

# BAPTIST AND REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, EDITOR

OLD SERIES VOL. 84.

NEW SERIES VOL. 28, NO. 27.

OFFICE: 161 8TH AVENUE, NORTH

NASHVILLE, TENN., FEBRUARY 28, 1918.

PUBLISHED WEEKLY, \$2.00 A YEAR.

## The German School System and the Great War

W. J. McGlothlin, Ph.D.

ONE of the most remarkable features of the intellectual and cultural life of modern times has been the development of systems of education supported and controlled by the State. In earlier centuries primary education was either provided by the church or was left to individual interest and enterprise, while the great universities were free and independent corporations which managed their own affairs in almost complete independence of both church and state. The entire educational life was untrammelled by other institutions except on its theological side, where the church was able to exercise some measure of control.

Naturally this system did not educate all the people or any large percentage of them. The masses had no aspirations for learning, and many who may have had the desire for an education could not afford the expense. The schools lacked incentive, co-ordination and system. They had too little interest in preparing men for life here and now, were too exclusively ecclesiastical.

But the Renaissance and the Reformation aroused a hunger for learning that could not be satisfied by the old schools. There arose a demand for a more general and a better education which should be brought within the reach of all. All the leading humanists and reformers deeply sympathized with these aspirations and labored to establish more satisfactory educational conditions. But how could it be done? The financial resources of the church had been greatly reduced by the storm of the Reformation. Vast quantities of property, originally held by the monastic orders and other institutions and earnestly sought by the reformers for the establishment of schools, was devoured by the greed of the princes and dissipated so far as public service was concerned. The new Protestant churches inherited but a small part of the great wealth that had been held by the Catholic church so that their resources were manifestly inadequate to the stupendous task of educating the whole population. If this was true in the earlier years of Protestantism when the churches were supposed to contain all the people within a nation, it was doubly so as the principle of toleration began to establish itself, permitting indifference and skepticism to appear and allowing the churches to break up into smaller and weaker fragments. No church could educate all the people because its strength was unequal to the task and its views were unacceptable to larger or smaller sections of the population. Manifestly education, if it was to be at all general and effective, could no longer be left to individual initiative and church support.

There was now but one institution that represented the whole of society and possessed resources sufficient to undertake the education of the whole people. That was the state, and under the conditions the rise of the state school was a necessity and inevitable. Gradually it took up the task of educating all the people, poor as well as rich and indifferent as well as eager and ambitious. In view of all the conditions and considerations there can be no reasonable doubt that the entrance of the state into the work of education was necessary if its benefits were to be generally enjoyed. No other means of providing educational privileges for all and inducing all to take advantage of those privileges when provided are conceivable. If universal education is desirable

we must look to the state to provide at least a part of it and to see that all the people take advantage of their opportunities.

At first the state system was generally parallel with and supplementary to private and church schools. But the abundant material resources of the state and its coercive power have tended to force its schools to the front and eliminate all the earlier agencies for culture except as they have submitted to state control, thus removing all competitors and establishing state schools as the sole educational agency. Its tendency has been steadily toward a school monopoly, and a monopoly over the human mind is the most dangerous of all monopolies. This process has been virtually completed in Germany and France, and is moving with more or less rapidly in many other lands, ours among the number.

In Germany the process has been gradual and without violence since the Reformation. The church when denuded of its wealth was unable to supply adequate educational facilities for all the people, and as a consequence its efforts were supplemented by the princes in the realm of primary education. At the same time the ancient universities which had been free endowed corporations, gradually lost their independence and came under the control of the state, while all new foundations for higher learning were made directly subject to the state from their origin. Thus by degrees the state built up a complete system of schools which have at length put all others out of business, till the culture of the entire nation is now in the hands of the state. Only in the realm of theological education is there a semblance of freedom and that is mainly in the Catholic church. Germany was thus the first country to try an education that was exclusively the creature of the state and was forced upon all the people. The state system is a monopoly, relieved from competition and criticism from without. What the German mind is the state school system has made it in so far as schools have formed that mind.

Now what has been the effect of this growth of the state school and what are to be the results of an exclusive or at least predominant state education? Doubtless it is too early to determine by actual historical experience what the ultimate effects which a unified, universal, compulsory system of state education will mean to the life of the world. But we have, I think, proceeded far enough to see some of the weaknesses and dangers of such a situation.

Every agency of any great institution naturally partakes of the nature and ideals and aims of the institution which founded and sustains it. State, private and church schools inevitably share in the peculiar characteristics of the bodies to which they are responsible. Any state school will support and propagate the ideals of the state in general and the peculiar characteristics of the particular state to which it is directly responsible. In like manner a church school will represent and disseminate the beliefs and ideals of Christianity in general and at least in some measure the peculiar tenets of the type of Christianity to which it is responsible. Now neither church nor state is perfect, and both types of school will show something of the weakness and strength of its parent institution.

1. The state is secular, temporal, national, its aims and ideals circumscribed by time and space.

Its aims are order, prosperity and contentment in the body politic. Its highest interest is good citizenship in a temporal realm. Individuals may look above and beyond this objective and use the resources of the state in some measure to reach a higher goal, but such efforts will be due to the aspirations and efforts of individuals; they do not belong to the nature of the state; it is naturally and normally temporal and secular.

The church on the other hand believes itself to be of divine origin and of eternal significance. It does not forget the temporal and the national, but its goal and aim is the kingdom of God: its objective is international, its horizon boundless. It would see all men adequately fed and clothed and comfortably housed, all citizens orderly, efficient and contented; but it does not stop there; it looks through the earthly citizenship to a heavenly citizenship, beyond the material to the spiritual and eternal. Its aims and aspirations are higher and broader than those of the state.

Now the schools of the two great institutions will inevitably partake in some measure of these peculiar traits. The curriculum of the state school naturally tends toward blank and barren secularism and a narrow and belligerent nationalism. The state will seek to protect itself and serve itself through the education it gives its citizens. Its schools will be strong in those elements which tend to make loyal and obedient members of the body politic, trained to contribute to those ends and aims which that state is pursuing. Its schools will never take the longer and broader outlook which is natural to the kingdom of God.

On the contrary the church schools will tend to put the emphasis on the things which the church regards as most important. They will cherish the broader outlook, the larger horizon, the international and spiritual phases of life. They will preserve their independence toward the state, inclining to regard it as only one in the partnership of the nations. They are likely to be more interested in making a life than in fitting a man to make a living and serve a state.

2. The second great weakness of the state school is due to the fact that it must furnish an education to all its citizens. To be able to do this it must eliminate from its curriculum much that is valuable because it is peculiar and confined to a party. This is particularly true of moral and religious convictions and teachings. Only what is common to the whole social order can be insisted upon in state schools. In this way individual and class peculiarities and beliefs are sacrificed, uniformity and conformity are emphasized, important convictions are weakened, intolerance of differences of opinion and practice is stimulated. All this tends to destroy individuality and reduce men to the dead level of an endless mediocrity. It produces a mighty war machine, but will in the end destroy itself by weakening the cogs in the machine till they break. National unity is a good thing, but if it is achieved at the expense of the independence and significance of the individual man and woman the price paid is too high. When the individual ceases to be significant the nation will quickly cease to be important. We must attain national unity and harmony by the co-operation of free individuals, not by the sacrifice of individuality. Here is one of the most serious dangers of the state school as we see in Germany, where the entire nation has been cast in one mould through the effective use of a state-dominated school system.

Church and independent schools, representing a larger circle of convictions and the peculiar beliefs of their supporters, do not suffer from this weakness. They give free play to individual and group peculiarities, thus preserving the deep convictions of

(Continued on page 9)



### A STATEMENT TO THE BROTHERHOOD

J. F. Love, Cor. Sec'y., Foreign Mission Board.

Large interest was awakened among our Southern Baptist people by the announcement that the Foreign Mission Board had decided to undertake work among the soldiers in France such as the Home Board is doing in the war camps at home. A large number of the leading pastors of the South have expressed their willingness to undertake this work under the auspices of the Foreign Mission Board. It is due these and the denomination at large that announcement should be made of the present situation in which the Board finds itself.

The public agitation of this matter began during the Texas convention in November. That convention passed a set of resolutions which expressed the opinion that the Foreign Mission Board ought to undertake this work. Following that action, the Board took the matter under consideration on the first day of December, 1917, decided to undertake it if it was found feasible to do so. Accordingly a committee was appointed and a visit was made to Washington by two members of the committee, and later the writer was sent to New York where a conference was held with Dr. John R. Mott, who is recognized as the head of the Y. M. C. A., which organization is vested with large discretionary power as regards religious activities among the soldiers, and whose officers have large influence with military and other government forces which are directing religious work among the soldiers at home and abroad. In this conference Dr. Mott agreed to take the matter of Southern Baptists' entrance upon this work up with General Pershing and report to us information as soon as it could be secured. We have waited for this information nearly two months and nothing satisfactory has been received. The Board's committee has, therefore, concluded that it is due the denomination that a public statement should be made concerning the Board's situation and attitude. It is moreover greatly important to the regular work of the Foreign Mission Board that there should not be longer suspense in the minds of the denomination concerning this matter and that the largest possible attention should now be claimed for the regular work. We are within two months of the end of the Southern Baptist convention year, and the Board's financial obligations are exceedingly great and require that there be the greatest possible concentration of the thought, prayers and gifts of our people upon these necessities at this time. The work will be imperilled if this is not done. The Foreign Mission Board will therefore, for the present, defer further activity in the direction of work for the soldiers in France and pending instructions from the convention in May.

It is proper to state here that while there has been some discussion of the question of whether the Home or Foreign Board is the proper agency through which the denomination should do this work, and a conference concerning the matter has been held, there has not been any unseemly rivalry between the Boards, nor any straining of their proper relations.

The Board has appreciated the re-

sponse of those brethren who have expressed their readiness to undertake this work abroad under the auspices of the Foreign Mission Board, and makes this public announcement for their benefit as well as the benefit of the denomination at large.

### AN APPEAL IN BEHALF OF OUR AGED PREACHERS.

By J. W. Gillon, D. D.

For some reason, our churches have not been sending in the usual amounts with which to enable the Ministerial Relief Board to take care of our needy brethren who have reached the end of their active life as preachers. The extreme winter may, in a measure, account for this neglect. It may be in part due to the amount of attention that has been given other things.

Nobody would ask that our people should neglect to take care of the Red Cross or to provide for the Y. M. C. A. war fund, but surely our church people cannot afford to take care of these things to the neglect of the aged or disabled preachers.

We have now on our list 19. At the next meeting of the board one other will be taken on and there are some six or seven brethren whom we are compelled to keep on the waiting list until some future day, hoping that the churches may be aroused enough to take care of them.

Our treatment of our worn out ministers is not to our credit. We only propose to give them \$12.00 a month each 144.00 in a year. This is inadequate to meet their barest needs and to be slow about sending out this fund is shameful beyond measure.

For years, we have been trying to get the brotherhood generally to set apart the Fifth Sunday meetings for an occasion for taking offerings for this fund. Will not the pastors take this matter to heart and make an appeal to their churches for the support of worn out preachers? The time for sending out checks to these brethren in this month has long passed and we have not yet enough money on hand to pay one month's stipend. We have received only one really worthy contribution in this year and it came from a good brother at Martin.

Surely there is no more worthy type of charity than this, if it may be called charity. If it is charity, it is a high obligation and duty.

During last year and the year before, when we failed at the end of any month to have enough money to take care of our old brethren, as treasurer of the board all I had to do was notify Bro. J. F. Jarman, secretary of our Ministerial Relief Board, and he would send me his personal check to cover the deficit. Bro. Jarman is now in France and is no more here to bear this burden. We have nobody of like mind, it seems, anywhere to take up the burden.

Brother pastors, cannot we depend on you in this case? Will you not see to it that, some time in the near future, your church treasurer shall send an offering for this worthy cause?

### HOT SPRINGS AND THE CONVENTION.

The eyes of the Baptists of the Southland are being turned toward Hot Springs, Arkansas. It is there in May that we will hold our General Convention. It is anticipated that

more than ten thousand of our brethren will avail themselves of the opportunity of attending this year's convention for a short time in this interesting city.

Hot Springs, the convention city, is in a class by itself. Its whole life centers about the thermal springs with their healing properties that flow from the mountain side. God has been good to that little city, for in addition to the inexhaustible supply of these healing waters he has given the most beautiful natural surroundings for a city whose prosperity depends upon those in search of the restoration of health and rest in recreation. Mountains of the Ozarks rise, range after range, as far as the eye can see from this valley of vapors. Through them have been built highways which for scenic beauty are unsurpassed. Over them have been made bridle trails for those whose fancy turns to horsebackriding. The lovers of nature in its vast solitudes can on these mountainsides find so many places for meditation where no sound is heard other than the sighing of winds through the pines.

Several hundred thousand visitors go to this city during each year. This has made it necessary for it to provide hotels and boarding houses without number and with prices to suit every purse. In addition there are many apartments, completely furnished, from two rooms up, designed for light housekeeping. The rent charged for these by the week or by the month is exceedingly reasonable.

Our denomination is represented in that city by four churches and these have had a large influence in the past in the development of the moral life of the city. What that development has been and the part played in it by the Baptist brethren, no one can know except those who for years have been in intimate touch with the city and its affairs. In addition to our own churches, the other denominations are represented with comfortable and handsome church edifices.

All these things make Hot Springs an ideal convention city and one that promises much to those who will attend the convention in May.

Because the city is accustomed to entertaining great throngs of visitors, it is well prepared to look after the comfort of the thousands who will be there at that time.

Because the city is planning to entertain other great national conventions this year, as that of the Federated Women's Clubs, the National Editorial Association, the bankers of the state and nation, we can count on adequate accommodations for the session of our convention.

Because the rates of the hotels and first class boarding houses are exceedingly reasonable, those attending the convention will not be put to any great expense.

Because the city is accessible from any great line of railway with adequate transportation facilities there will be no hardship of travel.

Because of the many advantages for clean recreation available our people will be able to derive physical as well as spiritual advantages.

Hot Springs is planning on entertaining our great convention, and is putting on its best dress for that occasion.

The Eastman Hotel has been selected as convention headquarters. In

addition to being able to accommodate one thousand guests, there is ample space in this hotel for the various enterprises of the church. Rooms from the size of fifteen to fifty by seventy-five feet can be had for display rooms.

The sessions of the Women's Missionary Union will be held in the First Baptist Church. This can readily accommodate an audience of 1,500. It is only one block from the Eastman Hotel, the convention headquarters, it is only two hundred feet from the car line. Every car from every direction of the five lines of the city passes within this distance of the church.

The sessions of the convention will be held in a large tabernacle building which will accommodate four thousand people and more if necessary. This building is in the heart of the city, and likewise on all the car lines; it is only four blocks from convention headquarters.

Hot Springs has five hundred hotels, flats and boarding houses. The rates and service of these cannot be met by any other city. All of them have given special convention rates. There are on file at the Business Men's League, and will be published through our denominational press within the next few weeks.

The music of the convention will be under the direction of Mr. Robert Coleman, assistant pastor of the First Baptist Church of Dallas, Texas.

Special rates are granted by all railroads to Hot Springs. These can be secured from your local passenger agent.

The First Baptist Church is a downtown church, being located in the heart of the city and business district. Visitors from all over the world worship at this church. The pastor is Rev. S. W. Kendrick, and he will be glad to supply such information as is desired.

It is estimated that two hundred thousand visitors come to Hot Springs each year. A large proportion of these are of suffering humanity. They come on crutches and cots. A short sojourn here, and by far the great majority of these cases are restored to their health, and go away rejoicing over their new found health. Hot Springs is admittedly the greatest health resort in the United States, if not in the world.

Hot Springs has four Baptist churches, as follows:

First, Rev. S. W. Kendrick, pastor.  
Second, Rev. C. F. J. Tate, pastor.  
Park Avenue, Rev. T. H. Jordan, pastor.  
Oaklawn, without pastor.

The room and places for book and paper displays can be selected after the representatives are on the ground.

S. W. KENDRICK,  
For the Committee.

THOMAS JEFFERSON AND  
HENRY WATTERSON.

J. B. Moody, D.D.

If men of this world are wiser than children of light, then we should take some lessons from their worldly wisdom. The two men above stand at the head of worldly democratic wisdom. The first is the founder and the creed maker of the Democratic party, and the other its most illustrious and loyal expounder. As Mrs. Eddy is to Eddyists, and Joe Smith to Mormons, and Pastor Russell to his followers, and Campbell and Wesley and Henry and Luther and Calvin and the Pope are to their followers, so is Jefferson



to his followers, especially the loyal and faithful Watterson. He believes in keeping safely all things whatsoever Jefferson has taught, and in contending earnestly for the faith which he once for all delivered to the Democrats; and if they love him they will hold to his doctrine; and they are his friends if they do whatsoever Jefferson has taught. This is the standard of loyalty set forth by Jesus Christ, who is greater than Jefferson. If it is right, politically, for Watterson and Democrats to be loyal and faithful to their founder and creed, is it not right for the followers of Christ to be loyal and faithful to their Founder and creed? Is it not more obligatory from other considerations? Men are largely moulded by the times and circumstances in which they live. If Thomas Jefferson were living in our day and country, he would not be the same that he was in all of his political doctrines. But Jesus Christ is the same yesterday and forever, and His doctrines were delivered once for all time, even to the end of the age. The followers of Christ Jesus can't change their creed, for it was delivered in mandatory form by all the authority that was in heaven and upon earth. Democratic politics ought to change, but not the other. Yet, Mr. Watterson would lay down his life for the least of Jefferson's doctrines, and he calls those who would not by hard names, such as "skunks" and other harder ones if there be such. At the same time, this loyal Democrat would apply the same odious names to Christ's followers who would dare display such loyalty to their teacher. And the worst of it is, a majority of Christ's professed followers think and act the same way. Nothing in this world is so hateful as disloyalty to Christ, nothing so popular as loyalty to political parties. What would Mr. Watterson think of one who is for all political policies and doctrines, and who tries to run with all and to help all political differences? Hypocrites and skunks would be names too tame and lame for such, and also for the loyal followers of Christ. Democrats see no virtue in disloyalty to politics and party, and I see none in loyalty to Christ and His doctrines. I am a "born and bred" Democrat, yet I believe in being "liberal" in political principles and policies when the times and circumstances demand it, but not in the other. Moral and religious principles don't change, but the others do and ought. Now, I have opened the flood-gates for double hatred, one for liberality in the lesser matters, and the other for loyalty in the greater matters. The world hates us because we testify that its works are evil, and as they hated Him so they will us also.

