a fine showing for this class and we thank Brother Wilkinson very heartily for

this fine report and his earnest work.

Many of our schools have been closed during the bad weather. The weather is now improving and we are anxious to have these schools open up right away. Many may wish to wait until the new quarter to begin because they do not wish to buy the literature for only a part of the quarter. Dr. VanNess has agreed to let any school have the literature for a smaller amount and in cases where it is necessary he will give you the literature if you will only start your school. The literature has been printed as before and will not be worth anything after the quarter is ended and might as well be in the hands of the people. So do not hesitate to start your school and order literature at once. If your collections have been short and the attendance small now ask for free literature. Do not, for any consideration, allow your school to remain closed. There is not any reason why we should close the churches and Sunday School when picture shows and everything else runs right on using fuel. Especially should our country schools go right on, for there is an abundance of wood. We should double our diligence now in these War Times and see to it that every possible religious influence should be thrown around our people just at this particular time. Call off nothing, but call on every meeting you can when definite teaching or soul winning can be done. Our churches need to pray as never before. They need to teach as never before. We need to conserve our young life as never before.

Everybody now to the wheel and yet us start everything Religious that can be started. Let us work our people in church activities until every available soul has been reached.

Don't let up now. Keep every member in step. The devil is busy while we are in Winter Quarters. He works when it is cold as well as when it is hot. Just because he belongs to a warm climate we should not conclude that he has withdrawn from Tennessee during the snow and slush. He is right here. He can stand cold as well as heat. Let us keep him away from our young people.

## MAN A CITIZEN OF TWO WORLDS

Man stands midway between two worlds, the natural and visible, and the spiritual and invisible. From the visible world man gets his nature, and from the invisible he gets the ideals toward which he should strive. In this natural world, the world of sense, man can live but a few fleeting years, just long enough to prepare for either heaven or hell, and every day on earth adds to his preparation for one or the other of these places.—The Cumberland Presbyterian.

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These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves. All druggists. Price, \$1 each. C. I. Hood & Co., Lowell, Mass.



## WOMAN'S MISSIONARY UNION

### FEBRUARY TRAINING SCHOOL

You have doubtless been interested in our advertising page so kindly tendered us by Dr. Weaver, Secretary of the Christian Education Board of Tennessee. We want our "House Beautiful" to be fresh in the minds and cherished in the hearts of our workers in Tennessee. Our Heavenly Father is so kind to us to give us these bright sunny days after so many weeks of cold, snowy, icy weather; I am sure we will appreciate the privileges of our society meetings and will do our best to make up for the lost time. We could not get out to spend our money, and will we not use the amount saved in Kingdom work. We are eagerly awaiting the news of apportionments met by Societies for the Training School, and large sums for our Christmas offering. Many report the largest Christmas offering ever taken, but alas! some of those so stating to your Secretary by letter or face-to-face failed to get in the first quarter's report. Of course the report will be sent later, but we missed the encouragement here at headquarters and you thus missed that point in the Standard of Excellence. Such a splendid article appears this week from the Clarksville W. M. S. I wonder their Treasurer failed to get in her official report; too bad. Clarksville workers are splendid; we always expect them to be on time. The Y. W. A. sent in a fine report. Many of our strongest Societies failed to report in January. Less than three months now to round out our Home and Foreign Mission apportionments, and don't forget the Sunday School Board Bible Fund being used to furnish Testaments to the soldiers, and the Margaret Fund to aid our Foreign Missions in educating their children. These five things should be on our hearts these last months of S. B. C. year. ED.

### MARCH LITERATURE FOR WEEK OF PRAYER.

The envelopes for special offering were mailed to Societies of every grade, Feb. 7th. If you do not receive yours, please let us know at once. Society presidents should see to it that these are in the hands of every member in due time, whatever plan you may have in your Society.

The programs and free leaflets will be mailed this week to all presidents of W. M. S. and Z. W. A., and all leaders of other organizations. The priced leaflets can be had from W. M. U. headquarters, 15 W. Franklin street, Baltimore. We are always glad to forward orders for these, but you will save time and extra postage if you will send direct to Baltimore. We do not keep paid literature at State headquarters.

If you do not receive your package of literature in a reasonable time please write us and we will send duplicate package. The envelopes were sent to names on old mailing list, the literature to the corrected list made from January report blanks. As so few societies reported, doubtless many changes were made we do not know of. So please if you have received en-

velopes or literature and are not now an officer, please pass on promptly to your successor, and you will greatly oblige your servants at headquarters and help Kingdom work. It helps us sometimes to sum up the little things in the way of co-operation and see their real value to great spiritual interests. M. B.

### ON THE FIELD.

After the day with Concord W. M. U., Miss Mallory and I were the guests of Tennessee College for the night. Dr. and Mrs. Burnett are gracious host and hostess. It is always a joy to visit the college. The feature of our visit was the talk to the girls by Miss Mallory in the chapel at evening worship, and to the school Friday morning at chapel hour. The President of the Y. W. A. was shut in by German measles, but Misses Landrum and Tiller assured us that the college girls would have a worthy part in our C. B. L. F. effort. We will count on them.

Monday, Feb. 4th we were with the Lebanon Society, guests in the home of Mrs. B. J. Dillard, a delightful day. An afternoon meeting, in which we had representatives from the W. M. S., Y. W. A., G. A., and R. A. organizations. We had hoped to complete the Associational Memorial of Concord W. M. U. The Y. W. A. and G. A. organizations made definite pledges, and some individuals of the W. M. S., they promising to act upon the matter at their first meeting. Mrs. A. B. Martin, their faithful Treasurer, made all our hearts glad by giving a check for \$500.00, a memorial to her father and mother. We are confident that the Association Union will complete theirs at their April meeting at Smyrna. We were so intent on the purpose of our visit we missed the 4:20 N. & C. train, so came in on Tennessee Central at a later hour. Reaching Nashville, we found the car track under water, making our way to Broad street we caught a car into the transfer station. After a nine o'clock supper at a restaurant we separated, tired but happy.

Tuesday Miss Mallory presented to the Executive Board in regular monthly session, together with visitors from out and in the city, the C. B. L. F., Nashville Association Union voting to take a memorial in honor of Dr. and Mrs. G. A. Lofton, with quite a good deal over to be applied to the Mary Bell Wheeler Fund.

These days on the field with our faithful Secretary were a joy inexpressible to me personally, and my heart sings for joy because of the tangible results of her splendid presentation of this very worthy department of our Home Mission Board work.

Miss Mallory returns to Tennessee for a few days in the West division, where we are confident of good responses. M. B.

Immanuel Societies join the list of those giving \$500.00 C. B. L. F. Memorials. Who next?

The Woman's Missionary Society of the First Baptist Church, Clarksville, Tenn., is about the most interested band of women in the South. The newly elected President, Mrs. Sterling Northington, a young woman full of vim and originality, has fired the Society with such wild enthusiasm, that to "do things" seems to have become the motto. The Society has adopted the Group plan, which has proven a

great benefit in many ways, the attendance has almost doubled, the offerings are larger, women have enlisted and are active members, who were never touched before, and more leaders are being trained and are in active service than could have ever been done by the old method. We heartily recommend the Group plan to all societies, where practical. We just must tell you about our January Week of Prayer. It was the very finest ever held in our Society. With a new church, a new President, new members, more interested old members, and other things, what else could be expected? It was great from beginning to end. The programs were more and more enjoyable as the days passed by. The attendance, although the weather was as bad as any week, almost, of this severe winter, was marvelous, ranging from 30 to 60 each afternoon.

The great climax, however, was reached when on that last day, though in-gathering day, there reigned supreme that sweet spiritual fellowship that should always characterize such meetings.

During the social period spent after the meeting, words of cheer for our President, the officers and the whole organization were heard from all, and all were truly sorry the meetings could not go on and on indefinitely.

Then came the wonderful offering, \$100. That, together with the quarter's dues, makes our Foreign Mission offering something over \$125.

We rejoice in the good things we have accomplished; we thank God that He, through us, has touched the hearts of many who were cold and indifferent. We are reaching out to greater things this new year, and we ask the prayers of the sister organizations, that we may be bright and shining lights in the Kingdom whereunto we are sent.

A MEMBER.

Feb. 4, 1918.

### WOMAN'S MISSIONARY UNION OF TENNESSEE.

Receipts—Expense Fund Jan., 1918: Paris, \$1.00; Green Hill, 50 cents; Sevierville, \$1.00; La Belle, 25 cents; Shelbyville, \$1.00; Hartsville, 75 cents; Lenoir City, \$1.00; Chattanooga, 1st, \$1.50; Shop Springs, 60 cents; Newbern, \$1.00; Johnson City C. B., \$1.25; Lonsdale, G. A., 25 cents; Smithwood, 50 cents; Lonsdale Y. W. A., 50 cents; Little Hope, 50 cents; Grand Junction, 25 cents; Riceville, 20 cents; Gillespie, 25 cents; Lockeland, 50 cents; Jefferson City, 50 cents; Oak Grove, 50 cents; Fountain City, 20 cents; Martin, \$1.00; Sweetwater, \$1.00; Saulsbury, 45 cents; Dyersburg, 50 cents; Edgefield, \$1.50; Lewisburg, 25 cents; Tabernacle, \$5.00; Knoxville, 1st, \$3.00; Belmont, 60 cents; Cordova, 25 cents.

