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# BAPTIST AND REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, EDITOR

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## Great Views of Christian Education

### PRESIDENT WILSON ON THE EARLY DENOMINATIONAL COLLEGE.

President Woodrow Wilson received his early college training in a denominational school. His honored father died while teaching in a denominational school. As a historian President Wilson made a study of the origin of our American colleges and found that nearly every one was established by Christian bodies for the purpose of providing trained and educated ministers.

In speaking of the denominational college and the influence it exerts upon America, President Wilson says:

"The American college has played a unique part in American life. It formed men who brought to their tasks a power touched with large ideals. The college has been the seat of ideals. Men are bred by it to no skill or craft or calling; the discipline to which they are subjected had a more general object. It was meant to prepare them for the whole of life, rather than to any particular part in it. The ideals which lay at its heart were the general ideals of conduct, of right living and right thinking, steadied and cleared of many evil things by true reflection and just feeling. Such impressions, such challenges to a man's spirit, such intimations of privileges and duty, are not to be found in the work of professional and technical schools. They cannot be."

### THE CAUSE OF THE PRESENT WORLD WAR.

Prof. W. J. McGlothlin, Ph.D. (Berlin University),  
Professor Church History, Southern Baptist  
Theological Seminary.

If Germany had possessed a number of Christian colleges and universities entirely independent of state control, this war would, in my judgment, never have occurred. I say this for two reasons. First, the Christian educational institutions would have softened German character to a degree of humanity which would have restrained the ambitions of the military and governing classes; and, second, the independence of these institutions would have made it possible for hosts of German men to have gotten a view of history which is now not given to them. The entire educational system of Germany is completely dominated by the Prussian state, and only the views that are satisfactory to the governing classes are permitted to pass in the lecture halls. State-dominated lecture rooms have made the mind of Germany. Give her independent Christian schools and she will be vastly different.

### A PLAIN MESSAGE.

Dr. J. B. Gambrell, President Southern Baptist Convention.

In the program of every family something ought to be first. Generally, something is first. It is making and saving money; it is religion, or it is education. Something is first. Religion and education go together. In nearly every case where parents set themselves resolutely to educate their children, they can do it. General Lowery, of Mississippi, the founder of Blue Mountain Female College, had a

large family, a dozen or so, and he adopted another girl. He said to this writer once, immediately after the war, when things were extremely difficult: "My wife and myself have determined to educate our children, if we have to sit on stools and sleep on pallets on the floor." They did educate their children, and the world is better for it.

I plead with parents to put the education of their children foremost in their plans, after their religious training, and to make education a vital part of religious training, by sending their children to Christian schools. I know this is wise. I know it is good. Let this be done, even at a sacrifice, and do not put it off, but do it now. Get ready to send that boy or girl, or both of them, to some one of our schools this fall. It will not only be the making of the boy or girl, but will be the making of your family; and it will help to make everything that it is worth making in this world. The matter is so important that it is worth making a great sacrifice to do it.

### THE NATIONAL PROHIBITION AMENDMENT.

A few days ago in the House of Representatives the great throng that filled the gallery surged down the stairs to the entrance to the House of Representatives to shake the hand of the man, comparatively young in years, who had led in securing the passage of the Prohibition Amendment to our National Constitution. The passage of this resolution through the House of Representatives marks the completion of the second stage in the effort to drive out the saloon from America. When three-fourths of the State legislators have approved of the amendment, national prohibition will be forever secured. The first stage in the fight for national prohibition was State-wide prohibition, now in operation in one-half of the States of the Union. The second stage was the securing of the two-thirds vote in both the House and the Senate, granting to the legislators of the States the privilege of approval of the amendment.

The man who led the fight in the House of Representatives, and who has been for years the recognized leader of the temperance force in that body, is the Hon. Edwin Yates Webb. Mr. Webb graduated at Wake Forest in 1893 and was a classmate of our Secretary, Dr. Rufus W. Weaver. In a letter written to Dr. Weaver regarding the value of education secured in a denomination college, he writes as follows:

"I owe more to the denominational college than to any other agency except the influence of my sainted mother and father. During the tender years of a young man's life, between the ages of seventeen and twenty-one, it is all-important when he is away from home to have surrounding him the best influences, moral and religious. Temptations are numerous under the best of circumstances, and if the religious influences, which exist in the denominational college, is not ever-present during his tender college days the saddest results are often seen. There is no greater aid to a young man in helping to keep his moral and religious rudder true than the presence in the recitation room of a Christian teacher, and the requirement that he attend religious services at least once every Sunday. When a young man becomes fixed in these habits and impressed

by such influences after four years' experience in college, his moral and religious nature is usually well established; and when he enters the battle of life and its temptations, he is able to meet the requirements and resist evil influences.

"It would require many pages for me to describe the holy, hallowed, invaluable influence of the denominational college which I attended."

### AN APPEAL FOR THE EDUCATION BOARD AS AN INSTITUTION.

By I. J. Van Ness, D. D.

It has been my privilege to be a member of the various educational commissions appointed by the Tennessee Baptist Convention covering a period of about a dozen years, and for a good part of the time I served as chairman of this commission. This includes the period when Tennessee College was established, an achievement in which I am proud to have had a part. This experience on the Education Commission will perhaps qualify me to speak a word in behalf of the present Education Board.

I am persuaded that we have now come to the only possible method by which our Baptist educational problems in Tennessee can be taken care of. We need to think of the work as a whole, and of our educational institution as being the expression of the purpose of Tennessee Baptists. Experience has shown that the interests of the different schools can be harmonized and their appeal unified only through a board. Moreover, it is now manifest to us all, out of our partial failure, that the appeal which must be made for Baptist support must be a unified appeal.

Since its organization in 1916, the Education Board has made a fine beginning along all these lines. Our secretary came to the work through manifest leading of providence. His own mind was prepared for the work through the same process by which the mind of the denomination was made ready for the new enterprise. In the first year of the board's work we have gone beyond our expectations in realizing our aims. The work of the schools has been harmonized and a uniform plan worked out; a united appeal has been made for Christian education; the denomination has been assured as to the condition of its schools; has caught a vision of their future possibilities; and we have at last a denominational program for education.

The agitations of the past years in regard to boards and agencies were more than mere academic discussions. It was a question of wasted effort or efficient co-operation. Out of that period came a clear consciousness again on the part of Southern Baptists of their institutions as essential factors in their co-operation work. The Foreign Board became an entity, and so did the Home Board. The details of them have changed, and will change, but the boards live on and permanently express Southern Baptist missionary purposes, at home and abroad. The Sunday School Board is an even clearer example. The brotherhood believes in the board as a board, and its work has developed year by year along new lines—each new line being gladly welcomed.

It would seem, therefore, that it is the philosophy of our Baptist organized work to center in an insti-

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I. J. VAN NESS, D.D.  
President of the Education Board,  
Corresponding Secretary of the  
Sunday School Board.



RUFUS W. WEAVER, M.A., TH.D.,  
D.D.  
Secretary of Christian Education,  
President of the Southern Baptist  
Education Association.



J. W. GILLON, D.D.  
Treasurer of the Education Board,  
Corresponding Secretary of the  
State Mission Board.



RYLAND KNIGHT, D.D.  
Recording Secretary of the Education  
Board, Pastor First Baptist  
Church, Clarksville, Tenn.

#### A MESSAGE ON CHRISTIAN EDUCATION.

To Be Read Aloud in Every Baptist  
Home in Tennessee.

By Rufus W. Weaver, M.A., Th.D.,  
D.D.  
Secretary of Christian Education.

Forty-three years have passed since the Tennessee Baptist Convention came into existence. The primary object of the Convention was to promote our institutions of learning.

#### The Primacy of Christian Education.

The primacy of education is clearly stated in the Constitution of the Convention, Article 5: "This Convention shall promote the educational, missionary and Sabbath school interests of Tennessee as special objects, but may patronize other objects of benevolence and may appoint committees to report at its annual meetings."

#### Growth in Missionary Interest.

The remarkable growth in membership, churches and missionary gifts are the visible proofs of the faithfulness with which the Convention has promoted missions. The Sunday school work exhibits evidences of progress from the founding of the Convention to the present hour. Education under Baptist auspices does not present to us any such record.

#### Loss of Baptist Educational Institutions Within Two Decades.

Though first in the minds of the organizers of the Convention, no Board for the work of education was created by them and no appeal was made to the churches to give regularly to the support of our schools. The funds secured for these institutions were gotten by the financial agents appealing to individual Baptists. Many educational institutions came into existence promoted and supported by the Baptists living in the communities where the schools were located, but unhappily the denomination was not organized to support, control, or, in a time of financial distress, to save them. Sixteen colleges and academies founded by Baptists have passed out of existence because of inadequate support during the past twenty years, among them Brownsville Female College, Brownsville, Tenn.; Boscobel College, Nashville, Tenn.; and East Tennessee Normal College, Fountain City, Tenn.

#### Progress in Public Education.

During the period covered by the

Convention we have witnessed the most remarkable educational advance in human history, resulting in the establishing of public schools throughout the civilized world. In America there are over 22,000,000 students, with an annual expenditure for their education of over \$750,000,000.00. The State not only undertakes to provide education for the children in the first eight grades, but it is establishing high schools, colleges and universities. Many are saying: "Is it not possible for the State, because of its ability to command large revenues, to do all the educational work better than the denomination can?"

#### The Attitude of American Millionaires.

The wealth of the country has been directed toward the equipping and endowing of colleges described as non-sectarian. Educators who desired to escape from the control of Christian bodies in the interest of what they called academic freedom, have been largely responsible for this change. In 1850 there were 120 colleges and universities in America. Seventy-seven of these had been founded by Christian bodies. Since that time nineteen of the seventy-seven colleges have changed their charters and have become non-sectarian. The fifty-eight institutions which remained faithful to the trust of their foundation have an endowment of \$11,000,000, while the nineteen institutions also founded by the sacrifices of consecrated Christian men and women of other days, and whose trustees diverted the funds originally given for Christian education to the promotion of non-sectarian education, have \$52,000,000. In view of these facts—the loss of many denominational schools, the growth of state education, and the endowment by rich men of non-sectarian colleges—many are asking: "Is there any future for the denominational college?"

#### Arguments for the Denominational College.

The following arguments are used by the friends of the denominational colleges for their continued support:

#### 1. It Furnishes Religious Leadership.

There are those who recognize that the denominational college is needed for the preparation of denominational leaders. The Presbyterians have made a careful survey of their ministers, all of whom are educated men, and they find that 95 per cent of their mission-

aries and 85 per cent of their preachers come from Presbyterian colleges. The Methodist Episcopal church has made a survey of their college trained preachers, finding, as the figures show, that 92 per cent are from Methodist colleges, 4 per cent from state universities, and 4 per cent from other colleges. Baylor University and the University of Texas are the two leading schools in that great state. During its history nearly 20 per cent of the enrollment of men at Baylor University have been ministerial students preparing for the Baptist ministry. During the entire history of the University of Texas, whose annual enrollment runs into the thousands, there have been but two young men who have entered the Baptist ministry, and one of these is not actively engaged in preaching. This tends to show that any denomination that does not provide a college for the training of its preachers cannot hope to secure a sufficient number of college trained men to supply its pulpits. It is a common observation that laymen trained in the denominational school are of far greater value to the church to which they belong than those who have been educated elsewhere. There are exceptions to this rule, but these men are conspicuous because the number is so limited.

#### 2. It Provides Education Under Christian Influence.

Another group of those who champion the denominational college stress the fact that it provides a suitable place for the children of Christian parents when they are compelled to leave home to continue their education. Every child has the moral right to Christian parents. A child entering the world deprived of the blessing of Christian parents is handicapped for all life. Men and women who are not Christians are not fitted for parenthood. Equally true the child of Christian parents ought to have Christian influences about him when he leaves his Christian home. This argument is a valid one.

#### It Makes Possible the Highest Culture Through Comparisons Between Christian Men.

Another group friendly to the Christian college maintains that there is a difference in the type of education given in the Christian school and that imparted elsewhere. These have much to say regarding the influence of the teacher's personality. Dr. Ar-

nold, of Rugby; President Wayland, of Brown; and Mark Hopkins, of Yale, are pointed to as illustrating the type of Christian teacher who furnishes the finest and truest culture. They approve heartily President Woodrow Wilson's position regarding the necessity for personal contact between the professor and the student, and insist that the influence of the teacher should be definitely Christian. These friends of Christian education make much of Christian atmosphere, personal influence and the cultural value of suggestion. They are the exponents of culture through companionship.

#### The Factors in Making a Man.

Maundsly says: "A man is what he is at any period of life first by virtue of the original qualities which he has received from his ancestors, and second by virtue of the modifications which have been effected in his original nature by the influences of his education and the condition of life." Heredity and environment are the two great factors in life. As George Stevens says in his very interesting book on the Psychology of the Christian Soul: "The main difference between the best and the worst is in the choice by another hand than their own of the circumstances which should play upon the mind, of those things to which the attention is directed and out of which should spring the thoughts, feelings and acts of choice that make the man. Now this choice by another hand is education."