Let us insist, that if it is right, in the sight of worldly wisdom, to be loyal and uncompromising in political principles and practices, so it is in religious principles and practices. Mr. Watterson is a landmark Democrat, and I am a landmark Baptist on the same principle. Let this worldly loyalty confirm us in our religious loyalty.

But let us learn a lesson from Mr. Watterson's inconsistencies, for he shows that party zeal may be as blinding as religious zeal. Mr. Watterson says that no Democrat can be a prohibitionist, and yet his paper urges prohibition, and even "dry-bone" prohibition in our legislature.

But it is evident to his readers that he urges this policy for the overthrow of prohibition and the safety of the saloon. The Anti-Saloon League must fight along the line of Watterson democracy or be abused without mercy. Anti-Saloon Democrats must do things democratically, while the saloon organizations should and ought to violate all right principles in heaven and upon the earth with Mr. Watterson's private or public endorsement. Slush money to buy up legislatures and candidates and voters and vote counters, with all possible corruptions of conventions and elections go without opposition. When the right goes right, it is right; but when the wrong goes wrong, it is not right. Is it not strange that party leaders have no moral perceptions? There is nothing in the so-called religious world more glaringly inconsistent. If the worldly wise political leaders can't see this, let them know that their unwise readers can. There is nothing too foul for a saloon Democrat to resort to, but the anti-saloon Democrats must surrender their democracy and follow the blind leadership of the blind to the utter ruin of all democracy and morals and religion. The most inconsistent man in the world is the saloon Democrat. The man who is really opposed to prohibition is a devil, for prohibition says thou shalt not kill, thou shalt not lie, thou shalt not steal, thou shalt not cheat, with a thousand other prohibitory shall-nots and ought-nots, and no one can be an anti-prohibitionist but the devil and his angels and followers. Is there an evil above mentioned, or that can be mentioned, that can compare to the unnumbered and innumerable evils of the saloon? Is Mr. Watterson in favor of all of them? Does he favor the regulation of these evils? Does he think that men in the enjoyment of their personal liberty should be regulated in killing, lying, stealing, cheating, adultery, etc.? How far can they be regulated without encroachment on personal liberty? Does he urge moral suasion as the remedy? But what can moral suasion do with an anarchist, rattlesnake, or saloon-keeper? Let the anti-prohibitionists lead off and give proof of the success of their vaunted remedy.

But the fanatical prejudice of saloon pleaders is as blind on the money feature as they are on the moral features. Their plea is that the government and states and counties and cities can't afford to lose the money that this licensed crime brings them. I have heard Henry Watterson on "Money and Morals." His morals may be good, but his arithmetic is deplorable. Of the many estimates I have seen from the temperance forces, here is one as a sample:

#### Saloon Additions and Subtractions.

"Billy Sunday, in his great sermon on 'Booze,' gives the following on the 'money value' of the liquor traffic: 'The entire income to the Government, to all the states and cities and towns in revenue and license was about \$350,000,000. You say that's a big pile of money, and so it is. But wait a minute! Last year, the working men spent \$2,290,500,000 for drink. It cost us to care for the products of the saloon \$1,200,000,000. In other words, the output of the saloon, adding these amounts, was \$3,490,500,000. Subtract from this the income of \$350,000,000, that leaves \$3,140,500,000 that the saloon costs us—purely from the standpoint of money.'

Put with this the multiplications of crimes not mentioned, and the divisions of families and friends, and you get a cost more appalling than the money losses. We don't expect liquor men to see both sides of this question, but we can expect it of the sober.

#### TO THE BROTHERHOOD—THIS, THAT AND THE OTHER, MOSTLY PERSONAL.

Dear Brethren:

Some time ago I made a general request for minutes of the several associations in the state, for personal use and to file away for the future use of our Baptist Historical Society. I did not get a very hearty response. If I had addressed my request to the clerks of the associations, perhaps I should have gotten just what the society wants (a single copy of the minutes of each association), and no more. Will the clerks, as many as see this notice, please, each one, send me a copy of the minutes of his Association? The sending will be a personal favor and a service to the denomination.

I did not want SKETCHES of pioneer preachers to be a "drug" or a "drag" on the market and decided to test out the matter of "demand and supply" by the "advance subscription" plan, making a special price of \$2. I have not been overwhelmed with orders, though nearly every mail brings encouragement. Signed pledges have come in from ten or a dozen states. One good Sister has sent in more than half a dozen orders for her neighbors. A brother pastor orders three copies and says, "put me down for five if you need them to make out the 1,000."

The endorsement and co-operation of two nearby pastors has helped to sell nearly 100 books. The pastor's "good word" will be one of the main keys to the situation.

I have not sent out half of my 2,000 personal letters. The work is slow, and I have been "under the weather." When the weather permits, and I am better, I purpose to follow up my letters with a personal canvass of nearby territory. Meanwhile, save me time and expense. Send in your order, but no money. I am having to return checks. Use your money and make it pay you interest till you are notified that the book is ready for delivery.

A printed slip—a partial LIST of SUBJECTS, I am sending out, has brought many letters of inquiry concerning other worthy and useful old preachers, whom I have been anxious to know about. These venerable fathers deserve recognition and a place in history. Give me their names and tell me all you know about them.

A recent "Ad" in our religious papers brought me pictures of Dr. R. B. C. Howell from four different states. "It pays to advertise," so I am trying it again. I am wanting to preserve memorials of Baptist pioneer work in the field of Higher Education in the state. I am therefore inquiring for pictures of Union University (which stood where Tennessee College now stands, in Murfreesboro) and Dr. Joseph H. Eaton, its first president, a picture of the oldest Mary Sharp building (what was known as the Turman building, torn down only a year or so ago), also a picture of Newman College, formerly the administration and all-purpose building of Carson College,

in the ante- and post-bellum days. I have a good picture of President Graves and of the main building of the Mary Sharp, as I knew it in its balmy days. I will take special care of these pictures and return same to owners.

J. J. BURNETT,  
Jefferson City, Tenn.

#### A FARMER'S VIEW AND EXPERIENCE.

(The following is taken from a letter received from a Southern farmer and beloved Baptist brother. We commend his earnest words to all his brethren. If every class of our people should adopt his plan of giving God the tenth, they would be happier, more successful in business, and there would be no lack in the treasury of the Lord. J. F. LOVE, Cor. Sec'y, Richmond, Virginia.)

"I think it nothing short of a tragedy that our people are so blinded (and it seems to me that they are wilfully blinded) that they fail to see God's plan of financing His kingdom, for there is no Scripture more plain or clear, or upon which the inspired writer has placed more emphasis than God's plan on this subject. I refer to God's law of tithing. If all of God's professed children would give the Lord His own (God says, *The tithe is mine*) our church treasurers would always abound with funds sufficient to meet all obligations. Now, you say that you would welcome experiences on the subject in question. If you will pardon me I will give you a brief report of my experience as a tither. I am a farmer of fifty-seven years. I have been tithing upward of twenty years. When I began tithing, I was in debt a few hundred dollars. I had never heard a sermon on tithing, neither did I know of, or in other words I was not acquainted with any person who was a tither. I had read a pamphlet on the subject of tithing. God's Word and the contents of said pamphlet convinced me that it was my duty to tithe my income. For twenty-one years or thereabout I have kept strict account of all income and the value of all crops consumed by me, and have given one-tenth of said increase to benevolence and church obligations. Of course, this requires a little time (and shall I say trouble?) No, I do not consider it trouble at all. For this system of bookkeeping is a source of satisfaction on my part. It is worth more to me a great deal than it cost me. In referring to my books I can see through the years the value of all crops grown by me and thereby I am able to note the increase of income and also the increase of my tithe which has been very satisfactory to me. I have not gotten rich, but I am in very good circumstances. I have long since ceased to be a money borrower, and have become a lender. If I were going to make an estimate of my estate, I would say approximately eighteen to twenty thousand and when I tell you this increase is from a two-horse farm, you can see that a small farmer can afford to give to the Lord's cause all that he demands of him. You know that nearly all men will argue that they cannot afford to tithe. You see that they cannot or *will not* trust God."

In scorning the brother less gifted, take heed that thou findest not fault with God.—W. T. Besser.



## OUR BOOK CORNER

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

DR. GEO. W. TRUETT'S REMARKABLE NEW BOOK.

By Prof. W. C. Wilkinson, D.D.

The Quest for Souls. By George W. Truett, D.D. Texas Baptist Book House. Price, \$1.50.

"A Quest for Souls" is the very well chosen and very appropriate title of a volume of sermons just issued—from the pen I cannot say—from the mouth of George W. Truett. I pronounce it without hesitation a remarkable series or sequence of remarkable sermons. I choose the adjective "remarkable" thoughtfully, and I use it twice on purpose. I mean it both times. I have read the volume through and I feel safe in saying that the sermons, taken individually, each by itself, are, without exception, remarkable sermons and that, taken together as a body of preaching, they constitute a truly remarkable cycle of sermons. As I do not think there is a single sermon among them to which the adjective would not justly apply, so the final resultant impression left on the mind of the thoughtful and sympathetic reader is overwhelmingly that of a total coherence and unity embracing them all, which makes the series well deserve the application of the adjective "remarkable."

No one sermon, perhaps, of the series stands out from among the rest as notably superior to its fellows. There is a singular uniformity of excellence pervading the series throughout. Yet, while this is true, there is, here and there, a sermon in which the sensitive, sympathetic reader (especially if he has had himself some experience as a public speaker) feels that the preacher, in consequence, perhaps, of a temporary physical condition, was less free and felicitous than his wont in delivering himself of his thought. It might even justly be said that these few possible exceptional sermons may have been more, rather than less, effective for their purpose from the very fact of their being less admirable as mere literary feats. Brilliance in them might, by diverting and detaining the attention of the hearer for indulgence on his part in delighted admiration, even have hindered, instead of helping, their true end. What has now been said of these particular sermons as to holding their aim true throughout exclusively at spiritual results is equally true of all sermons in the book.

It has belonged to my providential lot in life to read very widely, and in general somewhat spiritually, in the realm of homiletic literature, and I can unreservedly, unqualifiedly testify that I have never anywhere in the world encountered pulpit discourse that surpassed, if ever any that equalled, the discourses found in this volume, first, in purity of spiritual purpose, and then in rigorously devoted practical adaptedness to serve its purpose in the souls of hearers.

The character that I have thus attributed to these sermons is enough of itself alone to justify the critic in pronouncing them remarkable. But they are remarkable in several other

respects. They are remarkable as being truly extemporaneous to a very extraordinary degree—to an unprecedented degree, as I fully believe. I doubt if there could be named another volume of sermons the peer of this in pure, self-evidencing, extremely extemporaneity. The book is a product of stenographic art. The preacher's words were taken down by a competent stenographer exactly as they were uttered—manifestly without attempt on the reporter's part, to improve the preacher's diction, his syntax, or his rhetoric. Dr. J. B. Cranfill, the editor of the book, wisely abstained and evidently he caused the proofreader to abstain, from touching up the preacher's style at any points at which a deft improving touch might seem to be required. The diction is stimulatingly rich in its very exuberance. The preacher never fails, he never halts, to find a word for his thought—now and then it will be, very happily, the word. He indulges occasionally in a verbal coinage of his own. But one is in doubt at times whether a certain peculiar word, or a certain peculiar locution is an idiosyncrasy of the preacher's, or is merely adoption on his part of dialect current in the community about him.

The "Preliminary Remarks," uniformly prefacing the sermons, are in all essential respects of one piece with the sermons themselves. The preacher is altogether the same man whether he is thus introducing a sermon, or is actually preaching one. Dr. Truett is as complaisant as the Apostle Paul was, and, what is more important, he is as sincere, as truthful, in his complaisance, as was Paul. It is not merely the orator's art exercised to win the sympathy, the good-will, of his audience. Dr. Truett irresistibly produces the impression of being absolutely honest in his professions of passionate desire to serve and save his fellow men. This is quite the most dominant trait of all his preaching. He truly loves his fellow men.

Phillips Brooks' formula to express the power of the pulpit has been almost constantly present to my mind in my reading of these sermons, "Truth plus personality." Dr. Truett's personality, especially the power of love in him, is chiefly what makes him eloquent. He preaches truth, yes, vital truth, Scripture truth, Gospel truth, saying truth, but he preaches it with the whole of himself, with the unreserved, generous forthputting of his potent, beautiful, irresistibly persuasive personality. I cannot make my expression of this thought about Dr. Truett too strong. He must himself be conscious of the influence he thus exerts. It bespeaks a very fine fibre in him of moral quality, of true spiritual modesty, self-denial, self-control, to withstand successfully the temptation to use sheer personality too much in overcoming resistance, or inertia in his hearers.

It was a truly formidable, an almost terrific, test, that to which Dr. Truett submitted in consenting to the publication of this cycle of sermons. From the editor's own point of view,

## 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.

from the point of view of the general public, it was an extremely happy idea—the idea of this volume—planned to consist of whatever might issue publicly from the preacher's mouth. Preliminary Remarks, Sermon, Prayer, Benediction, everything, during the entire period of a "revival" or "mission" lasting twelve days, all to be taken down with pitiless stenographic exactitude from moment to moment precisely as the moment's inspiration or impulse might enable the speaker to speak. No chance for changing a word, no chance for re-casting a phrase, no chance for recalling a construction to give it a better start or a more satisfactory conclusion. As I have already intimated, I do not believe another volume of sermons could be named the equal of this in point of true, of perfect extemporaneity.

These sermons are masters of pulpit eloquence. It would be impossible to conceive discourse more exquisitely adapted than these sermons are to meet the demands of the occasion that called them forth. There is not one single fault or blemish in them all that tended in the least to hinder their designed and desired effect with the hearers. Those repetitions, those insistences, those importunities, those intensities of expression, with which he now and again seemed almost to storm the citadels of conscience and of will in his hearers—did not these affront them at times? Never once, it is safe to say. His hearers believed in him, and he could do with them what he would. Hear him solemnly, passionately say: "I have a moment more to detain you before we sing our closing hymn and go our way. I am here to ask—in the last moment, when I would give my heart's blood to help you, and God knows I speak the truth—I would give my heart's blood to help you, and am giving it right now." There you have, perhaps, the very uttermost extreme example of Dr. Truett's impulse to throw the weight and momentum of his ardent personality in impact upon the wills of his hearers. He half seems himself to have experienced something like a reaction and rebound from his impassioned protestation, as if there might

be suspected by his hearers a degree of excess, of extravagance, in it. So he reaffirms it and calls God to witness that he spoke the truth, while at the same time he implies an interpretation to relieve the strain. He was, he says, at that very moment in very deed giving his heart's blood in service of his hearers. Imagine the painfully frigid effect that would have been produced by such an utterance given in a purely oratoric declamatory way without the convincingness of sincerity in it! The preacher was perfectly sincere, he knew he was, his hearers knew it, and he knew they knew it. For that reason he could afford to use his personality as he freely and generously did use it in support and enforcement of the truth. His sermons are all of them baptized in an opulent suffusion of genial, gracious, affectionate, yet puissant personality.

It would be a capital omission not to advert with emphasis to the important part that pertinent story-telling plays in Dr. Truett's eloquence. His stories are in the main furnished from his own rich pastoral experience. He tells them well, and they are often prodigiously effective.

University of Chicago.

Enclosed please find check for \$2.00, to renew my subscription to the dear old Baptist and Reflector that has been coming to my house ever since it was a paper and it is looked for as almost like one of my children coming to see me. It commenced to come at its birth, when Dr. R. B. C. Howell was its editor as "The Baptist", and I don't want it to stop its weekly visits as long as I live, and then I want my children to take it up and continue it as I have done when my father died. He was 82 years old at time of death, and I will be 75 my next birthday, April 18. I hope the delinquents will come forward with their renewals and relieve you of your obligations. I knew your ancestor as a preacher, John Bond, and heard him preach when I was a boy. Always wishing the editor and the dear old paper success,

R. T. DAVIS.



# WEST TENNESSEE BAPTIST S. S. CONVENTION—WHITEVILLE, March 12-14, 1918.

President, E. L. Bass, Memphis.  
Vice President, J. H. Harris, Newbern.

Sec'y-Treas., Fleetwood Ball, Lexington.

Superintendents for Associations—Beech River, L. L. Walker, Chesterfield; Beulah, J. T. Warren, Martin; Big Hatchie, J. W. Darby, Covington; Central, C. A. Derryberry, Jackson; Friendship, J. T. Harris, Newbern; Harmony, E. T. Sanders, Sardis; Little Hatchie, C. R. Howse, Whiteville; Shelby County, E. A. Roper, Memphis; Southwestern District, L. R. Watson, Camden; Unity, O. G. Cearley, Toone; Western District, H. L. Janes, Paris; Weakley County, J. A. Miles, Martin.

Theme: "God's Word, God's Work, and God's Workmen."

