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BAPTIST AND REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

ALBERT R. BOND, EDITOR

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The development of Southern Baptists in certain directions has been during the past twenty years most gratifying. In 1897 there were 18,922 Baptist churches affiliated with our Southern Baptist Convention; in 1917, 24,602 Baptist churches, an increase of 30 per cent. Of this number of white Baptist churches over 20,000 are in the country or in small villages. The membership of our Baptist churches in 1897 was 1,568,906; in 1917, 2,744,098, an increase of 80 per cent. The value of church property, consisting for the most part in church buildings, was in 1897, \$18,681,227.00; in 1917, \$61,159,186, an increase of 330 per cent. During the twenty years Southern Baptists have invested in buildings and other property nearly two and a half times as much as they held as a result of the church building movements in all their previous history. This is one of the outstanding facts in our Southern Baptist progress. In 1897 the amount contributed for all purposes was \$2,895,679. In 1917 the amount contributed was \$13,415,884, an increase of 460 per cent. In 1897 there was raised for Foreign Missions \$124,247. In 1917 there was raised for Foreign Missions \$982,075, nearly 800 per cent increase. These figures indicate a steady growth in church organizations, a marked increase in church membership, an astounding progress in the matter of church buildings, and a most gratifying showing in the income for the current expenses of the churches and in gifts to all of our missionary causes.

Further light is thrown upon these figures by the following analysis: Of the 20,000 rural churches over 18,000 have preaching only once a month, and 16,500 are served by absentee pastors, or not served at all. Nearly all of the churches that do not participate in our mission work are once-a-month churches. The church building campaign, which has resulted in the past twenty years in the investment of \$43,500,000 in new church buildings, has been limited almost entirely to the 4,600 non-rural churches. The increased gifts to home expenses and missionary causes have come also from the city, town or village churches, although there has been during the time a very remarkable increase in the number of rural churches making small gifts to our organized work. It is difficult to ascertain accurately our rural membership. In 1890 only four per cent of Southern Baptists lived in cities having a population of 25,000 or over. Since then there has been a remarkable growth in the number of our small towns and cities, so that the figures then are certainly not true now. Seventy-seven per cent of the school population of the South is rural, and since the Baptists are far stronger in the country than in the cities, it is a conservative estimate to say that eighty per cent of our Baptist membership now live in the country or in unincorporated villages.

Southern Leadership.

"Who's Who in America" is by no means an infallible book of reference, but it is the best of its kind. In the selection of the names to appear in the book there are certain arbitrary rules by which many men of ability and local leadership are left out. However, there is no reason to believe that on the part of the publishers there exists any prejudice against Southern Baptists. The Southern States have 3,036 names in the latest issue of "Who's Who in America."

It is impossible to find from this work how many are members of Baptist churches, because of an unwillingness on the part of so many to indicate their denominational affiliation. However, it is possible by a study of these names to find how many have attended Baptist colleges in the South. A

THE OBLIGATION OF SOUTHERN BAPTISTS TO IMPROVE THE RURAL ELEMENTARY SCHOOL AND THE METHOD WHICH OUGHT TO BE EMPLOYED TO SECURE THIS RESULT.

Rufus W. Weaver, M.A., Th.D., D.D.,
Secretary of Christian Education for the Tennessee Baptist Convention.

careful investigation reveals the following facts: Of the 3,036 men and women of prominence in the South, 155, or 3 per cent, were educated in Southern Baptist colleges. The distribution of the names is as follows:

Wake Forest College	31
Richmond College	26
Mercer University	17
Union University	13
Baylor University	13
Georgetown College	11
Furman University	11
Mississippi College	8
Howard College	7
Carson and Newman College	6

Other institutions have smaller numbers. Of the 155, 109 were born in villages, small towns or adjacent thereto, and one was born in a large city. Eight of the forty-five country boys are sons of preachers, and three are sons of physicians. This survey seems to indicate the following conclusions:

1. That Southern Baptists, representing considerably more than one-third of the white population of the South, are furnishing as college-trained leaders about one-seventh of the number they should have.
2. The Baptist leaders who are college trained are not coming from the country, since nearly three-fourths of the Baptist college-trained leaders in the South have come from the small town. Over one-third of the men whose records indicate that they were reared in the country became preachers.
3. The natural inference from the second statement is that either the Baptists who live in the country, at least three-fourths of our constituency, are not interested in providing higher education for their children, or the conditions under which they live are such as to make it practically impossible for their children ever to get a college education.

Those students who have gone from the country to our Baptist schools have had either the incentive of the call to the ministry and the desire for better preparation, or they have had exceptionally favorable home conditions which have contributed to the awakening of a desire for a college education. This leads to the serious consideration of the alternative, a lack of interest or a lack of opportunity, with the possibility of both being true.

Rural School Situation in the South.

The Southern States have 30 per cent of the nation's population, or 29,776,654. The elementary scholastic population for the Southern States is 37 per cent of the nation's elementary scholastic population. There are more children in proportion to our population in the South than in any other section of the Union.

The average amount expended upon each child for all the United States is \$21.34. For Southern cities and towns, \$23.72. For the Southern States, including the cities and towns, \$8.82. For the Appalachian counties, 216 in number, leaving out a few large cities, a great rural area, the amount expended is \$6.61 per child. The rural school population

for the South is 77 per cent of the whole scholastic population.

Another significant group of figures is the following: Over one-third of the children of school age live in the South, yet the amount of money expended for the education of these children is one-sixth of the amount expended for the other two-thirds of the country. To put it in another way: Every child outside of the South is given by the State three times as much for his education before he reaches the high school as each child is given in the South. This statement includes the grammar schools of the villages, towns and cities.

The figures with regard to Tennessee illustrate conditions existing in all Southern States, with the possible exception of Texas. The city schools expend \$21.72 on every child attending the city schools, and \$8.58 is expended on every child attending the country schools for the entire school year. The city schools have an average term of 168 days and the country schools an average term of 110 days. Seventy per cent of the children enrolled in country schools and thirty per cent are enrolled in the city schools. Yet the average number of days that each child enrolled in the city as well as in the country school in Tennessee actually attends is 89 days, while only 50 out of 100 of the scholastic population are actually present every day that the school is open. Out of every one thousand of the scholastic population only eighteen are enrolled in the high school. In Alabama 34 out of every 100 of scholastic population are present in school each day; in Georgia, 38; in Kentucky, 36; North Carolina, 42; South Carolina and Virginia, 38. The attendance of those enrolled varies in these States from 53 days to 89 days. These figures include the long-termed, well-attended city schools as well as the rural schools. The figures for the rural school would be considerably less.

Although the South has only 37 per cent of the elementary scholastic population, 46 per cent of the children of the United States enrolled in the first four grades are in the public schools of the South. Three out of every four children in the South between the ages of five and eighteen are in the first four grades, while three out of every ten children in the South of this age are in the first grade. Outside of the South 87 out of every thousand of the scholastic population enter the high school; in the South only 37. Outside of the South, 21 out of every thousand of the scholastic population enter college; in the South only ten matriculate.

These figures include the reports of the city as well as the country schools. There is no means of securing exact data with regard to rural schools, owing to the fact that in some of the Southern States the reports do not distinguish between the rural and the city school.

The public school system in the South is the result of legislation enacted since the Civil War. Whatever organization existed before the war was overwhelmed by the downfall of the Southern Confederacy. The pioneers in school legislation following the war were not able to secure legislation which made possible the educating of all the children of the State. Public education had to be undertaken by the State in co-operation with the local community. In some States the school unit with which the commonwealth co-operated was the county; in others the school district in the county.

The early legislation was enacted primarily to encourage the public school rather than to promote and support the public school. Again Tennessee illustrates the legislative process in the majority of

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Sixth Mid-Winter Conference of Southern Baptist Education Committee

Thursday Morning.

One of the most significant meetings for Christian Education ever held in the South met at the Tulane Hotel, Nashville, Tenn., Jan. 24th. President Rufus W. Weaver called the session to order.

Devotional service was led by W. E. Farrar, Dean Bethel College, Russellville, Ky. Hymn; Scripture; First Cor. 13; prayer by Dr. R. T. Vann, of North Carolina.

President Weaver read the following telegram from Washington by Dr. W. J. McGlothlin, Professor of Church History S. B. T. Seminary, Louisville, Ky. "So many delays in coming to Washington that I cannot possibly reach you. Greatly regret it. Please explain to Conference."

The program as prepared by the committee was presented and adopted with necessary adjustments.

The resignation of Dr. Eric W. Hardy as Secretary was accepted, he having given up teaching. Dr. Albert R. Bond, Nashville, elected to succeed him.

Dr. McGlothlin was requested to prepare a program for publication on the subject of his address—"The Absence of the Denominational College in Germany, the Originating Condition of the World War."

Paper presented—"The Religious Activities of our Southern Baptist Schools and Colleges," Edgar Godbold, Secretary of Education for the Louisiana Baptist Convention, Alexandria, La.

General discussion by J. W. Cammack, J. G. Harrison, R. T. Vann, S. P. Brooks, J. H. Foster, C. E. Brewer, J. C. Hardy.

On motion, Dr. Godbold was requested to continue his investigation on his theme and later to publish his findings.

Address "The Legal Relationships of our Baptist Educational Institutions to the Denomination," John G. Harrison, Ph. D., Secretary of Christian Education, Georgia Baptist Convention, Macon, Ga.

The subject of legal relationship is important, but the study of it has been neglected. The only systematic attempt thus far made has been "Charters of the Georgia Baptist Convention related and constituent bodies," made by the Georgia Convention in 1903. The same sort of study ought to be made by all of the States. There are two extreme types of trustee appointments. One is the self-perpetuating, the trustees holding office for life or a long time. This leads to efficiency and continuity of policy. But such a plan does not afford a prompt response to the ideals of those who are called upon to support it. The other extreme is the Board of Trustees elected annually by popular body. A sort of compromise is the nomination by a general body and confirmation by the Board. On the question as to whether requirements should be made that all trustees and teachers should be Baptists, it should be said that this should be understood as the general policy.