#### Heredity and Environment.

Heredity and environment being the great factors in the development of individuals, it follows that the only part of this development which can be controlled is that of environment. Education is primarily the effort to surround the growing youth with environmental influences which shall minister best to his intellectual and spiritual progress.

#### The Place of Education in the Great World War.

The Great World War has brought to our attention the fact that the conflict between autocracy and democracy is the conflict between two systems of government: the one based upon the theory that the best government is secured through a governing class trained in the art of government; the other that the purpose of government is the development of its individual citizens, their protection in





LEN G. BROUGHTON, D.D.

Member of the Education Board, Pastor of the First Baptist Church, Knoxville, Tenn.



I. N. PENICK, D.D.

Member of the Education Board, Pastor of the First Baptist Church, Martin, Tenn.



HON. J. PIKE POWERS, JR.

Member of the Education Board, City Attorney for the City of Knoxville, Tennessee.



E. L. GRACE, D.D.

Member of the Education Board, Pastor of the Central Baptist Church, Chattanooga, Tenn.

the enjoyment of all their rights and their encouragement in the voluntary performance of all their duties. The German idea makes the individual central and he is built up by imposing upon him civic responsibilities, and the State considered as an institution is used as the means toward the end, the end being the development of the individual citizen to the full enjoyment of his rights as a human being. This is the basis of the present world conflict. The German people are what they are as the result of German education, which makes the State central. The Anglo-Saxon people are what they are because of their education, which makes the individual in the enjoyment of all his personal rights the center. Democracy is grounded upon our Anglo-Saxon education.

#### The Responsive Element in Christian Education.

However, there has existed and still exists confusion in working out of the theory of this Anglo-Saxon education. No democracy can long exist which is not grounded upon religion. But the making of education a matter of public legislation, as it is under our American constitution, eliminates religious teaching. The weakness of American education is to a large degree overcome by the fact that the child while in the public school receives in the home, in the Sunday school, and in the church religious instruction which compensates for the absence of such instruction in the public school. The defenders of public education as the sort of education to be supported have adopted a fallacy as old as Socrates, namely, intelligence produces virtue. The statistics of crime clearly show that is a false assumption. Crimes of violence decrease, but crimes which involve intelligence show a very remarkable increase. Intelligence increases individual freedom, but freedom unrestrained by moral character is a dangerous possession. The sought-for goal in education is not the acquirement of knowledge. The value of knowledge is instrumental. It is not what a man knows, but what he is going to do with what he knows that determines his worth. Therefore the goal of education is the awakening of the purpose which shall be worthy in itself and in its realization shall demand all powers that the individual is able to develop. The system of education

which provides instruction merely to enlarge interests and the freedom of action on the part of the individual is inadequate. The test of any education is its fruits. The main thing is not knowledge, but the ministry which knowledge serves. Christian education seeks to awaken, to make strong the purpose which Jesus of Nazareth revealed. Christianity makes its appeal to all minds. Those who are intellectually poor as well as those who are intellectually rich may be dominated by the same purpose, but the rich mind is capable of making that purpose most effective.

#### The Purpose in Life Which Christ Revealed.

The appeal underlying the Christian purpose is expressed in the appeal of Jesus to love God with all the powers of personality and to love one's neighbor as oneself. Reverence for personality President H. C. King makes the basis of all rightly regulated social living. Christian social service is but one aspect of this reverence for personality. The Christian mission may be expressed in the following words: An appreciation of every other person transcending all class differences and cultural distinctions, based upon the yet unrealized possibilities of God-likeness in every individual which shall lead you to give your best to each person whose life you touch in so far as he is able to receive that which you give; all to be done that you may show your loyalty to Christ and prove yourself to be a Christ-man; and thus all knowledge, all spiritual insight, all devotion to the good of other personalities are brought under tribute. Tennyson had this thought when he wrote:

"Love took up the harp of Life, and smote on all its chords with might;  
Smote the chord of Self, that, trembling, passed in music out of sight."

#### The Primary Element in Christian Education.

The primary element in all education is seeking first the kingdom of God. The motto for every Christian school, which ought to be emblazoned upon its chapel walls, is: "We seek first your personal salvation, then your cultural development, so that you may the better serve the generation in which you live."

#### The Good of the Christian College.

More important than the gaining leaders for our denomination, more important than providing a proper environment for children who go from Christian homes to complete their education, more important than the Christian atmosphere and the inspiring influence of cultured Christian men is the awakening, the guiding, the strengthening in the mind of the student of a life purpose which becomes the principle of his whole career. The goal of the Christian college is not in the student who passes his examinations, but in the student who, having passed his examinations, voluntarily resolves to use all that he has learned to the glory of God. He who has acquired a Christian education finds himself constantly saying: "I must be about my Father's business."

An institution which fails to awaken this conviction in the breast of the youth has failed, just so far, to be a Christian school.

Culture for Christ's sake is the distinguishing characteristic of every Christian school.

#### Christianity and Education.

Outside of the response of the soul to Jesus Christ, the whole of Christianity is education. It is a communicating religion, which is simply one way of saying that education is its most essential phrase. The Great Commission is set forth in pedagogical terms: making disciples or students of the nations, matriculating them in baptism, teaching them to observe everything Jesus commanded. Education is the method by which one generation imparts to the next generation whatever it conceives to be of supreme value. This is the characteristic method of Christianity, and that which it imparts is the gospel and the teachings of Jesus.

#### The Highest Purpose in Life.

We can conceive of no purpose in education higher than the desire to acquire knowledge in order that the individual may illustrate through the use of this knowledge a more perfect loyalty to Jesus Christ, and a more efficient service in his behalf. A Christian is one who is engaged in the culture of the consciousness of Christ. President Garfield gave this definition of a university: "Mark Hopkins sitting on one end of a log and a student on the other." By this he meant to

show that one superior mind communicating to an inferior mind creates the conditions necessary for the establishing of a university.

A college is simply an institution which provides for a division of labor in the matter of instruction. Some institutions hold that all this is necessary in those who teach is that they shall be learned and capable of imparting to others what they know. The Christian conception emphasizes the necessity of him who teaches possessing the noblest purpose, so that his life shall be harmoniously organized, exhibiting a loyalty to Jesus Christ—the perfect Teacher and the ideal Man.

#### The Most Important Requisite in the Teacher in a Christian College.

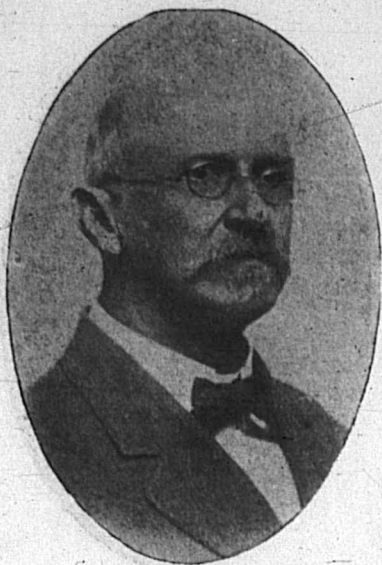
The Christian conception insists that the teacher shall know and shall be able to communicate what he knows; but more, that he shall be able to arouse in those whom he teaches a purpose like that which he himself incarnates. In order to be able to awaken this purpose, it is necessary that this Christian teacher shall be communicating with God through Jesus Christ, and shall be communicating for Jesus Christ to the students. The goal of his efforts are not attained when the student passes his examinations, but when the student seriously undertakes to assume toward life the attitude of his teacher, and of his teacher's Teacher, even Jesus Christ. The Christian conception involves yet another element. All knowledge acquired in the school creates an obligation on the part of him who receives it to devote his life not to the making of money, not to the making of success, not to the making for himself a position of power, but it makes him a debtor to all who do not know, the servant everywhere of the unenlightened.

#### The Kinship of the School and the Church.

A Christian college is an institution so closely akin to a Baptist church that we need carefully to consider the points of similarity. Leaving out the observance of the ordinances, a Baptist college ought to be essentially a Baptist church engaged specifically in the work of teaching. The idea is more apparent by a series of definitions.

1. A Christian is a communicating personality, communicating with God





G. M. SAVAGE, D.D., LL.D.

President Union University, Jackson, Tennessee.



GEORGE J. BURNETT

President of the Tennessee Baptist Convention; President Tennessee College, Murfreesboro, Tenn.



JAMES T. WARREN

President Hall-Moody Institute, Martin, Tenn.



W. L. GENTRY

President Carson and Newman College, Jefferson City, Tenn.

the Father through Jesus Christ, and communicating for Jesus Christ to the world.

2. A Baptist church is a group of communicating personalities, organized upon the New Testament plan, communicating with God the Father through Jesus Christ, and communicating for Jesus Christ to the world.

3. A Baptist college is a group of gifted communicating personalities organized, communicating with God through Jesus Christ, and communicating for Jesus Christ to the expanding minds of the youth they teach.

#### The Test of Baptist Intelligence and Loyalty.

The test of the intelligence and the loyalty of every Baptist is his attitude toward the educational institutions which belong to the Baptists. Many a member of a Baptist church is interested in the support of the church, generous in missionary gifts, and upright and honorable in his daily life; but he is either indifferent to the support of our Baptist institutions, or is practically opposed to them. If the Baptist interpretation of Christianity is to be preserved and perpetuated, the leaders in realizing this must be thoroughly trained, must possess the finest education, and must be able to interpret the Baptist position to the modern man. If the Baptist interpretation of Christianity is ever to become effective, Baptist schools must furnish the leaders in every department of human life. To be indifferent or to oppose these Baptist schools means that the individual has never given serious thought to our relation to the future, or is in spirit out of sympathy with the truths for which we as a people stand. Every true Baptist is a supporter of our Baptist schools.

#### The Present Crisis.

This generation stands midway between the past and the future. As Carlyle says: "The present, the last born child of eternity and the parent of all coming time, is ever to the observant mind a new era." There are two significant tendencies in the world of education.

One appears in the Christian college. They are becoming more enthusiastically evangelistic. They are placing the emphasis upon the Christian element in education. They are training young men and women for Christian leadership. They are the power houses where we generate the

light of the knowledge of God which is being sent throughout the world. Ninety-five per cent of our missionaries and eighty-five per cent of our college trained pastors come from these schools.

#### The Magnificent Reports of our Tennessee Schools.

The reports from the Tennessee schools are inspiring. The ministerial students at Union University, Hall-Moody Institute, and Carson and Newman College led to Christ during the past summer 2,299 persons. As a result of their work there were 1,727 baptisms. This is more than one per cent of all the baptisms reported within the bounds of the Southern Baptist Convention.

#### Pastors of Baptist Churches.

These ministerial students are serving at the present time ninety-one Baptist churches as pastors. If all of the money expended by Baptists in this country had produced results equal to the expenditure made in supporting these young ministerial students in our colleges last summer there would have been fifteen millions of baptisms by the Baptist preachers of this country.

#### A Dangerous Tendency in Our Great Universities.

The other tendency is a dangerous one. In our modern universities scepticism and unbelief are evidently growing. This appears in the attitude of the teachers who hold high positions in these institutions. Prof. J. H. Lueba, of Bryn Mawr, sent out a questionnaire to fifty of the foremost psychologists in this country, men who are members of the American Psychological Society, men who have written text-books upon the subjects they teach, men who are the heads of departments in our great universities and recognized as authorities. Thirty-eight answered questions bearing upon their belief in a personal God and the future life. Only five maintained the view which is held by evangelical Christians. The modern American universities have been to a degree unknown to the general public Germanized and the ideals of these institutions have been manufactured in the universities of Germany and exported to America. These American educational institutions are supported by the State or are the beneficiaries of the endowments by American men of wealth. If the leadership

of America comes from such institutions, the future of Christianity here will be but a reproduction of the Christianity which we now see in Germany.

#### The Christian Goal Worthy of All Acceptation.

The goal of Christian education is none other than a goal which is worthy of all acceptation. That goal is nothing else than unselfconsciousness gained through an enthusiastic devotion to a noble, God-given purpose. It involves the consecration of all of one's powers to that realization of the ideal which Christ gave in His call to discipleship. It has been embodied in the lives of God's saints in all ages. It is the sublime and divine opportunity which should be offered to every growing youth.

#### The Work of the Education Board.

The work of the Education Board of the Tennessee Baptist Convention is to awaken throughout the State an appreciation of Christian education, to foster and to support all institutions which are furnishing this education, to challenge the Baptist churches to give with a glad liberality to the promotion of this education, and to inspire young men and women in increasing numbers, until our schools shall be crowded, with the purpose to secure this education.

The work of the Education Board of the Tennessee Baptist Convention involves co-operation with every church, every Sunday school, every Baptist pastor, every Christian home that can be reached by the ministry of the Board. No boy or girl in the State of Tennessee, ambitious to secure an education, shall fail to receive all the assistance which the income of this Board makes possible for giving.

The work of the Board also involves co-operation with the two greatest forces in the upward progress of a human life: the hopes and the sacrifices of a Christian mother linked to the providence of God.