Respectfully submitted,

MRS. J. T. ALTMAN, Treas.

Miss Agnes Whipple, Young People's Secretary and College Correspondent was in East Tennessee last week, in Ocoee and Nolachuckie quarterly meetings and visiting Carson-Newman College.

The Y. W. A. of Nashville First church composed of the business young women of the Fidelis Class, are giving to the Training School this month one dollar for each Sunday in the year—\$52.00—they think they will go beyond even that. They also have a share of



## Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

# Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve  
Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

\$33.00 in the Lofton C. B. L. F. Memorial, planning to meet the pledge in three years. They are a noble band of busy girls, an inspiration and joy to their friend and teacher. M. B.

### WATCH THE BABY.

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

### MAKE MONEY.

teach shorthand, typewriting and book-keeping. Board and room as low as \$10.00 a month. We guarantee positions to our graduates,—have constant calls for trained help. Write us at once for catalog and rates.

THE DRAUGHON BUSINESS COLLEGE  
Box H 204 Knoxville, Tenn.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.



# EDITORIAL

## THE WOMEN—WHY NOT PASTORS?

During the first fifteen days of February we have received 50 new subscribers for the Baptist and Reflector. In studying this list the fact appears that 45 of these new subscribers have been sent in by the women who are loyal to the paper. Only one pastor is represented by this list of 50 new names. This fact might suggest many things to the editor. Charles Reade in his famous book, "Put yourself in His Place," by this title gives a suggestive attitude. What would you think, brother pastor, if you should adopt this title by which to interpret this fact? Would you say that the women are more interested in the success of the paper than the pastors? Would you say that the women are more loyal to Kingdom affairs than the appointed leaders? Really, what would you think? The pastor is the definitely appointed and humanly recognized leader of church life. It is no longer a question to be debated as to whether or not the denominational paper has a vital part to fulfil in the progressive church life. No one would be so foolish as to deny such a part. This, then, being true, why do not the pastors see to it that the paper has an adequate representation in their churches? Out of my own experience as pastor I can testify to the value of the paper and I am not alone in this experience. Where does the fault lie? Is the pastor too indifferent or does he fear to appeal to his people for such support, or is he unwilling to do the extra work incident to such success for the paper and for his church? We have received many assurances from the pastors of their loyalty to the paper, but such assurances fall short of efforts to secure new subscriptions. May we not ask a greater co-operation on the part of the pastors? We rejoice that the women are taking such an active part in this work. The paper, in order to live, must have a large increase in circulation. The editor alone cannot secure these new subscribers. The work must be done by the pastor and his members. We give all worthy commendation to the women who are so earnest in their efforts and beg that the pastors might become more largely interested in and responsive to the needs of the paper. Will you let the women surpass you in this service? What say you, pastors?

## MISSIONARY DAY—PREPARE NOW.

The Sunday School Board has prepared a splendid program for Missionary Day in the Sunday School, March 31st. The program is given in the March Teacher. Copies of the program with supplemental material for the preparation of the program will be sent to each Superintendent in the State so far as their names may be secured. If any Superintendent fails to receive this envelope of material, write to the Joint Committee on Missionary Day, 161 Eighth Ave. N., Nashville, and copies will be sent him free.

In Tennessee there are 1,417 Sunday Schools with an enrollment of 137,442 pupils. The question arises as to what these schools should do on Missionary Day for Home and Foreign Missions. Surely each school ought to average fifty cents per pupil. Of course the primary and smaller children may not reach this amount, but the adult classes ought to give much more than this. What a magnificent thing it would be if Tennessee Sunday Schools could reach this amount. Think of it! An average of fifty cents per pupil for a year's effort toward the evangelization of the world outside of Tennessee! Put your school on the map! Put Jesus Christ on the map of the world!

Missionary Day for Home and Foreign Missions in the Sunday School has become a permanent feature of our work. Let us make this year the best in our history. More depends just now upon this day than ever before. Southern Baptists are facing a larger obligation to the world. Larger contributions must be made. A larger number of people must take part in this effort. Do not be slackers.

## COMMISSION FOR FOREIGN VISITATION.

Dr. Powhatan W. James, of Waco, Tex., in an article in several of the State papers, suggests that a commission of prominent brethren be sent to visit the foreign fields. The Texas Convention in November passed a resolution suggesting that the Foreign Mission Board send such a commission this year. The plan should meet with cordial approval. We would make one change in this idea, however. Instead of a commission of representative men being sent, it seems to us much more profitable that the Foreign Mission Board should send every year one of its secretaries or Dr. G. S. Dobbins. The Foreign Mission Board should adopt as its permanent policy such visitation in order that first hand contact and information may be had on the part of its secretaries. Our Foreign Mission fields are far away from Richmond. Even the best correspondence cannot indicate the needs and opportunities of these fields. Dr. Love should be sent one year for a three-months' visit. Dr. Ray the next year, and Dr. G. S. Dobbins the third. We suggest that Dr. Dobbins should be one of the visiting committee because his position as editor of the Home and Foreign Fields places him in peculiar relationship to the world-wide missions. Indeed, we think he ought to be the first man sent. This method of visitation, rather than of a general commission, would be far less expensive and far productive of good to the cause.

## A STICK AND A TELESCOPE.

We are indebted to Dr. E. C. Dargan for the following illustration. Several years ago he visited Trinity College, Cambridge, England, and observed in the library a glass case, containing, among other things, the walking cane and telescope of Sir Isaac Newton, the distinguished scientist. Dr. Dargan felt that the great man had been brought more closely and humbly to him through this walking cane. One can imagine Sir Isaac leaning upon his cane and thus being reminded of the frailty of life and the closeness to the earth of even the greatest of mortals, but the telescope suggests that the great scientist reached up in his vision to the starry heavens. In an age when commercialism is rampant and things material appeal to the developing ambitions of youth it is refreshing to be reminded that Sir Isaac Newton, the great scientist, was a devout Christian. He could appreciate the declaration of the Psalmist: "The heavens declare the glory of God and the firmament sheweth His handiwork." He could let his thoughts wander as one who beholds—

"Silently one by one in the infinite meadows of heaven  
Blossom the lovely stars, the forget me nots of the angels."

## THE PASSION FOR RIGHTEOUSNESS.

In a recent speech President E. M. Poteat, Furman University, declared that one chief aim of the Christian college was to preserve a "passion for righteousness." How true! It cannot be said that all colleges in the land have kept this ideal. The teacher must set forth in his own life the high ambition for goodness that he would teach his student, and this is true regardless of the teacher's department of instruction. Certain schools create a disposition toward unbelief and doubt of the Christian fundamentals. The passion for righteousness is more than a formal acceptance of a creed. It means an entire consecration to the purposes of goodness. The teacher, of whatever grade in the school, should be a good man or woman. To cultivate piety should be an end of instruction. Right living must become a fine art to which knowledge shall be contributory. God puts no premium on ignorance, nor does He reward knowledge as such. To know the right should be to live the right.

A Christian is God Almighty's gentleman.—Hare.

## YOU MAY SPEND TEN DAYS AT "THE WORLD'S GREATEST HEALTH AND PLEASURE RESORT" AT THE EXPENSE OF THE BAPTIST AND REFLECTOR.

The Southern Baptist Convention meets this year at Hot Springs, Ark. Perhaps never before has the Convention met in a more delightful and interesting city. Hot Springs is known the world over as a great health resort, being the location of the famous Thermal Springs. It is not only interesting, but it is a most beautiful city, with the Ozarks surrounding it. Several hundred thousand visitors go to Hot Springs each year. You will want to attend our great Convention and you will want to visit this wonderful city. We want you to go as a guest of the Baptist and Reflector. For a great many years the Baptist and Reflector has offered a free trip to the Southern Baptist Convention in return for new subscribers to the paper, and each year a large number have availed themselves of this opportunity. Here is our offer: Send us one new subscriber at \$2.00 for every one dollar the trip will cost you. We will publish soon a schedule of rates. But do not wait for this. Go to work now and get all the subscribers you can and we will give you 50 per cent. of every new subscriber you secure to be applied on this trip. Write for sample copies and subscription blanks.

## WON'T YOU BE ONE OF 500?

It has been a matter of much joy and pride to those of us connected with the Baptist and Reflector that during these strenuous financial times, while practically every other paper in the Southern Baptist Convention has been forced to reduce its size, use a cheaper paper, or increase its price, the Baptist and Reflector has had to do none of these. We have taken no backward step. The time has come, however, when we too have come to the parting of the ways. The bad weather during December and January has involved us in a big indebtedness which we cannot hope to overcome without the immediate help of our subscribers. A letter to 750 loyal subscribers, whose time will soon expire, brought at once \$500, but we still lack \$1,000 with which to meet our present obligations. The beautiful and generous spirit in which these dear friends responded encourages us to send this personal message to you and ask if you will not be one of 500 to send us TWO DOLLARS before March 1st, so that your paper will not be forced to take a backward step? Only TWO DOLLARS. We believe you love the Baptist and Reflector enough to send this amount even at a sacrifice. It might be your two dollars that would save or ruin. If ever we needed your help, dear friend, we need it NOW. We thank you and those who have already so generously responded.