General discussion, C. E. Crossland, E. Godbold, R. W. Weaver, Chas. E. Dicken, J. C. Hardy, B. W. Spilman, S. P. Brooks, Austin Crouch, R. T. Vann, George H. Crutcher, C. Cottingham.

Paper presented, "The Methods



J. W. CAMMACK, D. D.

Which our Denomination is Using and the Results which have followed in Seeking the Support of our Denominational Schools," J. W. Cammack, D. D., Secretary Education Commission, Southern Baptist Convention, Richmond, Va. Speaker mentioned property, methods and results; patronage, methods, and results; titles, methods and results; standards, methods and results; current support. Schools should be put upon the church budget.

General discussion, J. G. Harrison, J. C. Hardy.

Dr. Cammack presented a request from the Education Commission that this Association co-operate with the Commission by the appointment of a committee to secure the deliverance of the Education Association on this subject in 1913 and whatever revision is necessary to present this matter to the Commission in May, 1918.

President Weaver introduced Miss

Kathleen Mallory, Secretary W. M. U., Southern Baptist Convention, Baltimore, Md., Dr. I. J. VanNess, Corresponding Secretary Sunday School Board, Southern Baptist Convention.

The Committee on Relations was instructed to confer with Miss Mallory, of the W. M. U., and Dr. J. T. Henderson, of the Layman's Movement relative to a closer co-operation of these two bodies for the educational program. President announced the following committees:

Resolutions, Chas. E. Brewer, J. H. Foster, W. F. Yarborough, C. Cottingham, W. E. Farrar.

Nominations, E. Godbold, C. E. Crossland, Chas. E. Dicken, J. C. Hardy, W. S. Wiley.

Standards, S. P. Brooks, W. L. Poteat, George J. Burnett, J. W. Cammack, J. M. Shelburne.

Relations to Other Educational Agencies, E. M. Poteat, J. L. Kesler, R. T.



STONEWALL ANDERSON, D. D.

Vann, P. E. Burroughs, B. W. Spilman, Albert R. Bond, Miss Kathleen Mallory. Charters, J. G. Harrison, J. L. Johnson, J. W. Cammack.

New members introduced, President Dicken, Ouachita College; Dr. Pearson, Wake Forest College; Dean Smith, Oklahoma Baptist College; Dr. Gunter, Educational Secretary Mississippi.

Adjournment.

Thursday Afternoon.

Hymn.

Prominent visitors presented, Bruce R. Payne, President George Peabody College, Nashville; Dr. Robert L. Kelly, Executive Secretary Council of Church Boards of Education, Chicago, Ill.

Paper presented, "The Structural Niche for the Denominational School in our National System of Education," J. W. Million, LL. D., President Hardin Junior College, Mexico, Mo. The speaker presented the mutual relationship of the Church and State School, showing how the work of each supplemented that of the other. There should be no friction between the two.

General discussion, W. E. Farrar, J. W. Million.

Paper presented, "How Can Southern Baptist Schools get the Greatest Benefit out of Christian Education Day?" J. L. Johnson, M. A. President Woman's College, Hattiesburg, Miss. The speaker said in part: "Suggestion for preparation for the day. Let there be the closest understanding and co-operation between the Sunday School forces and the education forces of the State. Use the denominational paper. Buy space and advertise the day. Use the mails for personal letters to pastors and superintendents. Use prepared programs. Decorate the walls of the Sunday School auditorium and church with everything associated with the college that can appeal to the eye. Carrying out the plans: If possible have a student of each school say a few words with special reference to his school. Call attention to the pictures and pennants of the school. Emphasize the teacher training work of the Sunday School as done in the colleges. Distribute tracts on Christian Education. Take special offerings. Secure names of prospective students. Pastor preach on Christian Education. Some results: Canvass the prospective students. Have the Sunday School do some special offerings for the colleges. Various classes will become interested.

General discussion, B. W. Spilman, I. J. VanNess, R. W. Weaver.

Paper presented, "The Obligation of Southern Baptists to improve the Elementary Rural School and the methods which ought to be employed to secure this result." Rufus W. Weaver, D. D., Secretary Christian Education Tennessee Baptist Convention. This address appears in full elsewhere in the paper.

General discussion, W. F. Yarborough, R. W. Weaver, J. C. Hardy, E. M. Poteat, R. T. Vann, B. W. Spilman, W. S. Wiley, S. P. Brooks, Arch C. Cree, Bruce R. Bayne.

On motion the Sunday School Board was asked to publish the proceedings and such papers as the publication committee might determine. Dr. I. J. VanNess made a generous offer to publish these as widely as necessary.

Visitors presented, Dr. Frank W. Padelford, Executive Secretary Northern Baptist Convention Board of Education, Boston, Mass.; Dr. W. F. Tillett, Dean School of Religion, Vanderbilt University, Nashville; Dr. Charles E. McMurray, Professor Elementary Education, George Peabody College for Teachers, Nashville; Prof. W. R. Bourne, Ward Belmont College, Nashville.

Dr. Spilman was asked to report on the most convenient pace of meeting for the next session. Adjournment with prayer, by Dr. W. F. Tillett.

Thursday Night.

Hymn.

Expense account for printing bill for \$18.40 was presented and offering taken amounting to \$19.25.

Address, "The Effect of the World War Upon English Universities and the Probable Effect upon American Educational Institutions," C. E. Crossland, B. A. (Oxon), President Averett College, Danville, Va.

Dr. Crossland studied at Wadham branch of Oxford University, England, from 1901-1913, and is familiar with conditions there.



C. E. CROSSLAND, B. A. (OXON)

He spoke of the following conditions as the effects of the war: Depleted student body. Half of the twenty colleges have less than ten students each instead of from 4,000 to 5,000; depleted faculty; the dons are at the front, or in government service. Dean Stenning is at the front. The first volunteers were university men—100,000; most of them killed, wounded or in prison. Buildings used for cadet training, hospital and Belgium refugees. Beautiful lawns dug up for cultivation, taxes increased. General paralysis of university activity.

The results after the war: Labor to the front in education; working men's extension courses at Ruskin college at Oxford; women's schools increasing; men's decreasing; less insular Britain, more democratic British education; separation of church and school as far as possible.

In America Dr. Crossland believed more science, economics, political economy, less classics, more morality in schools, moral ideals predominating; less made in Germany education; more internationalism in education would result.

General Discussion, A. H. Newman.

Address, "The Mission of the Denominational College to the World After the War and the Consequent Readjustments which should be made now," S. P. Brooks, LL. D., President Baylor University, Waco, Texas. The

speaker outlined the ideals which should obtain in the present day college and suggested that it was hardly possible to forecast the future conditions in such way as to make any real adjustments of the present system.



S. P. BROOKS, L. D. D.

General discussion, E. M. Poteat, J. G. Harrison, C. C. Pearson, Charles E. Dicken. Adjournment with prayer by A. H. Newman.

Friday Morning.

Hymn.

Prayer by Dean J. L. Kesler, Baylor University, Waco, Texas.

Dr. Charles E. Brewer presented the report committee on resolutions, which was adopted as follows:

Whereas, Christian Education is essentially a missionary enterprise and is contributing greatly both in consecrated workers and in intelligent enthusiasm and service for the progress of the kingdom, therefore be it

Resolved, By the Southern Baptist Educational Association, in session at Nashville, Tenn., that the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, be urgently requested to consider the claims of Christian education as a vital and vitalizing denominational agency and, if found practicable and desirable, to place it on its programs both for study and the dissemination of information as well as for its practical beneficence.

Whereas, The Sunday School Board of the Southern Baptist Convention has generously offered to prepare a program for use in our Sunday Schools on the last Sunday in June with a view to giving information with reference to our Baptist institutions and to arousing interest in them, therefore be it

Resolved, By this Association:

1. That we heartily endorse the plan thus proposed for bringing our schools and our churches more closely together and into greater sympathy for one another.

2. That we acknowledge our indebtedness to the Sunday School Board for this practical assistance and extend our grateful thanks for it.

3. That we call upon administrations of our institutions as well as upon the pastors of our churches, the Superintendents of our Sunday Schools, and general representatives of our Sunday School work, to spare no effort to make the occasion one of lasting benefit to Christian education.

President Weaver announced that the Education Commission had offered a memorial that Christian Education be made part of the W. M. U. program and that in the conference with Miss Mallory is was agreed to suggest to the Baltimore Executive Committee that June be made Christian Education month.

Dr. Godbold presented the report of the committee on nominations which was adopted as follows: "President R. W. Weaver, Secretary Albert R. Bond, Executive Committee: R. W. Weaver, Albert R. Bond, R. T. Vann, C. Cottingham, J. L. Johnson. Next meeting, Nashville, Tenn., January 23-24, 1919.

The Education Commission is requested to hold its session on the day previous and the day after the sessions of this Association.

Dr. Spilman reported that he had furnished the necessary information to the committee on nominations regarding place of meeting.

The executive committee was instructed to consider the question of the places of meeting alternating with Nashville.

On motion the Secretary was instructed to ask each Baptist school for \$1.00 annually for the expenses of this Association.

President Weaver suggested that each member see that some account of this Conference should appear in the State papers.

Address: Co-operative Activity For Christian Education. Dr. Robert L. Kelly, Executive Secretary of the Council of Church Education Boards, Chicago, Ill. The Council is composed of representatives of 18 evangelical denominations. The speaker outlined the work of the Council under the following departments: Survey Department; Bureau of Information; Co-operative Advertisement; Teacher Bureau; Co-operative Purchasing; Field Work.

Dr. Jas. E. Clarke, President of this Council, was presented and spoke of the work.

General discussion: I. J. VanNess.