Some thirty years ago there came to a little country church in Chatham County, North Carolina, the President of Wake Forest College, Dr. Charles E. Taylor, who preached on Christian Education and made an appeal for the support of the young ministers at Wake Forest College. Sitting in the congregation, holding in her arms her baby boy, was a widow, her dress of mourning indicating her recent terrible bereavement. As she listened to the sermon, she, looking into the face

of her baby, put her hand into the pocket of her calico dress and found a silver quarter, all the money she had. Then and there she made this resolve: "I will give this quarter to the young preachers at Wake Forest College, and I will give my baby boy to the gospel ministry."

Years passed, and one day the baby boy, now in early adolescence, came to his mother and said: "Ma, I want to be a preacher." And she answered: "Yes; I knew some time you would come and tell me that, for when you were a baby I gave you to God."

Overcoming difficulties, the ambitious youth secured the training necessary to enter college, but there was no money for a college education. Then the mother said: "We will go to Wake Forest, and I will run a students' boarding house." Now this is different from other boarding houses. The students elect a business manager, who purchases all supplies. They engage a woman who keeps the house, cooks and serves the food, and receives as payment the rent of the house and the food for her family.

Through toil and sacrifice, Mrs. Walker watched with a mother's joy her son advance from class to class until he was a senior. The wives of the members of the faculty had observed with admiration the struggle of the mother and the son. So before commencement they arranged for the purchase of flowers to be given to the young graduate. On that commencement day, when his name was called, the President gave to Bob Walker his diploma, and pinned on his graduating gown a medal which he had won. The young giant, blushing, drew back into the company of his fellow graduates.

When the benediction was pronounced, he made his way to the woman who had looked with more happiness in her eyes upon her son than any other mother there. He thrust the flowers into her arms, he pinned the medal upon her dress, and turning to a friend of mine, he said: "I didn't do it; God and Ma did it all."

But "God and Ma" did not do it all. The Baptist fathers who founded Wake Forest College, the Baptist benefactors who befriended Wake Forest College, the Baptist teachers who composed the faculty of Wake Forest College had done their part. The institution was the necessary factor. God and Ma and Wake Forest College together fitted that young man for the gospel ministry.





ALBERT RICHMOND BOND, D.D.  
Editor of the Baptist and Reflector.

The Education Board of the Tennessee Baptist Convention has undertaken to help "God and Ma" by making strong the Baptist institutions of higher education in Tennessee. Will you help us?

#### DANGER OF SECULARIZED EDUCATION.

By Prof. Frederick Eby,  
University of Texas.

"The close of the eighteenth century was marked by a grand revolution through the length and breadth of human society. A wave of democracy swept over humanity, demolishing in its wake the conventionalities and forms of civil and ecclesiastical government which manacled the liberties of the masses of the people. In the colonies social conditions were naturally more plastic, not being as yet encrusted with fixed traditions, and therefore America became the leader in the establishment of self-governing institutions. Here for the first time the church and state were absolutely separated, and toleration and religious liberty were fully realized. The iniquitous alliance of church and state has been for centuries the fruitful source of numerous persecutions and other evils; their divorce at once produced a profound change in the conduct and organization of education. More and more the state, for its own protection and perpetuity, realized the great necessity of a proper training of the young for citizenship. In America there was a prevailing conviction that it would be wrong for the States to impart religious instruction in their schools and colleges, as they continued to do in every European country. Meanwhile, as we have seen, the church assumed exclusive responsibility for the religious training of the children, and adopted the Sunday school as the new instrument for imparting religious instruction to the young. Virtually all bodies of Christians, with the exception of the Roman Catholic church, accepted the new order of elementary instruction wholly controlled by the State. True to their ancient tradition regarding the right of the church to educate her children, the Roman Catholics have maintained a large number of parish schools throughout the country.

"Our present faith in the moralizing power of education grew out of the rationalistic movement of eighteenth century enlightenment. The basic assumptions of that 'age of reason' were that ignorance is the source of vice and crime, and that mere instruction and imparting of information are education. The advocates of popular schools entertained the most exaggerated expectations from the scholastic training of the masses. Vice, criminality, disease, superstition, poverty, insanity, and all social evils, they claimed, would vanish before the light of truth and reason. The intellectual culture of the masses formed the grand goal of educational leaders at the beginning of the nineteenth century. Intellectual enlightenment became a fanatical enthusiasm, a new religious faith for the salvation of the masses, and the most ideal results were expected to flow from its beneficent operation.

"It is a melancholy fact, but beyond all dispute, that popular secular education has largely failed to achieve the salutary results anticipated by its ardent advocates. It is a sad disillusionment which confronts the investigator into the question of moral progress during the past half century. Criminality has been increasing more rapidly than the population in every civilized country, with the possible exception of England. The increase is especially striking in America, France, Australia and Germany, where the education of the masses has been most highly encouraged and advanced. Not only is this true of adult criminality, but the greatest increase of all is in the juvenile criminality. The most criminal civilized people on earth is our American people. The repellant revelations of political corruption and of high-handed dishonesty are enough to make us doubt whether education has in any degree made for the moralization of the people. President G. Stanley Hall says: 'I cannot find a single criminologist who is satisfied with the modern school, while most bring the severest indictments against it for the assumption that the three R's or any merely intellectual training can moralize.' He declares that we ought to acknowledge educational failure. 'He who opens a school closes a prison,' Guizot declared with glowing confidence in the moralizing power of learning. Yet another Frenchman very pertinently retorts that many schools have been opened, but no prisons closed. Furthermore, the astounding increase in the amount of insanity, suicide, divorce, race suicide,

MISS MARGARET BUCHANAN  
Corresponding Secretary of the W. M. U. in Tennessee.

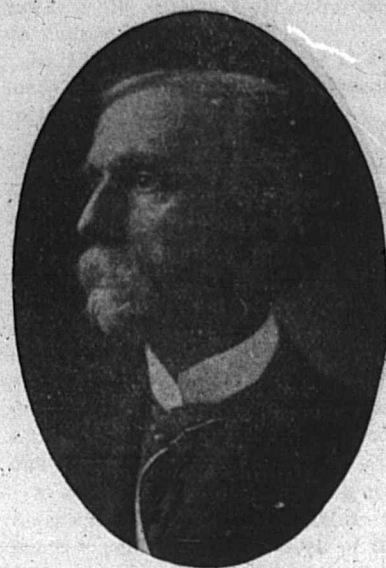


R. M. INLOW, D.D.  
Member of the Education Board, Pastor of the Bellevue Baptist Church, Memphis, Tenn.

white slavery, and other patho-social evils, was hardly to be expected after the splendid evolution of our school system.

"We have been living in a fool's paradise from which we are today being rapidly disillusioned by startling facts. Rationalistic philosophy has led the modern world to expect far too much from mere intellectual instruction. Idolatry to erudition and information is the supreme fallacy of our day. We have blindly accepted the Socratic dictum, 'Knowledge is virtue,' forgetting that 'knowledge may come while wisdom lingers.'

"Far too much of moral betterment and strengthening has been expected from mere intellectual instruction. When any evil or disease threatens society, the remedy immediately proposed nowadays is the addition of a new subject to the courses of study in our public schools. But the salutary moral benefits expected by even thoughtful people do not necessarily follow the imparting of such information. Examples of this fact are abundant. For several decades temperance physiology and hygiene have been taught in our schools. While such instruction has unquestionably done a vast amount of good, in spite of all this the consumption of spirituous liquors has enormously increased from year to year. Statistics indicate that in 1850 the per capita consumption of alcoholic liquors in our country was 4.08 gallons, and in 1911 it was 22.79 gallons. During 1912 more liquor was used than ever before, according to the report of the Commissioner of Internal Revenue. Not only is this the case with alcoholic intoxicants but the same is true for drugs, cigarettes, and other such pernicious evils. In 1912 over two billion more cigarettes were used than in the previous year. Furthermore, while women did not formerly indulge in these things, there are now a larger number of them becoming addicted to their use. A German physician, Neisser, informs us that young men visit houses of prostitution with their pockets full of edifying literature on sex hygiene. As a matter of fact, no class of society is so impure as the students of German universities. The late Prof. William James declared in an address: 'There is not a public abuse on the whole Eastern coast which does not receive the enthusiastic approval of some Harvard graduate. Fifty years



J. PIKE POWERS, D.D.  
President of the Board of Trustees, Carson and Newman College, Jefferson City, Tenn.

ago the public schools were supposed to free us from crimes and unhappiness, but we do not indulge in such sanguine hopes to any extent today. Though education frees us from the most brutal forms of crime, it is true that education itself has put even meaner forms of crime in our way. The intellect is the slave of our passions and sometimes education only makes the person more adroit in carrying out these impulses. Everybody knows that the laws of hygiene are more often broken by those who know them best, the students of medicine, than by those that know little of them. No people have made greater efforts to instruct their children in patriotism and morality than the French. Yet no people exhibit so many striking signs of inner moral decay.

"In an age renowned for the cleverness and adroitness with which crimes are committed, there are abundant illustrations to show that learning may itself be the instrument of crime. Information can as readily be used for evil as for good. The most dangerous criminal is the educated and intelligent violator of law; for he has all the resources of art and sciences at his command, the forces of mechanics, the subtleties of chemistry, the knowledge of the ways and weaknesses of men. Learning does not destroy criminal impulses and appetites; it merely changes the aspects of crime.

"Is it not time that we were done with the vain and deceitful belief, so prevalent of late years, that all that is needed to regenerate human nature is the adding of a new branch of study to the overburdened curriculum of the schools? I do not in the least desire to discredit the importance of the schools, nor of knowledge and information, but there is an emphatic difference between cramming the mind with information and the development of the inner forces which make for nobility of character and control of the passions. Informing the mind and training the conscience are not at all identical. A purely secular education can produce only a machine without a soul, a social personality without a conscience, a horizon without a heaven and a God. Secularized culture has broken down, and the educational world is today in the throes of a revolution. In what direction we shall turn for a better form of training we may not know, but one thing is sure beyond any question of doubt,





COL. O. C. BARTON

Vice-President of the Education Board,  
President of the Board of Trustees,  
Union University.

thoughtful men are everywhere agreed that the secular state school can never of itself give the moral and ethical training which is essential for social progress. It is now evident, as George Eliot said, 'Culture merely for culture's sake can never be anything but a sapless root capable of producing at best only a shriveled branch.' Never was there an age when Christianity was so much in need of the careful methods of the public school; never has there been an age when the school needed so greatly the vitalizing spirit of Christianity.

"It is not our desire to bring the secular schools into disrepute. They are performing a most necessary function in our civilized society. But it is high time the idea that culture and knowledge will successfully take the place of the religion of Jesus Christ in cleansing the heart from evil were forever relegated to the limbo of outworn fiction. Culture and learning, however lofty they may be, can never be a substitute for righteousness and religion.

"Fully half of the people of this country are growing up without any real religious instruction of any kind. Those that have attended Sunday schools have had only half an hour a week of instruction, which is all too little for any genuine impression upon their moral natures. Moreover, it has of late unfortunately become the fashion to allow children to remain away from the ordinary services of the church, so that they are growing up without a deep sense of reverence and the habit of worship. The religious training generally given to children has been quite inadequate for imparting to them a sound basis for moral living. How can we expect that children reared without a clear conception of God, the Bible, and the moral law, and lacking the spirit of reverence, and the habit of worship, will carry civilization to a higher moral plane?"—"Christianity and Education," pp. 107-113.

#### THE EDUCATION OF OUR YOUNG WOMEN.

President E. W. Sikes.

Many changes will come about as the result of the Great War. One of these will be the changed status of the women. Will you prepare your daughter to meet these changed con-



S. H. HALL

President of the Board of Trustees,  
Hall-Moody Institute,  
Martin, Tenn.

ditions? She will play a large part in the reconstruction of things. In Europe the gates of industry have been thrown wide open to her. They will never close tight again. This condition will spread to America. The girl that does not fit herself for the new condition will be handicapped.

Adult illiteracy is closely connected with the illiteracy of women. Find illiterate women and you will find illiterate men. Educate the women of one generation and the next generation will be able to read and write. No educated woman was ever the mother of an uneducated family. Women who can read and write do not rear families that cannot read and write. Adult male illiteracy will continue—in spite of compulsory laws—just so long as the mothers remain illiterate.

The argument is often made that "the boy will have a family to support, the girl will not." This is not true. The support of the family is a joint affair; the family is a corporation chartered by the state. The profits and success of every corporation depend more largely upon the buyer than upon any other individual. Goods often sell themselves. Woman is the purchasing agent of the family. She needs a high degree of intelligence. Her tasks are great, unlimited in their influence. Shall she have the opportunity?

What is your excuse for not sending your daughter to school? Is your excuse a good argument? Again, your daughter will soon bloom into womanhood. What kind of a woman do you want her to be? Are you willing to let her simply "take her chances" in the world, or do you want her to make the most of the powers with which God has endowed her? Would you raise your cattle that way? Do you not take infinite pains that the colt may grow into the best horse possible? Do you "take chances" with the colt? Do you not watch and nurture your cotton plant? If it needs fertilizer you buy it and feed the plant. Ought you not do as much for your daughter? Your daughter is worth the sacrifice you make for her. In her is the best place you can make an investment. It will bring you larger returns. It is the safest investment for her. Neither moth can corrupt nor can thieves break through and steal it. It is safer than lands or bonds.—The Baptist Courier.