## Tuesday Night.

7:30—Devotions: Christ's Commendation of Uncalculating Love. John 12:2-8. C. H. Warren, Jackson.

8:00—Convention Sermon, I. N. Penick, Martin; alternate, S. A. Wilkinson, Memphis.

## Wednesday Morning.

9:00—Devotions: Christ's Commendation of Faithful Service. Matt. 11:2-15. J. T. Upton, Bolivar.

9:30—Enrollment of Delegates. Organization. Recognition of Visitors. Address of Welcome, J. H. Oakley; response, J. E. Skinner, Jackson. Reports of Associational Superintendents. Appointment of Committees.

10:45—Address, "The Efficient Sunday School and Efficient Church," W. D. Hudgins, Estill Springs.

11:15—The Future of the Sunday School—a Vision, J. W. Storer, Paris.

12:00—Announcements and Lunch.

## Wednesday Afternoon.

2:00—Devotions: Christ's Commendation of Unquestioning Faith. Luke 7:1-10. L. R. Riley, Trezevant.

2:30—Beginners and Primary (a demonstration). Miss Elizabeth Cullen, Memphis.

3:00—Elementary Work in the Country Sunday School, Miss Lillian Forbes, Birmingham.

3:30—Teaching the Lesson to Juniors (a demonstration), Mrs. J. B. Cross, Whiteville.

4:00—The Problem of the Country Sunday School, V. D. Filson, Chattanooga.

4:30—Adjournment.

## Wednesday Night.

7:30—Devotions: Christ's Commendation of the Penitent Sinner. Luke 7:36-50. A. R. McGehee, McKenzie.

8:00—Practical Sunday School Buildings. Stereopticon Views. P. E. Burroughs, Nashville.

## Thursday Morning.

9:00—Devotions: Christ's Commendation of the Crumb Taker. Matt. 15:21, 28. W. E. Dear, Trenton.

9:30—Securing Co-operation of Workers, V. B. Filson, Chattanooga.

10:00—The Home Department and Its Possibilities, Miss Lillian Forbes, Birmingham.

10:30—Organized Class Activities, W. D. Hudgins, Estill Springs.

11:15—The World Conflict and Baptists' Opportunities, M. C. Vick, Brownsville.

12:00—Adjournment and lunch.

## Thursday Afternoon.

2:00—Devotions: Christ's Commendation of Clear Seeing Discipleship. Matt. 16:13-18. J. H. Wright, Milan.

2:30—Report of Committees.

3:00—The Layman and the Sunday School, J. W. Darby, Covington.

3:30—God's Call to Teach, J. T. Warren, Martin.

4:00—The Day of Efficiency, E. L. Atwood, Dyersburg.

4:30—Announcements and adjournment.

## Thursday Night.

7:00—Devotions: Christ's Commendation of Gratitude. Luke 17:11-19. T. N. Hale, Memphis.

8:00—Evangelism's Great Harvest Time, J. A. Bell, Trenton.

8:30—Address, "Prophecy and the World Conflict," Roger I. Clark, Humboldt.

9:00—Final adjournment.

Mr. M. A. Webb, Whiteville, Tenn., Chairman of the Entertainment Committee, requests you to send him your name at once that you may be assigned a home.

# WEST TENNESSEE W. M. U. CONVENTION

To Be Held at Whiteville Baptist Church, March 12, 1918.

## Program.

9:00 a.m. Private Conference of Superintendents. Conference of Leaders of Young People's

10:00 Devotional. Miss Martha Bourne, Memphis.

10:15 Reports and Conference of Superintendents.

10:45 The Margaret Fund (a neglected subject), Mrs. W. B. Crenshaw, Memphis.

11:00 Annual Sermon. Rev. J. W. Storer, Paris.

11:45 Organization and appointment of committees.

12:00 Luncheon.

1:00 Devotional. Mrs. E. L. Atwood, Dyersburg.

1:15 Church Building Loan Fund and W. M. U. Obligation. Miss Margaret Buchanan, Nashville.

1:30 Our Training School. Mrs. Hubert Strother, Memphis.

Letters From Our Girls.

2:00 Our Young People in Mission Work. Miss Agnes Whipple.

2:15 A Demonstration in Mission Study. Mrs. Irby L. Grady, Jackson.

2:30 Review of the W. M. U. Manual. Mrs. T. N. Hale, Memphis.

2:45 Reports of Committees.

3:30 Announcements and adjournment.

Music will be furnished by the Whiteville choir.

Program Committee—Mrs. W. R. Farrow, Memphis; Mrs. S. A. Wilkinson, Memphis; Mrs. W. J. Campbell, Memphis.

President—Mrs. T. L. Martin, Stanton.

Secretary-Treasurer—Mrs. Jas. T. Harris, Newbern.

## AN URGENT CALL.

The Ministerial Board of Jackson, Tenn., with its tremendous responsibility, has been waiting for contributions for Ministerial Education. These contributions have not come. We expected, after Christmas, relief; but we have received since the 12th of November only \$60.00, which Dr. Gillon remitted a few days ago. I thought that I would make no appeal myself this year and would have not if it were not so painful to see young men have to leave the University for the want of a little help. It seems like I shall have to commence informing the churches of the needs of the Ministerial Board. I would rather not have this to do; and would not do so, if the results were not so grave.

There are Baptists along the various lines of the N., C. & St. L.; I. C.; M. & O.; and B. & N. W., who could easily send boxes of provisions by local freight. Why don't the Eagleville Baptists, who dress so many porks, make up a box of meat and lard and send by local freight? I mention Eagleville as an illustration. I know the Eagleville church can do this, and never miss it; and I believe they will, if only their attention is called to the matter. Yours in haste, G. M. SAVAGE.

Dr. L. E. Barton of the First church, Fayetteville, Ark., lately had a delicate and serious operation for gall stones in St. Luke's Hospital, Little Rock, Ark. He stood the operation well, his friends will be glad to learn.



W. J. McGLOTHLIN, Ph.D.

# 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.



## BAPTIST MISSION DIRECTORY.

### STATE MISSION BOARD.

161 Eighth Ave., N., Nashville, Tenn.  
Dr. J. W. Gillon, Secretary and Treasurer.

#### Causes Fostered.

State Missions.  
Home Missions.  
Foreign Missions.  
Orphans' Home.  
Christian Education.  
Ministerial Education.  
Ministerial Relief.  
Baptist Memorial Hospital.  
Sunday School Work.  
Colportage Work.

Send all money except for Orphans' Home to Dr. J. W. Gillon, Nashville, Tenn.

### SUNDAY SCHOOL DEPARTMENT.

Mr. W. D. Hudgins, Supt., Estill Springs, Tenn. Mr. V. B. Filson, Field Worker, Nashville, Tenn. Miss Sadie Tiller, Field Worker, Murfreesboro, Tenn.

### BAPTIST AND REFLECTOR.

Nashville, Tenn. Dr. Albert R. Bond, Editor.

### EDUCATION BOARD.

Nashville, Tenn. Dr. Rufus W. Weaver, Secretary.

### ORPHANS' HOME.

Nashville, Tenn., P. O. Box 3. Dr. W. J. Stewart, Secretary and Treasurer, to whom send money for Home.

### FOREIGN MISSION BOARD.

Richmond, Va. Dr. J. F. Love, Corresponding Secretary.

### HOME MISSION BOARD.

Atlanta, Ga. Dr. B. D. Gray, Corresponding Secretary.

### WOMAN'S MISSIONARY UNION.

Nashville, Tenn. Miss Margaret Buchanan, Corresponding Secretary. Miss Agnes Whipple, Secretary Young People's Work and College Correspondent.

### HOME AND FOREIGN FIELDS.

Nashville, Tenn. Dr. G. S. Dobbins, Editor.

### SUNDAY SCHOOL BOARD.

Nashville, Tenn.  
Dr. I. J. VanNess, Cor. Secy. and Treas.  
Dr. P. E. Bruroughs, Educational Secy.  
Dr. E. C. Dargan, Editor.  
Dr. Hight C. Moore, Editor.  
Prof. L. P. Leavell, Editor.  
Mr. H. L. Strickland, Supt. Organized Class Department.  
Rev. H. C. McGill, Sales Manager.  
Mr. M. E. Dunnaway, Head Order and Mail Department.

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

W. D. Hudgins, Estill Springs, Editor.

The training school for B. Y. P. U. workers just closed at Chattanooga was one of the best ever held in the state. We had three enthusiastic classes with large enrollment in each of them. The Junior Manual was taught by Miss Tiller, our efficient Junior worker, and the B. Y. P. U. Manual taught by Mr. E. E. Lee of Dallas, Texas. Both these workers did superb work and nothing too good can be said about them in their special lines.

The writer taught a class in "Training in Christian Service" with an attendance of 47. More than 100 will take the tests in the three classes. This is very fine indeed. The Chattanooga young people did themselves proud in handling this splendid school. Mr. C. E. Powell is the efficient City President and a man of tireless energy and wise in his plans. He was aided by a competent committee who took genuine pleasure in rendering service. Lunch was served each evening in the church and a grand and good time was had. The addresses by Miss Tiller and Mr. Lee was the best and both went away with the hearts of our Chattanooga young people. On the closing night the young people surprised us all by rendering a beautiful social program at the close and presenting each member of the faculty with a token of

their love and high esteem. Miss Tiller received a beautiful bouquet of flowers and the gentlemen of the faculty a beautiful gold "watch knife." You can easily see that we were all made happy to know that our young people love us like that and I am more convinced each day that the sweetest things of life are not the material things.

Splendid reports keep coming from the Memphis training school and examination papers are turned in most every day. It is being planned now to continue work in the city of Memphis right on through the season. This is a great scheme and we trust that everything may give it room.

Don't forget the West Tennessee Sunday School convention which meets at Whiteville March 12 to 14, also the East Tennessee Sunday School convention has been changed from LaFollette to Stock Creek, Knox County, near Maryville, and meets on March 26.

The Middle Tennessee convention meets at Clarksville on April 16 and 17.

State B. Y. P. U. convention June 19 to 21st, Martin, Tenn.

The State Encampment July 15 to 21, place not yet selected.

The Bristol Assembly is to begin July 28 and continue the week following. This is an interstate program being carried on by the Secretary of Virginia and Tennessee jointly. We hope that our workers will plan to attend this meeting this year.

If your Sunday School has been closed on account of the bad weather and fuel please start it up again and we will arrange for the literature with but little cost. Dr. Van Ness of the Sunday School Board has promised to furnish the literature to any school for the rest of this quarter free if they will reopen their schools at once and keep them going through the remainder of the winter, and then through the summer.

Let us call into action every available force for religion during these stressing times. We need to keep busy all the while. The devil is always busy and unless we watch he will get the best of us while we are conserving fuel. The devil runs everything he can wide open and we should not let him have all the fuel.

Four worker schools to be conducted by the Sunday School and B. Y. P. U. department of the State Mission Board of Tennessee, March 18 to 23. Places, Greenfield, Parsons, Crainsville and Iron City. All these schools will go at the same time each being manned by an experienced worker and a competent faculty. Three men will be on the ground to do the teaching and eight men will travel from one to another, touching each day at a different school, making addresses on special themes. This promises to be a great week for our Baptist people of West Tennessee. It is hoped that every minister, every Sunday School officer and teacher, every B. Y. P. U. leader and women leaders will be present and take one of these courses. Books will be studied like a regular training school and awards given for the completion of the books. The text books will be given free to all ministers and to others for a small amount. No other expense is attached to the school as the communities are to entertain

those who attend without cost. Let every one plan to attend the school nearest to you or where you can most easily get what studies you care to take. A full program of all the schools will be mailed out next week. Such men as Drs. R. M. Inlow, J. E. Skinner, I. N. Penick, E. L. Atwood, M. C. Vick, S. A. Wilkinson, J. W. Gillon, A. R. Bond, R. W. Weaver, J. W. Storer, O. W. Taylor, Roswell Davis, Mr. V. B. Filson, W. D. Hudgins, Rev. Fleetwood Ball and others will be members of the various faculties and speakers.

The following camp classes have been turned in since last week:

Rogersville, Tenn., J. M. Southern, Supt., 20 boys as follows: H. C. Ross, Homer J. Ross, Wm. McMinner, O. Miner, J. E. Bowen, Eugene Barker, Sam Greene, Jesse S. Greene, Austin Floyd, F. H. Parvin, Walter Slater, James L. Hill, Luther Anderson, Gaines Collins, R. E. Grubb, John Parrott, Charles Webb, Earl Clifton, Fred Compton and John Carmack.

Union Ridge Camp Class, Miss Mary Elmore, teacher, with 3 boys: Ben Yarbrough, Elza Raymond and Tom Shearin.

Pleasant View, Talbott, Tenn., G. L. Shanks, Supt., 10 boys: Floyd Cockrum, Lawrence Cockrum, Herbert Bethel, Dave Graham, Reqd Hodge, William Carter, Dewy Carter, French Pierson, William Smith and James Truce.

Townsend Camp Class, Mrs. Mary Dunn, teacher, 10 boys: W. F. Mordridge, William P. Myers, R. E. Adams, Millard Brown, Robert Webb, Frank Reid, Elmer Reid, Frank Dickey, Burgen Dockery and Mack Walker.

Sycamore Camp Class, Salem Association, teacher, E. W. Rich, 3 boys: M. L. Hale, George Hancock and Marvin Walker.

Milton Camp Class, Earl Robinson, teacher, names not given. 15 in class.

Talbott School, Camp Class, L. E. Line, Supt., 2 boys: Charles Collett and Wm. E. Line.

Dr. G. M. Savage writes: "I like your plan for the soldier boys and shall present this plan to all my churches at the next meeting."

Rev. Herchell Ponder, Knoxville, writes: "We are planning a great Sunday School campaign here at Burlington early in the spring and would like to have your assistance in the movement." I shall be delighted to assist if possible in such a movement as the one contemplated.

### FIELD NOTES.

Rev. W. B. Watkins, Cleveland, Tenn., has been called to Shiloh church, at Ocoee, Tenn., and has accepted and could be secured as pastor of other churches.

In the death of Mrs. J. B. Neil, Bethsaida church loses a faithful member and Bro. Neil a devoted wife, and the community a splendid woman. The writer was her pastor at Bethsaida while living in Meigs county, near Decatur.

The writer is grieved over the death of Deacon Charles H. Magill of First church, Chattanooga. We were in school together, and Charles was a noble Christian boy and made a noble Christian man. Always kind and pleasant and thoughtful to all.

A word with Rev. J. R. Claybough of Lenoir City on the train. He is very much pleased with his work at Charleston and is very hopeful.

## HE HAS IRON IN HIS BLOOD

That is why he is such a great winner, accomplishes so much, why he overcomes obstacles and knows no such thing as failure.

Iron in the successful formula for Peptiron, which also includes pepsin, nux, celery and other tonics, sedatives and digestives, helps to give strength, color and body to the blood; reddens pale cheeks, steadies the nerves, nourishes and gives stamina to the whole body.

Peptiron is in pill form, chocolate coated, pleasant to take, easily assimilated—the most successful combination of iron that its makers, C. I. Hood Co., Lowell, Mass., know of.

It is the medicine for you.

It will put iron into your blood.

Rev. J. H. Grubb has resigned at Antioch after about three years as pastor of Jones Chapel church. Evangelist Cecil supplied, preaching three times Saturday and Sunday, and received \$14.35 for his services. Rev. J. H. Sentell has been elected Superintendent of Sunday School, and G. A. Smith, assistant. Sixty-six in Sunday School. Miss Edith Jones led B. Y. P. U. meeting. Church sends \$2.50 to the Orphans' Home.

The following furnished entertainment during the week: Deacons J. W. Lowhorn and A. N. Green and Clerk G. A. Smith and Layman W. M. Jones and Mrs. Jones subscribed for Baptist and Reflector, and on train sold Bro. F. E. Scarbrough, First church, Lenoir, a Bible.

Pastor L. H. Sylot had a good day with his Burning Bush church in Georgia on the second Sunday.

Rev. J. W. Hicks has resigned at Newcomb.

Pastors' Conference at Knoxville was splendid. Pastor M. E. Miller delivered a sermon on "The Stone That the Builders Rejected" that was considered excellent by the criticisms offered. Comments and criticisms were made with reference to the Baptist and Reflector by various brethren and the representative of the paper was asked to speak, and he said: "We appreciate the comments and criticisms and commendations of the brethren, and feel confident that Dr. Bond, the editor, will appreciate any suggestion to make the paper the best possible." Following the discussion Pastor W. C. McNeeley gave us his renewal to the Baptist and Reflector and subscribed for Home and Foreign Fields.

Dinner with Rev. L. H. Hurst, and some more B. and R. work. Good week with my work.

Give me the news about your church and work.

R. D. CECIL, Evangelist.

Cleveland, Tenn.

### WANTED.

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

BRISTOL COMMERCIAL COLLEGE, Bristol, Tenn.

**CASH FOR OLD FALSE TEETH** worth up to \$12.50 per set (broken or not). Also buy old gold jewelry, silver, platinum, cash by return mail. Goods held subject to your approval of our price. UNITED STATES SMELTING WORKS, Office 1724 Casswell Bldg., Milwaukee, Wis.



## WOMAN'S MISSIONARY UNION

### A PRAYER.

Let me be a little kinder,  
Let me be a little blinder  
To the faults of those about me;  
Let me praise a little more;  
Let me be, when I am weary,  
Just a little bit more cheery—  
Let me serve a little better  
Those that I am striving for.

Let me be a little braver  
When temptation bids me waver,  
Let me strive a little harder  
To be all that I should be;  
Let me be a little meeker  
With the brother who is weaker,  
Let me think more of my neighbor  
And a little less of me.