Paper presented: Modification in our Present College Curriculum Which Ought to be Made in the Interest of Religious Education. B. W. Spilman, D. D., Secretary Educational Institutions within Southern Baptist Convention. This address appears in full in this issue.

General discussion: J. G. Harrison, S. P. Brooks, P. E. Burroughs, R. T. Vann, E. M. Poteat, A. C. Cree, I. J. VanNess, W. S. Wiley, R. W. Weaver, C. Cottingham.

Adjournment with prayer by A. C. Cree.

Friday Afternoon.

Hymn.

Prayer by J. G. Harrison.

Dean J. L. Kesler, President of the Education Commission, presented information of the work of that body and offered an appeal to the commission to the denomination which was adopted as follows:

The Educational Commission of the Southern Baptist Convention is composed of men, practically all of whom have devoted time to Government service in the interest of the present war, and of these some are devoting all their time to such service. As the war has progressed, our observations and experiences have greatly deepened our conviction that we can render no higher patriotic service than to re-double our efforts to promote the advancement of education, and particularly education with Christian ideals. Education is determining the efficiency of the nations in this world war, and the prevailing ideals in education in each nation is determining the ideals contended for in that nation. Educated peoples are holding out while illiterate

peoples have either not entered the war or have had their influence dissipated by disintegration. So great is the demand for college trained men and women in Government service at this hour, that many of our best colleges for both men and women, are being urged to use their influence to cause every graduate to offer his services to the Government on commencement day next June.

Not only will education determine the map of the world at the close of the war, but the prevailing ideals in the world's rehabilitation will be determined by prevailing educational ideals. We feel, therefore, that no problem of greater moment is before us than the problem of enlarging our educational institutions, and strengthening them and filling them with students, and using every legitimate effort to keep the young men and women in college until they graduate.

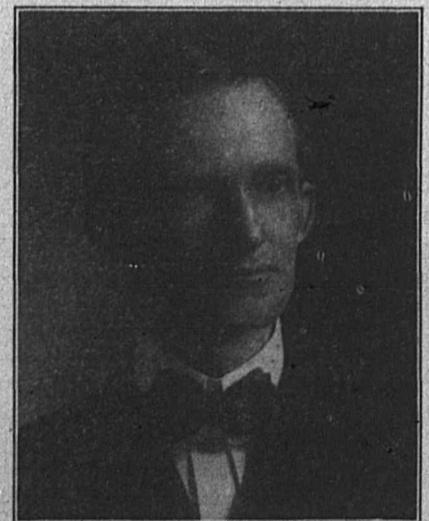
We believe that no greater interest confronts Southern Baptists than the successful completion of the present efforts to carry to successful conclusion the educational campaigns now in process in many of the Southern States. European countries now declare that one of the most serious mistakes made by them during the early period of the war was to have their attention diverted too largely from the necessities of their educational institutions. We cannot afford to repeat their mistake. Indeed their present deplorable condition in their educational institutions, lays the heavier burden on us.

The work of the Association of Education Secretaries within the Southern Baptist Convention was discussed by R. T. Vann, President of the Association.

The Southern Baptist Press Association as a help toward greater Christian Education was presented by Albert R. Bond, Secretary of the Association.

The Sunday School Board in its new feature plans for church buildings and its teacher training courses for colleges was discussed, by Dr. P. E. Burroughs, Educational Secretary.

Paper presented: The Attitude of Modern Psychologists Toward Evangelic Christianity and some results which affect the Denominational



C. M. FAITHFUL.

School. C. M. Faithful, Professor Psychology, Tennessee College, Murfreesboro, Tenn. The speaker presented the fact that many modern psychologists deny the existence of God and belief in immortality. The paper was a brilliant presentation and an appeal for the religious attitude in teaching psy-

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THE RELIGIOUS ACTIVITIES OF THE SOUTHERN BAPTIST SCHOOLS.

Edgar Godbold, Secretary of Education for the Louisiana Baptist Convention.

There is a demand that our Baptist colleges and schools do more for their students than the non-Christian schools claim to do. Baptist school men find that this demand is growing in extent and strength every year. It is but right that this should be expected of our denominational schools. By rendering this service, and by this means alone, can they prove that there is a place in our educational system for them.

This demand claims that every denominational school, whatever its grade, must have as strong curriculum as the best state and independent schools of the same grade. Its faculty must rank with the best; its equipment must be as good as that of its strongest competitors. In addition to this it must furnish for its students as nearly



EDGAR GODBOLD, D.D.

and as fully as possible that training that will justify its existence as a denominational institution of learning. It must prepare its students as thoroughly for good citizenship as any other institution does and at the same time give these students that preparation that will enable them in after life to lead their fellow citizens in moral and Christian activities. Only by this can our Christian schools prove to the world that they have a place that must be recognized.

Many of us have been contending that the majority of our Christian colleges and secondary schools have already justified their existence. We can point with pride to the leaders they have turned out. We have found it a comparatively easy task to prove from dry statistical tables that for the past generation the men and women who went from the Christian school have been the leaders in every worthy work. But the exponent of the state and independent school has now asked us to furnish the proof that this is true for the present generation. He contends that the state institutions of learning have come to the front during this generation, and that their products are now in the ascendancy, so far as leadership is concerned. These exponents of the purely "make a living" idea of education point to the struggle our Christian schools are having to maintain their former air of respectability, as they term it. In their thinking these schools are doomed to failure ultimately and the sooner the people recognize

this, the better it will be for our young men and young women.

In the mind of the exponent of the Christian idea of education the Christian school was never more needed than now. We believe there is more reason for our existence now than has ever been in the history of educational work. The trend of the times demand more than ever the kind of training that only the Christian school can give.

We believe further that the Christian school is fully justifying its existence. I have made an effort to get some facts together that will substantiate this belief, and have them appended hereto. They are not as complete as they should be. Some of our best Southern Baptist colleges and secondary schools are not represented in these facts I present. I made every effort I knew how to get them to furnish it, but they persistently refused to answer my questions. It may be that they could not report the work that would be to their credit. I have fairly full reports from 33 institutions that claim to be of junior or senior college grade and from 25 secondary schools. The following colleges did not furnish me any or at least not sufficient information to make a report for them:

John B. Stetson University, Cox College, Creal Springs College, Barboursville Institute, Georgetown College, Cumberland College, Clark Memorial College, Hardin College, Lexington College, Anderson College, Greenville Female College, Limestone College, Burleson College, Wayland Baptist College, and Roanoke Institute now Averett College. Lanier University sent a good report, but it is too young to tell yet what the results of its work will be.

The following secondary schools did not furnish me any information: Bodcaw High School, Blairsville Institute, Brewton Parker Institute, Gibson-Mercer Academy, Hearn Academy, Magoffin Institute, Onelida Institute, Prestonburg Institute, Haywood Institute, Liberty-Piedmont Institute, South Fork Institute, Sylvia Collegiate Institute, Wingate High School, Furman Fitting School.

It might be thought that this information is of no value because without such information from other classes of colleges and secondary schools we cannot tell about the predominance of the Christian work of the denominational school. But this fact is evident—the non-Christian school does not claim to do any Christian work, and therefore could not report what it has done with any such efforts.

These figures will serve further to strengthen our own faith in our efforts. They will help that part of our own constituency who have felt toward our Baptist educational work like the old Negro woman did toward her dead husband when she was heard to moan at his funeral, "Poor Rastus, I hope he's gone where I 'spec he ain't."

Four different sets of questions were asked every school—one concerning alumni including recent graduates, one concerning the faculties, one concerning student-body activities, and one concerning ministerial students. The first three apply to every Baptist school, and the last one only to those that have young preacher enrolled; with one exception the replies to my questions were sent in by the president of the institution or by someone designated by him. The exception is an institution for which the Secretary of Education of that State secured the information I sought.

You will note that in classifying the schools as colleges and secondary schools, I relied entirely on the list furnished by the Secretary of the Southern Baptist Education Association.

The 33 colleges report that 574 of the 687 teachers in them are Baptists, and the 25 secondary schools report 176 of 187 in them as Baptists. It might be interesting to note that 86 of the 113 college teachers who are not Baptists were reported by colleges for women, and that one-third of the remaining 27 are in one school. The fact that 750 of the 874 teachers in 58 Baptist schools are Baptists proves that the governing boards of these schools have a stronger conscience than some would have us think in the matter of employing for teachers those who are Baptists "in good standing and full fellowship." It is a regrettable fact that nearly one-fifth of the teaching force of 33 Baptist colleges are not active in Christian work among their students. It may be that the 134 who are reported inactive in this respect are made up mostly of the 113 non-Baptist teachers. An encouraging feature is that in 33 colleges there are 121 teachers who have their time in teaching classes of voluntary Bible and Mission study among the students. The relatively small number, only 23, engaged in this work in the secondary schools, is perhaps due to the fact that these institutions have a relatively small per cent of boarders in their bodies.

The efficiency of the Christian work being done by Baptist schools is firmly established by the reports from these schools concerning their graduates. With the close of last session, 58 Baptist schools turned out 1,253 graduates, of whom only 30 were not professing Christians. In 33 colleges, 932 of 955 graduates were Christians, nearly 98 per cent. In 25 secondary schools, 291 of 298 who were sent out with certificates showing they had completed their courses of study, were recognized as Christians, likewise nearly 98 per cent. The reports from these schools concerning their graduates during the past ten years are gratifying. Only 2 out of the 33 colleges and only 3 out of 25 secondary schools have had as high as 10 per cent of their graduates not Christians at graduation. Only 4 colleges and 5 secondary schools have had over 5 per cent not Christians. Sixteen colleges and six secondary schools report that, for the past ten years, 99 per cent and more of their graduates were professing Christians. It may seem strange at first thought that five colleges and seven secondary schools could not report concerning their graduates during this time, but such lack of information is evidently due to frequent changes of administration. It is worthy of more than passing notice that these 58 Baptist schools can report 443 graduates who are regarded as leaders in distinctive Christian work.