C. H. BYRN

President of the Board of Trustees,  
Tennessee College, Murfreesboro, Tenn.

#### THE INEFFICIENCY OF NON-SECTARIAN SCHOOLS IN THE FIELD OF RELIGION.

Rufus W. Weaver in "The Religious Development of the Child."

The endowment funds of the non-denominational schools have been secured almost entirely through the gifts of the rich. In establishing the fact that the wealth of this country does not desire an avowedly and a distinctly Christian education, no stronger proof can be given than that the philanthropists who have been giving their millions to American colleges and universities know that in the modern life the only religion that can display social efficiency, influencing all the individuals of the community, is organized religion, which is necessarily Christianity of the denominational type.

The modern institutions of learning demand, in the interest of intellectual freedom, the severance of all denominational control, and this demand is based upon the right of investigation untrammelled by theological prejudices and dogmatic presuppositions. Severing this control, the institution enjoins organized Christianity from participation in the educational process except through individuals. The followers of Christ, students, professors, visiting ministers, may use their personal influence to win other individuals to the acceptance of Jesus as Lord, but the institution definitely declines to recognize the Lordship of Jesus in the field of human knowledge, and refuses to present in a sympathetic way any established interpretation of Christianity.

Schools born of prayer, reared by the toil and sacrifice of our sainted dead, have fallen under the spell of this malign secularization; and while they may furnish the student with a greater array of facts, they are able to tell him much less of their implications; while they may crowd his mind with scientific data, they are not able to teach him the distinctly Christian meanings and values which underlie modern science. The present-day education, to use the words of Rudolph Eucken, lies in the direction of "a culture devoid of any kind of religion."

Rev. A. P. Scofield has resigned as pastor at Earle, Ark., and retires to his farm near Gloster, Miss.

#### DOES IT PAY TO EDUCATE?

Does it pay a young man or a young woman to educate? No one who has seen hundreds of young people enter the sub-freshman classes and then has seen the same young people when they graduate, could ever seriously raise this question.

Many enter scarcely able to read, awkward, embarrassed—not able to express themselves, not able to enter polite society, not able to earn decent wages. But when they spend a few years in college and graduate, how different! How clear-eyed, and clear-headed, cultured, self-confident, able to express themselves well before any audience, able to move with ease and poise in any social circle, able to earn wages and to hold positions and command the respect of men! Does it pay?

Just compare the sub-freshman class with the graduating class. Do not compare them as to native ability and natural gifts; in these they are probably equal. But compare their culture, their attainments, their ability to make a good living, to make themselves felt and respected among men—their ability really to succeed in a large way in life, and the probability of their doing so. Is the difference worth the struggle and cost? What are your ambitions in this matter for yourself or child?—Selected.

#### RELIGION AND EDUCATION.

"Education without religion is simply veneering rotten wood."—Bishop Welsh.

"A Christianized education is essential to an educated Christian."—President W. O. Thompson, Ohio State University.

"Two per cent of our young men go to college. Ninety per cent of our men of influence and power come from that two per cent."—R. W. Jopling.

"The educated man who lacks character labors under a heavier handicap than the uneducated man who has integrity."—Theodore P. Shonts.

"Religious education is simply education that completes itself by taking account of the whole pupil, the whole educator, the whole goal or destiny of man."—Dr. G. A. Coe.

"I do not believe that you are going to make the right kind of a citizen by a godless education and then adding in religion afterward. The idea is wrong. Education and religion must go hand-in-hand."—President A. T. Hadley, Yale University.

"Educated minds rule the world, and if Christianity shall ever gain control of the world it must establish and maintain colleges where educated minds are trained."—Bishop Matthew Simpson.

Bliss Perry, editor of the Atlantic Monthly, says: "In the large colleges the students have no time to think. In my experience at Princeton, I found that the best thinkers were those who came from the little colleges."

"A college which is not Christian is no college at all. For the faithful, hopeful, loving treatment of persons as free beings of boundless capacity and infinite worth is at once the essential of Christianity and the distinguishing mark of the true college."—President William DeWitt Hyde, Bowdoin College.

President Goucher well says: "The highest education must include the education of the highest. The devel-



opment of the body may make a splendid animal; the discipline of the mind may make a splendid devil! To ignore or subordinate the spiritual nature is inhuman. Body, mind and spirit are the indispensable concomitants of a man."

"The church must not permit the colleges from which she has drawn her ministry to drift into inferiority. The Christian aim and character of these colleges must be preserved. To this end denominational colleges must be more generously supported."—John R. Mott, General Secretary, International Committee of Y. M. C. A.

Adoniram Judson, the great missionary, after more than a third of a century in Burma, said: "If I had a thousand dollars to give away I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."

"Properly to plant and nourish a Christian college is one of the highest privileges of Christian men and women. If blessed is the man who plants a tree, then a hundredfold more blessed is he that planteth a college, for there is no soil so productive as mind, and no seed so fruitful as ideas. He who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning, and help thirsting youth to the water. Beating hearts are better than Granite Mountains."—President W. F. King.

#### THE OLD REASONS.

Prof. John E. White, D.D.

The old reasons for the Christian college, which have become new in the lips of war, need especially to be resounded in the ears of Christian citizens. The need for the Christian college must be realized as no longer a quiet, patient need, but as a crying need, an indispensable necessity. It must stop being a beggar, craving the crumbs that fall from the tables. There is immensely more at stake than our Christian colleges themselves. Christianity is at stake, and because Christianity is at stake, civilization is at stake. The religion of Jesus Christ, His gospel, His church, His Kingdom of God on earth, are involved with the fate of the Christian college. Let it be said carefully that the churches in their ordinary parochial activity are not sufficient to hold the field against the materialism, secularism and unregenerate human nature by which they are surrounded and which press in upon them from all sides. Christianity has a certain genius and that genius cannot be kept clean and pure unless it is exercised in function. The genius of Christianity is like salt, leaven, light. It must actively express itself in saving, lifting, enlightening. To educate what it evangelizes, to teach and train its believers, is absolutely necessary if we are going to keep the vital power of Christianity alive, for as it weakens everything is undermined. The Christian college has been Christianity in self-defense. It ought to be more than that. We ought to get off the defensive and press the battle of Christian education.—Baptist Courier.

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#### CHRISTIAN SCHOOLS.

By President W. H. P. Faunce.  
Brown University.

To plan and nourish such schools, and send to them some of the choicest of its young people, will always be the ambition of a far-seeing church. It is most significant that three of the foremost evangelists of the last generation gave the closing years of their lives to the founding and development of Christian schools. Charles G. Finney did his most enduring work at Oberlin. Charles H. Spurgeon, as he grew older, devoted ever-increasing time and labor to his college for the training of ministers. Dwight L. Moody's real monument is not in the great auditoriums that he filled, or in the volumes of sermons he scattered in every civilized land, but in the groups of buildings and the hundreds of students gathered in the Connecticut Valley.

#### CARSON AND NEWMAN COLLEGE

At last the walls of the new college building are going up. I believe the Trojans themselves were no more joyful as they raised the walls of their beloved Troy than the students of Carson-Newman as they see their college rebuilt. Every day, at the noon hour, in the afternoon, and at all times, some student, teacher or friend may be seen watching as the workmen lay on brick after brick, each bringing the structure nearer completion.

The building, when complete, will be something to be proud of. Those who knew the old building will be especially pleased to see how great an improvement this will be over it. Large, modern, convenient and beautiful are four adjectives that may well be applied to it. It will be a long building facing Russell street and Branner avenue, the two main entrances being adorned with magnificent Corinthian columns. These in white and white marble steps will stand out in lovely contrast against the mass of chocolate colored brick of which the walls are made. The smaller side entrances and those at the ends are in keeping with the two main entrances, the white Corinthian columns being used here also. The building is symmetrical in every respect and the style of architecture is one that is well suited for a modern college building.

There will be two floors and a basement, the basement being only four feet below ground. This will be a great improvement over the old building with its third floor and its three flights of stairs. One could scarcely imagine a more convenient and at the same time a more inclusive arrangement than this.

The basement floor is divided by a long hall running from the north to the south end. This hall receives sky light and thus helps to light the various rooms. These rooms are mainly for the Science Department. The store room for chemicals, the chemistry laboratory, chemistry lecture room, physics lecture room and laboratory being here as well as some others that may be used for various purposes. Here, too, is something superior to the old building where the Science Department was cramped and the chemical store room was a little dark hole about six or eight feet square. The whole basement floor is well planned and the

rooms there will be large, well lighted and well ventilated. In fact, there will be nothing dark, close or stuffy about this new building.

The first floor proper, which is eight feet above ground, is divided by a hall sixteen feet wide leading from one main entrance to the other. On the south side of this hall, entering from Russell street, you come first to the president's and stenographer's offices, then to the treasurer's office and book store, and finally—on the side facing Branner avenue—to the library and reading room. On the extreme south end are the boys' society halls—two of the nicest rooms in the entire building. These may be entered only from the outside, one from Russell street and the other just opposite. These rooms will be exactly alike and convenient in every respect. They should be an inspiration to every young man in the college to make the mental material the best possible so as to be in keeping with the surroundings.

On the north side of this main hall will be the dean's lecture room and private office, one other lecture room and the auditorium. The auditorium may be entered from either side and from the hall. There is also a stage entrance from the outside at the north end. The auditorium will be spacious and beautiful, the seating capacity about 1,200. It will be built with sloping floor, a well arranged stage with two anterooms and hall at the back. How far superior this will be to the old auditorium, especially in appearance.

The third floor will be taken up with class rooms, the art hall and business hall.

The plans were well thought out. Many schools were visited and the best from each was taken. School men and architects combined their efforts for a successful arrangement, and the result is going to be a wonderfully convenient as well as an elegant building. It will be massive, yet there will be no space wasted, beautiful yet not over-elaborate—in fact, everything seems as it should be, there will be a place for everything and everybody.

The cost has been estimated at \$65,000, but it is doubtful if this will cover everything. The bricks from the old building are being used for everything except the outside walls, and these have been made here on the campus. These two things have lessened the cost materially. The money is practically all in sight and the work is now moving rapidly, but we fear that bad weather will hinder the progress soon. The senior class had hoped to hold their commencement exercises in the new auditorium, but it seems that this will be impossible. There is no doubt, however—unless the unheard of happens—that it will be ready for the fall opening in September, 1918.

#### ADVANTAGE OF NORMAL SCHOOL WORK IN HALL-MOODY INSTITUTE.

By E. L. Carr, D. D.

The Baptists of Tennessee have recently taken a step in co-ordination and classification of their schools which promises much for those in West Tennessee desiring to prepare for teaching. Hall-Moody Institute now becomes a junior college, with special emphasis on normal school

work, while Union University is to do college work only.

Hall-Moody is now prepared to offer many advantages to those preparing to teach:

1. The work is fully standard and our graduates will receive full credit in the State University for all work done, and our diplomas are expected to receive the same recognition as those of the State normals.

2. We take special pride in the direct personal interest we are able to bring to bear on our pupils. This the State schools are not always able to do. But it is the most valuable thing a school can do for its pupils, and is one of our strongest points.

3. Our faculty will be made up of teachers of extensive training and much experience in the work of their departments. Their special study, as well as experience in the schoolroom, fits them for giving exactly what the young teacher needs. Last year more than 68 per cent of those entering the examination for elementary certificates failed, and more than 84 per cent failed in the high school examinations. We think we know what is needed by those who would teach in Tennessee—it is a lot of substantial work in fundamental subjects. We can give this work without wasting time in a lot of non-essentials. Hall-Moody pupils have always excelled in examinations, and have made good in the schoolroom.

4. We are prepared to give exceptional training in four full years in high school work and two years of standard college work. Also having our own primary and intermediate departments, we have the means at hand to give the best training in practice teaching and observation of the best classroom work in all grades.

5. Those preparing to teach will find opportunity in our music, expression, business and theological departments to acquire culture and extend their preparation in whatever way their inclinations or tastes may lead them.

6. The moral and religious environment should not be overlooked by young people going away to school. Parents specially will appreciate the fact that we try to meet all the requirements of a good education—physical, moral, mental and spiritual. We hold that that education is best which develops in proper proportion all the powers of the body, mind and heart.

7. We know there are places where you can spend more money in school than is required here; but we make it our business to see that your money shall buy more here than anywhere else. One should not make the mistake that an offer of free tuition will make schooling cheaper. We can demonstrate the fact that one can pay the very reasonable tuition which we ask and still go to school with us cheaper than they can go where free tuition may be had.

Unimpeachable—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

Rev. R. L. Powell, camp pastor at Camp Beauregard, Alexandria, La., is in bed with measles, and the worst of it is that it is German measles. May he valiantly overcome them.



## Editorial

### THE EDUCATION BOARD.

The Education Board of the State Convention comes to the close of its first year of service under the direction of its Secretary, Dr. Rufus W. Weaver. Its previous work had been greatly hampered in the lack of a secretary to lead in its purposes. The brotherhood has a right to review this history with great joy and congratulation over the work accomplished. A statement of this success may be found in the minutes of the State Convention. In this Christian Education Special of the Baptist and Reflector we present articles that give an outlook upon the work and plans of the Board. It is a pleasure also to introduce our readers to the photos of those whose interest both individually and officially connects them with leadership in this splendid service. Certain phases of the Education Board need mention:

#### Loyalty to a New Cause.

The definite work of the Education Board for Christian types of education is a new venture for our State. We have long been accustomed to appeals for missions and the orphanage along with other benevolences. But the coming year will be the first in which any large recognition will have been given to State-wide appeals to the churches for Christian education. The past year many churches and individuals responded in gifts but there was no definite apportionment to the churches.