## THE FADELESS CROWN.

Earthly crowns may pass from royal heads. In the modern upheavals against kingly rule the crown-wearing monarch is becoming an exception. The process of democratization of the world will doubtless continue until kings and kaisers will be utterly removed from power. The man of highest position will not be the king. But there is one crown that may be worn in the future by every true Christian—the crown of life. The Exalted Lord, speaking to John in his Patmos vision, gives an assurance, which is also an invitation, to those who live the overcoming life: "To him that overcometh will I give the crown of life." Just what this fully means we may now only surmise. But Jesus meant it to be an incentive to unceasing struggle against sin, temptation, and the obstructions to virtue. Such a crown will be fadeless. The Apostle Paul, looking toward the arena in which the athlete won his laurel victory, declared that for him and also all that



loved Christ's appearing there would be reserved a crown in heaven that would not fade away. Laurel wreaths wither and golden royal crowns are wrested from kingly brows, but God will give His faithful people a fadeless crown. Is it worth trying for? A crown of life, a crown of righteousness, a crown of rejoicing—how rich is imagery used in order to invite us to royal endeavor!

#### WAR WORK OF THE Y. M. C. A.

The Government has come more and more to recognize the supreme need of religious work among the soldiers. The method by which the work is to be done is largely through the chaplains and Y. M. C. A. men, supplemented by the denominational camp pastors. We desire to make a correction. Recently, following an item sent out by a reliable news agency, we made the statement that in a Western camp young ladies had been employed as dancing partners for the soldiers. This story has been authoritatively denied and we are glad to make the correction. The men, with whom we are acquainted in the Y. M. C. A. work, are men of piety and religious fervor. We can well afford to trust them with bringing a strong message of personal salvation to the soldiers.

### Editorial Brevities

"Pray hardest when it is hardest to pray."

Sin forges many steel prison-bars for the soul.

Faith is a higher faculty than reason.—Bailey.

"In pessimism is little real courage."—Quayle.

Selfishness robs self of many worthy treasures.

Many a man has his heart locked in a steel vault.

"He is below himself who is not above an injury."

"Patience and gentleness is power."—Leigh Hunt.

Guesses build no bridges over the canyon of death.

I preached as never sure to preach again.—Baxter.

What ardently we wish, we soon believe.—Young.

Prefer to be good rather than seem so.—Sallust.

God helps them that help themselves.—Franklin.

Some people never forget a wrong nor remember a kindness.

Personal integrity is not to be measured by moral rectitude.

"Men do less than they ought unless they do all they can."—Carlyle.

Southern Baptists never before faced such a tremendous responsibility.

Churches should be shaken from their indifference by these strenuous times.

Some men want God for a partner, but they think He should do all the business.

A candle may not shine far into the darkness, but it fulfills its mission if it shines.

"Plan for eternity and there will never be a lost moment nor an unbearable hour."

Above the noise of world-strife comes the voice of Jesus: "My peace give I unto you."

Democracy of social and civic relations must be grounded upon democracy of religious fellowships.

The far-heralded peace between Germany and Russia did not materialize even into a "scrap of truce."

We cordially welcome to our State and our brotherhood Dr. Roger L. Clark, who becomes pastor at Humboldt. He was formerly a minister of the Disciples. He is a gentleman of grace and magnetism and is a splendid preacher. We wish for him a long and serviceable pastorate in delightful Humboldt.

Dan Crawford, author of "Thinking Black," who has given his life to missionary work in Africa, says: "If you quote these words to a native, 'My times are in Thy hands' (Ps. 31:15), he will be forced to translate it in the gorgeous words, 'All my life's why's and when's and where's and wherefore's are in God's hand.'"

We congratulate our young friend, Edgar E. Folk, who is a student at Wake Forest College, Wake Forest, N. C. The college journal for February contains a story and a poem from his pen. Though he writes under the pen name of Bud Sinnet, his friends can discover his character in what he writes. May he develop toward the ability of his great father.

Dr. Rufus W. Weaver spoke at Lebanon last Sunday. He reports the work of the First Baptist church greatly prosperous under the popular ministry of Dr. T. N. Compton. During a service of twenty-six months of his pastorate, Dr. Compton has received 275 new members. He is extremely popular among all citizens. We rejoice in this gracious work and trust that even larger things may be accomplished.

February 20-23 at Washington, D. C., will be held "The National Conference on Rural Education and Country Life." Speakers of national reputation will deliver addresses. Dr. Rufus W. Weaver will speak on "What the Church Can and Should Do to Make Our Rural Schools What They Should Be During and After the War." Tennessee Baptists will be glad to be so well represented by the brilliant Secretary of Christian Education.

The First Baptist church of Murfreesboro showed their appreciation of Dr. Austin Crouch and their joy and willingness in his leadership that last Sunday they raised \$10,044.00 for their new building, the foundation of which had already been laid. The money came easily and will be paid in thirty days; not half of the membership has yet been seen. A great church and a great pastor who know how to do great things.

The edition of "Miss Minerva and William Green Hill" has been exhausted. The publishers promise another in a few days. If those who have ordered this book will only be patient, we will appreciate the kindness. The books will be mailed at the very earliest moment. In the meantime, those who have not taken advantage of our offer, would do well to do so. This edition will be the twenty-fifth, which shows the great popularity of the book.

Dr. Len G. Broughton, First Baptist church, Knoxville, will be with the Immanuel Baptist church, Nashville, for two weeks, beginning March 18, for a Bible Conference and Evangelistic Services. The morning hour will be given to the Bible Conference, with the general subject, "The Nature and the Claims of the Christian Life." This will be a splendid opportunity for Nashville and vicinity to hear Dr. Broughton, who is one of the most distinguished preachers in America. It would be well for pastors near Nashville to make plans to spend at least part of this time in the city.

We take the privilege of quoting from a personal letter from Dr. Allan Fort, Camp Wheeler, Macon, Ga., to Dr. Hight C. Moore.

"It may be of interest to you to know that the official statistics of this division show that forty-five per cent of the men are Baptist; thirty-two per cent are Methodist; about six per cent are Presbyterian. There are five per cent Catholic; two per cent Episcopalian and three per cent Disciple. Of the others, there is less than one per cent.

It is rather interesting to note that on the official record that only one put himself as agnostic. We are getting along nicely."

While our soldiers face the dangers from the foe on land and sea, let each of us at home do our part in saving food that our own men and the Allies may have enough to eat.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45:22). This is the text to which C. H. Spurgeon owed his conversion.

Glad news comes of the safe arrival in Europe of Mr. J. F. Jarmon, of Nashville, who has gone to do Army Y. M. C. A. work. May his message of Christ lead many to salvation and cheer the soldiers of the cross.

#### EXCUSES:

(Continued from page 1)

7. Here are some other excuses that are often offered, "I don't believe in excitement," "I will be troubled to know what church to join," "I am too great a sinner," "I am not good enough," and "I expect to become a Christian some day."

The trouble with those who offer the first two is indifference to their soul's interest. They lack earnestness. They need conviction. When they once come to themselves and find Christ, there need be no trouble about the church if they will search the Scriptures. As to the next two excuses, we need only to say that "Salvation is of the Lord." He only can save, and all are saved alike by the grace of God. And He can save any who will trust Him to do so. We are not lost because we are greater sinners than others, nor saved because we are better than others. We are saved only by God's grace, through faith in the Son of God. The last thing a man can offer is "I expect to become a Christian some day, but not now." The sin of procrastination has damned many. It is not only "the thief of time," but the thief of souls. Strange that men are so slow to learn the folly of procrastination. God's Word abounds in warning against it. Dear reader, your offer is for today; you have no promise for tomorrow. A more convenient season will never come. God help you to act today. (Prov. 27:1; 2 Cor. 6:2.)

It is easily to be seen that all these excuses are most unreasonable and ridiculous. But there are two other excuses, which are seldom given, that we must not fail to notice before we close. They are not so popular, but they stand in the way of so many men. The first is:

"I lack the moral courage."

How true it is that most men are cowards. They lack the courage of their convictions. They are afraid of men. They hesitate to admit this, but they know it is true. It takes a great deal of moral courage for a man to admit that he has been wrong all his life, to turn away from sinful practices and unholy alliances to serve the living God. Sometimes it is very expensive and means great sacrifice. But, after all, there is but one question about it. Is it right? Does duty demand it? Then there is but one thing to do. Take your stand for the right, whatever it may cost, and whatever men or demons may say or do. God pity a man who can be laughed out of a principle. The Lord have mercy on his soul.

The other excuse that men hesitate to offer is this:

"There is some sin I am unwilling to surrender."

It comes up every time you think seriously about religion. You know what it is; it is your besetting sin, the one thing that holds you as its slave. It may be impurity, it may be wrong done some other that you are unwilling to right; it may be an unforgiving spirit; it may be an unholy business method; it may be an unrighteous and unlawful business; or it may be something worse than any of these. But whatever it is, it must be given up. God give you the courage to surrender and to do so now, for if you fail in this you lose all. The gospel is not mere fiction; it is a real invitation to a glorious feast, and you cannot afford to reject or slight it. Let us urge that you do the wise thing and accept it here and now. Throw away all your excuses, for the best you can offer is worthless; and accept the invitation which is so freely and lovingly offered to you by the Lord of Glory. You have made light of it too long now. God help you to decide this moment. Will you do it?—Sunday School Board Tract Series.



## Woman's World

February is Training School Month.

Mrs. Mary Foster, of Edgemoor, sends us a New Subscriber.