A close study of the religious activities of the entire student bodies of the 58 schools listed is encouraging. More than 28 per cent of their entire enrollment took courses in Bible and missions that are in the curricula of these schools. It must be borne in mind that a very few of these schools require more than one year of Bible or Missions for graduation. If the courses in these subjects were unpopular, the number taking them would be confined largely to the last year students. A glance at the figures, 4,624 out of 16,495, proves that

this is not true. The number that took voluntary courses in Bible and mission study, 5,740, or about 35 per cent, is especially encouraging.

It is strange that nine colleges and five secondary schools could not report any professions of conversion among their students during last session. The 538 professions reported were in 43 student bodies. As could be expected, many reports concerning these features were entirely indefinite. (While the 538 conversions in 43 schools last session is no mean number, it is the ardent wish of everyone that there had been many more.) Several schools reported every student a professing Christian at the close of the session, while several others stated that only a few of their students were not Christians at the beginning of the session. Our Baptist schools ought to be strong evangelizing agencies. Twenty-four of the 33 colleges had 235 volunteers for missionary service in their student bodies. The 58 schools listed reported 257 such volunteers. No doubt these were from among their most promising students. These figures show a gratifying number of our finest young people from which our mission boards can select their workers.

Some time since, one of our most reputable college presidents was heard to remark that he had no fears of any serious trouble over discipline among his students if as many as ten per cent of them voluntarily assembled daily in a students' prayer meeting. Forty-six schools report students' prayer meetings; 25 of these are held daily. These reports carry the fact that over 3,000 students attended these students' prayer meetings—nearly 20 per cent of the entire enrollment of these schools. Our hope concerning our denominational leaders for the near future must anchor largely in these student prayer meetings. If we could get 20 per cent of the membership of every Baptist church in the South to attend prayer-meeting weekly, to say nothing of daily, the Kingdom would come speedily.

The reports from our schools concerning their ministerial students are, for the most part, pleasing. Nineteen colleges and 22 secondary schools reported ministerial students in their enrollment, 1,155 being in the colleges and 159 in the academies, a total of 1,314. It is gratifying that our schools believe a young preacher should learn to preach by preaching; these boys reported 23,819 sermons delivered during the past school year. They reported the splendid sum of \$69,481.00 raised by them for benevolences alone—this does not include their salaries. Our Home Mission Board, in its report to our Convention in New Orleans, brought us the news that the evangelists in its employ brought to our churches 16,260 baptisms. The preacher boys in only twelve of our schools reported 9,495 professions under their ministry, over 58 per cent of the number of baptisms reported by the Home Board evangelistic force. Our Foreign Mission Board brought to us this past year the greatest report in its history, but these school boys reported nearly 150 per cent as many professions under their ministry as the Foreign Board did baptisms on all its fields. If all our schools who have young preacher students in them would make more of these boys, benefit would result to everyone concerned.

It is the purpose of your committee to continue gathering this information about the religious work of our colleges and academies and to give it as wide publicity as possible. Every Baptist educational worker must continually strive to accomplish in our schools what the negro deacon prayed for: "Lord, make the unfit fit and the fit fitter."

PASTORS' CONFERENCES.
NASHVILLE.

First Baptist, Dr. Allen Fort, pastor. Preaching morning and evening by Dr. P. E. Burroughs. 202 in S. S. Pastor Fort will return from the camp in Macon, Ga., to fill the pulpit next Sunday.

Grace, preaching in morning by Pastor W. Rufus Beckett. Evening services rained out. 164 in S. S.

Seventh, morning preaching by Pastor C. L. Skinner, subject, "Power for Service." No service at night. Good S. S. Good interest in the services at morning hour.

Judson Memorial, preaching morning by Hight C. Mopre, subject, "The Culture that Counts." No service at night account weather. 77 in S. S.

Third, preaching by pastor, morning on "The Reproaches of Jesus." Evening, "Jesus Stopping." 94 in S. S. Fine audiences and good day.

Park Ave., Pastor I. N. Strother spoke in morning on "The Christian's High Priest. No evening service. 55 in S. S.

Lockland, Ppastor W. R. Hill's morning subject, "Zion Panoplied." Evening, Conference on Missions held. 162 in S. S. Much water in evidence.

Shelby Ave., Pastor C. A. McIlroy's morning subject, "Heavenly Treasure in Earthen Vessels." Evening, worship, but no preaching. 36 in S. S.

South Side, Pastor C. W. Knight preached in morning on "The Son of Man Forgiving Sin."

Edgesfield, Pastor Wm. Hunford's subject in morning, "Self Classification." (Other Conference Notes failed to reach us in time for insertion.)

Kingston, Tenn.—Dear Brother Bond: I preached Sunday morning and evening at London; have been called there for half time; will accept the work there and give up South Harri-man. Loudon is a great opportunity. Will do my best at Kingston and also Loudon for the Baptist and Reflector. Very truly,
J. H. O. CLEVENGER, Pastor.

CHURCH AND PERSONAL.

We are very grateful for a most attractive calendar from the Baptist Tabernacle, Chattanooga, Dr. J. B. Phillips, pastor. The calendar contains a picture of the pastor and a program of the church activities during the year. The church is now in the midst of a membership training and revival. Evangelist T. T. Martin, of Blue Mountain, Miss., and Miss Louise Clark, of Three Rivers, Michigan, are conducting the campaign. The church has a great program for the year and we predict great success.

Some weeks ago I saw an offer in the Baptist and Reflector, stating that any one sending in twenty new subscriptions could secure a baptismal suit. Influenced by a firm conviction that the paper ought to be in every Baptist home in the State, and especially of my churches, and secondly to secure a much needed baptismal suit, I have been working to secure as many subscriptions as possible. I have already secured four and the promises for others. I'll have twenty in a short time, though I do not mean to stop work for the paper when I get these. The paper has undergone a great improvement of late. I feel that God has given us the right man to be editor. God's richest blessings upon the paper and the hosts of Baptists it represents. The number on Christian Education ought to be repeated and enough issues

printed to place one in the hands of every Tennessee Baptist.

LYNN CLAYBROOG, Pastor.
Pleasant Plains and Collierville churches.
Jackson, Tenn.

A WORD FROM CALVARY.

Memphis, Tenn.—Nearly five years ago pastor came from a five-years' pastorate at Milan, too charge of Calvary, Memphis, Tenn., then a mission of sixty-three members. Now we have a membership of two hundred and eight. A self supporting church, United, enthusiastic, working and growing. Leadable and not yet blighted with that too common curse, the short-horned deacon. The ladies are lovely—no bossey sisters among them. The T. E. L. class is my assistant pastor; the W. M. J. my inspiration; the Men's class my stay. Christmas, the church sang at my door, "Open the Door for the Children" which I promptly did, and they all came marching in laden with groceries. We raised and paid on January 7th \$54.00 interest on an \$1800 loan and \$300 on the debt, thereby reducing our entire indebtedness to \$1500. Remarkable in dead of winter. We have paid, since my coming, about \$2500 on our debts. It is a man's task to grow a church and build a church house at the same time. In thirty minutes our W. M. U. clothed an orphan at Nashville. In proportion, my church will compare favorably with any city church in the State, with teachers holding blue seal diplomas and taking post graduate work. My church is my joy and opportunity.
W. L. NORRIS.

INTRODUCING DR. WILLIAM M. SENTELL.

Whereas, Our pastor, Rev. William M. Sentell, following, as he believed, the call of our Master, has severed his work with us and accepted the pastorate of the Island Home Baptist church, Knoxville, Tenn., we, the Baptist Young People's Union of Gordon St. Baptist church, Atlanta, Ga., wish to submit the following resolutions:
First, That Brother Sentell has rendered our B. Y. P. U. invaluable service during the entire time we have been organized. He has really and truly been the pastor of the B. Y. P. U. His consecrated life has brought us into a sweeter fellowship with our Master, and his splendid leadership has been a great blessing to our Union.

Second, That we regret more than words can express his going from us, but we find consolation in the fact that our loss is the gain of the young people of the Island Home Baptist church to which he has gone.

Third, That we congratulate the Young People's Union of the Island Home Baptist church in having him as their pastor, and assure them that in Brother Sentell they will always find an open mind, a listening ear, a responsive heart and a helping hand. We also bespeak for him your abiding confidence and your heartiest co-operation in all things your B. Y. P. U. and your church undertake for the Master.

Fourth, That a copy of these resolutions be sent to the Baptist Young People's Union of the Island Home Baptist church, Knoxville, Tenn., one to The Christian Index, one to The Baptist and Reflector, Nashville, Tenn., and that a copy be kept on record in our B. Y. P. U.

Respectfully submitted,
MISS LUNA SCOTT, Chairman.
MISS EMILY SHEALY,
B. C. SMITH,
Committee for the Senior B. Y. P. U., Gordon St. Baptist Ch., Atlanta, Ga.

Where now with pain thou treadst,
trod
The whitest of the saints of God!
To show thee where their feet were set,
The light which led them shineth yet.
—John G. Whittier.

Laugh and Grow Fat



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

BAPTIST AND REFLECTOR.

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As long as the soldier slinks outside the battle, he carries a whole skin; but let him plunge in and follow the captain, and he will soon have the bullets flying about him. Some of you have had a good time because there was no use in the devil wasting powder and shot upon you; you have not been doing him any harm. But directly you begin to wake up and set to work for God, the devil will set a thousand evils to worrying you, or he may come himself to see to you.—F. B. Meyer.

EDUCATION CONFERENCE.

(Continued from pag. 3)

chology, even though much that is now written has an anti-religious attitude. There should be no real difficulty in presenting this subject with a fundamental religious conviction.