There must be loyalty on the part of the churches to this new cause. The very inception of the State Convention accented the purpose of education which should have the distinctive Christian and Baptist basis. But we have for these years neglected this denominational opportunity. If the schools could prosper without denominational effort, there would be rejoicing; but if they failed, there would be no sharing the responsibility. A new day is being ushered in; a new perspective is being realized. Christian education has become a permanent and integral part of our denominational program. We must guard against displacing the appeals for former benevolences; our hearts must be enlarged to give this new claimant all needful support.

#### Vital Part of State Program.

It will no longer be proper to think of Christian education as something apart from our regular work. The last Convention took further measures to bring into worthy prominence this feature of the work. It instructed the Apportionment Committee to request definite amounts from all the churches. This puts Christian education upon the same basis with the other benevolences and affords opportunity to train our people to give regularly to this important task.

#### Certain Great Purposes.

**To Create a Baptist Conscience on Education.**—One essential purpose of the Education Board will be to create a consistent and growing conscience upon education. Too long we have been content to allow the State system to control our own thinking. Because the State had undertaken the work of education we have failed to develop any adequate sense of denominational responsibility toward the problem. But now that we have an efficiently organized Education Board with a Secretary of large vision we shall address ourselves to the task as Baptists of Tennessee to realize that Christian Education should become a part of our religious outlook.

**To Correlate Educational Efforts.** Heretofore Baptists of Tennessee have lost materially in unwise endeavors to establish Baptist schools upon an insecure basis and in unwise places. Through the Education Board it is expected that our schools will be more wisely planned both in their location and support. Already the Board has been able to correlate the school work of our present colleges. Hall-Moody Institute and Union University have entered into an agreement by which each shall do a distinctive class of work. Hall-Moody Institute will become the preparatory department as a feeder to Union University which will do the standard college work. In addition to this Hall-Moody will continue to emphasize one of its past efforts in giving special

attention to the preparation of teachers and in time will become a junior normal college. This relationship will be of mutual benefit to both schools. The Board has also brought about a more definite and formal connection between the schools and the Convention. Furthermore the Board will act as a medium through which efforts may be made to interest students and friends for our various schools.

**To Assist in Ministerial Education.** The Education Board will have in hand the work of assisting in the support of ministerial students in the colleges of the State and at the two theological seminaries. This work has heretofore been administered entirely by ministerial education boards located at the three schools for men and by the Southern Baptist Theological Seminary in its appeal for the Students' Fund. The appeals will now be made directly for ministerial education through the Education Board and the funds will be handled through it. In this way a proper adjustment may be had in the matter of the support and encouragement of young ministers who need assistance both in the schools of the State and at the Seminaries. The Board will seek to interest the churches and individuals more largely in the investment of money in the lives of young preachers who otherwise might be delayed in their preparation for their life work.

**To Equip Our Baptist Schools.** There should be no need for our Baptist schools to drag through a miserable existence through a lack of adequate equipment and endowment. The Education Board will give large attention to the matter of their proper equipment. It is true that many colleges have succeeded in doing splendid work handicapped by insufficient material equipment, but there is no just ground to justify Baptists of Tennessee in their failure to give to their schools all necessary material and financial privileges. Already the Baptists of the State are beginning to realize their responsibility in this matter which cannot be shifted.

**To Baptisticize Educational Ideals.** Two features need special emphasis just here. Dr. Weaver has repeatedly called attention in the Baptist and Reflector to the fact that many of our counties which are largely Baptist in church membership do not have an adequate course of preparatory education that will fit the pupils for college entrance. Because the State has been projecting its educational plans upon the common individualistic idea in which the rich counties are to receive the benefit of their large school funds and the poor counties suffer for lack of funds, there is discovered a great need of better methods in the secondary schools. Many counties do not have sufficient preparatory work for the student to get ready for college. This is due to the double fact of the short school term and the low grade of work accomplished. The Education Board is seeking to bring pressing attention of this condition to the State officials so that there may be such adjustment as to equalize over the State the educational advantages. Dr. Weaver has already been able to secure tangible results in such efforts, but the work of his Board in this line has really but begun. To Baptists belong the peculiar task of creating a sentiment in favor of the backward counties because such a large percentage of school population comes from Baptist constituency.

The Board will also see to it that our Baptist colleges are Baptist not only in name but in reality. This will be secured in the method of control of the personnel of the Boards of Trustees and also more largely in the emphasis upon the type of education set forth by the schools. The product of the school proclaims its character and worth to the public. By the kind of product turned out from our Baptist schools must be judged the value of the schools to the denomination. Unless our Baptist schools furnish to its students something more than can be secured by them at other schools there is not justification for the appeals of such schools to Baptist support and patronage. The Board will therefore seek to Baptisticize its educational ideals in such a way as to assure the denomination that their schools contribute to the denominational life further than to become objects of Baptist benevolences.

It does not take the vision of a prophet to welcome a new day for Baptist educational life in Tennessee if our people will but respond to the leadership of our Education Board.

### A GREAT LIFE INTRODUCED.

The Sunday School Lessons now turn from the Old Testament to a six months' course in the Gospel of Mark. This week we study the topic "John Prepares the Way for Jesus". The lines of preparation for Jesus ran through many ages and forces. He did not come unheralded or unexpectedly, though when he came His people as a whole did not accept Him. We may look at the providential way of His introduction.

#### By the Prophets.

The beginning of the gospel of Jesus Christ was not without necessary introduction. Prophet after prophet had foretold the coming of the Messiah and His characteristics had been definitely given. Ceremonials and teachings had looked forward to the glad day when the Messiah should bring redemption and help to His people. It is to the fault of Israel that they did not keep in mind the spiritual meaning of these foregleams. Their minds became fixed upon the idea of a temporal ruler, who should free them from oppressive burdens and bring freedom from a foreign ruler.

Mark quotes the word of Isaiah in which God promised the messenger who should prepare the way for the King. It must needs be that some sort of preparatory work should be done. Indeed, the ages were but getting ready for the greatest event of their course.

In religion this preparation embraced the work of the prophets, the gathering of Israel into a nation, the formation of an Old Testament Scriptures, the training of the Chosen People in forms of service and worship, and the organization of places of worship in the temple and synagogues. In the political world the Roman Empire had become world-ruler, thus bringing universal peace and wonderful prosperity. Great roads had been built in order to furnish communication to the distant provinces and affording travel and commercial contact throughout the known world. The social life of the Roman world had become corrupt and weak. The picture of morality that Paul gives, especially in the Epistle to the Romans, is clearly outlined in the contemporary writings. It is a woeful survey of corruption and vice. The world stood in need of some power that not only could give a new ideal of righteousness, but could also furnish the ability to realize such an ideal.

#### By John the Baptist.

In the fulness of times John the Baptist came with his startling announcement that the Messiah was at hand. It was a strange figure that compelled attention from city and country. Clothed with rough camel's hair and reared away from the homes of people, he brought a scathing and searching message to men. He declared that all men should repent of their sins as a necessary preparation for their fitness to receive the Messiah. He applied his message to various classes of his audience and made a demand that those who professed repentance should have works that answered to their repentance.

#### By a Symbolic Rite.

John preached and administered baptism as a symbol of the preparation for Jesus. "The baptism of repentance unto remission of sins"—this expression has given some trouble by way of a correct understanding. Some have said that it means that baptism is in order that men may repent and hence be saved, but the entire weight of New Testament doctrine is against such a view. Believer's baptism means that men have become believers before they come to the rite. My own view is that this passage is clearer, and the Greek will allow it, by translating it thus: "The baptism of repentance with respect to remission of sins". The meaning then appears that the reference to remission as related to baptism and repentance brings one to consider the relationship between the act of baptism and its symbolism. Baptism is retroactive, not telic; it looks backward, not forward. One is baptized because he has already repented.

Jesus came to John and requested baptism at his hands. At first John declined the honor, for he knew that Jesus did not need to set forth symbolically the fact of remission of past sins. But Jesus desired to confirm John's message, and thus publicly setting forth his dedication to his life work as the Messiah.



## By a Great Mission Suggested.

John affirms that the Messiah would be immeasurably above himself. Though the crowds flocked to hear John and were stirred by his warnings, John would take no glory to himself; he had merely come to prepare the way for the Greater One, whose sandals he was not worthy to unfasten. What a great renunciation of honor! What an exaltation for the Christ!

The Christ should baptize in the Holy Spirit, thus figuratively setting forth the purifying effects of Christ.

## EDUCATIONAL VALUE OF THE LORD'S PRAYER.

Jesus taught His disciples to pray. They were not to repeat a certain form of words which might have no spiritual meaning. In Matthew 6:9-13 we have what is usually called the Lord's Prayer, but which more properly may be named the Disciples Prayer. It should be used as a type of the far-reaching scope of prayer. The title to this article suggests the place that such a prayer might occupy in one's life. This is what I mean. Let this prayer become the pattern for the prayer life of a boy or girl, Christian of course, and let its value be continued down to life's end even though to old age. Conceive what might be the formative power that such praying might have over the life. We suggest a group of lessons which if learned would result in depth of spirituality, graciousness in fellowship with other people and a cordial response to the duties of life.

**Lesson of the Hearthstone**—Prayer begins with an acknowledgement of the spiritual fatherhood of God. Definitely personal and recognizing such fatherhood it brings the Christian within the circle of the heavenly hearthstone. If the growing life could but realize that the sinful attractions of the world are not to be compared to the privileges coming from the heavenly family more strength of character would be developed and fewer failures would result. What a noble direction to a growing life and even to the more mature years comes through this recognition that God is our heavenly Father?

**Lesson of Reverence**—"Hallowed be Thy Name." One of the supreme needs of American life is a sense of reverence. Especially is it to be noted that young America feels free to criticize any and everything under the sun. It used to be that the church and ministry were regarded with special reverence, but today the process of secularization has produced an attitude in which few things are counted sacred. If this lesson of reverence were really practiced throughout life, piety would be more than an exhibit of special occasions and religion would be exalted in the common mind.

**Lesson of Kingdom Building**—The prayer of the disciple must reach to the ends of the earth. It must be in harmony with the Great Commission. "Let Thy Kingdom come" means that he who prays this prayer is willing to become the channel through whom that kingdom may come. A great missionary dynamic thus stated would lead into practical missionary endeavor if the prayer should be one from youth to old age. The lack of missionary endeavor is to be traced to the failure of real earnest spiritual prayer for missions. He who really prays for missions will be actively concerned in the fulfillment of his prayer.

**Lesson of Obedience**—The prayer looks to bringing heavenly obedience into earthly discords. If one really prays that the will of God may be obeyed with heavenly fidelity he will attempt to make this will operative in his own life. The life influenced by such a consuming motive will be one whose influence will be for good.

**Lesson of Dependence**—Day by day one should look to the providential care of God not only for the spiritual, but material blessings. One is apt to forget that God stands behind every effort to make a living when one is successful. It is easy for the poor and down and out to cry to God to supply their daily bread, but the demand is equally upon every man to recognize that without God's daily care immediate famine would result. Then, too, day by day there ought to be a hunger for spirituality that could be satisfied only with a personal fellowship with God. It would be hard to forecast the glories of a life dominated by such consistent and insistent dependence upon God.

**Lesson of Forgiveness**—The disciple is instructed that he may be expected to anticipate the forgiveness of God for him upon condition that he himself shall have forgiven any who may have had fault or bitterness toward him. Forgiveness is one of the hardest lessons of life to practice. Theories abound but facts cause us to stumble. How many of us really forgive from the heart? We are very willing if the other man should forgive, but we are not quite so ready to do our part. Though the lesson is hard really to learn and to practice it is one of the essential conditions of a vital religious experience.

**Lesson of Victories**—The petition against temptation indicates the method of many a possible victory. To be free from temptation one often needs to keep out of its possible touch. People often put themselves in the way of temptation because of companions and conditions and as a result bear the scars of conflict. The more sensible way is to shun temptation. It is true the moral and spiritual strength may not be secured through isolation from all struggle, but in the ordinary life there will be sufficient temptations even though one may do his best to shun them.

Let these seven lessons enter as part of the training course in any life and it will not be hard to discover that such a life develops loyalty to the truth, spirituality in worship, breadth of vision for service and the graces that adorn life.

## EDITORIAL BREVITIES

New Year Motto: Practice the presence of God.

Thank you for the season's greetings! This means you.

God does not put a premium on ignorance, nor does He especially reward knowledge as such.

Only a few pastors have responded to our letter about placing the paper in the homes of the entire membership. What say you, pastors?

Congratulations to Pastor I. N. Strother and the Park Avenue Baptist church of this city, in the dedication of their Sunday School building. Dr. I. J. Van Ness preached the sermon.

Education is a debt from the present to the future generations. The vital concern should be to make the proper discharge of the debt by putting Christian ideals in the educational system.