One New Subscriber from Mrs. Emily Blalock, of Whiteville. Mrs. Blalock often gladdens our heart in this way.

You will do well to follow the example of the Milan Baptist women. What a beautiful service they are rendering the Orphans.

Forty-five out of 50 New subscribers for the first 14 days of February come from women. Who said we didn't do BIG things?

Mrs. Pearl Teague, of Medon, joins our ranks this week. We are so glad to have Mrs. Teague and hope she may enjoy the paper.

In sending her renewal and a new subscriber, Mrs. Thomas E. Harwood, of Trenton, writes: "The Paper is a great comfort to us."

FOUR NEW SUBSCRIBERS from Mrs. E. E. Howery, of Russellville, for which she will receive the Woman's Home Companion for one year.

Miss Annie Hale, of Trenton, leads this week with four subscribers, for which she secures a year's subscription to the Woman's Home Companion.

One year's subscription to the Southern Woman's Magazine for Miss Sallie Willard in return for two new subscribers to the Baptist and Reflector.

Our dear friend, Mrs. N. C. Moore, of Morristown, renews her subscription this week. She is 76 years old, but would not do without the Baptist and Reflector.

"I have been reading the Baptist and Reflector since I was a child and cannot do without it. My son, Robert A. Smith, is in Samp Sevier."

MRS. IRA SMITH.  
Covington, Tenn.

"The weather was so bad all through January, and I live in the country and could not get out to work for the paper. Had already decided before I received your letter to make an effort to procure some subscribers for the paper, as I had on two occasions, years since, been successful in getting up a club. I thought within myself, why should I be so cowardly now when the paper is in such a strait? I have spoken to several and am hopeful that as soon as the weather clears up that I can do some real work. I am certainly interested and am going to try to prove it."

MRS. E. E. HOWERY.  
Russellville, Tenn.

Such a letter as this brings sunshine out of the shadows.

"I have regretted more than I can say that I have not sent in any names for new subscribers. I appreciate your

effort and would gladly have helped if possible. The Baptist and Reflector in our churches is the one thing that will help our work, and I greatly desire to see our own members reading it. I tried for years to put it in every family, but for the last six or eight years I have been almost a 'shut-in,' and could not be very active in church work. This summer I hope to be much better—and if so—I certainly will not forget our paper." MRS. H. S. BURNETT.  
Del Rio, Tenn.

Thank you, dear Mrs. Burnett, you have not forgotten us in the past and we know you will not now.

"The weather has been so unfavorable I could not get out to get new subscribers. Will yet get the subscriptions if I can and as soon as I can."

MRS. G. A. ARNHART.  
Decatur, Tenn.

### \$50,000 FOR FRENCH VILLAGE.

The Daughters of the American Revolution subscribed \$50,000 for rebuilding the French village of Tilloloy, which was destroyed by the Germans. It is announced that the organization will also subscribe \$100,000 for Liberty bonds of the next issue.

### A THREE-FOLD SERVICE.

In this age when the demand for heroic service is so great it behooves us to concentrate our efforts and thus conserve our energy. Because these things are true and because we know you want to render your service where it will count for most, we want to tell you of a plan whereby you may render a three-fold service.

All of you, we are sure, have heard of the War-Savings and U. S. Thrift Stamps (See Mr. McAdoo's letter on another page), and every patriotic woman will want to purchase these stamps. Perhaps, however, there may be some who will not feel able to buy even the 25c Thrift Stamps. The fact that you are not able to buy these stamps need not keep you from owning them. We will GIVE these stamps to you. For each new subscriber you secure for the Baptist and Reflector at \$2.00, we will give you a 25c Thrift Stamp. 16 of these Thrift Stamps—\$4 worth—will purchase for you a \$5 War-Savings Stamp. In other words, 16 new Subscribers to the Baptist and Reflector will give you absolutely without cost on your part, a \$5 investment.

In this way you will be serving in a three-fold way—your country, your denominational paper and your friend, the subscriber. Our Baptist women have responded nobly to the call for service along all lines and we sincerely hope many of our Tennessee women will take advantage of this opportunity to render a great service.

### HELP THE ORPHANS.

We have inaugurated a plan in our Missionary Society and Young Ladies' Auxiliary in the Milan Baptist church,

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

BAPTIST AND REFLECTOR.

Nashville, Tenn.

whereby we give a donation to the orphans each month. Last month the members of the two societies with the help of the children in the Sunday School each gave one tablet and one pencil apiece to be used by the children in their school work at the orphanage. This month the members of the two societies gave 1 cake of soap each, and we also solicited the aid of all the lady members and young girls of our church. We have 82 cakes of soap ready to send. Next month every lady and young girl in our societies and church will give one handkerchief apiece, and send to the orphans. If all our societies in Tennessee would adopt this plan, the money given for Orphanage could go to buy provisions instead of these needed articles. We will in course of time give one towel apiece, and hosiery, and see that they get a box each month containing some useful articles. This is

### GRAY'S OINTMENT

Bears a name that for ninety-seven years has been on the minds of not the hearts of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits and its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts and stings. Telephone your druggist for it, or write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., for sample.

not to take the place of cash gifts, as the Orphanage cannot run without money. Everyone is so ready and anxious to give to the orphans. These gifts are brought to our Missionary Society each month; it has increased our attendance and all are so enthusiastic in this noble work. We do sincerely hope other societies will adopt this plan.

Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.—1 Jno. 3:17.

MRS. J. H. WRIGHT,  
Pres. W. M. U.  
Milan, Tenn.

### THE GIFT OF THE THORN.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." "There was given me"; can then, the thorn be a gift from God? \* \* \* Thou divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to thee the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by thee, then shall I know that my cross was a gift from thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: "It was good for me to have been afflicted."—George Matheson.

SEND US A NEW SUBSC



## THE YOUNG SOUTH

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

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

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

My Dear Young South Friends:

One of the saddest and most sorrowful messages I have for you this week. Our dearly beloved Mrs. Eakin, after many months of illness, has gone to her Heavenly Home to rest. The Young South has been bereft not only of an editor, who had won a place in the heart of every one of its members, but a friend who never failed. To each of us whom Mrs. Eakin welcomed into the Young South Band, her death is a personal loss. In my mind, Mrs. Eakin and the Young South have been associated as one, and I loved her. Most of us grew up loving Mrs. Eakin.

To her family and loves ones the Young South extends its heartfelt sympathy. I am giving you the letter which her sister, Mrs. Kannon sent, but which in some way was delayed and only reached us a few days ago. May the kind and loving Father comfort each one in their deep sorrow.

"Dear Miss Annie White—My precious sister answered the last call on February 3d, near the mid-night hour. She was extremely ill for four weeks before the end came. The end was peaceful and a rare smile illuminated her pale face as she entered Heaven. She was buried from the First Baptist church on February 5th, at 2:30 p. m. The services were glorious and conducted by our pastor, Rev. Harold Major. He fills each task assigned him so grandly. I wish you could have seen the lovely flowers. All that could loom came into blossom for her that day. My heart is so desolate and I cannot decide which way to turn. It was such a labor of love to wait upon and to tenderly care for dear sister. My faith is strong and I shall look up very soon, for 'He doeth all things well.' In deep sorrow—Mrs. W. W. Kannon."

"Jackson, Tenn.—Dear Miss Annie White: Enclosed please find check for twenty-two (\$22.75) dollars and seventy-five cents. Two dollars of this amount is for H. L. Rice's subscription to the Baptist and Reflector. The seventy-five cents is for a copy of "Miss Minerva and William Green Hill," and ten dollars from "Woodland Sunbeam Band" to finish furnishing the Assistant Matron's room. We sent the payment before this direct to Dr. Stewart, and this finishes the amount that he told us it would take to furnish this room, but if he thinks best tell him to use the other ten dollars there. It doesn't make any difference to me, so it is used for the Orphanage. I have been in Jackson in school since September, and my parents will move here next month, so I won't get to write you any more for the 'Woodland Sunbeams', but I hope they will do much more work with a new president. I trust that the Assistant Matron will be pleased with the room which we

have striven and worked so hard to furnish with our seven little members, for her. Hoping that God will help you in your work, I am, yours sincerely—Lucille Rice."

I want to congratulate the Woodland Sunbeams on the splendid work they have done in furnishing a whole room in the Baby Building by themselves. Under the leadership of Miss Lucille Rice, the Sunbeams have made an enviable record, and they are losing a great deal when she gives them up. But we are sure in her new sphere, Miss Lucille will prove the same success, and we are expecting to hear from her soon. I am sure the Assistant Matron is pleased with her room, and she has been occupying it for some time. I have not been to the Baby Building since the room was finished, but all of them are so pretty. I know the Woodland Sunbeam room is. Thank you very, very much, Miss Lucille, for the twenty dollars for the Orphanage, and for the subscription. The book you ordered will be sent just as soon as possible. The edition was exhausted, and a new one is being printed. Mr. Stewart says he will use the extra ten dollars you sent in furnishing the room.

"Whiteville, Tenn.—Dear Miss Annie White: The weather has been so bad that we could not have our regular meetings, but we met last night with our leader and collected \$2.00 for our boy at the Orphanage. We are sending same to Miss Halcomb. When the weather gets better we will meet often to make up lost time.—Harmony Sunbeams."