Let me be a little sweeter—  
Make my life a bit completer,  
By doing what I should do  
Every minute of the day.  
Let me toil without complaining,  
Not a humble task disdaining;  
Let me face the summons calmly  
When death beckons me away.

—Exchange.

### TWO STORIES.

A missionary mother was paying her bill at the close of a summer conference. That mother was not a woman of wealth, yet she had two sons and two daughters with her at the conference.

"How do you manage to do it?" asked her friend. "Well, it is not easy," was the answer; "but, you see, I count that the strongest missionary influence I can bring to bear on my boys and girls is to have them see and come in contact with the people I want them to be like, so all during the year I save up all I can to make it possible to have my children at this conference, so that they may see and know the great leaders of the world."

One of those sons is now a missionary in China, and the indications are that the other children will either be foreign missionaries or missionary leaders in the homeland.

The entertainment committee for a large missionary convention placed at the home of a woman of great wealth a plain, unassuming little missionary from India. "Why didn't they send her some of our rich delegates, who would know what to do in such a place?" wondered some of the delegates. But the little missionary did know what to do. For the first time in her life the woman with millions saw, with her own eyes, in her own home, a woman who made foreign missions a reality to her. Suddenly India seemed to have crossed the ocean and to have come right to her door. That her dollars should begin to cross the ocean and go to India was only a natural result.—Missionary Review.

Mothers, have you an ambition for your children to know and be like great missionaries? Is your home open to the missionary, visiting minister, or Christian worker who comes in the name of the Lord, and whose greatest desire is to be a blessing to your home?

One State C. B. L. F. pledge: six Associational, twelve Society, and two individual gifts is the way we stand

to date, February 20th. We hope to add others next week. Help us do this.

### HOW ABOUT IT?

Have you finished that Training School apportionment?

Are you ready to begin the Week of Prayer, March 3rd?

Have you seen to it, Society President, that every envelope sent you is in some one's hand with a loving word of explanation and admonition if necessary? New members do not always understand about these special offerings; some old ones forget. Let's bend every energy to secure our Home Mission offering in March. Read carefully Dr. Gray's letter, read the leaflets, each one has a message well worth careful reading, use the leaflets, glean from "Home and Foreign Fields" additional facts; plan prayerfully your program, meet each day where possible. Oh, how we do need to pray now, earnestly, unitedly, persistently, pray; then give, give, as never before in all our lives, for the spread of the gospel at home and to the ends of the earth.

This paragraph from an editorial in "Home and Foreign Fields", changing one word:

"Put your society on a war basis for missions! This may be done by placing the world program of Christ at the top of the list in your plans; by making your members feel that the war situation is not an excuse for doing or giving less, but a challenge to do and give more; by making every service breathe with the sense of world need and world opportunity for Christ. Undertake some specific task for missions which will call out a fitting sacrifice in giving."

Editor of Baptist Standard quotes from a letter: "I must reduce my gifts to the Lord's work this year, as I am giving more to war causes. This will prove that I am no slacker," and adds, "Is there not great danger at this point? We must keep our spiritual forces intact, if we would win in any war. Let our communication with God be broken and earthly lines of communication will be broken. We must keep God evermore before the nation. Without Him we are lost."

EDITOR.

### ON THE FIELD.

The Ocoee quarterly meeting which I attended on Feb. 13th at Chamberlain Ave. church, Chattanooga, was indeed an enthusiastic gathering, beginning with the time when we mounted the steps where two of the brethren shook our hands and welcomed us to their church, to the time when we had to run for the car at 4 o'clock. Splendid reports were given, good plans for next quarter's work laid, their \$500 memorial oversubscribed, reporting stressed, an interesting talk on the Orphans' Home given by Mrs. Robinson, the Superintendent, and Home Missions discussed. After a bountiful lunch we gathered for the afternoon program. Miss Sadie Tiller was with us and talked on Christian Education. She said her hope was that the women would come to look on Tennessee College as their own school, and by their help she will give them what they ask of her. Miss Mary Smith, our Training School girl, made the House Beautiful rise up before our eyes, and by her appreciation of the work there showed us what it can mean in a girl's

life. Mrs. Stanfield told of the Memphis meeting and talked on our young people's work. We held a conference of leaders at the close of the meeting, at which plans were made for a quarterly meeting of leaders to be held a week before each regular quarterly meeting. This is a fine plan.

Thursday afternoon I was in the monthly business meeting of Highland Park W. M. S. The reports showed that they are really in business for the Lord. Reaching Jefferson City Friday at 3:30 I was taken to the Sarah Swann Home at Carson and Newman, received a warm welcome from Mrs. Wingo, and met with the Y. W. A. girls at 6 o'clock. A fine bunch of girls they are and thoroughly in earnest.

Saturday morning it was raining and the train was two hours late so three of us with Mrs. Burnett, the Superintendent, went up to Morristown in a Ford for the Nolachucky quarterly meeting. Notwithstanding the rain, it was a splendid meeting. The morning hours were taken up with devotional services, reports, and a talk by Dr. Tunnell on young people's work. After the beautifully served lunch, of which the main feature was loads of delicious sandwiches, we adjourned to the beautiful auditorium. Mrs. J. B. Clayton, of Jefferson City, had brought 12 of her G. A. girls with her and as one of the young ladies sang "The Holy City," they gave a pantomime of it. It was the most impressive thing I've seen in many a day, as with flowing white robes and hair down, but bound about the forehead by a white band, they moved gracefully to the music. The playlet "At the Brush Arbor" was splendidly given by the Jefferson City Y. W. A. None of those taking part nor any who saw it will forget the appeal made in this way for the homeless churches. Then came a report of the Memphis meeting by Mrs. Moore, a paper full of information on the Building and Loan Fund, by Mrs. Davis, and a plea for the establishment of a memorial by the Nolachucky W. M. U. I feel safe in saying that this will be done soon. Then a talk on "Missionary Training of Children," by young Young People's Secretary, and some discussion of plans completed the day.

Saturday night was spent in the lovely home of Mrs. J. O. Phillips. Returned to Jefferson City, had dinner with Mrs. Burnett, and met with the G. A.'s and Sunbeams in the afternoon. Catching the night train I came on to Nashville Monday.

AGNES WHIPPLE.

### FACTS WORTH QUOTING.

1. The type of Chinese womanhood is shown by the fact that when three of them were asked by their American hostess what they would like best to see, did not choose the theatre, or other "sights," but desired to visit the institutions for the feeble-minded, the deaf and the blind, so that they might take home to China a knowledge of the methods used.

2. The great need of Africa is shown by the fact that in one town, not far from a mission station, twenty wives of one man, all suspected of having caused his death by witchcraft, were buried alive in his grave.

3. A hopeful sign in West Africa is that the people recognize the character of Jesus as the ideal for Africans as



**Dizzy Spells**  
and Sickheadaches are  
often caused by Constipation.

**Dr. Miles' Liver Pills**

are easy to take and cause  
a normal and easy action  
of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

well as for white men. A missionary among them says he is often asked if Jesus was not a black man.

4. The abnormal social and moral conditions among the 10,000 white civilian population of the Canal Zone give especial significance to the work of the Union Church, Panama.

5. Over 3,000 Chinese coolies, now at work for the Allies behind the lines in France, journeyed across the Pacific, through Canada and then across the Atlantic, in the special care of a medical missionary from Foochow.

6. Eye-witnesses in Persia describe the Armenian refugees there as in "the state of oriental street dogs, with whom they compete for offal." One who has seen the dogs of an Eastern city needs nothing more to complete the picture.

7. There is only one medical missionary in the whole of Khorasan, a territory as large as France on the border of Afghanistan, and from the Afghans themselves have come calls for an itinerant doctor.

8. A village community in India, made up of former thieves, now has evening prayers as an established feature of their life.

9. Special meetings, conducted by a Chinese preacher, have resulted in the decision of over fifty students in Canton Christian College to enter the Christian life.

10. Nearly 500,000 women and girls are reported to be employed in factories in Japan. More than half of these are under twenty years of age, and the working day is often from twelve to sixteen hours long. Wages are about fifteen cents a day.

**That Unpublished Book of Yours**  
We make a specialty of publishing books, pamphlets, sermons and can guarantee good work at reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.  
PENTECOSTAL PUBLISHING CO., Louisville, Ky.



# EDITORIAL

## The Master of Peace.

The world is torn with strife and war. The noise of battle comes with crushing din upon the ears of the world. International strife and a personal confusion of ideas dominate the world thought. One is apt to wonder if there is any source of abiding peace. The Sunday School lesson (Mark 4:25-5:20) presents Jesus as the Master of Peace.

### Stilling the Storm.

At the close of a busy day, weary with teaching, healing and ministering to the temporal wants of the multitude, Jesus starts across the Sea of Galilee in a small boat. He falls asleep on the cushion in the stern of the boat. A fierce storm arises and the waves almost swamp the boat. The fearful disciples, forgetful of the mighty power of their Master, and moved with their personal anxieties, arouse Jesus and seem to rebuke Him with their question: Teacher, carest thou not that we perish?" With quiet dignity, born of His right to rule as Lord of nature, Jesus utters the command to the sea: "Peace, be still." Mark tells us the result of the command: "And the wind ceased and there was great calm."

This miracle indicates the power of Jesus over nature. It constitutes the 13th in the series of the recorded list of 34 miracles during his ministry. It constitutes one of the eight nature miracles, the rest of the miracles being those of healing. Jesus had supreme power over the forces of the world. One is reminded of John's saying in the great prologue that "the world was made through Him." As the Creator of the world the Son of God had power to dispose of the natural order of physical laws and govern them according to His own purpose. Jesus did not work miracles to display His wonderful power, but to respond to the need of suffering and distress. His disciples on this occasion were in danger of life. His command to the sea relieves their impending danger. He was always ready to serve His disciples.

We may wonder that the disciples should be so distressed for their personal safety inasmuch as Jesus was in the boat and faced the same danger with themselves. We might think that they ought to have cultivated such a confidence in Jesus as would assure them that they might well afford to face any experience with Him. Jesus rebukes them for their lack of trust. "Why are ye fearful? Have ye not yet faith?" Before passing severe and sharp criticism upon these disciples we should remember our own failure to trust completely and implicitly in the protective care of Jesus.

"The winds and the waves shall obey My will,  
Peace, be still! peace, be still!  
Whether the wrath of the storm-tossed sea,  
Or demons, or men, or whatever it be,  
No water can swallow the ship where lies  
The Master of ocean and earth and skies;  
They all shall sweetly obey My will;  
Peace, be still! peace, be still!"

### A Storm-Tossed Soul.

Jesus goes to the other side of the lake to the country of the Geresenes. He finds a demoniac who had become so unruly that he must pass his days and nights in the tombs and mountains. The demon had so possessed the man as to render him so violent that even chains would not bind him. Jesus is unwilling to receive the testimony from the demon in the man, but on request—or rather at their request, for there were many demons in the man—the demons are sent into the herd of swine feeding near by. The swine rushed down to the sea and were drowned.

This miracle aroused the whole countryside, and people and owners of the swine came to beseech Jesus that He might depart from their borders. They cared more for their property than they did for the rescue of a man. People may be judged by their at-

titude toward property. This is the only instance on record where Jesus destroyed property. Whatever difficulty the incident creates may be safely referred for solution to the authority and compassion of Jesus. We do not know just why Jesus took this method with the demons, but we may safely trust His wisdom in the matter. He thought more of the sanity of the demoniac than He did of two thousand swine. Most people can be easily aroused over their property rights. A man's purse often includes his heart. Jesus had come with a message of hope and relief for suffering people. He responded to those who called upon His compassion.

The question of demoniacal possession in the New Testament frequently comes before us in the study of these Sunday School lessons. Critics have sought to disparage the power of Jesus by saying that these cases of demoniacs were simply those of disordered minds, but Jesus treated the individuals as if they were really possessed with representatives of the evil world. We should remember that Christianity was in first and sharp conflict with heathenism. It is more than probable that Satan was taking this method to combat the power of Jesus. Similar cases have been found in missionary work among heathen. Jesus thus showed His power not only over inanimate nature, as in stilling the storm, but in the victory over the evil world. He still has the right to speak peace to troubled souls. He is the Master of Peace.

### The World Peace.

Hopeful eyes turn toward the time when nations shall no longer engage in war. Programs for international fellowship are many, but these must utterly fail unless based upon the principles of fraternity that adhere in the religion of Jesus Christ. The ordinary doctrine of the brotherhood of man has but little in it to cement men of diverse ambitions. A permanent world peace will come only as the world recognizes that Jesus Christ is competent to direct personal and national conduct according to the rights of a real brotherhood.

## Sixty Days for Success.

Home and Foreign Missions must either fail or succeed within the next 60 days. The books of the Boards close May first. Southern Baptists have a supreme task for this period. Many things have delayed regular and large response to the missionary causes during the past 10 months. But we now look toward the closing days of the Convention year and must respond with an earnestness and cordiality in giving that will assure success. We cannot afford to fail. The apportionment for Foreign Missions for the Southern Baptist Convention is \$594,000. At the present writing the Board has received \$219,260.57, leaving to be raised \$374,739.49, a little over three-fifths yet to come. The Home Board's apportionment was \$408,600 and only \$138,396.02 yet raised, leaving \$270,203.98, nearly two-thirds, yet to be raised. Can Southern Baptists do this? Yes. Will Southern Baptists do this? The answer remains with the churches.

Tennessee lacks \$32,475 of its Foreign Mission apportionment and \$26,160 for Home Missions, making a total of \$58,635 that must be raised within 60 days. The startling fact about Tennessee at this time is that within the next 60 days we must raise more than we raised during 12 months of the last Convention year. These figures are startling not only in the fact of our lack, but also in the task that they set before us. But Tennessee Baptists must not be counted slackers. By the very measure of our great task ought we not to go forward with larger efforts? The pastors must see to it that the mission causes are properly presented and with the help of the Lord stir the membership to giving that shall be adequate to the needs of the work. In this response to our need the Missionary Day in March may be of

great service if properly used. Let every department of our church put on special effort. No one may shift the burden to others. It does not matter what may be the size of your church; see to it that it does its part and do not measure your part by what you think others ought to do, but rather by your own ability. Adopt the method which Paul commends when he speaks of one of the churches going even beyond their ability.

### SIXTY DAYS!

### SUCCESS OR FAILURE!

TENNESSEE BAPTISTS TO THE TASK OF \$58,635!

### WILL YOU HELP?

## An Overseas Legend.

The story comes from across the waters. Weary with the petty discords of social life and yearning to come near to nature's heart, the rich lord withdrew to his mountain castle for a period of hermit life. In front of his castle, between high poles, he stretched a number of heavy wires. From time to time he would stand and listen as the zephyrs murmured, but there was no sound from his crudely made harp. One night he was disturbed by the fierce roar of thunder and the quick flash of lightning. From the hills the storm clouds rushed and the wind fiercely blew. The better to watch the storm he stood in front of his castle. Lo, he heard the murmur and increasing sound of music which at first he could not place. Glancing toward his harp of strings he discovered that the music came from their vibrations. The fierce storm winds had set the heavy strings in tune.

Thus may be translated into human experiences this legend. The heavy cords of our hearts are too often dull to the lighter breezes that blow. They sing no music in the ordinary conditions of life. But the storm of some fierce struggle, sorrow or bitterness of soul, sweeping over us, sets to music these unused harp strings of the soul. It is a blessed thing if a crisis in life will bring forth soul music. Indeed only under great storm and stress do most of us rise above commonplace living. But when the heroic time of struggle or misfortune like fierce winds come our souls respond. It would be far better for us if the cords of our souls were more sensitive to the less stormy occasions. Until the great war brought its appeal to great effort, many people thought that patriotism in America was almost a lost art, but the great harp of the nation's soul has answered and we trust that its music may be a paean of victory.

## Baptists Yet—With Honor.

The Baptist World, Louisville, Ky., has a splendid editorial on the subject of "Baptist Hari Karl." Attention is called to the position of Dr. H. C. Vedder of Crozer Theological Seminary, who contends that we should give up the use of Matthew 28:19, which gives the great commission, and to the willingness of Dr. Johnston Myers of Chicago to do away with the name Baptist in order to win the world to Christ. Reference is made in the editorial to the strong orthodox stand that the Watchman-Examiner and the Standard have taken against such departures from the Baptist position. The name "Hari Karl," the Japanese method of suicide, is given to such procedure of these brethren who would surrender the Baptist contention of truth.

Amid so much confusion, incident to world changes, it is refreshing to note the clear and unchanging fidelity of these great papers. If the Baptist contention has ever been correct, it is no less vital now than formerly. Baptists can not afford to commit denominational suicide for the doubtful benefit of securing a following from other denominations. More than ever before, we need the unfailing emphasis upon fundamentals of faith and conduct. We may still remain Baptists and preserve our honor. The world



be dishonor and defeat for the truth, if we were willing to part with our distinctive doctrines. No one admires a jelly-fish, without backbone and consistency. The democracy of faith, which guarantees to every man the right of access to God through His revealed method of approach through the truth, can win its way only by firm adherence and declaration. It is no time for lowering the standard for church membership or falsifying the conditions of salvation.

### New Meaning to an Old Proverb.

"A Friend in need is a Friend Indeed." Perhaps you have heard this quoted so often as to make it trite and largely without meaning. But we desire to give testimony to the fact that it may have ever fresh interpretation. Recently we sent out an S. O. S. call to our friends for renewal of their subscription. So many have responded that we claim the right to the above title. To each one who so quickly responded we return our gratitude. The old proverb has a fresh application. Perhaps you were one of those who had intended to renew, but some cause hindered. We have not yet reached the goal of our purpose and we should be glad to list you with these true friends. Do not lay aside this appeal until you have responded with your renewal or a new subscriber.