General discussion: E. M. Poteat, Frank W. Padelford, Albert R. Bond, R. W. Weaver, J. G. Harrison, J. L. Kesler, Robert L. Kelly.

Address: The Denominational College; How Far Does the State Recognize it and How Far Should It? Dr. C. C. Pearson, Professor Economics, Wake Forest College, North Carolina. The speaker presented a strong appeal for a proper recognition on the part of the State of the work done in the denominational colleges.

Paper: Does the Denominational School secure as good support from the Denomination without a Baptist State Education Board as it does with one? Chas. E. Dicken, A. M., D. D., President Ouachita College, Arkadelphia, Ark. The purpose of a State Education Board is four-fold. It must identify the interest of the school. It must seek to standardize the school. It must help to provide adequate buildings and equipment. It should take part in campaigns for funds. Such work for a college or colleges can be best secured through a State Board of Education either as a separate organization or as a part of the State Board of Missions.

General discussion: S. P. Brooks, I. J. VanNess, E. M. Poteat, J. C. Hardy, J. L. Kesler.

On motion other business was referred to the executive committee. Adjourned with prayer by S. P. Brooks.

Friday Night.

Chairman Brewer, of the committee on resolutions presented the following, which was adopted:

The Southern Baptist Educational Association wishes to express its gratification over the appointment of the Education Commission of the Southern Baptist Convention and to commend it for the care and the vision with which it has begun its work. We express our faith that there is a field for such an agency and that the results that are to come will fully demonstrate the necessity for it. We express, further, our pleasure in having such a medium of communication between this body and the Southern Baptist Convention and such an agency for the correlation and unification of our educational forces.

We desire to call attention to the immediate necessity for developing the elementary schools in our rural communities. This is peculiarly the problem of our denomination because such a large proportion of the citizens of these communities are Baptists and such a large proportion of our membership live in the country. If we are to cultivate this attractive and fertile field and realize the legitimate fruit from it we must begin by seeing to it that the children in the elementary grades have opportunities comparable with those found in the cities both as to material equipment, length of term and quality of instruction. We call upon all our educational workers to consider well this call for help and render every possible assistance. Special attention is directed to the illuminating and stimulating paper read at this session of the Association by our presiding officer, Dr. R. W. Weaver.

We register our conviction that it is



CHAS. E. DICKEN, D. D.

incumbent on us to study the subject of Christian education in all of its phases with a view not only to a deeper sympathy with one another, but also to a more intelligent co-operation between the institutions of our system. This would undoubtedly go far toward eliminating unnecessary and hurtful friction; co-ordination and co-operation would take place of misunderstandings and confusion. This study would probably lead to consolidation of schools in some cases, but there would be a consequent adoption of a more satisfactory and effective system of schools with properly differentiated functions.

On motion the Baptist and Reflector, containing the report of this Conference, was requested to be sent to the various schools and colleges. The expense for the extra 500 copies being met by the Association.

Address: Practical co-operation by the Evangelical Bodies of the South in Movements which will Further Christian Education. Stonewall Anderson, D. D., Corresponding Secretary of the Education Board of the Methodist Episcopal Church, South. The speaker said in part:

1. It is Christian education we seek to promote. There is a difference between Christian education and religious education. Christian education is the broader term. The term religious education is coming to have almost a technical meaning. Included in it now there is the element of a definite subject-matter of instruction. In Christian education there are three essential elements at least:

(1) Christian ideal.

(2) Christian instruction.

(3) An atmosphere in which such ideals may have at least a fair chance of being realized, to release the potential Christian man in every child of this country, and to so build him up that he may function as a Christian man in every relation and sphere of life. This is our task and it is in every

way forthly of our co-operation.

2. We may helpfully co-operate in seeing to it that the education of the State is not anti-Christian. We can not teach the faith in our State schools—certainly we should not teach infidelity.

3. Co-operative effort should influence the denominations in the location of their schools, rather than competitive effort. The case of Central College, Pella, Iowa.

4. We ought to be able to co-operate in any given community in making religious education effective for every child of the community through the Sunday School.

5. I believe that we should be able to co-operate helpfully in the matter of curriculum formation. There is a pronounced demand for putting into the curricula of the denominational colleges definite, clear cut, religious instruction—doing at least some things which the State can not do. We ought, as denominations, move together in this matter, etc.

6. It may be practicable to inaugurate some form of co-operative purchasing on the part of the colleges of the different denominations, etc.

7. The denominations can and should co-operate in educating the public, in fashioning the thinking and the conviction of the people relative to the importance of Christian education. We must have large funds—to get them we must somehow put it into the general conviction that Christian education is needed, and that without our Christian schools it is in danger of perishing from the earth.

(1) Co-operatively prepared literature.

(2) Co-operative campaigns.

8. The large educational task of the churches is to put into the system of education of this nation the religious element and to make the whole educational process Christian. This task can not be done without the co-operation of the Churches, and it is large enough to

call not only for our co-operation, but also for our largest sacrifices and our best devotion.

General discussion, R. W. Weaver.

Paper presented: The Work of the Board of Education of the Northern Baptist Convention. Frank W. Padelford, Executive Secretary of the Northern Baptist Convention, Boston, Mass. The speaker presented a masterly survey of the history and purposes of the organized efforts of Northern Baptists in educational movements.

Adjournment with prayer by Dr. Robert L. Kelly.

Those Present.

Rufus W. Weaver, Secretary Christian Education of Tennessee Baptist Convention, Nashville, Tenn.; Albert R. Bond, Secretary Southern Baptist Press Assn., editor Baptist and Reflector, Nashville, Tenn.; Wm. E. Farrar, Dean of Bethel College, Russellville, Ky.; John G. Harrison, Secretary of Education Board, Georgia Baptist Convention (represents also Mercer University); J. H. Foster, President Bessie Tift College, Forsythe, Ga.; Chas. E. Brewer, President Meredith College, Raleigh, N. C.; R. T. Vann, Corresponding Secretary, Board of Education of North Carolina Baptist State Convention, Raleigh, N. C.; E. Crossland, President Averett College, Danville, Va.; E. Godbold, Alexandria, La., Secretary of Education for Louisiana Baptist Convention; Chas. E. Dickens, President Ouachita College, Arkadelphia, Ark.; W. F. Yarbrough, Corresponding Secretary, Executive Board, Alabama Baptist Convention, Montgomery, Ala.; J. C. Hardy, President Baylor College, Belton, Texas; C. Cotheringham, President Louisiana College, Pineville, La.; Walter N. Johnson, Corresponding Secretary, Board of Missions, Raleigh, N. C.; G. H. Crutcher, Corresponding Secretary, Executive Board of the Louisiana Baptist Convention, Shreveport, La.; Miss Kathleen Mallory, Corresponding Secretary of Woman's Missionary Union of Southern Baptist Convention, Baltimore, Md.; Miss Margaret Buchanan, Corresponding Secretary, Tennessee Woman's Missionary Union, Nashville, Tenn.; Austin Crouch, pastor, Murfreesboro, Tenn.; C. C. Pearson, Wake Forest College, N. C.; R. B. Gunter, Secretary Baptist Education Commission of Mississippi, Jackson, Miss.; J. W. Cammack, Secretary Baptist Education Commission of Virginia and Secretary of the Education Committee of the Southern Baptist Convention, Richmond, Va.; Jno. T. Paris, Nashville, Tenn.; A. H. Newman, Nashville, Tenn.; and Waco,

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Texas; S. P. Brooks, Waco, Texas, President of Baylor University; F. Erdmann Smith, Shawnee, Okla., Dean of Oklahoma Baptist University; B. W. Spilman, Kingston, N. C., Field Secretary to Educational Institutions, Sunday School Board, Southern Baptist Convention; W. S. Wiley, Muskogee, Okla., Field S. S. Secretary; Dr. I. J. Van Ness, Corresponding Secretary S. S. Board, S. B. C., Nashville, Tenn.; J. W. Gillon, Corresponding Secretary Tennessee Baptist Mission, Board, Nashville, Tenn.; P. E. Burroughs, Educational Secretary S. S. Board, S. B. C., Nashville, Tenn.; J. L. Johnson, President Woman's College, Hattiesburg, Miss.; J. W. Shepard, Rio de Janeiro, Brazil, President of Rio Baptist College and Seminary; Robt. L. Kelly, Executive Secretary Council of Church Boards of Education, 19 S. LaSalle St., Chicago; C. W. Knight, Nashville, Tenn.; Lee Cox, Calvert City, Ky.; Z. J. Edge, Vice-President, Anderson College, Anderson, S. C.; Rev. N. H. Hopkins, Atlanta, Ga.; W. F. Tillett, Vanderbilt University, Nashville, Tenn.; W. R. Bourne, Ward-Belmont College, Nashville, Tenn.; Frank W. Padelford, Secretary Northern Baptist Board of Education, Boston; J. W. Million, President, Hardin Junior College, Mexico, Mo.; E. M. Poteat, President Furman University, Greenville, S. C.; Dr. E. S. Lester and wife, Danville, Va. (visitors); Miss Grace W. Landrum, Tennessee College, Murfreesboro, Tenn.; Miss Margaret A. Frost, Elementary Field Worker, Baptist S. S. Board, Louisville, Ky.; Mrs. B. E. Garvey, New Liberty, Ky.; C. W. Faithful, Tennessee College, Murfreesboro, Tenn.; Edwin Mims, Vanderbilt University, Nashville, Tenn.



B. W. SPILMAN, D.D.

teach the commercial branches? What about agriculture, forestry, general engineering, chemical engineering, civil engineering, electrical engineering, mechanical engineering, mining architecture, commerce, education, art, music, domestic economy, journalism, theology, dentistry, photography, pharmacy, veterinary medicine, osteopathy? A bare look at this list of subjects in the utilitarian realm would almost paralyze the president of the average Baptist college who sits up a part of the night planning how to make a dollar income do an honest educational task in the ancient path-way which our fathers trod; and who sits up another part of the night planning how he may secure the dollar. Harvard University teaches Latin, Greek, Hebrew, Carpentry, Cooking, Horse-shoeing and about everything between. From the present prospect it is a long way in the future before Southern Baptist Colleges are going to be able to offer courses in liberal arts and also in the whole realm of utilitarian branches.