We extend sincere sympathy to Rev. R. C. Medaris, Williamsburg, Ky., in his sorrow upon the death of his mother, at Clinton, Tenn. She was eighty-four years old and was a devoted Christian.

Dr. E. C. Dargan has just completed reading the Greek New Testament for the 43rd consecutive year. He has made it his habit to read it at least once a year. Such a practice would be worth imitation. Brush up on your Greek and make a New Year resolution to give real attention to it.

Mrs. M. M. Riley died at her home at Gainesville, Ga., on December 31st. Mrs. Riley was a sister of Mrs. P. E. Burroughs, of Nashville. Her husband, Dr. M. M. Riley, is a brother of Mrs. J. M. Frost, and is well known throughout the South. May the God of all comfort comfort all the bereaved ones.

Germany has offered peace terms to Russia with the veiled hope that the Allies might also be inclined toward such terms. It does not seem likely, however, that such acceptance will be made. France has already spoken out boldly and sharply against such a course. Germany makes her former offer, with slight modifications, of the status quo prior to war.

In response to a promise made many years ago, as his pastor, on Sunday I preached the funeral sermon of Deacon John P. Garnett, of Pembroke, Ky. Loyal to a sense of duty, a devoted friend, a man of large intellectual powers, for many years he had been the leading spirit of his church. He was a nephew of Dr. J. M. Pendleton. As a pastor I never had a more faithful co-worker and friend. My own sorrow is shared by a large number of friends and relatives. He leaves a wife and three daughters and one brother. May the Lord be gracious and bind up their broken hearts.

The coming year will be what you make it.

Baptists stand for complete dedication of the life to God.

Will the world be any better off at the end of 1918 because of you?

Money invested in the education of a boy or girl will never cease to bring returns.

Education makes a man a citizen of the world. Christian education makes a man a servant for the world.

The teacher moulds the life of the pupil. Emerson says: "We unconsciously become like those with whom we hold reverential converse."

Rev. R. D. Cecil will continue to represent the Baptist and Reflector. He may be secured for supply and revival work. We are glad to commend him to the further favor of the brethren.

President Wilson has issued a proclamation to take over the entire railroad system by the government. Mr. McAdoo has been appointed Director and will co-ordinate the roads into one real system. This will be an advantage to the government and the roads. The matter of transportation vitally connects with the war preparations and the roads, though doing their best, will be in better condition to answer the great demands upon them. Congress will be asked to guarantee the roads against loss in earnings upon an average pre-war basis and the equipment of the roads will be maintained in good condition. This plan applies to all roads doing general transportation but will not affect the local interurban lines. The plan became effective Dec. 28. It is too soon to forecast the details of the plan but thoughtful people have for some time seen that such action would become imperative. Let us stand back of the government and the railroads.

## AN APPEAL FOR THE EDUCATION BOARD AS AN INSTITUTION.

(Continued from page 1)

tution called a board for effective, permanent, far-reaching efforts, and interest in a cause and in the board embodying it go hand in hand if the cause is successful.

I should like, therefore, to make an appeal for the Education Board itself. The month of January has been set aside for Christian education. Why may not the appeals during this month, though they stress Christian education, also stress the fact that the gifts are to the work of this board? We should take the first steps in bringing about the conditions which prevail as to State missions. We give to the State mission work, and our people understand this, but they also understand that they are giving to the State Mission Board, an institution they have learned to trust for the wise expenditure of their money, and the development of broad, comprehensive and continuous plans. We need to have the same consciousness of the Education Board. It should be set before our people for the work it has done and can do, and in such a way as to let our people clearly understand that we have a Board of Christian Education just as truly as we have a State Mission Board or an Orphanage Board.

In the collections which will be taken, therefore, emphasis should be laid upon this institution established by the Tennessee Baptists, through whose agency the work of Christian Education is to be permanently carried on. This should lead us also in an effort to enlist every church in this enterprise. A small collection for Christian Education may seem insignificant, but a small collection taken for the Education Board will be significant, for it helps to put that board in the mind and upon the program of every church in the State, and will be a symbol of co-operation. I am pleading, therefore, for general and widespread co-operation with our board, not only for the immediate returns in money, but as an evidence of co-operation, and for the future work which we must do. If during January we can make the Education Board a reality to the Baptist people of Tennessee, we will lay a foundation for a great work and help every school we have.



## WOMAN'S MISSIONARY UNION

### GREETINGS FOR 1918.

We wish our readers a happy New Year and one that will be filled with intense missionary activities. Study personal service and giving for the spread of the gospel. May it be the very best year Tennessee Woman's Missionary Union has ever known. Your servant is enjoying a few days with the home folks in Mississippi; hopes to return with renewed zeal and earnestness to the work of the year.

ED.

### COMING OF MISS KATHLEEN MALLORY.

We are promised a week of field work by Miss Mallory in Tennessee Jan. 25 to Feb. 1. We are planning for her to touch each division in the State in one or more meetings. We hope for good weather and large gatherings, that many may share with us this treat always so full of blessing to those who hear Miss Mallory. Definite dates and places of meeting will be announced later.

MARGARET BUCHANAN.

### REPORT OF YOUNG PEOPLE'S SECRETARY.

Miss Mary Faison Dixon.

On my way to the Georgia State meeting I stopped at Cox College to speak to the girls there.

The next two days were spent in Cordele, at the busy sessions of Georgia's annual meeting. Every hour was crowded with important business. The chief interest to many lay in the discussion on the proposed changes in the young people's work. The recommendations drawn up by the State officers had been sent to the different association superintendents for them to present to their associations. Miss Campbell withdrew the recommendation as regards the Y. W. Association merging with the Sr. B. Y. P. U. and recommended that the change be made only in the G. Association and R. Association; that these organizations be united with the Jr. B. Y. P. U., take their name and use their literature, but that they be under the fostering care of the W. M. U. This was passed unanimously as a one year's experiment, it being discovered in the midst of the discussion that to adopt this year it was impossible, as it would necessitate amending the constitution. The young people's work in Georgia has not advanced numerically during the last year—they report a decrease of 110 societies—and it was the opinion that uniting forces with the B. Y. P. U. would make the work easier. Georgia is not the only State to feel the conflict with the B. Y. P. U., but she is the first to take an action of this kind—if we except Oklahoma. It will be of the deepest interest to see what success they have.

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While in Georgia I went to the State Normal School at Valdosta and the one at Athens. At the former I presented our Baptist work. At the latter I could give only a general missionary talk, as they do not have any strictly denominational work presented. I feel that while we cannot show any statistical returns from visits to the State school, it is important in giving the Baptist students there a glimpse of their own work.

I visited Bessie Tift College and found our denominational work there well organized. At Shorter College, where I spent a Sunday, there is a strong Y. W. C. A. under the leadership of a secretary, Miss Ellis. As there are several denominations among the student body, they do not feel it is feasible to introduce a Y. W. A., but they are going to try the very interesting experiment of once a month having the girls divide into denominational groups for the study of the mission work and board organization of their churches. This should be a very good way to reach the girls in schools where there are large groups from several denominations. I not only spoke to the student body at Shorter, but Miss Ellis made it possible for me to meet the Y. W. C. A. cabinet and the girls particularly interested in doing Christian work. I also had the opportunity to run out to the Berry school for lunch and a little talk to their 150 girls, the large majority of whom are Baptists.

Though South Carolina could not have her regular annual meeting, a large number of her State workers met at Laurens, and there were two or three hundred present at every session of the meeting. The reports of the young people's work are most encouraging, an advance in every department. And the interest and enthusiasm for every phase of the State and mission work were most marked in their meeting.

I could attend but one day of the Texas meeting, but was impressed with its bigness, evidently a characteristic of the State. The sum total of gifts went to over \$200,000, I believe, and the reports from the different districts were splendid. There was an entire evening devoted to the Y. W. A's. and G. A's., over which Mrs. Dawson presided beautifully.

Due to the creeping slowness and uniform lateness of the railways of the South at present, it took me an entire day to go from Dallas to Shreveport, and if it had not been that they had so much to do they had to continue their session. I would have missed most of the Louisiana meeting. However, I could quickly catch the feeling of hopefulness and of doing even greater things which they show. It was the opinion of all that this was the best meeting, and the outlook the most hopeful it has ever been.

The day after this meeting I ran down to Mansfield to speak to the women's societies there and returned to Shreveport to speak in the Sunday School and the B. Y. P. U.

I am now in the midst of my Texas trip. I went first to the training school at Fort Worth, where in but a day I caught the fine spirit of eagerness to learn and to serve. Their building is beautiful and strong and fine enough not to blow away even in the Texas winds. I then went to Baylor University. There they have the Y. W. A. meeting on alternate weeks with the Y. W. C. A. The girls have

## A GOOD PLAN

Our book publications for the year 1917 are worthy of a place in every Baptist home in the South, especially of those who are interested in our denominational growth and progress. Would it not be "A Good Plan" to send in your name as a standing order for our book publications as they are issued so that you could keep in touch with the growth in literature in our denomination? There are now some manuscripts on hand to be published during 1918 that are of vital interest.

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| W. M. U. MANUAL   | .60    |
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### BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North, Nashville, Tennessee

not yet begun their mission study classes; they have had so much in the way of extra war relief work that their regular work has been interrupted. Thanksgiving Day I spent at Baylor College, Belton. They were celebrating the twenty-fifth anniversary of the college on its present foundation, and I greatly enjoyed learning of what the college has done and is now doing. Though they are much interested in the war work, they have kept up their usual activities and their plans were all laid to start four mission study classes after Christmas.

I am now at Howard-Payne College, where I have spent a good deal of my time talking personally with the girls and teachers about how to make missions of real interest to the students. It does not seem practical to organize a Y. W. A. here except as a branch of the Y. W. C. A., but with the help of the district Y. W. A. leader they hope to make this a live auxiliary this winter.

I omitted mentioning that in Fort Worth I had a long conversation with Dr. Ball about the Baptist Student Missionary Movement. Mr. and Mrs. Aulick are visiting colleges in its interest and introducing mission study classes. They plan to publish a quarterly for the movement.

### REPORT OF EASTANALLE ASSOCIATION.

Following is a report of Eastanalle Association dating from Sept. 14 to Nov. 2, 1917

There are 30 churches in the association, 10 organized missionary societies, 4 B. Y. P. U.'s, 2 Sunbeam Bands. One B. Y. P. U. and one S. B. B. have been organized in the last month. The reported amount contributed by the women for missions, \$200; church work, \$60; benevolence, \$50; total, \$310. Among the women of our association there are some very efficient workers who are putting forth every effort to awaken and enlist members, helping them to realize more fully their personal need,

their personal service in the great commission. With the faithful women and co-operation of our ministers who have heeded the admonition of Paul, "Help the women in their work," we feel encouraged and realize that we are gaining ground. Many of the young people, too, are becoming more interested in the mission cause, accepting it as a vital part of the church. But never was time more precious than now, never opportunities greater. For never before in the history of the world were the forces of evil warring with the forces of God as they are today. We are burdened, we are oppressed, but justly so. As a nation we have been unappreciative of God's love and mercy to us. We have neglected duty; we have not followed the leading of the divine hand; we have forgotten to pray.

MRS. SARAH MAINES.

Riceville, Tenn.

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

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

### CHRISTIAN EDUCATION AND THE LOCAL CHURCH.

Education means the creating of proper ideas and the relating of these ideas to practical use in the accomplishment of any given task. Christian education, then, is the creating of Christ-like ideas and practically relating these ideas to man's use in accomplishing the task for which Christians have been set. The highest possible ideas are those taught in the Word of God and the mightiest task ever begun is the extension of the kingdom of God in the hearts of men and women throughout the whole world.

We, as Baptists, believe that we have the purest and truest interpretation of these Bible truths, and, therefore, are especially obligated to this world task. Hence we believe that Baptist education is the highest form of education. We also regard the local church as the only channel of organization through which these truths may be transmitted to others in this mighty task, and hence we believe that the highest form of education is that education which fits men and women for the most efficient service in their local churches. A denominational school, therefore, which does not give to young man or woman something that he or she cannot get at a State school should not exist and certainly does not deserve the support of a Christian denomination. Further, a denominational school which does not give a definite training for more efficient church membership should not claim a place in the denominational life.

We believe, however, that the most vital force we have in the development of our local church work is the denominational school. The Sunday School has been assigned a mighty task, and it has for years done wonderful things in the teaching of God's Word to the millions of earth. The normal training being given through the various channels, giving definite and expert training to thousands of teachers and officers, is helping wonderfully to bring our church membership up to a high degree of efficiency. The B. Y. P. U., with its daily Bible readings, also is giving special training to the young and fitting many for more efficient church membership. The woman's organization and the laymen's committees, with their mission studies, and many other church organizations are helping in this mighty task, but it is left to the day school to furnish material out of which experts can be made easily. The young men and women from our denominational schools are the first to take this local training and are fitted to become the best equipped. This special training in the normal courses and B. Y. P. U. study courses do not propose to give to anyone a common education which is necessary for efficient training, but, on the other hand, take this for granted.