Could the weather have been so bad at Whiteville as it was here in Nashville? It is hard to imagine—and I can readily understand why the regular meetings of the Sunbeam Band have not been possible. But now that the weather is so beautiful and spring seems to have come, we are going to expect great things from the Harmony Sunbeams.

"Etowah, Tenn.—Dear Miss Annie White: Enclosed find (\$1.00) one dollar for Orphans' Home, from Cog Hill Baptist Sunday School.—Iva Ray Brown, Sec'y."

Cog Hill Sunday School never fails us. Thank you, Miss Iva Ray, for this gift.

Loyally yours,  
ANNIE WHITE FOLK.

AN OPPORTUNITY TO HELP YOURSELF AND THE CAUSE OF CHRIST AND ACCOMMODATE AN AFFLICTED SERVANT.

Dear Brethren Among Whom I have Labored and Served:

Owing to a very poor state of health, that has rendered me almost helpless at times, I have given up my field of labor and the support it gave me and have moved to Elora, Tenn., and am depending on my son for support.

I have three publications, in which I have several hundred dollars tied up, which I now greatly need. I am not caring to make profit on them now, but I am anxious to get out of them what I have put into them.

1st, The Church Chart—Ought to be in every Baptist church and home. It silently tells a story that cannot be otherwise told. It presents the children, as they come to Sunday School and church with the Divine origin and

## Former Health Commissioner Says Nuxated Iron

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

### WHAT FORMER HEALTH COMMISSIONER KERR SAYS

"As Health Commissioner of the City of Chicago, I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving strength-building effect, and in the interest of the public welfare, I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe that my own great physical activity is due largely today to my personal use of Nuxated Iron, and if my endorsement shall induce anemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron, I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

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

NOTE—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, and which is prescribed and recommended by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

### GET A FEATHER BED!

1 25-lb. bed, 2 3-lb. pillows, 2 large blankets, 1 large counterpane, retail value \$22.00, reduced to \$10.92 for all 30-lb. bed outfit as above. \$11.92, 35-lb. bed outfit. \$12.92, 40-lb. bed outfit. \$13.92. Beds 25-lb. \$6.75, 30-lb. \$7.50, 35-lb. bed \$8.25, 40-lb. bed \$8.95; 2 3-lb. pillows \$1.25. All new feathers, best ticking. We take \$1.00 cash deposit in bank to guarantee satisfaction or money back. Mail money order or write for catalog today. Sanitary Bedding Co., Dept. A, Charlotte, N. C.

perpetuity of the true church, and also the origin and history of the prominent religious denominations of the world, in a way that will never fade out.

2nd. Mission and Meaning of Baptism—Is a pamphlet in which the Scriptural meaning and mission of baptism is presented in the clearest light, and illustrated from cuts, showing the ancient baptism, followed by a series of cuts showing the corruption of the manner and meaning of baptism, after the rise of the established corruption in religion.

3d. A Book of Recent Poems—In which a number of society evils are reproved in a most telling way, and yet in a style that is even amusing.

The Chart can be bought for \$1.50.

The Book on Baptism for 25 cents.

The Book of Poems for 25 cents.

All three in one order for \$1.75.

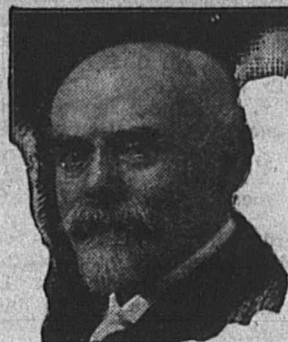
If my dear brethren will just stop for a moment and give thought to this sincere call, and each church raise the small amount for the chart, and a number send for the books it will return to me what I have paid out for their publication, which is actually needed at this time to help my boy in my support, on whom I am so dependent, not only for bread, but to make the fires to keep us warm.

This is easy to do and in return all will receive more than value received for the amount they pay. Let everybody respond at once and so much oblige, Your humble brother,

J. V. KIRKLAND.

Elora, Tenn.

SEND US A NEW SUBSCRIPTION.



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

### REPORT.

Of the First Baptist Church of Ft. Worth, Tex., for the Year 1917.  
Read January 27th.

Total money raised for all purposes, \$43,600.

Total additions to the church, 633.

Total number of converts on the ministry of the church, 3,000.

Total number of members in the various branches of the army and navy, 206

Present membership, 2400.

Church property, two four-story buildings in the center of the city, worth \$230,000.00.

Largest average Sunday School attendance in the country for 1917.

Pastor, Rev. J. Frank Norris. Mr. Louis Entzminger, who was granted a leave of absence for the year 1917, to work with the seminary, renews his work with the First Baptist church, not as superintendent only, but as pastor and in charge of the Sunday School. But these pastors will do a great deal of outside work, but will not be away at the same time.

### GOOD NIGHT PRAYER.

By Elizabeth Wood.

Father, now I go to rest  
In my safe and quiet nest;  
Keep my little heart tonight,  
Close to Thine, till morning light.  
Bless my friends and in Thy love  
Watch and keep them, from above,  
Till the sunshine comes again,  
For our Saviour's sake. Amen.

—February Mother's Magazine.

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



## 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

North Edgefield—Pastor Duncan spoke on "Doing a Right Thing in a Wrong Way," and "The Delusion of the Lost." 168 in S. S.

South Side—C. W. Knight, pastor. Dr. H. L. Strickland spoke in morning on "General Organization of S. S." and evening, "Departmental Organization." Teacher Training Institute every evening this week from 6:15 to 9:00.

Third—The pastor, C. D. Creasman, preached in morning on "Gifts from Heaven" and in evening on "Deliverance through Jesus." Two fine audiences.

Grace—W. Rufus Beckett, pastor. Morning subject, "Preparedness," evening, "The End of Satan." Good programs of Junior Union.

Shelby Ave.—C. A. McIlroy, pastor, preached in morning on "The First Commandment with Promise," in the evening, "No Condemnation to the Christian." 61 in S. S. Collection, \$3.02. Good B. Y. P. U. Friday.

Seventh—C. L. Skinner, pastor. Morning subject, "The Progress of the Gospel." Evening, "Excuses vs. Reasons." Good congregations at both hours. Good interest.

Judson Memorial—Hight C. Moore, pastor. Morning subject, "The Christ, the Child, and the Church," evening subject, "Saved to the Uttermost." 90 in S. S. Camp class organized with Miss Cleo Bell as teacher.

Edgefield—Wm. Lunsford, pastor. Subject in morning, "Out of the Wilderness," evening, "Edith Cavell." Received by letter 4. Service flag service.

Lockeland—W. R. Hill, pastor. Subject in morning, "A Ruling Elder's Authority," evening, "Why Should God Consider Man?" 187 in S. S. 2 received by letter. Fine congregation in the morning.

Park Ave.—Pastor I. N. Strother preached in morning on "Father and Son," evening "The Fixed Gulf." 118 in S. S. 1 received by letter.

First—Dr. Allen Fort, pastor. Dr. Albert R. Bond preached in the morning on "The Unchanging Christ," and in the evening on "The Tragedy of the One-Talented." 278 in S. S. 1 received by letter. Our Senior B. Y. P. U. was excellent. A good Junior B. Y. P. U.

Belmont—J. D. Hacker, pastor, preached both morning and evening. Subject in morning, "Why We Are in the War." 73 in S. S. Good day.

### MEMPHIS

Bellevue—Pastor R. M. Inlow preached at both hours to fine congregations. 1 received by letter, and 5 followed the Lord in baptism. 263 in S. S. Good B. Y. P. U. meetings. Very fine day.

New South Memphis—Pastor Jasper R. Burk spoke at both hours. Largest

audiences this year. 88 in S. S. Church sends appropriation for Foreign and Home Missions; \$10 for Orphans' Home; \$6.25 for Hospital.

Boulevard—T. N. Hale, pastor. Morning, pastor preached on 1 Tim. 1:15. Night, Gal. 2:20. 125 in S. S. 1 addition to church. 2 weddings.

First—Pastor Boone preached to good audiences. Two added by letter. 383 in S. S. Good Senior and Junior B. Y. P. U.

Binghampton—The pastor, T. R. Stroop, preached in morning. Dr. Hagaman preached at night. One addition by letter. 80 in S. S.

Seventh Street—Bro. J. H. Snow preached at both hours to full houses. 5 conversions. Meeting closed. 176 in S. S.

Prescott Memorial—Pastor E. L. Watson preached at both hours to good audiences. Fine S. S.

North Evergreen—Pastor Wynne Maer preached at both hours. Good S. S.

Central—Pastor preached morning and night. 9 received. 1 baptized.

Egypt—L. E. Brown, pastor. Morning subject, "The Evidences of a New Life." Night, "The Lord's House." Good S. S. and B. Y. P. U.

Temple—Pastor J. Carl McCoy spoke at both hours on "The Inner Circle" and "Kingdom Builders." 167 in S. S. Fine B. Y. P. U. 1 for baptism, 1 by letter.

Highland Heights—Pastor E. G. Stout preached both hours to very attentive audiences. Good S. S.

McLemore Ave.—Pastor Roswell Davis preached at both hours. 114 in S. S.

Rowan—Pastor J. E. Eoff spoke at both hours. 81 in S. S. Good B. Y. P. U.

La Belle Pl.—Pastor D. A. Ellis spoke at both hours to splendid congregations. 1 by letter. 214 in S. S.