From the very nature of the conditions confronting us we cannot offer every thing in the realm of human learning. We must select. The line of least resistance is to select that which has come to us as an inheritance. But that is not the spirit of the twentieth century. Each succeeding generation lives in a new world, with new problems to be met and solved. Because a thing has been is no adequate reason why it should continue to be; nor should we adopt a thing merely because it is new.

The curriculum is only one of the factors entering into the education of the student. The natural surrounding, the social environment, the equipment of buildings, laboratories and libraries; the personnel of the student group, the character, ability, religious beliefs and conduct of the faculty—all these are factors in the education of the student. The curriculum is an expression from those who are responsible of what they think constitutes the best course of study the pursuit of which will produce the results desired.

The present curriculum of the college is a combination of an inheritance of the past generations together with such modifications as have been made in recent years. Since the middle of the nineteenth century more changes have been made in the curriculum of the col-

A Book that never grows old



Although in the ninth edition, "Fanny Crosby's Story of Ninety-Four Years" is fresh with interest each time it is read. Perhaps no name in America is better known than that of "Aunt Fanny", the blind hymn writer, and there is hardly a place so remote that has not been blessed by her sweet hymns. If you have not read the story of "Aunt Fanny's" life, you have missed a great deal. Fanny Crosby was a happy-soul and to read the story of her bright, happy disposition is bound to bring sunshine out of the shadows. The following little poem, written at age of 8 years, is an index to her beautiful character:

"O what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be.

How many blessings I enjoy,
That other people don't,
To weep and sigh because I'm blind,
I cannot, and I won't."

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

Nashville, Tenn.

BAPTIST AND REFLECTOR.

MODIFICATIONS IN OUR PRESENT COLLEGE CURRICULUM WHICH OUGHT TO BE MADE IN THE INTEREST OF RELIGIOUS EDUCATION.

By P. W. Spilman.

What is a college? I do not know. The range of institutions having the name college or university extends all the way from the institution of two teachers, a dozen tables and four dozen chairs, which college lives and moves and has its being in a hall over a grocery store, to the high grade, well equipped institution, such as Columbia University, New York, with an annual income of about \$6,000,000 and a student body numbering nearly 10,000.

For the purpose of this discussion we will consider the Baptist College of the South with its four years course of study leading to a degree.

A college curriculum is a selected course of study to be pursued by the students. A number of questions enter into the problem of the selection of the subjects which shall find a place in the college curriculum.

First of all comes the question of the aim or purpose of the institution. Are we seeking to develop the thinking power of the students? Shall we stop when that task is accomplished?

Then arises the question as to the class of students to be admitted to the college. The resources of the college must be taken into account. Is the Baptist college to enter the realm of the utilitarian? If so, how much shall be undertaken? Shall we

leges than had been made from the days when Saul of Tarsas was a student under President Gamaliel in the Hebrew Theological Seminary up to 1850. When Harvard College was established in 1638, it was patterned after Emanuel College, one of the Cambridge, England, group. Its curriculum followed the long established course of mathematics and the ancient languages, Latin and Greek. When William and Mary College was established in Virginia (1693) and Yale in Connecticut (1701) they followed the same general plan. By the opening of the nineteenth century there were about twenty or thirty colleges in the States bordering on the Atlantic Ocean, among them being Brown University, Rhode Island (1765) established by the Baptists. In 1788 Rev. Elijah Craig established at the Royal Spring in Lebanon, Fayette County, Kentucky, a school in which would be taught " * * * Latin and Greek languages, together with such branches of the science as are usually taught in public seminaries. * * * " This was Georgetown College in embryo, since this school developed into Rittenhouse Academy which, in 1829, developed into Georgetown College.

As Baptist schools came into being they followed the leadership of these two pioneers and of other well established schools, and taught Latin, Greek and mathematics as their chief branches of study.

In 1827 Rev. Francis Wayland, D.D., became president of Brown University, remaining in this position until 1855. He was one of the pioneers in introducing into the curriculum other subjects in addition to

Latin, Greek and mathematics. He had taught natural history in Union College. A few years prior to the Civil War the Rev. F. A. P. Barnard, D.D., Pres. of the University of Mississippi, afterwards of Columbia College, New York, created quite an amount of interest in the country by printing statistics gathered by him showing that the number of students in proportion to the population entering the colleges of the country was decreasing year by year. He gave as the probable cause the restricted curriculum with its failure to meet the needs of the youth of the country.

When Dr. Henry P. Tappen became Pres. of the University of Michigan in 1852 he shocked the conservative eastern educators by announcing that it was to be the policy of the University of Michigan to adapt the University to the needs of the students rather than to seek to force all of the students through one prescribed course. He said that the study of modern languages, including the English language and literature, the sciences, history, economics and utilitarian branches including law, medicine, dentistry, pharmacy, the various branches of engineering were to have a place of equal importance with mathematics and the ancient languages. This university blazed a new trail. It meant a new day in the educational world. During the years which have passed since then the colleges have been adjusting themselves to prepare the students not only for the broader, deeper life which comes through culture, but in addition to this to prepare the stu-

(Continued on page 11)

EDITORIAL

NEW MEANING FOR AN OLD DAY.

Jesus Christ brought a new message for men. He claimed the right to put men before institutions. He could do this because he himself was Lord both of men and days. The Sunday School lesson (Mark 2:13-3:6) gives clear setting to this truth.

Men More Valuable Than Days.

The Pharisees charged Jesus with breaking their Sabbath because he crushed the ripe grain of the field, as he and his disciples passed through the grain on the Sabbath. The Jews had built up a system of strict observance of the Sabbath. In doing this they forgot the real meaning of this holy day. It was not the original purpose of the Sabbath to bring cruel burdens to men, but the Jews had so degraded it. Jesus declared to them that the Sabbath had been made for man, and not man for the Sabbath. They had overlooked this in their zeal for the sacredness of the day.

Men can never be rated lower than institutions. Jesus restored the value of the individual as compared with customs and human schemes. His sympathy for the burdened people led him to announce this great principle of Sabbath observance. He felt no guilt in going against the traditions of men. He would have the rightful place of people understood. A false enthusiasm may exist even for good things and lead people astray. The Jews doubtless thought that they were working for the interest of society when they accumulated so many restrictions about the Sabbath. The day had really become a burden rather than a blessing. Real piety had been forgotten.

Appeal to the Scriptures.

Jesus made his defense for his act by an appeal to an ancient example. His hearers held David in great respect. Jesus had a habit of referring to the Scriptures for arguments. The people theoretically regarded the Scriptures as authoritative, but they had been shut off from a vital touch with this body of truth because the leaders taught opinions about the Scriptures rather than the text itself. Jesus' appeal to the Word brought a new instrument of debate and warfare. He referred to incidents in the life of David, Moses and Abraham, and made quotations from Exodus, Leviticus, Deuteronomy and the Psalms for purposes of meeting the criticism of foes. To the chosen people this argument should have been most convincing.

A Sabbath Miracle.

The critics of Jesus were always on the watch to trap him. When he entered a certain synagogue on the Sabbath they watched to see if he would heal the man with the withered hand. They rather hoped that he would do so and thus furnish them another cause by which to accuse him of violating the Sabbath. Six times these lovers of the past and traditions preferred against him the charge of Sabbath desecration (Mat. 12:1-8; John 5:2-18; Mark 3:1-6; John 9:1-7; Luke 13:10-17, 14:1-6). The hungry disciples and their Master were not conscious sinners when they plucked the ripe grain, nor did the Son of man intend to become a transgressor of the divine law when he performed the five miracles of healing on the Sabbath, but the critics were loud in their denunciations. These narrow and selfish formalists had exalted the eternal conformity to law to the extent that allowed them to behold the sufferings of fellow-men without alleviation of pains on the Sabbath, but their mercenary plans required attention to their beasts. Money was more than men.

A Christian Day.

Men are sometimes willing to forget the real meaning of this holy day, whether called the Sabbath or Sunday, in discussions regarding the seventh or first day for its observance. The Christian may put into his day of rest and worship infinitely more than the ancient Jew saw in his Sabbath. To us Sunday becomes a day of rest from the ordinary occupations, a day of worship in which the soul

shall have opportunity for renewal through touch with holy meditation and devotion, a time when worship shall have an organized expression and when kingdom plans may be furthered.

The day of rest and worship, our Sunday, should not be permitted to degenerate into a time of social pleasures. Man needs a day consecrated to his soul's best interests. The Sabbath was made for man and man can best use it for spiritual ends.

SOUTHERN BAPTISTS AND EDUCATION.

A conference of great import has just been held in Nashville. It was the Sixth Mid-Winter Conference of the Southern Baptist Education Association. College and school representatives were present from every Southern State. The addresses were well delivered and the themes were vital to our educational future.

Southern Baptists are coming to have a real conscience upon denominational education. For many years we have had schools and colleges more or less under denominational ownership or control. Many institutions have been started and have died after a fitful spasm for existence. Many of these ought not to have been started. There are now about one hundred and ten institutions in the South that claim direct Baptist patronage upon the ground of denominational control. These range from the high school up to the standard college. Several have the name of university, but hardly any can really claim such a title under modern classification.

What shall Baptists in the South do with their schools? The method of the past has been to allow each school to solve its own problems, life or death being due to local or state support. Several of the States have placed Christian education into their program of benevolence. Separate Boards of Education with a secretary have been organized in order to give proper impetus and direction to the cause. In other States the work is under the general Board of Missions. In whatever way the propaganda for education is maintained, Southern Baptists should see to it that education under denominational leadership should be vigorously pushed.