## Editorial Brevities

Read page 11.

Help win the war with your garden.

Read Dr. Gillon's appeal for the old ministers.

The test of service is placed upon profession of friendship for Christ.

Russia mistook liberty for license, and now may be forced to return to despotism at the command of Germany.

Fifty copies of "Miss Minerva and William Green Hill" in one week. Have you had your copy? Only \$1.00, postpaid.

Let there be neither waste of labor nor land. Let every acre and every man be used to our national advantage.

Do not miss reading Dr. McGlothlin's article. He is competent to speak with authority because of his scholarship and residence in Germany.

Get busy and send us some new subscribers. Make a Spring Drive for the paper. The winter is over. Spring is here. You feel better already.

In the list of recorded parables of Jesus only two were repeated—the Leaven and the Mustard Seed. Both these teach the certain growth of the kingdom of God.

Rev. J. C. McLain, Greenville, Tenn., has the honor of having paid his subscription six years in advance. We appreciate his loyalty and response. "May his tribe increase."

The West Tennessee Sunday School Convention at Whiteville, March 12-14, promises to be interesting and well attended. Let all West Tennessee schools send delegates.

Many enquiries have come to us regarding the label on the reading matter on page 1. So far we have not been able to avoid this because of the system in mailing. We are trying to avoid this, but can not yet tell how it will work out.

The world is waiting to hear at any moment the announcement that the great drive of the Germans or Allies on the Western front has begun. No one knows what may be the result. Loyal patriots will pray that success may come to the Allies.

Home and Foreign Missions have the right of way in our program. Do they have the same place in your worship and gifts?

Come, go with us to the Southern Baptist Convention. One new subscriber to the Baptist and Reflector for every dollar the trip will cost you.

The Florida Baptist Witness comes with a new dress, new address, and new editors. It has been removed to Jacksonville and will be published by the State Mission Board. Dr. S. B. Rogers, Corresponding Secretary, will be editor, and J. W. Senterfitt, business manager. Our hopes for success we pass to the old friend under new hands.

The Sunday School Board has issued a splendid tract on Missions, to be used as a supplemental study for senior and adult Bible classes. Send to Mr. Harry L. Strickland, 161 Eighth Ave., N., Nashville, Tenn., who will supply you copies without charge. Now is the time to get information that will produce enthusiasm for our great spring campaign.

We regret to record the death of Deacon H. Z. Duke of Dallas, Texas. He will be remembered for his great zeal in teaching tithing. He has spoken on this subject in most of the Southern States, and is widely known and loved. Throughout his increasing prosperity he honored God with his money. We extend sympathy to his wife and daughter. The entire brotherhood of the South will feel his going as a personal loss.

Just one year ago Dr. Edgar E. Folk lay down his earthly service for the heavenly. We receive constant reference to his splendid service as editor of the Baptist and Reflector for more than a quarter of a century. In some ways it seems only but recently that he was with us. May the Baptists of Tennessee be more cordial and loyal toward the preservation of his memory in the support of the paper to which he gave so many years of service.

Suggestions have been made by Editor Maiden of the Word and Way that the Southern Baptist Convention and the Northern Baptist Convention should not be held this year on account of the war. As we see it, these conventions were never more needed than this year. Every possible help must be used to conserve our religious forces, and especially to quicken our zeal for a larger missionary response to the increasing needs due to war conditions. No time for slowing up.

On February 23d at Memphis, Miss Louisa Looney and Lieut. Edward Allen Van Ness were united in marriage by the groom's father, Dr. I. J. Van Ness, at the home of the bride's parents, Mr. and Mrs. Crofford Looney. The bride has been quite popular in Memphis society, and will be much missed by a large circle of friends. Lieut. Van Ness is stationed with the Medical Officers' Reserve Corps at Fort Oglethorpe. We extend our most cordial congratulations and felicitations.

The editor preached for the First Baptist Church of Clarksville last Sunday morning. Dr. Ryland Knight and his people should rejoice that their beautiful building is so well adapted to every department of church work. For taste in appointments, for beauty in architecture, for harmony in designs, and for convenience few churches can equal it. We congratulate church and pastor and wish that the building may continue to be "a thing of beauty and a joy forever."

Just one year ago the present editor became acting editor of the Baptist and Reflector. His own review of the year's work indicates to him that not all of his plans have been realized. He is conscious of having tried hard to keep before the Baptists of Tennessee a great denominational program and to cultivate a deeper spirituality and a growing sense of loyalty to the things worth while. He appreciates whatever approval may be given to the work by the brotherhood, but first of all by the Lord. He yearns for a larger co-operation on the part of the Baptists of the State that the paper may be made a mightier and more far-reaching power for good.

"He who offers God a second place, offers Him no place."—Ruskin.

One may descend a mountain by leaps and bounds. The ascent must be step by step.

"Men will wrangle for religion; write for it; fight for it; die for it; anything but live for it."—Colton.

Service Flags, bearing stars for every soldier, hang in homes and churches. Are you represented on the larger Service Flag of Jesus Christ?

"Sin is a selfish, envious, hateful power which takes the very life out of love and makes it impotent for good, a vain dream never to be realized, a beautiful, ineffectual ghost."—Van Dyke.

The women of the Nashville Association are planning to fulfill a debt of gratitude in the creation of a \$500.00 Church Building and Loan Fund Memorial to Dr. and Mrs. George A. Lofton. Nashville Baptists could hardly express an honor more worthily merited.

The March number of the Home and Foreign Fields presents a clarion call for missionary enlargement. Copies are being mailed to every pastor in the Southern Baptist Convention. If you can use other copies, write for them. Address, Home and Foreign Fields, 161 Eighth Ave., N., Nashville, Tenn.

M. U. F.—Perhaps like many others you wondered what strange code this was when you first saw it. You easily saw the meaning when you were told that it meant "Move Up Front." Get this habit. Make it a point to be at the front of every good cause. Suppose the Lord had only you to represent him, what would men think of Him? Put these three letters over your attitude toward your church work.

### THE GERMAN SCHOOL SYSTEM AND THE GREAT WAR.

(Continued from page 1)

men about the great things of life and assuring that variety without which life seems to be tame and in danger of extinction. Individual and group gifts and endowments are preserved, while national harmony is attained by the inculcation of the spirit of co-operation among free and significant individuals.

3. The state school inevitably tends to develop a narrow and belligerent nationalism. Being a creature of the state it must be loyal to the state which created and supports it. Its goal is the aggrandizement of its own state. To see the possibilities of the state school in this direction one needs only to observe the manner in which our American school system is now being used to arouse the fighting spirit of the nation for the shock and losses that are before us. What is now being done with our schools in the great crisis that is upon us might be done as a permanency by a military government. In fact just this has been done in Germany.

On the other hand the goal of the Christian church is the kingdom of God, stretching beyond the boundaries of nations and the brief span of the present time. The Christian school will therefore look beyond national boundaries in an effort to perfect the individual for his place in the kingdom of God. It will regard man as a human being, a citizen of the world. In just so far as the kingdom of God is higher and broader than any modern state, just so far will the Christian school cherish aims and ideals that are higher than those that are normal to the state school. It is not the state, but the Christian school that is likely in the long run to be broad and cosmopolitan, while the state school will tend to become narrower and more provincial as it approaches a complete monopoly of national education.

4. The state school lacks freedom of teaching and criticism at those points which are supposed to affect the state vitally, just as the church school lacks freedom where that would seriously affect the church. Both church and state, like all other vigor-

(Continued on page 16)



## Woman's World

### CONSOLATION.

Seek thou to live;—  
That when thy soldier boy  
Waits at the margin of the silver  
stream;

There may be more within his moth-  
er's waking eyes,  
Than the sad memory of a vanished  
dream.

Seek thou to trust;—  
That when thy brother's hand  
Clasps thine again within its strong  
embrace,

There may be more than consterna-  
tion and surprise,  
Upon his long lost sister's upturned  
face.

Seek thou to serve;—  
That when the Master's call  
Bids thee to come to Him across the  
flood;

There may be more than resignation  
in the voice  
That answers as in days of old,  
"Speak, Lord!"

—W. S. Pakenham-Walsh, Trinity  
College, Fochow.

### TURN YOUR SPARE MOMENTS INTO MONEY.

Time is money in this busy age and we cannot afford to lose one single precious moment. Make your moments count in the service of your country and of your Lord. You can do this by securing new subscribers for the Baptist and Reflector. Every new subscriber you secure will mean one 25 cent Thrift Stamp and 16 Thrift Stamps will mean one great big beautiful War-Savings Stamp, the value of which is \$5.00. Write us for a Thrift Stamp Card and you just can't resist the temptation to go right to work and fill it. Each of us in the Baptist and Reflector has a card and you should see how eager we are to get these cards filled. Go to work today and let's see who will be the first to secure a War-Savings Stamp.

### PERSONALS.

We are glad to welcome Mrs. W. D. Max, of Covington, as a new member to our growing family.

Our good friend, Mrs. Donie Bruce, of Gordonsville, sends us one new subscriber and says she has the promise of others.

Mrs. S. B. Boykin, of Humboldt, sees that her new pastor, Dr. Roger L. Clark, begins his work aright by subscribing to the Baptist and Reflector.

Three dollars from Mrs. S. Bradshaw, of Newbern, will send the Baptist and Reflector for one year to three old ministers. In behalf of these old ministers, we thank you, Mrs. Bradshaw.

Mrs. Hattie Cate brings the name of her pastor as a new subscriber this

week. Mrs. Cate says this is the gift of her Sunday School at Yellow Creek church to their pastor. What a useful gift! Mrs. Cate also sends two renewals.

"I am sending \$2.00. So glad I can do this for you. Yes, you can count on me." Cordelia Range, Morristown, Tenn.

What a wonderful thing it is to have a friend upon whom you can always count.

Mrs. Artis Wynne, of Lucy, comes again this week with one new subscriber. She makes us doubly glad by adding these kind words: "I am going to do my best to get every one to subscribe for it, for I think it is the best paper published and I can't see how any Baptist can afford to be without it."

The response of the women to our S. O. S. Call of Feb. 13th has been most beautiful and gratifying. Never before have we received so many nice letters and we wish we might write each of you a personal letter of thanks. That would be impossible, so we take this method of saying that no matter how small your contribution, it helped in this crisis and we did not fail to take note of it. May the Lord bless each of you.

The hearts of five old ministers will be made glad because of the following beautiful letter and the check which it contained: "I enclose five dollars for which you will send the Baptist and Reflector to aged ministers or to the soldiers. I have read the paper since it was the 'Baptist,' edited by Dr. Robertson in Chattanooga. I don't feel like I can do without it." Mrs. R. M. Varnell, Cleveland, Tenn.

You would want to go to work today if you could see the March issues of the Woman's Home Companion, Good Housekeeping, American, Ladies' Home Journal and other magazines that you might have in your home for a few new subscribers to the Baptist and Reflector. These magazines are chock full of fashions, household hints, splendid ideas on gardening and poultry raising, as well as a large number of well-written stories.

### HONEY AND SUGAR SUBSTITUTE.

Honey is much more easily digested than sugar, and much more quickly assimilated. It has the peculiarity of retaining moisture, keeping bread and cakes, for instance, fresh and soft for a long time. It is delicious on dry cereals of all kinds, even dry bran. In combination with most fresh fruits and nuts, there is no sweet like honey. Try it with baked apples, baked peaches, sour cherries, boiled or baked quinces, grapefruit, coconut, almonds, and Brazil nuts, and you will surely want it a second time. Raisins, spices, and spicy seeds blend well with honey.

Honey cakes, as we have said, are

## WHY DELAY

### IN ORDERING SUNDAY SCHOOL LITERATURE

¶ Much expense and trouble can be avoided if the orders for literature for the Second Quarter were sent to us now.  
¶ Sufficient labor to handle the rush orders for literature which come during the last month in each quarter is difficult to secure.  
¶ Note change in prices and order NOW.

### UNIFORM SERIES

Per copy Per quarter	Per copy Per quarter
Home Dept. Magazine.....\$0.05½	Kind Words.....\$0.15
Supt.'s Quarterly......15	Baptist Boys and Girls... .08
Bible Class Quarterly......04½	Child's Gem......06
Advanced Quarterly......02½	Teacher......15
Intermediate Quarterly......02½	Lesson Leaf......01½
Junior Quarterly......02½	Primary Leaf......01½
Children's Quarterly......03	Organized Class......12
B. Y. P. U. Quarterly......06½	Bible Lesson Pictures......75
Jr. B. Y. P. U. Quarterly......05	Picture Lesson Cards......02½
Jr. B. Y. P. U. Leader's Quarterly......10	

### GRADED SERIES

Per copy Per part	Per copy Per part
Beginners' Teacher (2 Gr.)...\$0.20	Intermediate Teacher (4 Grades).....\$0.20
Beginners' Bible Stories (2 Grades)......06	Intermediate Pupil's Book (4 Grades)......07
Beginners' Pictures (2 Gr.)... .65	Senior Teacher (4 Grades)... .13
Primary Teacher (3 Gr.)... .20	Senior Pupil's Book (4 Gr.)... .07
Primary Bible Stories (3 Gr.)......06	Beginners' and Primary Su- perintendent's Manual......25
Primary Pictures (3 Gr.)... .65	Junior Supt.'s Manual......25
Junior Teacher (4 Grades)... .20	
Junior Bible Stories (2 Gr.)... .07	

## BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE, NORTH, NASHVILLE, TENNESSEE

noted for their keeping qualities. For this reason, the use of money is recommended for wedding or black fruit cake, while it gives a richness to flavor and texture to even a plain raisin loaf like the following

### Honey Plum Cake

One-half cupful shortening; one-half cupful brown sugar; one-half cupful honey; one egg; three-fourths cupful milk; two cupwuls pastry flour; one teaspoonful soda; one-half teaspoonful salt; one-half teaspoonful ginger; one-half teaspoonful nutmeg; one-half teaspoonful cloves; one teaspoonful cinnamon; one cupful raisins or mixed fruit.

Cream the shortening and brown sugar together, add honey and egg well-beaten. Mix and sift together all the dry ingredients, reserving a little of the flour to dust over the raisins. Add dry ingredients alternately with the milk to the first mixture, beat well, add raisins, and bake in a well-greased and floured loaf pan, in a moderate oven.

Honey is unequalled for making small cakes for afternoon teas. The following will keep indefinitely:

### Nutlets

One cupful shortening; one cupful honey; one cupful brown sugar; one cupful chopped nut meats; one egg; two scant teaspoonfuls soda; one teaspoonful salt; one teaspoonful cinnamon; four cupfuls pastry flour.

Sift the dry ingredients together, beat the egg well, and mix in order given. This will make a stiff batter; drop by teaspoonfuls on to a greased pan and bake in a moderate oven, as cakes made with honey burn easily. This recipe makes about eight dozen small cakes.

### Honey Hermits.

One-quarter cupful shortening; three-quarters cupful honey; one-half teaspoonful mixed spices; one egg; one cupful choppel raisins; one teaspoonful soda; one-half teaspoonful salt; about three cupfuls pastry flour.

Heat the shortening and the honey

together until the shortening is melted, add the mixed spices, using cinnamon, cloves, and nutmeg. Allow it to cool. Then add the egg well-beaten, raisins, and two cupfuls of flour in which the soda and salt has been sifted. Add more flour if needed to make a dough stiff enough to roll out. Roll, cut in squares, and bake in a moderate oven. —Good Housekeeping.

### A CONSERVATIVE CALENDAR.

Monday—we'll say is our "Heatless Day."

One cinder, one flicker, one coal.

Tuesday—well—this is our "Meatless Day."

One oyster, one herring, one sole.

Wednesday—oh, this is our "Wheatless Day."

One corn cake, one dodger, one scone.

Thursday—we must have a "Sweetless Day."

One pickle, one lemon, one bone.

Friday—will make a good "Eatless Day."

One cheerful and glorious fast.

Saturday—call it a "Treatless Day," For all reciprocities past.

But Sunday—may Hoover forgive us, we pray.

If we should all happen to feel A little more hungry than usual today, And once again eat a square meal.

—Kansas City Star.

### SEND US A NEW SUBSCRIPTION.

FOR THROAT AND LUNGS  
STUBBORN COUGHS AND COLDS

## Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

Whenever You Need a General Tonic  
Take Grove's

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



## NO MAN'S POND

Albert Richmond Bond

The little town of Silk Hope lay at the base of the foot hills of North Georgia. Its inhabitants were largely composed of people from the lowlands. They were willing to make profit in trade with the mountaineers, who came from coves and hill-sides for their supplies, but there was no social mingling of the two classes. Each despised the other. Frequently some son of the hills would disturb the peace of the town; his term in jail deepened his hatred, which his friends were ready to share upon his return home.

A further cause for mutual feeling of enmity had recently been given. A young mountaineer, seemingly without provocation, had shot to death Tom Norris, a prominent citizen; the two had passed a few words on the main street of the town; the young man had scarcely escaped violent justice at the hands of enraged friends of the dead man.

The trial had been short and devoid of special features. Rod Lumley was without money and the Judge had appointed a lawyer to defend him. The defense had been weak and rather perfunctory. The defendant had not denied the killing; he claimed the right to measure out justice because the man had slandered his mother. But, he would not give details nor would he permit his mother to take the witness stand.

The court-room was crowded, when the jury rendered their verdict of guilty of murder in the first degree.

"Have you anything to say before sentence is passed on you according to the finding of the jury?" The voice of the Judge was kind and even tender.

Rod Lumley drew every eye as he arose to answer. He was tall and well built, though somewhat ungainly; his black hair was curly and circled about his neck and ears; his brown eyes were clear and might have held great depths of emotion of hate or love. His clothing consisted of a blue-checked cotton shirt, brown home-made jeans trousers supported by cotton-string suspenders, and rough brogan shoes. He was only twenty—so young to die.