### KNOXVILLE

Fifth Ave.—J. L. Dance, pastor. Memorial of Frances E. Williard at morning hour. Pastor preached in evening on "Not to Have the Spirit of the Son of God Is Not to Be a Son of God." 212 in S. S. Four additions since last report.

Burlington—Pastor Herschel Ponder preached at both hours. Morning subject, "Friendship," evening, "The Fine Art of Getting Along with People." 141 in S. S. Good day.

First (Lenoir City)—Pastor R. E. Corum preached in the morning on "The Promised Birth of John the Baptist," in the evening on "The Voice of the Blood." 225 in S. S. One by letter.

Island Home—Pastor Wm. M. Sennell preached in the morning on "Powerless Prayer," and in the evening on "Who Cares for My Soul?" 373 in S. S. Two baptized.

Euclid Ave.—Pastor W. M. Griffith preached in the morning on "Poverty's Supreme Gift." Service flag raising program (26 stars) at evening hour. 300 in S. S. Great day for us in many respects.

Fountain City—Pastor E. A. Cates preached in the morning on "True Worship," in the evening on "Jesus Came to Save Sinners." Good S. S.

Mt. Olive—Pastor Wm. H. Fitzgerald preached in the morning on "The Christian's Attitude Today." Good B. Y. P. U. 126 in S. S.

Lincoln Park—T. E. Elgin, pastor. Rev. C. R. Pate preached in the morning on "Discipleship." Pastor preached at night on "Bible Repentance."

Immanuel—Pastor A. R. Pedigo preached in the morning on "The Incredible Thing," and at night on "A Good Man in Jail." 142 in S. S.

Damoren Ave.—S. G. Wills spoke on "Search the Scriptures." 130 in S. S.

First—Pastor Len G. Broughton preached on "The Axe or the Hand That Wields It" at the morning hour. At night on "The Defense of the Church Amidst the Inflamed Passions of War." Four received by letter. Gallery packed and chairs in aisle at night service.

Deaderick Ave.—Pastor H. T. Stevens preached in the morning on "The Making of a Missionary Pastor," and in the evening on "Doing Our Bit." 561 in S. S.

Lonsdale—Pastor J. C. Shipe preached at both hours. Morning on "A Perplexing Question," evening, "At the Forks of the Road." 290 in S. S. Fine congregations.

Central—Pastor A. F. Mahan preached in the morning on "Christ Coming to Judgment," and in the evening on "Ephraim." 154 in S. S.

Mountain View—Pastor W. C. McNeely preached in the morning on "Christ a Revealer of God," and in the evening on "God's Power."

Broadway—Pastor Lloyd T. Wilson preached in the morning on "Christian Education," and in the evening on "How Much Do You Weigh?"

Calvary—Pastor Stephen C. Grigsby preached in the morning on "Five Evidences of Regeneration," and at night on "Making Excuses." Pastor has returned from a very successful revival with the Cedar Ford Baptist church, Union county.

Third Creek—Pastor George M. Reeves preached in the morning on "Salvation by Khaki," and in the evening on "Lifting Our Banners in God's Name." 117 in S. S.

South Knoxville—Pastor M. E. Miller preached at both hours. Morning subject, "Bread," evening, "House on Sand." 294 in S. S.

Beaumont Ave.—Pastor D. W. Lindsay preached in the morning on "Jesus' Prayer" (John 17). Rev. Barrett preached at the evening hour. 138 in S. S. Good day.

Bell Ave.—Preaching at both hours by pastor. 476 in S. S. One received by letter.

### CHATTANOOGA

Highland Park—Pastor Keese preached to good congregations on "Patience's Perfect Work" and "Insurrection on Cross." One addition by letter. One decision. Excellent B. Y. P. U., both Intermediate and Senior. Tabernacle—Rev. C. E. Sprague preached at 11 a. m. on "Making Jesus Known," and at 7 p. m. on "Sowing and Reaping." 239 in S. S. Two reclaimed.

Oak Grove—Pastor E. J. Baldwin spoke at both hours on "Three Walks" and "The Indifferent." Good day; fine congregations.

St. Elmo—Pastor Oscar D. Fleming spoke on "The Magnetism of Life" and "The Upward Reach." 105 in Sunday School.

Rossville—Pastor preached at both hours. Morning subject, "To Me to Live Is Christ." Evening subject, "Halting Between Opinions." 230 in S. S. Splendid congregations. Good attendance at all auxiliaries.

Alton Park—Pastor J. W. Wood preached in the morning on "The Happy State of the Godly." Evening subject, "The Second Coming of Christ." 118 in S. S. One addition by baptism. Large congregations. Good B. Y. P. U.

Avondale—Pastor W. S. Hamic

preached on "Non-Essentials" and "Sin." Good S. S., as well as Senior and Junior B. Y. P. U.

East Lake—Pastor W. E. Davis preached in the morning on "Christ's People—Imitation of Him," and in the evening on "Seeing God Face to Face." 97 in S. S. Good B. Y. P. U. Good day.

Central—Pastor E. L. Grace spoke on "Men in the Kingdom of God" and "The Test of Fitness." Two additions by statement. 201 in S. S.

First—Sunday School growing. 451 Sunday against 380 of previous Sunday. Successful B. Y. P. U. Training School for the city in our church last week. Classes taught by W. D. Huggins, E. E. Lee and Miss Sadie Tiller. All churches revived and young people have greater visions of Baptist Young People's work and obligations for the year. Large congregation heard Dr. Harold Major, the pastor, at morning hour of worship, and in the evening he preached to an immense congregation at the union services at the First Christian church, the First Methodist also uniting.

Chamberlain Ave.—Pastor G. T. King spoke at both hours. Subjects, "Progressiveness" and "The Necessity of Faith." Church increased pastor's salary \$360. S. S. almost normal.

Woodland Park—Pastor McClure spoke on "Knowing Christ" and "Jesus a Prince of Peace." Good S. S. and B. Y. P. U.

Silverdale—Pastor Paul Hodge preached to good congregations on "How God Saves a Soul" and "Samuel's Mother."

### KINGSTON

Kingston—J. H. O. Clevenger, pastor, spoke on "The Brotherhood of Man," and "Peter's Denial of his Lord." 103 in S. S. Splendid B. Y. P. U. Large congregations. This was the beginning of our spring drive for Home and Foreign Missions. We are expecting to go "Over the Top."

The recent death of Rev. J. W. Johnson, aged 86, at his home near Huntingdon, Tenn., is regrettably recorded. He had accomplished much good in his life as a Christian and minister. He was the father of Rev. J. R. Johnson, of Richmond, Va.

### Revival Praise

contains 240 soul-inspiring Sacred Hymns, words and music.

Many of these Sacred Melodies are new, some are old—classics that our forefathers loved.

### Price Only 30c.

The following list contains a few taken from the index:

Have You Helped Some One Today?  
He Leadeth Me.  
Holy, Holy, Holy.  
Just As I Am.  
My Eternal Home.  
On to Victory.  
On to Victory.  
The City Eternal.  
The War Call of the Age.  
There Will Be a Glad Reunion.  
Work For the Night is Coming.  
When I Can Read My Title Clear.  
Work With a Will.  
Victory is Assured.  
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## CHURCH AND PERSONAL.

VIRGINIA SPIRIT HAS PROVEN  
CONTAGIOUS IN KNOXVILLE,  
TENN.

The Rev. Herman T. Stevens, formerly of Roanoke, Va., and pastor of The Belmont Baptist church for the past six years, who has the name of doing things wherever he goes, severed his relations with the above church on December 30th, 1917, thus leaving the mountains of Virginia, and the trail of the lonesome pine behind, and pitching his camps into the valley of East Tennessee, the city of Knoxville, and taking up his abode as the much-admired pastor of the Deaderick Avenue Baptist church of this city.

While we realize the city of Roanoke has lost a loyal citizen, and the Belmont Baptist church a loved and admired pastor, we, the members of the Deaderick Avenue Baptist church of Knoxville, speaking unselfishly, do not wish to glory in their loss, but rejoice in our gain.

Brother Stevens is a graduate of the Wake Forest College, Wake Forest, N. C., and also of the Theological Seminary of Louisville, Ky. During the past six years in Roanoke, Va., he has had the pleasure of erecting a fine edifice for worship, building the membership up to 1400 and the Sunday School to one of the largest in the State of Virginia. We must say of him now, that the same spirit is being displayed at the Deaderick Avenue Baptist church, and we hope that under his noble leadership we will be able to do great things for our Master's Kingdom. Brother Stevens is a live wire from all angles, and when he puts his hand to things, you can see them move. We bespeak for him an unsurpassed record in the history of our church. Now it lies within us (The members of the Deaderick Avenue Baptist church), to make Brother Stevens' pastorate here the greatest on record, by doing nothing less than our best, recognizing him as our leader (one worthy to follow), doing his bidding at all times. Members of churches should realize when they have a leader, it is the duty of every one to follow,—by so doing, we will have model churches, united people, and happy pastors.

In the coming of Brother Stevens he brings with him the better half, Mrs. Stevens, which is a great asset to our church as well as to Brother Stevens. We have learned to love her and she is doing a great work with a class of young girls, which we hope to merge into a 4-years' teachers' training class.

The influence of the coming of Brother Stevens, will not only be church wide but city, county and State.

May the divine blessings rest upon the union of the church and its pastor.