What does the college owe the denomination? The college seeks the patronage and money of the brotherhood. The insistent question of the Baptist who is approached for either or both of these purposes is frequently cast in this shape: "What does a Baptist college offer to justify its appeal that is not offered by the State or other denominational school?" Our school men are trying to give a satisfactory answer. Upon one thing there is entire agreement—a Baptist school must differentiate from all others. We are not quite sure just where the difference must come. Some have thought that a Baptist faculty and board of trustees and a general Baptist atmosphere would be enough. Others contend that in some definite way a Baptist school should produce a Baptist product at least in information if not also in character and creed.

What does the denomination owe the college? This companion question must also be solved. Mistakes have been made in the past in supposing that the denomination owed an existence to every claimant for its love and support. But most certainly there is a debt here that must be paid. Wisdom in the foundation and organization of the school must be evident to assume this denominational debt. This granted, the school should be worthily supported in order that it may do its best service.

It is my conviction that the Southern Baptist Convention should establish an Education Board. It may be best to defer such an action until we win the war. But such a board ought to be created before many years shall pass.

We congratulate Southern Baptists upon the splendid leaders of thought and life among the school men. They are fully equipped to meet the large demands upon the modern educator. May the work of the Lord prosper in their hands.

WHAT THINK YE OF THE CHRIST?

The destiny of Man lies in his answer to this question. Nations and individuals have risen or fallen according to their answer. How much these short half dozen words mean! How much this one sentence embraces! This is the most momentous interrogation ever put; this is the most important question ever asked. On its answer depends your fate and my fate. No matter how accomplished you may be in any worthy field, unless you can answer this question in a manner favorable to yourself and to your God everything will be as naught. The question of the ages, of the past and of eternity, is: What Think Ye of the Christ? Were ever words so significant? Was ever poor limping mortal speech used in a more momentous query? Therefore, should not the attention turned to such a question be proportionate to the weight of the question itself? Should we not consider long and deeply what answer we can make to these inquiring words of Jesus? Every Christian should have answered this question in words and be answering it now in works. If you have satisfactorily given your reply, what does your neighbor think of the Christ, and how much is his opinion influenced by yours? Why not keep answering it every day by your actions and show Him and the whole world what ye think of the Christ?

ATTENTION, BAPTIST WOMEN OF TENNESSEE!

On January 8th I wrote a letter to every woman on the Baptist and Reflector mailing list, asking her co-operation in an effort to secure during January 350 new subscribers for the paper. While the responses have been very gratifying, considering the unprecedented weather conditions, I am sure that you have not been able to accomplish anything like what you would have under normal conditions. For this reason, I am asking that you continue your work through February. I sincerely hope the weather may be bright and that great success may attend your efforts. I am sure it will, for when Tennessee Baptist women go after a thing they always get it. I want to state also that the magazine offer is still open. For fear you may have misplaced your letter, I am repeating this offer here: For two new subscribers at \$2.00 each, we will give a year's subscription to any magazine the price of which is not over \$1.00. For three new subscribers we will give any magazine the price of which is not over \$1.50. With a little work you may have without cost your choice magazines.

I am counting upon YOU, and I believe you will not fail me.

Gratefully,
MATTIE STRAUGHAN.

PRICE OF SONG BOOKS TO INCREASE.

We have just received notice from our song book publishers that the price of song books will be advanced in the near future. We are giving this information to you so that you may order your song books now and get them at the old price. We have on hand a stock of "Treasury of Song," Coleman's last and best song book, at the following prices:

	Express not prepaid.	Hundred.	Dozen.
Full Cloth Board	-----	\$30.00	\$4.00
Best Manilla	-----	18.00	2.50
		By mail postpaid.	
		Dozen.	Copy.
Full Cloth Board	-----	\$4.40	\$0.40
Best Manilla	-----	2.75	.25

ORDER NOW!
BAPTIST AND REFLECTOR,
161 Eighth Avenue, North,
Nashville, Tenn.

EDITORIAL BREVITIES

Education is not only a privilege but a duty.

The spring drive is on for Home and Foreign Missions.

People get so little out of church attendance because they put so little into it.

This is a day when "less" is a favorite suffix. Be sure not to make your life fruit-less.

Cold, snow, sleet, ice, rain—yes, but remember that the earth needs such in order to get ready for spring.

We call special attention to the accounts in this issue of the Education Conference and the meeting of State Secretaries.

The Secretary of War has closed a deal that will establish a big plant at Collinwood, Wayne County, Tennessee, for the production of chemicals for the war industry. This will mean much to that section.

In last week's issue we were misled by a press dispatch from Jackson in the statement that Dr. Crouch had accepted the pastorate of the First Baptist church. He still has the call under consideration. But our opinion of him and the two churches involved has not changed.

We congratulate Miss Marian Phelps, manuscript clerk in the editorial department of the Sunday School Board, on the publication of her song, "Over the Top;" music by Maxwell Goldman; sheet music, ten cents per copy. It may be ordered through us. It is a stirring patriotic song and bids fair to become popular. Try it.

Secretary of War Baker announced before the Senate Military Committee that the charges against inefficiency in the war preparations were unfounded. He stated that 500,000 American soldiers would soon be in France, and that 1,000,000 more are ready to go. It has been a stupendous task to get ready for war.

The President has issued a proclamation asking that Monday and Wednesday of each week shall be observed as wheatless days, and that one meal each day shall be meatless and wheatless. Thus we learn what war means. Breakfast is to be meatless and supper wheatless.

The Senate recently confirmed the President's renomination of Postmaster-General Burleson. This action was taken because it was thought the law requires that the Postmaster-General could not hold over more than thirty days beyond the time of his appointment. The other Cabinet officers will not need renomination.

Kentucky takes a far step forward. The Legislature has approved the federal prohibition amendment. Recently the lower house passed a resolution to submit to popular vote an amendment to the State Constitution to provide State-wide prohibition. The measure has the endorsement of Governor Stanley and will probably pass the senate. Congratulations, ye Kentuckians.

THE OBLIGATION OF SOUTHERN BAPTISTS TO IMPROVE THE RURAL ELEMENTARY SCHOOL.

(Continued from page 1)

the other Southern States. In 1873 a bill was enacted imposing a State tax of 15c on every \$100.00 of property for the establishing of a public school system; but in order to secure the enactment of this bill, it was provided that all money raised in the county should remain there and be used by that county for its own public schools. This was not a State tax; it was a State-imposed county tax. The intention of the framers of this bill was to enforce a State-wide public school system, leaving to the county by local taxation to determine the length and the character of its own public schools.

The result of this legislation is as follows: In

Tennessee we have ninety-six counties. Eight of these counties last year raised and expended over one-half of the money raised for public school education. Only twenty-four counties, or one-fourth of the entire number, had a rural school term of over six months; one-half of the counties of Tennessee had a rural school of five months or less; one-sixth had a rural school of four months or less. Tennessee, like most of the Southern States, does not have State-wide education, but county local option education. Those counties which have the shortest term have also the highest local tax rate for public schools. This condition obtains throughout the South wherever counties are found without railroads or other public utilities, with poor soil and still poorer country roads, having insufficient wealth to support adequately the rural schools. In some States, as in North Carolina, efforts are being made to assist these backward counties from an equalization fund, by which the county school term is extended. Unfortunately, when the legislatures in the several States of the South meet there are present the educational lobbyists representing the universities, normal schools, and other such institutions, who, sometimes paid from State funds, devote all their efforts to the securing of increased appropriations for the institutions of higher education, and the direct and immediate result of their efforts is to deprive hundreds and thousands of children of the opportunity of getting even a grammar school education.

The commonwealth is under no obligation to furnish higher education to the fortunate few, but it is under a binding obligation, having driven out all competitors, to furnish an elementary education to all the children of the State. If the commonwealth is in a position, after having given to every child an opportunity for getting an elementary education, to add to its beneficent program special opportunities for those who need college and university training, all of us will give to this use of public funds our approval. On the other hand, if the support by the State of these institutions of higher education is carried on at the expense of the little children in the backward counties, no fair-minded man can join in the praise of the educational lobbyists who have dominated the legislatures of the South for the past twenty-five years.

The shortsightedness of Southern Baptists is manifested nowhere so prominently as in the indifference of our people and our leaders toward the rural school. We have dismissed it as a local issue. We have spent much time and money in interesting our people in the promotion of schools in foreign lands. We have worked out an elaborate program of social service for the people beyond the seas; but, so far as I know, in all the history of Baptist assemblies there has never been a serious discussion of the relation which we sustain to the rural school or the relation of the rural school to denominational efficiency. Over two million of Baptist children in the South live in communities where if every day it is open the children attend the public school they will not be fitted for the high school by the time they are twenty-one. We complain about the backwardness of our people, and we test their backwardness by their failure to give to foreign missions. We have not addressed ourselves seriously to the study of economic and educational conditions under which they live.

The country Baptists of the South make up the Russian people of our Southern Baptist allies. At this distance we are able to diagnose the state of Russia, and, with a wave of the hand, to announce the remedy—education. But as a people we are doing little, or rather nothing to change the legislation in our States so as to increase the revenues for these rural schools, to promote the educational opportunity of these millions of children who, because they are in Baptist families, are at once our chief responsibility and our greatest hope for the future.

Let us at this point revert to an earlier statement in this paper. The development of Southern Baptists has been in the direction of promoting our ecclesiastical organizations, the creation and support of mission boards, the building up of strong, well-housed local churches, and of severing by the process of culture the sense of brotherhood between those who are so fortunate as to live in towns, cities and progressive rural communities and those

of our brotherhood who live in the backward rural neighborhoods.

The State has failed to meet its obligation not only to the Baptist children, who are in the majority, but to all the children of rural backward counties; and we have kept silent, and our indifference has made possible the continuance of a condition which in turn makes impossible the development of three-fourths of our constituency.