Young men from Hall-Moody, Union University and Carson-Newman are the best material we find for church workers. Young women from Tennessee College are the first to enlist in local work and make the most efficient members.

The young ministers from these schools are among the best pastors we find and always the first to take and use these progressive methods of Sunday School and B. Y. P. U. work. The schools are all giving these courses, and these young preachers are the first to take them and to use them in their churches. I believe the greatest investment the denomination can make is the money invested in these young preachers. Not only are they evangelistic, but they are efficient as well.

#### NOTES.

We trust that everyone has had a merry Christmas and that the coming year may be the most prosperous and happy of their lives. In this time of war and discord, may the lasting peace of God come into every heart and abide there forever.

This year will soon have closed, and we are to be soon ushered into 1918 with new responsibilities and new opportunities. Are we prepared to take advantage of the New Year's opportunities? If not, why not?

Now is a fine time to begin anew, and what better thing can we do than to renew our allegiance to the Lord and His service.

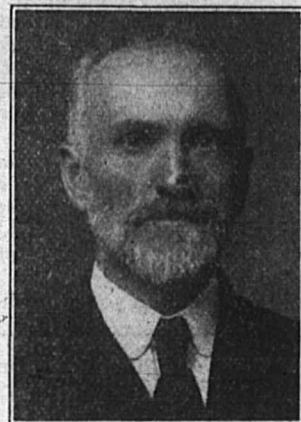
So many are going to war that we are left with double duties in many instances. This requires additional workers, and these new recruits in the Lord's army must be trained, as well as those who are to fight for the country. Have you a cantonment in your church for training officers and leaders in the church work? If not, why not organize one at once and begin training? A B. Y. P. U. is the best place for this particular work.

So many of our pastors are leaving the local churches that it is next to impossible to replace them. If our churches are to go without leaders, what are we to do but train our laymen to take their places? It would be a great thing if laymen would do more active work in all lines of endeavor. I doubt not we shall see many a church being led by its laymen before many more months pass.

The work in the training camps is very important and we are anxious to have a part in the doing of it, but we believe that the work in the local church needs as badly to be kept going. The people who are left at home must not be neglected.

We would like to have every superintendent in the State to keep in touch with his boys in the camps. The Sunday School Board has gotten out a beautiful little pocket Quarterly for the soldier boys, and will be glad to furnish them free to any class or school to send to their soldier boys. If you will send me the number you have in the army I shall be glad to furnish you with these beautiful little pamphlets, which not only have the regular S. S. lessons, but have a number of songs, Daily Bible Readings, messages from the President and Gen. Pershing, etc. It is really a valuable little booklet and will go to them each quarter. Let every superintendent in the State co-operate in getting this fine literature to our boys in the camps and on the front. There will also be furnished "War Testa-

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ments" to all who care for them. These, too, at no cost to anyone. Let every school care for its own men who are away. This should be done by the school, for no one could do this particular service like the school from which they go.

At the State B. Y. P. U. convention last June it was voted to keep a girl in Tennessee College next year. We left the selection of this girl to Mr. Burnett and Miss Tiller, who works in the college. Miss Davis, whom we helped last year, could not return this year, and so we have decided to furnish the girl selected by Mr. Burnett and Miss Tiller. The cost of this will be \$100. A letter is being gotten out now to all the Unions of the State asking for a small donation. If you care to do so, you may send in what you want to before this letter reaches you, as the college needs this money now.

Our treasurer has gone to the war, and so the amounts may be sent in to this office and the amounts will appear in the notes as last year, so every Union may see that they get proper credit for their gift. I think our young people will enjoy what Miss Tiller has to say about this girl we are to assist, and so I am quoting her letter in the notes as follows:

"Mr. W. D. Hudgins, Estill Springs, Tenn.:

"Dear Mr. Hudgins—Since this is a 'business' letter, I'm honoring you with a typewritten one. Mr. Burnett showed me your letter asking about

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a worthy girl for the B. Y. P. U. Convention to help, and though he is going to write you about it, I want to add my word about the girl whom we have chosen. Miss Lelya Dority was a student here last year, and proved to be one of the finest girls in our student body. I have learned to know her very, very well in these two years, and I think no girl has ever impressed me as being more genuine and true than she has. She is in one of my Bible classes, and is an honor student. She is not only a girl of fine character, but is also a student of real ability. I give below her grades for last year. I think, after all, the thing in her that has appealed to me most is the fact that, while she has almost nothing in a material way, and has to make every sacrifice in order to be here, I have never heard her utter one word of complaint because others have more than she, and because she has to work hard for what she gets, etc. She



is one of my daily inspirations. I am afraid you will think that I am just 'raving,' but I only write you my impression, because I think you will want to feel that whoever the B. Y. P. U. helps ought to be altogether worthy of their support, and this time I would stake a good deal on our choice. I suppose Mr. Burnett will tell you of her family, etc. I don't know just how much you want to say in the paper, or whether or not her pride would stand for much 'advertising.' Some people, I know, are sensitive on the subject of being helped, so I suspect you'll have to talk with her about it all. I wish the B. Y. P. U. would become so interested in her that they would see her through school. With an education and her deep religious convictions, she will be a power, if she receives the proper training for the next few years. We have her in B. Y. P. U. and Y. W. A., and she works faithfully and well. If the B. Y. P. U. 'adopts' Lelya, you may count on me, so long as I am where she is, to use my every influence to help her become the woman that she seems now capable of being.

I leave tomorrow for the holidays. Shall be in Atlanta a part of the time and possibly in Philadelphia for a few days. My love and best wishes for you and your family at this Christmas time. Yours sincerely,

"SADIE TILLER.

"Please count \$5.00 from myself for the fund."

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Collierville, Tenn.

Special to those interested in B. Y. P. U. work:

The members of the Collierville Baptist Church have much occasion of rejoicing because of the splendid success in the organization of their young people into a Baptist Young People's Union. Having been requested by Bro. Hudgins, our beloved Sunday School and B. Y. P. U. leader of the State, I will attempt to write a short description of the organization and the success achieved up to the present of the B. Y. P. U., of which I have the especial honor and joy of being president.

First, before a permanent organization of the Union was effected, we met and made a rapid study of the B. Y. P. U. Manual, under the leadership of our pastor. This is a good plan, as it gives the young people a chance to understand the nature, purpose and varied opportunities offered in the organization, and knowledge of anything, as a rule, precedes enthusiasm. The older members of the church had long since realized that something was needed with regard to their young people, but they did not know just what that something was and from whence it was to come, so they were invited and urged to attend these classes and sit back and listen. Many did so, and as the many phases of the Manual were outlined on the blackboard they suddenly became aware that a B. Y. P. U. was that "something" needed, and, better still, that they could have one right in their own church. You can readily see how the enlisting of their sympathy and enthusiasm has aided in the successes thus far achieved.

After a complete study of the Manual had been made the Union was organized according to the "Standard of Excellence" and "Group Plan," having sixteen charter members. We adopted the "Standard of Excellence" as our guide, the possible exception of one or two points, and have already most reached the standard of an "A-1" Union. The membership has increased from August 5 to December 16 from 16 to 41, 10 of which are associate members. The Union has had an average attendance of 50 per cent of its membership, except one night when the president and pastor were supposed to be out of town.

An increase of interest in the "Bible Reader's Course" is due to a contest we have on between "Army" and "Navy," in which four points are to be made each week by each member. We also use the B. Y. P. U. honor roll and monthly record cards. The contest is bringing in new "re-

cruits" at every meeting, and we hope by Christmas to have an "A-1" Union. The pastor has emphasized what he called "a way to build up the Union," but which will build up anything else, namely, "Find 'em, fetch 'em, fix 'em, fasten 'em, follow 'em and finish 'em." Try it. To the especial credit of the members of the Union it can be said they "found 'em and 'fetched' 'em," and how? Nobody knows, but they went after them, and when a red-blooded, wide-awake, earnest B. Y. P. U. worker goes after you, you just as well pack your grip to leave town or come along. Among the members brought in were many who had cared little for the church and its worship, but who now are faithful members of the Union and also church attendants, and are ready to testify to the good influence of the Union upon their lives. We have not restricted the privilege of membership simply to those who are members of the church, but have sought to help others through the B. Y. P. U. who are not members of our church, and we are grateful to our Master for the measure of success attained in this respect. As an example, one of our members is the daughter of a prominent merchant Jew of our town. We hope to be a help to her.

We have had better church attendance upon the part of young people since organizing them, and the influence of the Union is felt in every department of the church work. We hope that in the near future the Sunday School and other auxiliary organizations of the church will be more thoroughly organized, and we believe they will, and then and only then will we be prepared to take possession, to some degree, of our opportunity for God and His glory.

One of God's richest blessings has been given us in the fact that He has laid His hand on one of our boys as one of His ministers, and we pray that yet others, as a result of the influence of the Union, may yield their lives to Him as missionaries and preachers, or anything to which He may call them. We covet the prayers of all who may read this, that God's blessings may be richly with us and that our zeal may abound yet more and more and that it may be according to knowledge of the Lord and His Christ. We would appreciate any word of encouragement or suggestion with regard to the B. Y. P. U. work.

MISS SADIE PERKINS.

P. S.—No better president presides over any Union in the State, and she

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The Naval Radio Station near San Diego, California, completed at a cost of \$300,000, and now in full operation, is the largest and most powerful radio plant on the Western Hemisphere. Under favorable atmospheric conditions it is expected that other stations 12,000 miles away may be communicated with. The three 600-foot aerial towers, placed in a triangle 1,100 feet apart, contain 1,000,000 pounds of fabricated steel and are the largest radio towers in the world.—Army and Navy Journal.



## 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.

Grace—W. Rufus Beckett, pastor. Dr. P. E. Burroughs preached in the morning on "Efficiency." The pastor preached at the evening hour on "The General Saviour's Specialty." 119 in S. S.

Shelby Ave.—Pastor C. A. McIlroy preached in the morning on "God's Faithfulness to His People," and in the evening on "Nicodemus' Coming to Jesus by Night." 25 in S. S.

First—Pastor Allen Fort preached in the morning on "Mizpah," and in the evening on "God's Warning Boards on the Road to Hell." 170 in S. S. 4 by letter. Ten have been added since last report.

Centennial—Pastor J. Henry DeLaney preached in the morning on "If Christ Be in You," and in the evening on "Doing the Will of the Father." 50 in S. S. One received for baptism. Splendid B. Y. P. U.

Park Ave.—J. N. Strother, pastor. Dr. I. J. VanNess preached in the morning on "No Tippens." Church house dedicated, the debt against it having been paid in the last few months. Fine occasion save for the weather.

Lockeland—W. R. Hill, pastor. H. L. Strickland preached in the morning on "A Life That Counts." The pastor preached in the evening on "God's Will Declared" (Micah 6:8). 105 in S. S. One received by letter. Fair day for severe weather.

South Side—Pastor C. W. Knight preached in the morning on "Retrospective and Prospective," and in the evening on "Retribution." Two professions of faith and two additions to the church.

Granview—J. H. Wright preached in the morning on "Bridging the Chasm." 38 in S. S.

Seventh—Pastor C. L. Skinner preached in the morning on "The Publican in the Temple," and in the evening on "The Nobleman, Ten Servants, Ten Pounds." Good congregations. B. Y. P. U. Christmas entertainment at morning hour.

### MEMPHIS.

McLemore Ave.—Pastor Roswell Davis preached in the morning on "Pressing On;" evening, "The Gospel a Power."

Boulevard—Pastor T. N. Hale preached at both hours. One reclaimed. Two weddings.

LaBelle Pl.—Pastor D. A. Ellis spoke at both hours to splendid cold weather congregations. 105 in S. S.

Raleigh—Pastor L. E. Brown preached at morning hour. Work is moving on splendidly.

Temple—Pastor J. Carl McCoy spoke at evening hour on "I Thought on My Ways." Morning hour given to installation of officers. One for baptism. Two weddings. 85 in S. S.

First—Pastor Boone preached in the morning. Conducted an informal meeting at night. A number of brethren made interesting talks on the year 1917.

Union Ave.—Pastor W. R. Farrow preached in the morning on "Mark and His Gospel." Evening, "Almost Thou Persuadest Me to Be a Christian." Good, interesting services. Small S. S. Good B. Y. P. U. Pastor begins his fifth year as pastor with this church.

Bellevue—Pastor R. M. Inlow spoke at both hours. Four received, two by letter and two for baptism. Five received previous Sunday. Good S. S. and B. Y. P. U. meetings. Very fine spirit.

Rowan—Pastor J. E. Eoff spoke at both hours. Good S. S. and B. Y. P. U. Seventh St.—Pastor S. A. Wilkinson spoke at both hours. Three professions. 98 in S. S.

Calvary—Pastor Norris spoke at both hours. Subjects, "A Good Man"

and "Retro, Intro and Prospective." Good B. Y. P. U. Church pounded pastor. Old year closed with bright prospects.

### Reports Delayed.

Reports from other conferences were delayed in the mails and failed to reach us in time for publication.

### FIELD NOTES.

Last two Wednesday evenings I have held prayer meetings for the First church, Cleveland. Sunday, December 23, was spent with Pastor L. H. Sylot and his people at Spring Creek church, preaching morning and evening, and taking seven subscriptions for Baptist and Reflector. Seventy-seven in Sunday School.