MEMBER.

G. A.

Rev. Spencer Tunnell on Feb. 1 completed his eighth year as pastor of the First Baptist church of this city. The ladies of the congregation presented him with a huge bouquet of roses and a card expressing the love and esteem of the entire church. During the eight years of his service in Morristown, Dr. Tunnell has done far more than build the largest congregation in the city, one of the finest churches in

the State, the most efficient and best equipped religious body in this part of the State. He has given his best thought and effort to the progressive interests of our town and country, to the relief of suffering, and to spreading a gospel of sunshine. He has endeared himself to all who know him, and has well earned the title of "Pastor of Morristown," lovingly bestowed by friends in all denominations and in all walks of life.—Morristown Republic.

The statistical report of Brother Joseph Townsend, membership clerk of Central Baptist church, Memphis, Tenn., covering the five years—Jan., 1913, to Jan., 1918—of Rev. Ben Cox's pastorate, shows a gain of 400 members, the number of members received during that time being 702, and the number dismissed by letter and otherwise 302.

I have been a subscriber for 41 years, beginning when but a lad. I am greatly interested in the Master's work in Tennessee, having spent 14 years of my life there. I loved the lamented Dr. E. E. Folk as I loved few editors. He was true to his convictions. May your well-begun work continue to grow until there is no paper to surpass our own Baptist and Reflector. The blessings of heaven be upon you.

JAS. L. TRUETT.

Whitewright, Texas.

Brethren—Please change address of my paper from Idobel, Okla., to address given below. Am here engaged as Camp Pastor at Camp Doniphan.

C. C. MORRIS,

Room 204 First National Bank Bldg.,

Lawton, Okla.

Your note to subscribers this week called my attention to the fact that I owe you two dollars. Here they are to set me forward. Brother Grimes' article on "Distinctive Doctrine" is what every real Baptist believes. But so few say it as he does.

T. T. THOMPSON.

West Helena, Ark.

Rev. J. J. Gentry, Baptist camp pastor at Camp Lee, Petersburg, Va., is taking hold of the work in a vigorous manner. He is a man of affairs, having been Judge of the Probate Court of Spartanburg, S. C., for twelve years.

I am not very old, but there has not been a year since I could read that I have not enjoyed your columns. So I am sure that I won't desert you now in this time of crisis. I herein renew my subscription for the ensuing year and send check to cover the same, also the extra ten cents for "Points for Emphasis." You might state, if you have space, that since my coming from Tennessee to California, that I have been pastor of Bethel Baptist church, Los Angeles, and that during that time the church has increased salary twice; nearly one hundred members have been added in two years and that at our last every member canvass the benevolence pledges were increased 110 per cent. and the current expenses 70 per



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I might add that our family has increased, for when we came we were two, now we are four. Well, dear old paper, if you will toss us a snowball across the divide we will answer you with a luscious box of strawberries just off the vine.

REV. J. G. CARMICHAEL.

Los Angeles, Cal.

Our church is continuing to move at an increasing rate all the time. We are just now ready to make the canvass for our second year under the budget plan of work. To my way of thinking the budget plan is the only workable plan until our people learn to tithe. Our church had always had trouble in securing money enough to carry on its work and meet its benevolent apportionments until we adopted the budget plan. If churches over the State would adopt this plan and work it we would save the enormous unnecessary expenditure of interest on our

Mission Boards. Last year the Home and Foreign boards spent for interest on borrowed money the appalling sum of \$18,181.24 and our own State Board spent for the same item \$819.59, making a total for these three boards a bit more than \$19,000.00. For this unnecessary waste of the Lord's money the Boards are in no sense responsible. They are only doing what we compel them to do. If our churches would plan to remit one-twelfth of their entire benevolent apportionment to our Secretaries we would have this amount, which, last year alone, was almost one-half of the Foreign Mission Board's debt. Since we began working the budget we have had no trouble in getting all the money we need. Why not have a discussion of these things openly through the Baptist and Reflector? With best wishes for the dear old paper, I remain,

CHAS. B. WARREN.

Jackson, Tenn.



### THE HOWS IN PROMOTING EDUCATION BY BAPTISTS.

W. Stone Woodward, A. B., Ph. B.

(Continued from Page 3)

conception of life, to understand his obligation to God and his duty toward his fellowman. Such an individual will be enabled to value education aright, which always results in the strengthening of one's powers for good or for evil according to its principles and purposes.

The great purpose of education, it seems to the writer, is given by Milton in his Tractate on Education. In the early part of his dissertation he says that the end of learning is to know God aright and out of that knowledge of His to love Him and be like Him as we may the nearest by possessing our souls of true virtue which being united to the heavenly grace of faith makes up the highest perfection. Our schools are to be looked upon more and more as evangelizing as well as teaching institutions for the time is already upon us when it is decidedly hazardous to our distinctive doctrines to educate the unevangelized and the unindoctrinated. The great doctrine of Regeneration must have a larger grip upon our program, must be given primacy to all other endeavor, for what the students and the graduates of our schools believe will very materially help or hinder the progress of Truth as Baptists have ever sought to teach it. The school that sends out graduates that are not regenerated or put under the power of this mighty Bible doctrine has not yet caught the vision of its mission or is incorrectly emphasizing its work. It is impossible to successfully teach the Scriptures to an unregenerated individual; to indoctrinate such an one in the principles and conditions of salvation as taught authoritatively in the Word of God. Our schools must emphasize evangelism if they hope to succeed well in their teaching.

The next How in conducting a successful educational program is for each of our schools to really incorporate in its curriculum required courses for a systematic study of the Bible—the Bible as the inspired and authoritative Word of God; the Bible, the only correct treatise of sin, of salvation, of personal responsibility to God; the Bible, the only authentic revelation of God's love attested in the divinity, the teachings, the works and atonement of Jesus Christ; in the gifts of grace through Him. To teach, really teach the whole book as the inspired message of God to man—a message as applicable to and as binding upon this modern age as it was to the age when holy men of old wrote the message as the Spirit dictated is one of the greatest, if not the greatest need, of our schools today. The writer longed for such service when in college, and believed then as he does now that it is a very essential and large part of the work to be done by our schools. The spirit and prayer that possessed the great mind and heart of the Apostle Paul when he said, "Finally, brethren, pray for us that the Word of God may have free course, and be glorified," must be the spirit and prayer of our schools if they do their part in the great work of our great denomination; if they promote and do not disparage through negligence the fundamental doctrines and ordinances of the Word of Truth for which Baptists alone have ever con-

tended. This is a most necessary work for our schools if they do their part promptly and properly in maintaining the quality of that denominationalism so essential to our success as was so ably brought out recently by President Mullins in the article entitled: A True Denominationalism.

In the third place, the How to Baptistize our educational program, there must be, as can so easily be, consistently and thoroughly organized courses given in the fundamentals of Baptist belief and in the history of Baptist achievements. These can be so consistently and happily associated with the courses conducted in the study of the Holy Scriptures. Certainly such courses can be conducted with all due consideration and courtesy toward all those who believe differently. To maintain such courses in our schools will demonstrate our loyalty there to the Truth, will vindicate courage of our conviction and make more potent the consistency of our position, the dignity and the service of our mission. On the other hand, not to render such service which is unquestionably overflowing with needed information and inspiration to the great majority of our constituency is an undue concession or a sort of compromise that is enervating in its influence upon the character of the work done by our schools from the denominational standpoint. From the denominational standpoint it is a most consistent thing for the schools to inaugurate and maintain such courses—courses in Baptist polity and History—for while our students are glean- ing from other fields, they may be gathering that information and receiving that indoctrination that will insure them against the tendencies and isms of the age and make out of them witnesses and defenders of the Truth which Baptists have struggled to preserve inviolate.

Very recently the Baptist and Reflector had something to say about the position of John D. Rockefeller, Jr., who advocates that Baptists must practice other modes of baptizing, since all modes are man-made, in order to effect Christian union. The writer availed himself of the opportunity to hear Dr. Lyman Abbott who commends Mr. Rockefeller's position very favorably answer questions propounded by the students in the Divinity School, University of Chicago. One of the questions was: "Did the physical body of Jesus rise from the dead?" Dr. Abbott's answer was that it was not a question of the resurrection of the body of Jesus, but the question was, is there a living Christ? If Dr. Abbott believes in the resurrection of the body of Jesus Christ as is so plainly and purposely taught in the Bible he could have so declared. His refusing to do so is very strong evidence of his refusing to accept the authenticity and the unmistakable testimony of the Scriptures. The above references attest the consistency of the writer's contention to incorporate such courses in the curriculum of our schools.

Again, it appears very consistent to the writer that if such courses had been under full headway and that as a part thereof the significance of the baptism of our Lord stressed more persistently there would have been more nearly the same number of baptisms as the number of conversions reported in the work done by our ministerial students. Would there not be a greater determination to defend this great doc-

trine if practically 100 per cent. of the conversions had been sealed by baptism? What is the significance of the difference in these numbers and what part do our schools have in this vital matter? There is certainly a rich field of work in giving place and potency to Baptist doctrine and polity in the con- part do our schools have in this vital service and success depend very largely upon this being done since more and more the person with college advantages and training is becoming the teacher, the organizer and the leader of the masses.