"Judge, hit haint no use to say nothin'. You'uns are 'tarmined to have the hangin'. But, Judge, we'uns haint never had no chanct to be nuthin' in life like you'uns. Mam and me allers had to work hard on the pore farm what we'uns rent over nigh No Man's Pond. Mam allers 'bows as how some day things war goin' to git better, but hit haint no use. That day haint been seed yit."

The young giant stopped to control his rising anger, as he thought of his bitter lot. The Judge leaned forward to study the face of the boy. Those eyes and mouth seemed strangely familiar, and yet he was certain that he had never seen Rod before the killing. Was some treasure of his memory trying to come to attention?

"Judge, hit war this away. I haint never git no book larnin', 'case Mam didn't have no money for hit. Thar warnt no man at our house. Mam

says as how Pap went off afore I war borned. I never minded not havin' no Pap 'cept when the boys and gals useter make fun 'case we'uns allers have to work.

"When Mam war sick awhile back, she talked out of her head, and said as how Tom Norris knowed whar Pap war now. Judge, hit warnt right for Pap to run off afore I war borned and never come back. Mam never did tell me much about 'im, 'cept that he'uns war from the valley. But one night she talked about long time ago. I 'lowed as how Tom Norris would tell whar Pap war at and I would find him.

"Tom Norris lied, Judge, 'case he'uns said that Pap never married Mam and she war a bad woman. Judge, you'uns wouldn't let a man call your Mam sech names. Tom Norris lied and I shot him. We'uns up in the hills don't know about courts and lawyers; we'uns allers does our own killin'. The jestice of the hills is quick and sure."

The flush on the face of the young mountaineer was not one of shame. He felt no sense of guilt for his deed. To him it had been no crime. He was the heavenly appointed avenger of his mother's outraged name. He had been reared among simple people who believed that personal wrongs should be punished by the offended and that a woman's name could not be sullied with impunity.

An unexpected tenderness filled his voice, as Rod continued.

"I recollects that winter when I might nigh had pneumony and Mam nursed me. She war that kind that the angels couldn't be better. Mam's the best woman in the world. I aint sorry to die for her. But, Judge, if you'uns will let me, I want to find Pap and tell him that twarnt right for him to run away and let Mam have all the hard work and trouble; I'd come back then and die. Judge, you'uns wouldn't treat a woman like that; Pap's a skunk to do that.

"Mam allers said a prayer and hit useter make me sad and mad too. She says: 'God bless Rod and his Pap, wharever he be, and make them come together somers; fergive him for what he done.' Judge, God tole me to kill Tom Norris."

He sat down beside his mother, who had been near him during the entire trial. A number of eyes testified that his story had found sympathetic listeners in the court room. His mother wore a plain, neat cotton dress, her face being shaded by a poke-bonnet. She had remained a total stranger to those who had heard the trial. The Judge had not met her.

Judge Porter seemed loth to pass sentence but his duty was imperative. The fatal sentence was uttered. The young man and his mother left with the sheriff. There had been no demonstration in the audience either of assent or disapproval.

### II.

The case of the young mountaineer had deeply stirred Judge Wesley Porter, even more than he admitted to

himself. He had lived alone; he had everything to make him happy in the way of material prosperity; his father had left him considerable property; success had crowned his services at the bar. Friends often wondered that he had never married; he did not disclose his past history before coming to Silk Hope. He rode into the hills the morning after the execution.

Years ago Wesley Porter, recently admitted to the bar, had gone for a vacation to the mountains of North Georgia. His best friend, Tom Norris, accompanied him. They found board at a humble home, in which Beth Marsh kept house for her uncle, an only relative.

Blind to the advice of his friend, forgetful of the immense social differences between the highlands and the valleys, driven by his fierce desires, Wesley waited one month before quietly marrying the beautiful daughter of the hills. Norris returned home but kept the action of his friend a secret.

Two months of happiness passed quickly. Norris suddenly appeared with the news of the serious illness of Wesley's father. The young husband left, pledging his bride to return, as soon as possible, to claim her before the whole world.

Two months of waiting passed slowly for the bride. Eagerly she watched the road for the form that did not appear. Neighbors declared to her that the young man would never come. Finally, broken hearted and fearful of that age-long miracle being wrought in her life, she prevailed upon her uncle to sell the little farm and move away. They left no word as to their destination.

The young husband found that his father's illness was critical. He could not tell his father about his highland wife; he would wait for return of health; the invalid lingered and died. When the last said rites had been observed, the young man turned to the mountains where he had found joy, but he came too late. His long years of seeking had never been rewarded. If Norris had known of the residence of Beth, he had discovered it just prior to his death and had not told his friend.

### III.

The execution took place in a field near the town. The crowd slowly dispersed as they discussed the rough ways of mountain youths.

Rod's mother had been true to him to the very last. While others turned away at the fatal moment, she kept her eyes fixed upon her son, whose death was a sacrifice for her honor. If possible, she would have gone with him farther down into the valley of shadows until both had gained the far away hills of eternal light and joy.

The rude, untrimmed coffin was placed in the mother's wagon; she took her place upon the seat and gathered up the plow-ropes that served for lines. Her tanned hands, rough with long years of hard toil, did not tremble as she drove carefully from the field lest she disturb her precious freight. The old grey horse seemed to sense the solemnity of the occasion.

This unusual funeral procession took its way slowly through the town and out toward the hills. The mother did not care to place her beloved dead in the town cemetery, or even in the churchyard of the Mt. Olive Church,

whose friendly invitation had been hearty from her mountain friends. She would seek a place that could be hers only.

Into her mind came the recent text of Parson Brownson, now away from home: "I will lift up mine eyes to the hills, from whence cometh my help." Surely somewhere among them she could find a resting place for her precious burden.

The old horse slowly carried her up into the heart of the hills. The long rays of sunlight cast weird shadows amid the shrubs and trees and lent a mellowed beauty to nature. But this woman did not see the beauty; she had no ear for song-birds. Mechanically she nodded to people, who from yard and doorway watched her pass and who would have ministered to her in their simple mountain way. She must travel her journey of sorrow alone. She had learned through the patience of years to suffer in silence.

The quick mountain twilight had fallen when she reached her destination—No Man's Pond. A more desolate place could not be found. Even at noonday the pond and vicinity had almost a sinister appearance; the water was dark and deep. Gruesome tales floated about as to what had happened here; the mountaineers avoided the neighborhood.

She halted the wagon near the edge of the pond; she unhitched the horse and tied him to a sapling. With great care and difficulty she eased the coffin to the ground, close to the cliff which dropped suddenly ten feet to the water. She unfastened the knob-screws and uncovered her boy. She took her place beside him, one hand fondly caressing his curly, black hair. Thus she sat while the twilight slipped into darkness and the shimmering light of the stars made fantastic shapes amid the surrounding trees. Thus she sat, nor thought to be afraid.

Let no unhallowed curiosity desecrate this holy vigil-night, as this mother keeps watch above her dead. Backward over the years her thoughts coursed, dwelling on those first months of married bliss, those years of hardship and brave struggle, those desolate years of loneliness that follow the self-sacrifice of a woman who gives all and finds her confidence misplaced.

She was alone with her boy, alone with her memories, alone with her God!

### IV.

The sun had well started his daily course before this mother realized that it was time for her to minister her last service to her son, child of her love and saviour of her name. She hitched up the old grey horse, for she would not linger when her task should end.

The lid is replaced; a heavy stone is tied upon the coffin. She kneels beside her boy and weeps as only a mother can weep who has given her boy into the unseen world. Her tears cease; she prays:

"God, A'mighty, Rod haint meant no harm. He loved his pore Mam what haint never had no pertector. Rod war bleeed to kill the man what talked about his Mam. Oh God, you'uns knowed how that pore gal, away back yonder loved that man. Please, God, be kind to my pore chile and let him in the golden gate, what Parson Brownson done tole us about, and give him one of them mansions what Jesus done gone to git ready. Fergive Rod



and that other one what done brung trouble 'case he war afeered to stand up for what he done when he got married. God A'mighty, please hear the prayer of a pore mother for her chile. Amen."

The waiting angels, that had kept silent watch beside the lonely mother during her long vigil, caught up this petition and bore it to the Great White Throne.

The prayer ended. She pushed the coffin into the dark, deep water; her boy sank from view. She was alone in the cruel world.

She turned from the pond to face an intruder, who pushed his way into the little clearing.

"Beth!"

"Wesley!"

The recognition on the man's part had been sudden and startling. She had known for two years that he was the judge. He would have rushed to take her in his arms, but her raised hand stopped him.

"He'uns war yourn." She pointed to the pond.

"Good God! And I did not know it. I swear to you, Beth, that I came back for you as soon as I could. My father was sick for months, and when I went back to your home you were gone. For years I have hunted for you. Now I can atone for the suffering you have had. You will come home with me as my wife. I love you yet."

"No Wesley, hit twarnt intended for we'uns to live together. Time was when I could have made you the right sort of wife; you did not take me; hit's too late now. Look at these rough hands and this broken body. You'uns have your place in the world. I have watched you'uns and did not tell you'uns what I was. Twarnt no good to push Rod and me on you'uns. Haint no other man ever come into my life. You'uns must go your way, and me mine. I'm so glad the ole love aint dead. Hit'll help in the dark days afore me. Good-bye forever."

He would have compelled obedience to his imperious desire, but her womanly strength held him back.

She climbed into her wagon, picked up the lines. She turned and gave him one look, hungry with famished love, and one smile, reminder of far-gone joys. She turned toward No Man's Pond and her boy. Rod had found his father.

Judge Porter stood until she had driven away toward her rude cottage, listening to the last faint echo of the loud-sounding wagon. He then knelt beside the pond and looked long and earnestly into its depths, as if to read in that darkness the story of those weary years of toil and sacrifice for their son and as if to see again the face of him whom his word had sent to death. His lips moved in prayer. A new expression crept into his face. The angels caught his whisper.

Her face was the face of an angel, once cursed but now redeemed, as she drove away.

His face was the face of a sinner, remorseful and penitently hopeful, as he rode away.

## AMONG THE BRETHREN.

### By Fleetwood Ball.

Rev. L. D. Summers of Blytheville, Ark., writes: "Our church is doing fine and we are all well, but I long to get into some more good old time meetings like we once had. My soul is longing for a real old time country meeting."

Evangelist J. H. Dew, D.D., of Ridgecrest, N. C., writes from Lakeland, Fla., as follows: "You will be glad to know that we are having much blessing on our labors. We close here tomorrow night. Between 40 and 50 additions. We go to Kissimmee, Fla., to be with Pastor O. B. Falls for two weeks. Then we go to Mt. Olive, N. C., and the First church, Greensboro, N. C., Rev. J. Clyde Turner, pastor. The middle of April we go to the historic First church, Baltimore, to be with Pastor Bartlett A. Bowers."

Rev. R. J. Williams, of Friendship, Tenn., has gone to Camp Sevier, Greenville, S. C., to hold a meeting, Zion Hill church, near Trimble, Tenn., furnishing the money. One of the soldiers at home on a furlough requested it.

Some of the denominational papers have outdone Dr. W. P. Throgmorton in announcing that he had already resigned the care of the First church, Marion, Ill., to devote his entire time to the duties of editor of the Illinois Baptist. But he ought to be allowed to do his own resigning, which he has not done yet, and which at any time will be most unfortunate for the church.

Rev. Charles Dayton has resigned as pastor at Willow Springs, Mo., to accept a hearty call to the church at Dexter, Mo., where a great field is offered him.

Rev. J. J. Franklin of Fort Worth, Texas, has accepted a call to the care of the church at Davis, Okla., and is on the field.

The suggestion of Dr. R. K. Maiden of the Word and Way that neither Southern nor Northern Baptists have their annual conventions this year is not meeting with favor, and ought not to. That would be a sort of an economy like saving at the spigot and losing at the bung. At the Southern Baptist Convention is the greatest opportunity imaginable to stimulate the home fires of liberty.

Rev. E. A. Petriff, who for some time has been assistant pastor of Tuan Avenue church, Houston, Tex., becomes one of the camp pastors at Camp Logan, beginning March 1.

Rev. A. D. Sparkman has resigned as pastor of Tuam Avenue church, Houston, Texas, but has not disclosed his plans for the future.

Rev. B. V. Ferguson of the First church, Fort Smith, Ark., preached to great audiences at the First church, Jackson, Tenn., last Sunday.

The First church, Pawhuska, Okla., is fortunate in securing as pastor, Rev. J. R. Reynolds of Graham, Tex. The change is effective March 1.

Rev. A. A. Duncan of Longview, Tex., becomes pastor of the First church, Roswell, N. M., and the Texans are greatly disturbed over losing him.

Hardy Zebulon Duke, the big Texas Baptist layman, has died at his home in Dallas, Tex. He distinctly emphasized the doctrine of stewardship among Southern Baptists. He owned at his death 29 stores in Texas and Oklahoma. For the past six years he

## CULLOM & GHERTNER CO.,

### Printers and Engravers

We respectfully solicit your orders on Steel Dye Engraved Cards, Announcements, Personal Stationery, Etc.

Phone, Main 203-1531.

311 5th Ave., N.

Nashville, Tennessee.

had given all of his income to the Lord's work, except a modest living for his family.

Rev. Z. J. Edge has resigned his connection with Anderson College, Anderson, S. C., to accept a position with Hardin College, Mexico, Mo., effective May 1. He becomes president of the last named school.

The valedictory of Dr. A. J. Holt as editor of the Florida Baptist Witness, which appeared last week was a paper that one can well put in his scrapbook. His editorial work has been of the very highest order. He now turns to the happy duties of pastor of the First church, Arcadia, Fla., and the paper is moved to Jacksonville, Fla.

Rev. Will T. Ward of Dallas, Tex., a Tennessee product, preached for the church at Rogers, Ark., last Sunday. Why not return to your native heath, beloved?

Rev. A. A. Weeks leaves the Southern Baptist Theological Seminary at Louisville, Ky., to become pastor of the church at Earle, Ark.

Rev. O. A. Greenleaf of Rogers, Ark., becomes pastor of the church at Nashville, Ark., succeeding Rev. L. M. Keeling. Bro. Greenleaf had been offered general mission work, but declined.

Rev. Lawrence E. Holt of Hampton, Ark., and Miss Willie Grace Young of Wheatley, Ark., were married Thursday, Feb. 21, at the home of the bride's parents; Rev. W. Q. Young and wife. Knowing the excellent bride personally and the splendid groom by reputation, it is a joy to extend hearty congratulations.

Rev. Martin Ball of the First church,

### ANOTHER BAPTIST PARTNER WANTED.

"Layman" makes another offer which calls for another partner. He has published a small pamphlet entitled "How to Tithe and Why," which he offers to furnish free, except the postage, 5c per hundred copies, to any minister, in sufficient quantities to supply one copy to every family represented in his church and congregation. He asks that we obtain a Baptist partner who will meet the expense of this postage, and thus enable the B. Y. P. U. of America to send these pamphlets entirely free. Payments to be made on monthly statements from this office. Along with the statements we will furnish the names of ministers and the number of pamphlets they order. The partnership to terminate December 31, 1918.

"Layman" requests us to say that he hopes no one will consider this offer who does not regard it as a first-class investment both for himself and the kingdom.

If further particulars are desired, write to James Asa White, General Secretary, 125 North Wabash Avenue, Chicago, Ill.



## Wherever You Are— Get this Florida Farm Land Information and Literature

LEARN the facts about Florida's Fertile Farm-lands—how and where to do your best with all conditions in your favor. Florida's healthful climate and adequate rainfall are the best aids of the farmer and stock-raiser. He finds here splendid transportation facilities, good schools, churches and roads. Every month he can be up and doing. The

## Florida East Coast Railway Company

(Flagler System)

through its subsidiary companies, The Model Land Co., Perrine Grant Land Co., Chuluota Co. and Okeechobee Co., owns and has for sale large tracts of land suitable for farms or truck gardens; also town lots for homes in attractive localities. Until you get this reliable information, buy no Florida Land.

Free Illustrated Literature on request. Your questions will be promptly answered and in detail. Write today to

J. E. INGRAHAM, Vice-President  
Florida East Coast Railway Co.  
Room 80 City Building  
St. Augustine, Florida

Clarksdale, Miss., is greatly encouraged in his work. The present auditorium will not hold the congregation. The new church must be built speedily.

Rev. H. B. O. Philpotts of Amamora, Ohio, resigns to become assistant pastor with Dr. W. B. Riley of the First church, Minneapolis, Minn.

Dr. W. J. Williamson of St. Louis, Mo., is assisting Rev. H. M. King of the Second church, Jackson, Miss., in a revival. Mr. W. P. Martin is leading the music. May it prove a great ingathering of souls.

Splendid reports come of the work of Rev. S. P. Poag as pastor of the First church, Biloxi, Miss., but his Tennessee friends are not at all surprised.

Mrs. Caroline Dennison Wilson, aged 75, for 47 years a member of Ridge Grove church, near Lexington, Tenn., has passed to the church triumphant. She was a true, faithful wife and Christian. The writer officiated at the funeral at Ridge Grove church.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

## 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. \$8.75, 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 have \$1,000 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.



## 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.

Shelby Ave.—Pastor C. A. McIlroy preached in the morning on "The Lamp: Its Purpose and Its Permission," and in the evening on "The Lord in His Holy Temple." 51 in S. S. Collection in S. S., \$1.56. Fairly good B. Y. P. U. Good attendance at the Sunbeam Band.