T. C. McDonald, Superintendent of the Sunday School, carried Pastor Sylot and myself to Chattanooga in his auto. Good day and enjoyed it.

Fifth Sunday Meeting of Providence Association met Friday evening with Tabernacle church, Lenoir City. Sermons were preached by Revs. I. H. Cate, J. H. Sentell, R. D. Cecil, J. A. Huling. Other ministers in attendance: Revs. A. B. Johnson, W. E. Northrop, J. L. Richmond. The entire program arranged for the meeting was carried out with reasonable interest, and the Executive Board plans to put a worker in the field as soon as possible. The hospitality of church and community was splendid. The writer was entertained in the home of Deacon J. H. Dyer and took meals with William Holder and his nephew, C. W. Cecil. Did not learn amount of the offering. Baptist and Reflector and book work very good.

This closes a very good year with me in my work. If you desire me to visit your church in the interest of the Baptist and Reflector, or assist you in meetings, or supply for you, write to me.

R. D. CECIL.

Cleveland, Tenn.

### ORPHANAGE COLLECTIONS.

The collections for our Orphans' Home for the month of December have been 60 per cent less than for the same month last year. Yet our expenses in operation have been 50 per cent greater than for the same month last year. The small amount received has evidently been due to the severely cold weather. However, our children must eat and wear clothes, etc., just the same. Brethren, let the Orphanage have a reasonable contribution from your church at once. We must have immediate relief. If your collection has not been taken, do so next Sunday and send it in. Let all treasurers send money for the Orphanage at once. Yours for the orphans,

W. J. STEWART,  
Treasurer.

Nashville, Tenn., P. O. Box 3.

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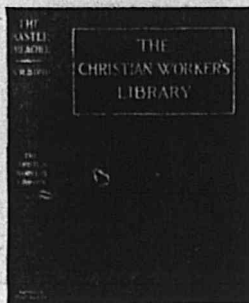
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BAPTIST AND REFLECTOR.

Nashville, Tenn.

### "THE SECRET PLACE."

Prevailing prayer is not a beggar pleading for alms; but it is a child, with its head on the mother's bosom, pouring forth the heart's desires. The first essential of prayer is communion. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Christians, are you in the secret place of the Most High? Fathers and mothers, do your children know, by the divinity that is in your characters, that you are walking with God and have power with Him? Sunday school teachers, do you study every lesson in the secret place? and are your words perfumed with the benediction of Jesus and the very "wisdom and power of God?"—A. E. Kittredge, in Christian Advocate.

The central truth of present history

is that Jesus Christ still lives and reigns in the hearts of men. Whenever men come within the influence of the Son of God, whenever they heed His teachings and follow His leadership, He draws them out into a career of undreamed-of usefulness and prayer. John put this truth in striking words when he said of Jesus: "In him was life; and the life was the light of men."—Selected.

The day has passed in which any civil ruler will hold the Pope's stirrup, although his holiness—and some American politicians—do not seem to have discovered that fact.—The Presbyterian.

There is a prayer not of words nor of posture, but of the spirit, which we all pray in time of stress; it is prayed even by those who deny that they pray.—Exchange.



## AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. J. H. Oakley, of Whiteville, Tenn., writes: "Since the West Tennessee Sunday School Convention meets with us in March, we have come to the conclusion that we would not have our annual midwinter Bible Institute in January."

Mr. R. C. Wilson, of Kosciusko, Miss., writes: "Our pastor, W. A. Roper, tendered his resignation last Sunday, going to Wynne, Ark. He has been with us eight years and eight months. He is a fine man."

Dr. H. A. Smoot, of Fredericktown, Mo., writes: "I make a change in pastorate the first of the year from this place to the First Church, Flat River, Mo. Eight years ago I closed my first pastorate of four and a half years here. In that time we had 500 additions. Have been here thirteen months in this second pastorate, and there have been sixty-six additions without any revival meeting. I did not come to stay long this time."

Rev. J. E. McPeake, of Jackson, Tenn., writes: "Preached yesterday at Feathers Chapel Church, near Somerville, Tenn. The church called me as pastor for half time, and I have accepted. Will attend the fifth Sunday meeting of Beech River Association at Oak Grove Church."

Senator Kenneth D. McKellar, of Washington, D. C., writes: "Your letter of recent date with enclosed copy of resolutions on prohibition adopted at Tennessee Baptist Convention received. I am in hearty accord with the statement made in those resolutions and will take pleasure in doing all I can to forward the same."

Senator John K. Shields, of Washington, D. C., writes: "I have the letter enclosing resolution recently passed by the Baptist State Convention at Memphis upon the subject of food conservation and prohibiting the use of grain in the manufacture of beer, and will take pleasure in presenting it to the United States Senate."

Rev. J. C. Cook, of Horse Cave, Ky., has been called to the care of the First Church, Monroe City, Mo., and has accepted.

At the recent meeting of the State Board of Missions in Mississippi, Dr. J. B. Lawrence was re-elected corresponding secretary of missions, and his salary raised from \$2,500 to \$3,000. Auber Wilds, of Oxford, was elected B. Y. P. U. secretary. The sum of \$1,200 was given to the support of the Baptist Record, the State paper.

Rev. S. P. Poag, of Durant, Miss., has been called to the care of the church at Biloxi, Miss., and it is believed he will accept. Tennesseans can appreciate the good fortune of that church.

His Tennessee friends congratulate Rev. W. A. Jordan, of Central Church, New Orleans, La., on the new \$3,500 parsonage his church has built. It is the first pastor's home ever built by Baptists in New Orleans.

The First Church, Gainesville, Ga., Rev. J. M. Haymore, pastor, has decided to support two foreign missionaries. A layman in the church supports one and gives \$100 toward the support of the other.

Dr. J. R. Hobbs declines the position of general evangelist of the Home Mission Board and will remain as pastor of the First Church, Jonesboro,

Ark. We congratulate the great Jonesboro church.

Rev. J. B. Mosely, who formerly held a similar position in Louisiana, was recently elected Sunday School and B. Y. P. U. secretary in Arkansas.

Dr. Sam H. Campbell has resigned the care of the Second Church, Little Rock, Ark., to become field secretary of the Baptist Students' Movement of North America, with headquarters in Fort Worth, Tex. He thinks his new work is greater than the pastorate can be. We don't agree with him. God made the relationship of pastor.

The Baptist Tabernacle of Atlanta, Ga., has called Rev. J. W. Ham to become permanent pastor, and it is believed he will accept. The church is enthusiastic over the matter.

After seeking in vain for a day, and a half to find a suitable successor to Dr. J. B. Gambrell as corresponding secretary of State Missions in Texas, the State Board turned unanimously to "Uncle Gideon" again to continue as secretary, and he has accepted, turning away from other cherished plans forever.

From Jan. 1 to March 1 Texas Baptists are to make a drive for \$1,000,000 for Christian Education. Drs. S. P. Brooks and L. R. Scarborough will lead the campaign, which means that Texas Baptists will "go over the top." The way Texas Baptists do things is colossal. Texanic and Titanic are synonyms.

Rev. C. H. Turner has resigned at Montezuma, Ga., to accept a hearty call to Crawfordsville, Ga., and is already on the new field.

Rev. J. H. Coin, of Cordele, Ga., has been called to the care of Gordon Street Church, Atlanta, Ga., and has accepted, effective Jan. 1. Bro. Coin was educated at Union University, Jackson, Tenn.

Alabama Baptists, at their recent convention, honored themselves in electing Dr. W. B. Crumpton president of that body. For many years he was corresponding secretary of missions in that State.

How we wish we were more convenient to Louisville, Ky., that we might hear the Gay lectures in the Southern Baptist Theological Seminary by Dr. Z. T. Cody, of Greenville, S. C., Jan. 8-10. We consider Dr. Cody one of the deepest thinkers and most inspiring speakers among Southern Baptists.

The work of Dr. I. N. Penick, of Martin, Tenn., in exposing Campbellite sophistry and defending the faith of the gospel in a recent debate with a representative of that cult in Grayville, Ill., seems to have been most thorough. Thank God for I. N. Penick!

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## CONSOLATION IN SORROW.

By S. A. Dyke, D.D.

"And the clouds shall not return after the rain."

However dark and threatening the clouds may be, however vivid the lightning's flash and the thunder's roar, however wild the tempestuous winds, when they have poured out their deluge they will pass away and never more return. The waves lashed into foaming billows by the tempest may so toss your frail bark that you cry out, "All thy waves and thy billows are going over me," but their infinite assault will cease and die down into an infinite caress, and from bluer skies and through purer air the sun will smile your tears away. Of every sorrow you may trustfully say, "This also will pass away," and even the sharp pang of a loved one gone from earth will be changed into the soft regret for one long since vanished into the heavens, for the Lord Christ shall be to you "as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain."

Every sorrow endured here and now is left forever behind and shall never again meet us on our way. Soon the last trial will be met and passed, and heaven alone will remain. So our troubles diminish in the enduring, as drops in a cup in the drinking, but God's comforts are as streams from the smitten rock in the wilderness—which rock was Christ—that followed the children of Israel all the way even to the Land of Promise. Even now our sorrows may have the rainbow promises of God lighting up their fast falling drops and glorifying them, for He shall wipe away every tear, and we shall "sorrow no more" when the discipline of sorrow shall have done its work. In that day the loved long since and lost awhile will meet us and greet us in that land toward which we now are journeying.

Thus, by the strange alchemy of grace, "our light affliction," which is but for a moment; shall work out for us a far more exceeding and eternal weight of glory, while we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

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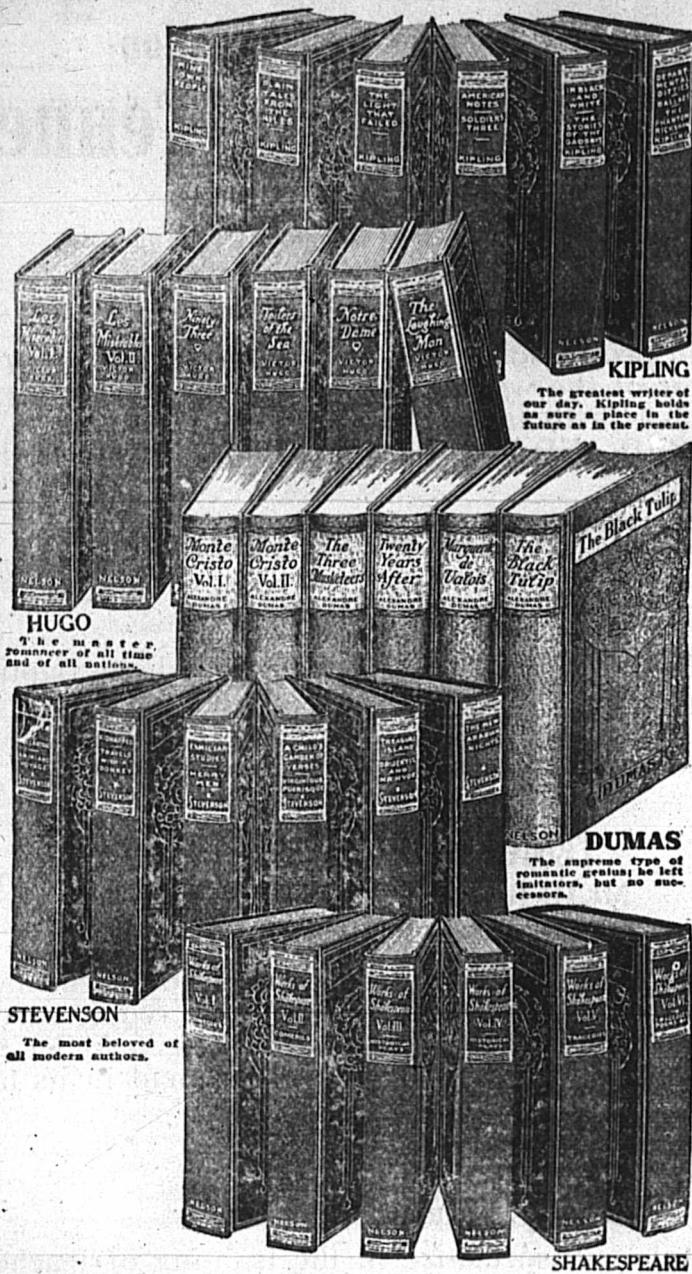
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hand seem; how small those that are far off; "an eternal weight"—forever and ever, and ever; "weight"—how substantial earth, how unsubstantial heaven; "of glory"—glory, glory, dwelleth in Immanuel's Land. Closing our eyes to earthly things as the baseless fabric of a vision, we open them upon the eternal realities afar off, and are persuaded of them and embrace them and confess the heavenly Pilgrim's great confession. God himself is not ashamed to call us his own, and even now is preparing for

us a home in the heavenly city—the City of God. Thus while sorrows may surround us like a wall, they cannot cover us as a roof. It is always open, heavenward, the way home through Christ our Lord is always open, for it is the King's Highway.—Watchman-Examiner.

It often happens in life that some mighty help which we have held to come from below has, in reality, come from above. Who knows all the mysterious forms assumed by God?—Vic-

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