The great service that can be rendered our denomination by an effective course in Baptist History in our schools was most forcibly impressed upon the writer's mind by a statement made by the gentleman who welcomed the State Convention at Johnson City a few years ago. In substance, the speaker said he would hail the day when the world would understand the historical significance of the achievements of Baptists when Baptists would be given their rightful place in history. We emphasize the study of state history and require it to be taught in our public schools. The purpose is quite obvious. It is to indoctrinate our pupils in the principles of our government and train them in the duties of loyal citizenship. The illustrious deeds of her illustrious citizens with their record of fortitude, heroism and chivalry are held up as sources of information and inspiration to the youth. The same obtains in the study of the history of our Republic, that every one of the millions of our youth may be drilled and disciplined in the principles of our democratic institutions of government and be made thereby the more capable and patriotic citizens. For the same reason it appears that a thoroughly worked out course in Baptist History showing the unselfish and he-

roic services Baptists have rendered the progress of human civilization even to the founding and growth of our own republic, in which every citizen is a sovereign, would mean much in making some of those who come to our schools for assistance and direction more active and effective Baptists.

In conclusion, if the plain and understandable truths and doctrines of the inspired Word of God are to be preserved in their purity and efficacy; if the principles and polity of a scriptural church organization is to be perpetuated; if the divinely instituted ordinances are to be kept inviolate; if the Truth that makes men free is to be taught for its sake, for its regenerating and exalting effects upon the lives of men, it is the ample and unmistakable testimony of a correct understanding of history that herein lies the task of Baptists. Such a task is a stupendous one, requiring that heroic endeavor and self-sacrifice akin to that of the heroic past. To succeed with a consciousness of a faithfulness to the Truth and with the assurance thereby of a full reward, Baptists must be intelligent, indoctrinated, loyal and uncompromisingly faithful to the doctrines of the Bible. Such a glorious realization with its manifold blessings to all mankind can and will be largely effected by the inauguration of such an educational program as is herewith patiently and lovingly submitted.

Orlinda, Tenn.

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### RIDGECREST.

Each year a number of Tennessee Baptists go to Ridgecrest, N. C., to attend the sessions of the Southern Baptist Assembly. The program for the coming summer is the best which we have yet offered. The Summer School of Religious Education, which continues for six weeks, affords a good opportunity for a fellowship of study. We offer courses in Sunday School work, Missions, the Bible and general Religious Education. The conferences, of which there will be at least three, are unusually helpful. I hope that a large number of Tennesseans will find their way to Ridgecrest this coming summer. B. W. SPILMAN.

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## CHURCH AND PERSONAL.

Rev. Walter M. Murray, after a service of ten years, has resigned the pastorate of the Baptist church at Brewton, Ala., to take effect April 1. We should be delighted to have him in Tennessee. He is a brother well equipped for work and has done a good service in his pastorate.

Dr. H. A. Smoot, who will be remembered as a former pastor at Humboldt, is succeeding well in his pastorate at Flat River, Mo. He renews his subscription to the Baptist and Reflector because he delights to keep in touch with Tennessee affairs. He says: "You are giving us a good paper and we enjoy reading it."

Dear Dr. Bond: You and your great family of Baptist and Reflector readers would like to hear a word from us at Brownsville we trust, since it has been some time since we sent you a line.

On last Sunday night, February 3rd, we had a Flag Service for the boys who have gone from our church and Sunday School into the service of Uncle Sam. Our building was packed to its capacity and every one touched with the solemnity of the hour.

The flag was given by the Woman's Missionary Society and made by them too of red, white and blue satin. There were 22 blue stars placed on the white field, each star representing one of our beloved boys. The following program was rendered:

Voluntary—Marseillaise.

America—By Congregation.

Prayer for "Our Boys."

Onward Christian Soldier.

Offertory.

"Render Honor to Whom Honor is Due"—The Pastor.

Kipling's Recessional, DeKoven—Mrs. J. E. Wagner.

Presentation of Flag—By Mrs. M. L. Davis, Pres. of Woman's Missionary Society.

Roll Call of Honor—Lieut. Dan Bommer, Billy Cox, Lieut. J. M. Coleman, Sergt. William Davis, Lyle Graves, Albert Hudson, Roy Moore, Lewis Morris, Charlie Morris, Lieut. Robert Owen, Cullen Powell, Lieut. W. V. Prentiss, Sergt. Arthur Rose, Leslie Shaw, Abb Sills, Donovan Smith, Perry Smith, Lieut. Col. Robert Thomas, Lieut. Frank Thomas, Albert Thomas, Sergt. Norman Wiggs.

Acceptance of Flag—Mrs. S. F. Thomas.

Benediction.

During the singing of "The Star Spangled Banner" Old Glory was borne to the side of the service flag by Chas. Miller, one of our Boy Scouts, and waived until the conclusion of the singing. Thus ended one of the best services we have had for several weeks.

May the God of all blessings guide our Nation.

Yours in His service,

M. C. VICK.

## I SECOND THE MOTION.

In the issue of January 17, 1918, Dr. Bond, after referring to what Arkansas had done, made the suggestion that the State Board of Missions appoint a Committee on Pastoral Supply. I think this one of the best suggestions I have heard in a long time. The Methodists boast that they have no church without a preacher and no

preacher without full time. This certainly is an ideal condition. Every church certainly needs a preacher. And surely the Lord never called any preacher for only part of his time. According to the State Convention's Minutes there are in Tennessee five hundred churches without pastors. I hope it is not as bad as the minutes indicate. But it is bad enough to make angels weep. Many of the churches don't deserve a preacher, and some of

them don't want one. But the church that don't want a preacher needs one "awful" bad. Some of the preachers are poor preachers, but give them full time and they will do a little better. Let's try to do in a scriptural way what the Methodists do in an unscriptural way. Let's take this up and be ready to act when the Convention meets.

J. R. HUNT,

Missionary Pastor.

Southside, Tenn.

## WAITING FOR THE COME-ONS

We are all agreed that there must be a move back to the farm, but every last one of us is waiting for the other fellow to make the move. In strange contradiction to ordinary human nature, we all are urging upon the other fellow a good thing.—The Christian Herald.

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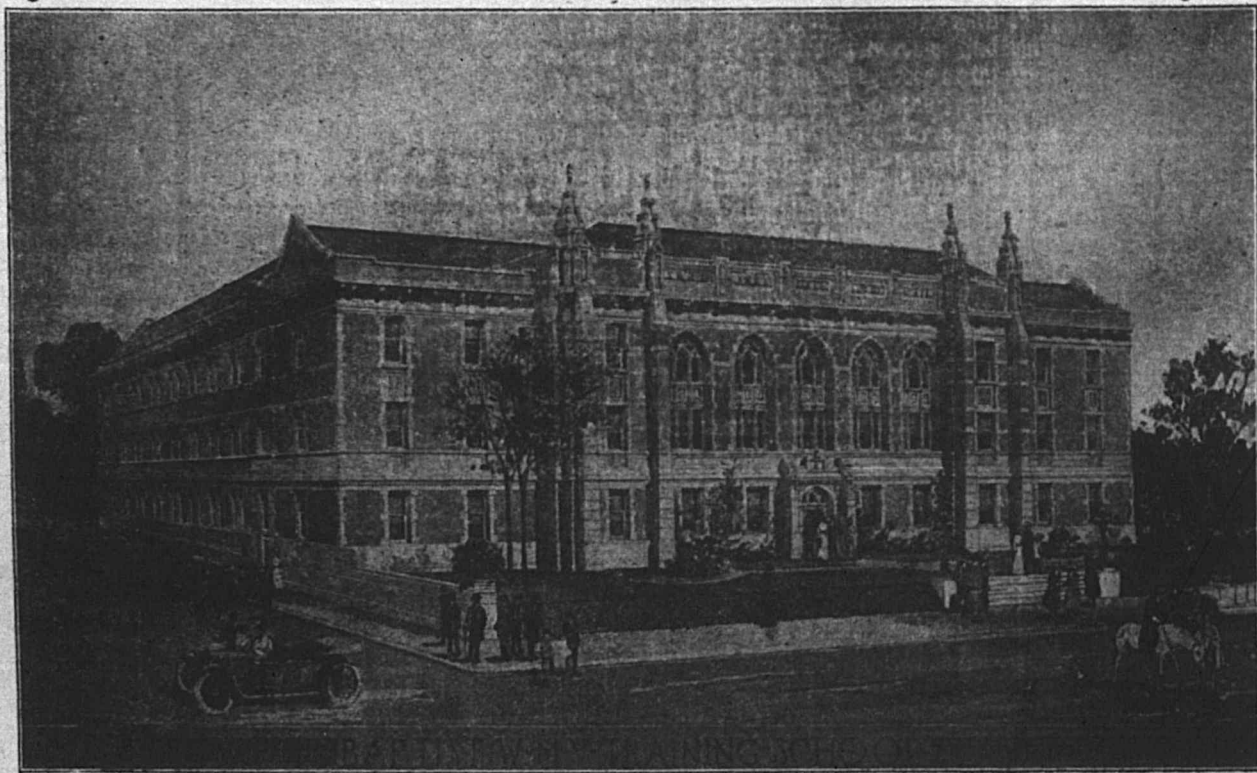
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The ideals of the women of the Southland have been realized as to beauty of structure, harmony of coloring, convenience, comfort and completeness. The God-given dream of our women, wrought out tangibly in stone, marble, and soft-hued wood, is seen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