Seventh—Pastor C. L. Skinner preached in the morning on "Friends of God," and in the evening on "The Big Gates Wide Open" (John 6:31). Church started out with new interest. One forward for prayer.

Eastland—Supply Pastor G. S. Dobbins preached at both hours. Morning subject, "Why Do We Suffer?" Evening subject, "The Wells of Salvation." 154 in S. S. About 100 in three B. Y. P. U.'s.

Immanuel—Prof. H. B. Carre preached in the morning on "The Church and the Present Crisis." 242 in S. S. Collection for the Armenians and Syrians, \$60.22. Revival begins March 18, conducted by Dr. Broughton.

Calvary—H. C. McGill preached in the morning on "Hope the Anchor of the Soul" (Heb. 2:9), and in the evening on "The Brazen Serpent" (Numbers 21:4-9). 76 in S. S. Collection for Orphans' Home, \$10.16.

Lockeland—Pastor W. R. Hill preached at both hours. Morning subject, "Pastoral Authority." Evening subject, "Giving Abundant Life." 184 in S. S. One by letter. Fine congregations. Good B. Y. P. U.'s.

Park Ave.—Pastor I. N. Strother preached in the morning on "Home and Foreign Missions," and in the evening on "Growth of Young Believers." 118 in S. S. One by letter.

Third—Pastor C. D. Creasman preached in the morning on "The Ground of Christian Faith," and in the evening on "The Cleansing Blood." 194 in S. S. Four by letter. Two fine audiences.

First—Dr. Allen Fort, pastor. Bro. W. D. Hudgins preached in the morning on "Challenge to Service." L. B. Leavell preached in the evening on "Book of Timothy." 319 in S. S. Very enthusiastic Senior B. Y. P. U. Two perfect groups. Excellent Junior B. Y. P. U.

Judson Memorial—C. F. Clark, pastor. Hight C. Moore preached in the morning on "The Missionary Spirit" (John 20:21), and in the evening on "The Prayer of Power and the Power of Prayer" (James 5:16). 107 in S. S. North Edgefield—Pastor Duncan on "A Promised Blessing," and "The Agony in the Garden." One for baptism. 167 in S. S.

Grace—W. Rufus Beckett, pastor. Special service at 11 a. m. Service flag presented. Pastor preached at night on "Shall the Women Keep Silence in the Churches?" 200 in S. S. Fine Senior Union.

Belmont—A good day. The pastor preached a sermon to Sunday School at 10 a. m. and to the church congregation at 11 a. m. and night. Fifteen received for baptism and two by letter.

### MEMPHIS.

McLemore Ave.—Pastor Roswell Davis preached at both hours. 129 in S. S. Seven additions. Six by baptism, one by letter.

First—Pastor Boone preached on "Our Banners" and "The Mistakes of a Wage-Earner." Six additions by letter. Two approved for baptism. 414 in S. S. Glorious day.

Prescott Memorial—Pastor E. L. Watson preached at both hours to large audiences. One by letter. Fine day.

Central—Rev. Gilbert Dobbs spoke at both hours to large congregations. One received. 250 in S. S. Pastor Cox in a meeting at Blue Mountain, Miss.

Seventh St.—Pastor spoke at both hours. 184 in S. S.

Binghamton—Pastor spoke at both hours. 80 in S. S. B. Y. P. U. largely attended. One conversion.

Highland Heights—Pastor E. G. Stout spoke at both hours. Morning given over to the Lord's Supper. A good S. S.

Boulevard—T. N. Hale, pastor. Preaching at both hours by Rev. J. H. Snow of Dallas, Texas, who has just closed week of special services with us. 29 professions. 7 additions.

LaBelle Pl.—Pastor D. A. Ellis spoke to two very large congregations. One received by letter. 240 in S. S. Morning subject, "The Making of a Christian Hero."

Temple—Pastor J. Carl McCoy spoke at both hours on "Love to the Uttermost" and "God's Gifts and God's Calls." Splendid congregations. Fine B. Y. P. U. 188 in S. S.

Bellevue—Pastor R. N. Inlow spoke at both hours to good congregations. One addition for baptism. 307 in S. S. Excellent Junior and Senior B. Y. P. U.

Rowan—Pastor J. E. Eoff confined to his room. Services in charge of deacons. Good services. 87 in S. S.

Calvary—Pastor Norris preached at both hours. Subject, "Christianity, Its Nature, Demands and Rewards" (John 4:24). 126 in S. S. Good B. Y. P. U. One addition by letter. Large crowds.

Union Ave.—Pastor W. R. Farrow preached in the morning a special sermon to those who have been baptized by him since he has been pastor. Subject, "Go On Unto Perfection." Evening theme, "The Essential Things for a Prosperous Church." This was the pastor's last sermon to this church, closing a pastorate of four years and three months. We have had more than two hundred additions to the church. There are some of the best people on earth in this church. Large congregations and good services. Pastor has not yet accepted a new field. His address is 253 Morrison Street, Memphis, Tenn.

Brush Creek—G. A. Ogle, pastor. Had good attendance and a profitable service Sunday. 90 in S. S. Invited the fifth Sunday meeting of the Association in March. Fifty members tithe money in the treasury all the time. I preached the funeral of John B. Ward at the Free church at New Middleton in the afternoon. Brother Ward was seventy years of age and a faithful member of Macedonia church. I am happy in my new work.

### CHATTANOOGA.

Pleasant Hill—Preaching by Pastor A. T. Hayes in the morning on "Why Sit We Here Until We Die?" (II Kings 7:3). Very interesting S. S. Large attendance.

### KNOXVILLE.

Englewood—Pastor A. D. Langston preached on "Take Ye Away the Stone" and "Let Her Alone." 101 in S. S. Large congregations at both services.

### OTHER REPORTS DELAYED.

Owing to a serious accident to the postman who handles our mail, the other conference reports were delayed until too late for publication in this issue.

### TREASURY DEPARTMENT

Washington, D. C.

Fellow Citizens:

I write to ask you to help your country.

You can do so and also help yourself in a very simple manner.

Many of us cannot fight, but every one of us can help by saving. Every dollar saved and not spent on unnecessary things releases that amount of labor and material to make articles for

our Army and Navy. When a dollar that is saved is loaned to the Government it is doubly effective.

To that end Congress has authorized the sale of War-Savings Stamps and U. S. Thrift Stamps in denominations of \$5 and 25c., respectively. Each War-Savings Stamp you buy is a loan to the U. S. Government, is a direct help to every soldier and sailor who is risking his life in the war and is a safe and simple way to invest your savings.

The U. S. Government pledges its entire resources and credit to repay this loan on January 1, 1923.

\$5 stamps are sold at prices ranging from \$4.12 to \$4.23 during 1918, according to the month of purchase. For each such stamp, when affixed to a War-Savings Certificate, the U. S. Government will pay you \$5 on January 1, 1923. The difference between what you pay and \$5 is your interest. The rate averages 4 per cent. a year compounded quarterly.

25c U. S. Thrift-Stamps are sold to you if you wish to save by quarters. No interest is paid on such stamps, but when 16, namely, \$4 worth, are collected and affixed to a Thrift card they can be exchanged for a \$5 War-Savings Stamp at banks, post offices and other authorized agencies by payment of 12c to 23c additional, according to the month of purchase. You then have a security which earns interest.

War-Savings Stamps are a savings investment which cannot go down in value and are guaranteed by the U. S. Government to go up in value as the interest is added.

Should you want your money back before January 1, 1923, any money order post office will, after ten days' written demand, refund to you the amount you paid for War-Savings Stamps plus an added amount for each month you have held them after January, 1918.

Will you not give this matter your earnest consideration and speak to the members of your family in regard to it? I suggest that you then make up an order for their combined requirements of War-Savings Stamps and Thrift Stamps.

Then as you save will you not buy regularly?

I assure you that such action on your part will be of great assistance to your country in the present war and I recommend it as a splendid savings plan. Sincerely yours,

W. G. McADOO,

Secretary of the Treasury.

Just a word to let you know of our work at this place.

One year ago we were without a pastor and had been for some time. In April we called Brother I. H. Bee to preach for us. He has been coming once a month and preached to us Saturday night, Sunday morning and evening. We could not have secured a man better fitted for the place. He has won the hearts of the people, his sermons are above the average and notwithstanding the fact that he is 63 years old, lives five or six miles from the railroad, and the weather below zero part of the time, he has not missed one of his one hundred and fifty appointments during the last twelve months. He has filled an appointment at Wartburg once and twice a month for the past three years, and at Robbins once a month for two years.

Though the war is pressing at every side, the noble people of Onelda responded quickly when asked for funds

### COARSE HAIR

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and like anything else it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price \$1.00. Manufactured by the Van Vleet Mansfield Drug Co., Memphis, Tenn.

to procure the services of Brother Bee twice a month, which will mean six services instead of three.

Brother Bee is not widely known in Tennessee, as he has only been here a few years. He is a native of West Virginia and has been pastor at Charleston and other towns of that State. We find that he is a valuable addition to the ministerial force of this section.

We had 138 in Sunday School last Sunday and no lack of hearers at either of the preaching services. We are hoping for greater success during the coming year and praying God to help us in the work. A MEMBER.

This is to introduce Bro. W. S. Yarbrough to the Nashville Association. He has moved here from Columbia and is open for supply work or for meetings. He will be glad to serve any of the churches in or around Nashville.

C. D. CREASMAN.

She—When we go anywhere now we have to take the street car. Before our marriage you always called a taxi.

He—Yes; that's the reason we have to go in the street car now.

### POSITIONS FREE.

If you take our courses consisting of BOOKKEEPING, Banking, Gregg Shorthand and Touch Typewriting, Cotton Classing in the oldest Cotton School in the world. Bookkeeping and Gregg Shorthand taught by mail. Write at once for catalog and information.

Memphis Business College

MEMPHIS, TENN.

J. T. Thomas, Prin.

### 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.  
Off to Work.  
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.  
There Will Be One Who Knows the Way.  
Sweet Hour of Prayer.  
State with order whether round or shape notes are wanted.

A. J. Showalter Co., Dalton, Ga.  
The Showalter-Patten Co., Dallas, Tex.  
Perry Bros. Music Co., Chattanooga, Tenn.



# "REMEMBER ALL THE WAY"—ITS APPLICATION.

By Rev. G. A. Ogle.

"Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness.—Deut. 8. 2.

We should not know ourselves in any real sense had we not power to recall the past. Apart from memory our minds would be a blank, except a sensation of passing moments. Tell me what things you can remember easily, and I will tell you what manner of man you are, whether you are cultured or coarse, scholarly or vulgar, healthy-minded or morbid. Tell me the books you love to read, the company you love to keep, and I will tell you what you remember most, and think most. The humorist has a mind stored with jokes and anecdotes, and he can see a joke from all angles, AND THAT IS ALL OF HIM. The philosopher can recall a complicated train of reasoning without an effort, the cheerful man remembers his holidays and his joys, the loss and gain, the sweets and bitters of life.

Nearly the whole of a man's spiritual life rests upon some foundation memory; he naturally and inevitably goes back to this first source of his spiritual inspiration, first moments of spiritual consciousness, as the source of a great river can be traced to its fountain head on the mountain side, "ALL THE WAY;" not a part of the way. The principle implies a wholeness, a continuity of purpose, which can only be comprehended in results—process and results. No way explains itself at every step. Wait till the seeds grow, wait till the house is finished. "Let the dead bury the dead;" and yet self-will, and folly and sins might rise for claims. Then we might read on the fading marbles, the fading inscriptions, the mistakes, and folly, and wrongs with profit. Indeed many times these inscriptions show up. Memory has a law of its own and will run its course in spite of us. If we could forget what we want to forget, and remember what we want to remember we might find life very much simplified. There would be no sense of guilt, no remorse, no need of place or time for repentance. Macbeth and Lady Macbeth were victims of inability to FORGET: "O, full of scorpions is my mind, dear wife!" and she wandered about in her sleep striving in vain to wipe the blood, spots from her hands.

We need distance for the prospective, we do not see things true till we have moved a little stage away. Then we observe our halting places, "Verily God was in this place and I knew it not." When Joseph overheard his brothers say "We are verily guilty," he did not at once reveal himself to them. Here in these marked places in memory, we remember our-

selves and in a transforming way rise above ourselves.

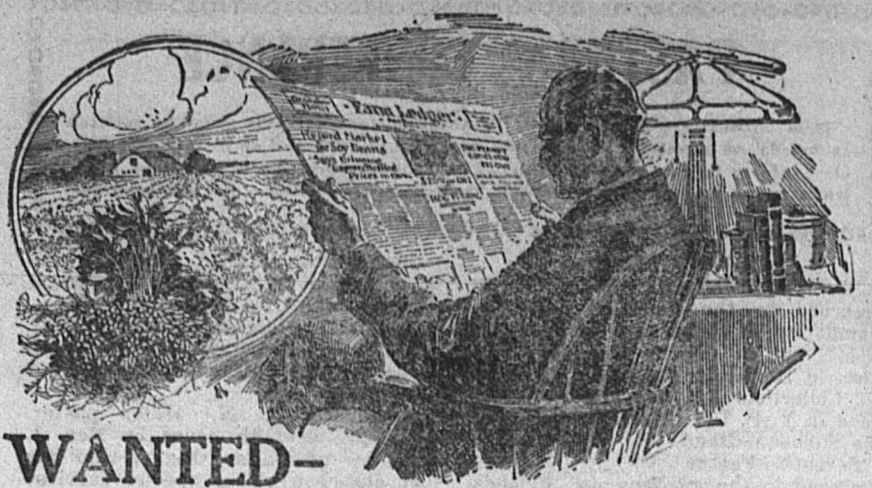
Now here I am at old Brush Creek church, which has gone up in leaps and bounds, from one Sunday and a small salary of \$100, to two Sundays, \$500. Here is where I married my first wife; eight children survive her, all Christians and church loving children; one a successful preacher. Here is where I was ordained to the ministry, and held my membership for years. Here is where I braved the sweeping tides of poverty and the cold winds blew in my face and the adverse winds played along the thorny pathway of my untrained feet. Here is where I begged in Solomon Porch when the beautiful gate stood wide open for me. Here is where my ankle-bones—by transmission of power—received strength and I went out in leaps and by bounds. Here is where sensible, kind and true brethren stood by me and lifted me and helped me and comforted me and stood by me when the sea was boisterous as well as when sailing was smooth. ALL THE WAY THEY HAVE BEEN GOOD TO ME. I remember them ALL THE WAY. Today I love them and take it as a great honor to be called to serve them and feel that it is reminder of return to my first love.

I remember nothing is set for my harm. Things that hurt, shock, and disturb us are things that are wrenched from their own place, where God put them and by our own hands used to selfish ends. Law is a good thing, but it must have its place, and when we try to have it in salvation, law itself is shocked. An engine is a good thing in its place, but put it on the wrong track and head it the wrong way, it is dangerous. A neighbor is a good thing, but I want him to stay in his place; fire is a good thing, she will cook our dinners, forge our furnaces, but put her in the wrong place and she will burn your homes. Lightnings are dangerous, but we have her to carry our messages as a pitying slave. ALL ENEMIES HAVE BEEN SUBDUED BUT ONE, "The last enemy shall be destroyed,"—"The fire shall try every man's work of what sort it is." Then today I remember the fires that burned in life for my good, the waters that overflowed her channels as if mad of her bosomed burdens, the dark tunnels through blinded eyes could not see even a glimmering star, the covered sky of hope blurred and obscured by the dim vision of spiritless eyes. But if Job must undergo such humiliating experiences, and Abraham offer his son, and Peter lie in jail, and Sampson die by his own hands, what shall happen to us? "But that is common to man."

Brush Creek, Tenn.

## WHITEVILLE CONVENTION.

The West Tennessee Sunday School Convention is nearly here and Whiteville, the "Convention City," is making ready for a great crowd of Baptists from all over West Tennessee. Our chairman of the entertainment committee, Hon. M. A. Webb, is ready to give you a home upon receipt of a card or letter telling him that you are coming. Whiteville will be greatly disappointed if this convention fails to bring to us less than 500 and will be greatly pleased if 1,000 people attend. We want you to come and we would like to put a Baptist or Baptists in



## WANTED—Both Vegetable and Animal Fats.

Fertilize Your Soy Beans and Peanuts

THE world needs both vegetable and animal fats, and is paying big prices for them. Thousands of farmers are growing soy beans and peanuts—feeding them to hogs—or harvesting and selling to oil mills.

Don't think of growing these crops without fertilizer. If you "hog down" the crop, V-C Fertilizers will greatly increase the yield—give you more pork from every acre. If you sell them as a money crop, you will find that every dollar invested in V-C Fertilizers yields rich returns.

Many think of these crops as legumes that help the soil. They do when you plow them up and turn them under. But nobody is burying soy beans and peanuts in this manner when they bring such excellent prices. They are invariably harvested, and when har-

vested they take away fertility, exhaust your soil—just as corn, cotton, and all other crops do. They must be fertilized. There are V-C Fertilizers made by formulas to suit these and every other Southern crop.

### ORDER V-C NOW

Freight is congested—cars so scarce—that every farmer should give the dealer his orders now. V-C Crop Books tell how to make the most from every acre of soy beans, peanuts, or any other crop. They will be sent free upon request. Just write saying what crops you grow, and the books will be sent you free.

## VIRGINIA-CAROLINA CHEMICAL COMPANY, INCORPORATED

### V-C Sales Offices

Richmond, Va.  
Norfolk, Va.  
Alexandria, Va.  
Durham, N. C.  
Winston-Salem, N. C.  
Charleston, S. C.

Columbia, S. C.  
Atlanta, Ga.  
Athens, Ga.  
Savannah, Ga.

Columbus, Ga.  
Gainesville, Fla.  
Jacksonville, Fla.  
Sanford, Fla.

Memphis, Tenn.  
Mt. Pleasant, Tenn.  
Birmingham, Ala.  
Mobile, Ala.

Montgomery, Ala.  
Shreveport, La.  
Baltimore, Md.  
Fort Wayne, Ind.  
Cincinnati, Ohio  
New York City

# V-C Fertilizers

## Iron Is Greatest of All Strength Builders, says Doctor

### A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Increase the Strength of Delicate, Nervous, Run-down People in Ten Days' Time in Many Cases.

MOST people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely, both in this country and in great European Medical Institutions, when, as a fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what. If you are not strong or well you owe it to yourself to make the following test. See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals

for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people, who were ailing all the while, most astonishingly increase their strength and endurance simply by taking iron in the proper form and this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated, like nuxated iron. If you want it to do you any good otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron which is prescribed and recommended above by Dr. E. Sauer, and other 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 irritate the stomach, 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.

every home in our town. Trains run as follows: Three trains each day going both ways. Trains from Memphis reach Whiteville at 7:40 a. m., 2:30 p. m. and 6:30 p. m. Trains from Nashville, Hollow Rock and Jackson will arrive at Whiteville at 6:50 a. m. and 1:30 p. m. and 8:30 p. m. Country roads will likely be good and those wishing to come in automobiles will take note. Whiteville is 52 miles east of Memphis and 30 miles West of

Jackson, only 25 miles from Brownsville and 20 miles from Moscow. Thus you see that Whiteville is in the center of the country and on the N. C. & St. L. Railroad. You cannot fail to come. Write us as soon as possible. March 21 to 14.

JAS. H. OAKLEY, Pastor.

## New Feather Beds Only \$6.50

New Feather Pillows \$1.25 per pair. Full size and full weight guaranteed. All new, clean sanitary feathers. Best 8 ounce feather proof ticking. Write for new catalogue. SOUTHERN FEATHER & PILLOW CO., Dept. 100, Greensboro, N. C.



## American Mas-todon Pansies

These possess the most robust vigor, largest sized flowers, superb rounded form, great substance, violet scent, and marvelous colors without limit. The quickest to bloom and most durable; the acme of perfection in Pansies. Seed, pkt. 10c. CHILD'S GIANT KACHIA. Most decorative annual in cultivation, pkt. 20c.

CHINESE WOOL FLOWER. Most showy of all bedding annuals, pkt. 10c. ASTER and BEAUTY. Gigantic pink flowers on two foot stems. Finest Aster, pkt. 10c. SPECIAL OFFER—These four greatest floral novelties FOR 25c. with Booklet, "How to Grow Flowers," and Catalog. OUR BIG CATALOG of Flower and Veg. Seeds, Bulbs, Plants and new fruits FREE. We assure quality and varieties. JOHN LEWIS CHILDS, Inc., Floral Park, N. Y.



## CHURCH AND PERSONAL.

Dr. Finley F. Gibson asks that his address be changed from Bowling Green, Ky., to Richmond, Va., where he takes charge of the Grace Street Baptist church March 1st.

Rev. J. M. Dameron has resigned the pastorate at Oran, Mo., to accept the church at De Soto, Mo.

In renewing his subscription, Brother T. L. Powell adds the following kind words: "I wish you all the success you can enjoy. You are giving us a great paper. You seem to be drawing from the best sources in the land. I wish I were able to help you more."

Brother A. R. Pedigo, of Knoxville, sends us a new subscriber and says: "I am hoping that in the next six months I may be able to send you several more subscriptions. My people are beginning to wake up to the need of the paper and I am glad to know it. We are expecting to do more this year than ever before, and if I can get them to take the paper I am sure it will be a means in helping us to do it."

"For the splendid paper you are furnishing us and the great work you are doing for the Cause, I want to thank you and pray for more abundant blessings to be bestowed on you and your work. L. F. BIGGS, Jackson."

"Enclosed you will find three dollars which will extend my time to August, 1919. I am a man of moderate means, but I will do this much for the dear paper that I love so much." P. E. MALONE, Walter Hill, Tenn.

"Your letter of the 13th received. I, like yourself, am somewhat up against it financially, but I guess two dollars now will mean more to you than to me. At least I can manage some way or somehow, because I cannot turn a deaf ear to such a fair, kindly appeal as you sent me. I trust the 749 will answer your S. O. S. call as promptly as I have, so that you may meet your W. Johnson, Chattanooga, Tenn. honest obligations March 1st." JAMES W. JOHNSON, Chattanooga, Tenn.


Brother Johnson responded to the appeal the very day he received it.

Dr. A. J. Holt, who has recently returned from the editorship of the Florida Baptist Witness, says in a letter to us: "I suppose I am among the earliest subscribers to this paper, as I have taken it from before the time it became the Baptist and Reflector unto this day. In 1868 I was a subscriber to 'The Baptist' published by J. R. Graves, at Memphis. That was combined with the 'Reflector' and became the Baptist and Reflector. My old school mate and class mate, Dr. E. E. Folk, became editor and so continued until the day of his departure. I have received every number of the paper to this day. Let it continue to come."

The following beautiful letter is much appreciated:

"I am just in receipt of letter bearing date Feb. 13th, in which is contained the Macedonia cry for help. Shall not each of us to whom this cry has come, respond? I hasten to rally to the aid of the great paper that has so long and earnestly labored in the

## A War Time Bargain



**HUGO**  
The master poet of all time and of all nations.

**STEVENSON**  
The most beloved of all modern authors.

**DUMAS**  
The supreme type of romantic genius; he left imitators, but no successors.

**SHAKESPEARE**

**BEST STANDARD AUTHORS**

Six Volumes to Each Set.  
Library Cloth Binding.  
Gold Decorations.  
Large, Clear Type.  
Duetone Illustrations.  
Thin Bible Paper.  
3,000 pages to each set.

**New EDITIONS**

**Imported COMPLETE**

Purchased direct from the Edinburgh Publishers and offered to Baptist and Reflector readers.

War is destroying the book market abroad and makes it possible to present this opportunity to you. Nelsons, the famous Bible publishers, overstocked with new editions, turned to this country for buyers, and sold the sets for the mere cost of paper and binding. The opportunity is most unusual—the books are a real bargain—but the offer is limited, and to get the sets you must act promptly.

**Famous Authors, including**

**DUMAS STEVENSON POE**  
**KIPLING SHAKESPEARE HUGO**

The binding, paper, type, and size of these Standard sets are uniform, and the same price—\$1.95 per set—will prevail as long as sets on hand last.

Think of getting your favorite author—that particular writer whose books you have long desired—in size and weight that are adapted exactly to hand, or pocket, or bag—that, in a word, are just what your ideas of a book are for comfort and utility—and at a price lower than you have ever known, or may ever know again for good books.

Tear Off Coupon, Fill In, and Send to Us Now

**Six Books for the Price of One—Act Now**

**GRASP THIS OPPORTUNITY TODAY!**

Tear Off Coupon, Fill In, and Send to Us Now

## Booklovers Home Library

BAPTIST AND REFLECTOR,  
Nashville, Tenn.

I accept your Booklovers' Home Library offer. Enclosed please find \$\_\_\_\_\_ (money order, check or currency), for which please send me \_\_\_\_\_ cloth-bound sets of Standard Authors, as checked below:

_____ DUMAS	_____ POE	_____ STEVENSON
_____ Kipling	_____ HUGO	_____ SHAKESPEARE

Name \_\_\_\_\_

Address \_\_\_\_\_

**NOTE:** Each set is \$1.95 for the six volumes. If you wish your books sent **ALL CHARGES PREPAID**, send 25c for each set selected. Select one or more sets and send in your order today. **SPECIAL**—For any of these sets and a year's subscription to the Baptist and Reflector, either new or renewal, send \$3.75 and receive the books, delivery charges paid. Books or paper can go to different addresses if desired.

vineyard of the Master; surely we shall not allow the paper that we all so much love to decrease; I believe that each of the 750 to whom the call for aid has come will respond promptly, and should it be found that our great paper should be in further need of aid, agree to double our subscription. The great work that is being wrought for the kingdom by our splendid paper must not be allowed to languish because of the lack of a few hundred dollars to tide it over its present trouble; the Master will ex-

pect every one to whom the urgent call has been sent to respond and thereby encourage those who are at the helm of this living epistle, to know that their prayers and sympathy and love goes out to them in their great work for the cause of Christianity and the dissemination of the blessed word of the Man of Gallilee.

"Sincerely,

"A. J. McDONALD."

"Humility is the lowly and true esti-

mate of self; it is acceptance of the place appointed by God, whether it be in the front or the rear; it is simple acquiescence in God's order to suffer or to act without thought of rights or of reputation. It is the emptiness of self which God fills."—Canon Barnett.

There is a great difference between the simple gospel and the shallow gospel.—Exchange.

SEND US A NEW SUBSCRIPTION.



## THE GERMAN SCHOOL SYSTEM AND THE GREAT WAR.

(Continued on Page Nine.)

ous institutions, tend to protect themselves when their interests, real or supposed, are attacked. As professors in church schools are free to teach what they will as to political theory but are quickly brought to book about ecclesiastical matters, so state schools give to their teachers freedom in theology while they tend to limit and control the teaching on economic, social and political questions. The boasted freedom of the state school is a myth except as it deals with those subjects which do not affect the interests of the ruling classes.

These weaknesses inhere in the very nature of the state school. They cannot be escaped. In America they are by no means so obvious or dangerous as in some other lands, because the state school here is still thoroughly democratic in its organization and control. Moreover, it has not yet achieved a monopoly, especially in the realm of higher learning where public sentiment is chiefly formed, and a large part of its officers and teaching force have themselves received their training in the non-state schools. Even in Germany the full effects of an exclusively state system have not yet worked themselves out. But the tendencies are unmistakable and are already visible even in our own country.

In Germany the inherent weakness and dangers of a state system are aggravated by the fact that it has monopolized practically all education, and the further tremendous fact that it is controlled and directed by a thoroughly autocratic government. The entire mind of Germany has been moulded under the direction and control of a proud, egotistic and truculent ruling aristocracy. For while the schools of each state are under the control of that state the influence of Prussia, the largest and most efficient of the German states, is normative for all. The efficient Prussian system is imitated by the other states and students pass freely and with full credits from one university to any other in the empire. Within each state the schools are controlled by a hierarchy of officials extending from the Kultusminister down to the smallest school in the realm. Local people have little influence on its management. Teachers are prepared in state schools, they are selected and licensed by the state, text-books are selected, examinations set, standards determined by the state. The grades attained in the state schools fix one's position in later life very largely. The state determines the salary and conditions under which the teachers shall work, and bestows its honors and emoluments on the basis of school work. A more efficient instrument for the moulding of the national mind in accord with the wishes of the ruling classes can scarcely be conceived.

And in estimating the influence of the German schools it must be remembered that compulsory education is a reality, that every child in the empire is actually reached, that none can escape its influence if he would. All children that are mentally sound are compelled to attend school from six to fourteen, and during these impressionable years the hand of the state is never removed from them for a moment. Those that go on through gymnasium and university have larger freedom, but they too are drinking from fountains provided by the state all the way.

Moreover, the freedom of which the German universities boast is in some respects a delusion. In those branches which in no way affect the interests and ideals of the German government teachers are free, as in the sciences. And in theological faculties there is much larger liberty than in America since systems of theology do seriously disturb the social and political views of the ruling classes. But in politics, political history and related subjects German professors do not have the freedom which is assured to professors in American universities. All kinds of distinctions and preferments are dangled before the eyes of the ambitious young professors as rewards for a supple loyalty, while the certainty that all doors will be ruthlessly closed to the recalcitrant teacher acts as a powerful deterrent to manly independence. When these means fail to control the unruly professor he may be displaced altogether. Some years ago a young professor was removed from the University of Berlin because he had joined the socialist party. The point is that on questions affecting the state the

professors practically take orders from the higher authorities.

Other autocracies have controlled their people by keeping them in ignorance and economic inefficiency; the German autocracy controls by educating and making efficient. It has sought to make the mind of Germany and circumscribe its horizon till it thought and saw life as the government wished. Nowhere else has this means of control been tried, and it must be admitted, I think, that the effort has been a striking success. The seriousness of the world's situation lies in the state of the German mind. We are fighting a state of mind. German resources in men and material are by no means inexhaustible; it is the German mind that makes peace seem so far away and likely to be so unstable when once it is concluded. Here is the point where the world's peace has been wrecked, and it would seem almost impossible to build it up until the German mind is changed. The German schools have succeeded in making the most egotistic, provincial, truculent and ruthless mind that the modern world has to show. The glorification of the state has become an obsession, a cult, a religion. The highest pretensions and most loathsome actions of the government have been justified and even glorified in lecture room and pulpit throughout the land. The world is face to face with the frightful fact that in Germany there are eighty millions of people whose minds are constantly formed by a school system that monopolizes education and is absolutely under the control of the ruthless ruling classes. Mankind faces no more sinister and menacing fact than this as it looks into the future. How can the world be safe for democracy or anything else as long as the German educational system remains what it is now?

Now if the intense and belligerent nationalism which marks modern political life in general and that of Germany in particular is so largely the creation of a state school system, what will free Christian schools do for the world in counteracting these conditions? What would they have done for Germany? It is my firm belief that a few great and independent universities and Christian schools like Harvard, Yale, Brown and our Christian colleges would have saved Germany and the rest of the world from this "Pentecost of Calamity" which has fallen upon us. These schools would have cultivated a higher ideal of life, a broader outlook on humanity, a less intense nationalism, a spirit of international brotherhood among the leaders of public life and opinion as the state schools have not done and perhaps could not be expected to do. Their absolute freedom from state control would have enabled them to preserve their freedom of teaching on political themes as the state school can not possibly do, thus forming points of safety and vantage for the criticism of political theory and political action which do not now exist within the German empire. Their lecture halls with their freedom would have been a constant encouragement to independence of thought and action even in the state schools, since a professor dislodged from the state school might have some hope of a position in one of these institutions, whereas at present there is no career for a professor outside of a state school. When he loses his place there he is condemned to obscurity and penury. Nothing but independent schools can ever give to the profession of teaching its independence.

Moreover independent Christian schools would have tended to soften German character so as to have saved the world from the brutal bestiality which has dishonored and disgraced the German name forever. The popular memory is short and doings of the day, however horrible they may be, will soon be forgotten by the masses, but history has a long and tenacious memory and it is not probable that the Germans will escape the odium of their doings so long as history is studied. Christianity regards mankind as one great brotherhood and in so far as schools are permeated with this spirit they would tend to render cruelty and brutality improbable. There is not a nation on earth provided with Christian schools which would have permitted its government to do the things that the German government has done as a deliberate policy.

Finally independent Christian schools have educated a constituency of able and independent men who would have shared largely in the direction of the nation's affairs. It is the fearful weakness of

the cause of freedom in Germany that the opposition to the government is almost confined to the Socialists, who are without social standing and influence, are allied with all the restless and shiftless classes of society, are largely atheistic and given to violent language and actions. Christian schools would almost certainly have developed and trained a respectable opposition, capable of measuring swords with the government on a basis of equality. Without such an organized opposition struggles for freedom will always take the form of violence rather than the orderly evolution which results from the interaction of free opposing groups. The proportion of American statesmen who have been educated by free Christian schools testifies to the large place this type of school would have filled in Germany had they existed.

And what are the lessons for us in America? We must have a state school system. No other institution has or can have the resources necessary to the education of all the people. This state school system must be kept as democratic as possible, decentralized and managed by people locally as far as they are capable of doing so; it must have no monopoly on state positions and emoluments, its graduates must have no advantages over the graduates of other schools of the same grade and equal efficiency, it must be saved as far as possible from a narrow and belligerent nationalism and the ideal values of life must be kept to the fore as far as that can be done in a state school.

But above all else it must be supplemented by independent schools and schools under the direction of the great religious bodies. Nothing else will counteract the dangers and weaknesses that necessarily inhere in a state system. Christian schools are not the rivals of the state system; the two systems supplement each other. Neither would be satisfactory alone. Each needs the other as a stimulus and corrective. The quiet spirit of hostility and suspicion that exists in the camp of each system towards the other is without warrant in conditions. Every good and intelligent citizen who looks thoughtfully upon the future of his country will be led to the hearty support of both systems.

The permanency and power of the state school seems to be assured. The drift of education is in that direction; it is supported by taxation and therefore does not feelingly touch our pocket-books and it is absolutely necessary to the education of the masses. The future of the independent and the church school does not seem so secure, for while several of our universities have accumulated sufficient endowments to assure their continued existence many of the Christian colleges are not so fortunate. They can not offer free education, their support is a continual drain on the generosity and resources of their constituency, they are not always as efficient in preparing men to make a living as the state schools and hosts of people can not see above and beyond a living, and the drift of the hour seems to be against them. But in my judgment no greater calamity could befall the cultural life of America than the failure of the free Christian school. To leave the making of the American mind to the state school entirely would only be less than the calamity that has fallen upon Germany and through her upon the world. Some conclusions force themselves upon me with overwhelming power as the result of these studies:

1. America must maintain a powerful system of education parallel with and supplementary to the state schools and entirely independent of state control.
2. These schools must be in the form of free corporations and of church supported and controlled schools. They must be equipped to give as good service as any and should be shot through with the spirit of internationalism and human brotherhood.
3. These schools will address themselves chiefly to the field of higher learning, the education of the leaders of the social order, the moulders of public opinion. The state will furnish most of the facilities for primary education.
4. All positions in the state and nation must be open to their graduates on exactly the same terms as are granted to the graduates of the state schools. Only thus will our liberties, our spiritual treasures and our peace be safe.

Louisville, Ky.