No people have suffered more than the Southern Baptists from the diverting but most soothing and agreeable oratory of denominational leaders who have boasted of our great numbers and have shouted the shibboleths of orthodoxy. I will not call them the blind leaders of the blind, but I will be bold enough to say that they have been the most effective allies that the educational politicians promoting education for the favored few have had.

As representatives of the Southern Baptist Education Association, our primary concern has been for the promotion of our institutions of higher education, hoping through them to provide an adequate Baptist leadership for the future. The facts which I have presented from "Who's Who in America" clearly reveal that the men whom we have educated and who have attained positions of recognized prominence are those who have come from the town or lived adjacent to the town, to whom were open the doors of educational opportunity now closed to the masses of our people.

Our ministry is not what it ought to be, even when the men secure both college and seminary training, because so many of them come from the backward rural communities where in the home and in the public school they secured an inadequate elementary education. We have men who can write Hebrew better than they can speak good English. The primary need of Southern Baptists is a better and more cultivated home life for the growing child. We need to place the child in the midst, to organize all of our denominational activities about the child, to enter, if need be, into politics to preserve the rights of the little child, to address ourselves to a program that will enable us to provide when we are gone a generation of Baptist men and women who will be able to proclaim our doctrines and our principles with an earnestness made doubly effective by their culture and scholarship. The only hope for our ever attaining this lies first in the promotion of the rural school and the extending of educational opportunities to every child throughout the South.

For my own part I am thoroughly convinced that we should establish an Education Board of the Southern Baptist Convention, and that the primary object of this Board should be to bring pressure to bear in every Southern State to the end that adequate rural education may be provided for all of the children. Baptists and Methodists are equally concerned in the promotion of rural life. I have the assurance that the Methodist Episcopal Church, South, will co-operate with us in this movement, as that church has so nobly done with us in the securing of State-wide prohibition for the South. This measure is for us and our people equal in importance to the abolition of the saloon. It involves the freeing of the children from the enslavement of ignorance, the enrichment of our denominational life with the Christian culture that makes for noble service, and the preparation of our Southern Baptist people for the giving of their message to the world. It involves also the charging of this organization, and of other organizations connected with our denomination, with a spirit of practical as opposed to theoretical Christian altruism. It will result in far greater good to our existing agencies than the present program of devoting ourselves to the raising of money for missions, schools and colleges. By the providence of God, more helpless, dependent children are placed in our charge than anywhere else in the nation. They represent the finest possibilities of the Scotch-Irish stock, growing to maturity in a vigorous evangelical atmosphere. We sometimes say that the South is the hope of the world, but no hope of the South for a larger ministry can be realized unless we of the South make the child central and seek to prepare that child for a larger and better ministry than this generation has been able to accomplish.

Nashville, Tenn.

WOMAN'S MISSIONARY UNION

Through the kindness of Miss Georgia Oliver we are able to give our readers a word from Miss Hazel Andrews, one of our Training School girls who is now in Yangchow, China, teaching in the girls school there, taking the place of Miss Julia McKenzie who has gone to her reward.

Miss Hazel says: "My school work here is such a pleasure. Often I call the girls after supper to my home which joins the school building, for a social tune. We sing, they sing many hymns in English and I can sing some hymns with them in Chinese. The girls crochet and make lots of pretty things, the orphans and poorest support themselves in that way. We have twelve grades and hope to open a kindergarten next year. When you have any pretty pictures, colored papers or toys to send us we will be glad to get them. Please tell your friends especially about the toys. The girl, Grace Chen who graduates next June at the Kindergarten Training School in Soochow is one of our orphans who graduated here two years ago, one of seven girls rescued twelve years ago by Miss McKenzie from a brother where they were being trained for a life of sin. One of them, Dorothy, graduated here and taught a while, is now in Shanghai. I am paying her expenses—she has signed a contract to pay back her tuition when she returns here to teach Chemistry, Bible, Botany and help in other high school work. All of these girls are Christians. Miss McKenzie used all her salary helping these girls, doing without herself, but has it not paid? Pray for us all!"

This letter breathes the spirit that is manifest in the lives of our girls, who pass through our Training School. A timely message, just now, that we are centering thought, prayer and effort on finishing our part of the training school enterprise.—Ed.

AN OPEN LETTER.

To Officers of Missionary Societies.

Very much depends upon what you do now—at once—whether or not the gifts from your societies will receive the Lord's "Well done" this year.

Your responsibility for keeping the subjects worthy of gratitude before your society is great. God has placed in your hands the power to help make the Christmas offering a success or a failure.

Leave not one plan untried.

Leave not one prayer unuttered.

Leave not one woman unsolicited.

Leave not one available gift un-given.

Many good Christian women fail to give because not asked. Do yours?

Plan now! Pray now! Ask now!

The church needs your efforts!

The work needs your prayers!

Whenever You Need a General Tonic
Take Grove's

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

The Lord needs your gifts!

He needs you!
You need Him!

His promise:

"Work for I am with you, saith the Lord."—Haggai 2:4.—Exchange.

THE BAPTIST WOMAN'S MISSIONARY SOCIETY.

Training School, 334 E Broadway, Louisville, Ky., is a magnificent institution. It stands out a dream of beauty, a miracle in stone, carved out by the visions and the tasks of Southern Baptist women. It is a source of worthy pride to the whole denomination. God spoke to the women, "Arise and build." Nobly they have answered. A \$200,000 plant stands equipped and at work.

Only by a visit to this school does one get a glimpse of the vision that the building fulfills, and realizes the source of the power that has made it possible. Mrs. McLure announces that the sound of the hammer has been at last heard in the placing of the seats in the beautiful Heck Memorial Chapel. This chapel, including the balcony, has a seating capacity of five hundred. But before we mount the stairway to the second floor, we see on the first floor the office, reception rooms, music and practice rooms, linen rooms. Principals living and bed room, housekeepers room and at the end of the room is thought by some to be the handsomest of all the rooms, lighted on three sides; having seating capacity of one hundred and fifty, a lovely fire-place at the end of room, attractive round tables, set with crocheted mats. The table and chairs match the wood work.

The second floor has thirty-one bed rooms. This floor has a sun parlor for use of students, trunk room, literature room.

The third floor has twenty-one bed rooms, a hospital ward, with nurses rooms etc. In the basement is the kitchen, steam laundry, storage room and so on.

The school is happy to be doing some war work besides its regular Training School activities.

The west wing, twenty-one rooms, built for the future, is being used by the local Y. W. C. A., to house the scores of women who go to Louisville for a glimpse of their precious soldier boys at Camp Zachary Taylor. This is a God-send to them, and, is also a help to the school in the heavy expenses of fuel and other necessities.

The debt is less than \$25,000, bearing interest at 5 per cent. An earnest hope is that by May all the States will have met their apportionments and all other subscribers will have paid in full.

A strong pull, dear Tennessee women, and success is ours. The amount due on our pledge need not stagger us. It is not such a great task for the 10,000 women of our State. This pledge was made on a three year basis, but how happy we will be when we have met it in full, in two years! Let us set our faces like flint toward this victory. Each one, individually, doing her part, in faith. This is Kingdom work! Our plans for all else are large, let them not be less so for our church work. This is our pledge, our promise. Let us pray and plan and work, and confidently believe and expect our women to go "over the top" in our Feb. cam-

paign for our own Training School. Let us find challenge and encouragement in such words as the following, which are taken from the report of our Home Mission Board to the S. B. C.

"We have from the first, regarded the pledge of the Woman's Missionary Union, as virtually cash in hand. Any promise made by the Baptist women of the South is underwritten by a record which guarantees fulfillment."

MRS. P. E. BURROUGHS.

ATTENTION!!!

To Middle Tennessee W. M. U. Workers.

Did you read it—will you heed it? Jan'y 10th that is the date.

Mrs. Burroughs—Trustee for us, Writes to women of our State.

Let us preach it till we reach it—Reach the goal before us set—

Raise our banner—shout hosannah—

Our pledge for Training School is met.

What are we going to do about the remainder of our pledge for Building Fund of our Training School? That is the "question of the hour" in W. M. U. ranks of Tennessee.

February will bring another campaign, similar to the one so successfully conducted the same month of 1917, and tis well to prelude the coming event with words of appreciation, gratitude and praise for the splendid work heretofore done by our ever-loyal women.

I would, as vice-President of Middle Tennessee, sound a note of praise for the support of our earnest-hearted women, and my eyes are filling with tears, at this moment, as I recall the faces of some who said to me at Memphis. "Mrs. Burnley I've tried to do all you have asked of me this year." Some, whom I have not seen, have written such loyal messages, and I want, thus publicly to say—bless your hearts! You have indeed wrought well for the Master and I love you for it!

And now dear Superintendents, Society Presidents and members of societies, I want to enlist you in our February Campaign—many of you need no enlisting—but some may let other things crowd out the W. M. U. plans. We need your prayers, co-operation and enthusiastic support, in order that we may meet the remaining indebtedness, before another session of the Southern Baptist Convention.

Following the recommendation of the Executive Board, Tennessee's apportionment for Training School Building Fund, was, at the beginning of last year divided. One-third of same, together with current Expense Fund and Scholarship Funds, formed our Training School Budget. This amount, was in turn, apportioned to Associations and our Superintendents sent apportionments to presidents of societies. Quoting from Mrs. Burroughs report at Memphis Convention we have the following regarding that Campaign: "As a result of these efforts, and the generous response of the women, Tennessee went beyond her apportionment at the close of the Southern Baptist Convention year."

In July 1917, a second apportionment, based on the remainder of our

pledge, plus Current Expenses and Scholarships, was sent out. Mrs. Burroughs reported on this as follows: "Since these were sent out in July, \$1,051.50 has been sent to W. M. U. Treasurer, and \$192.40 is now on hand." In her letter of Jan. 10, 1918, she says, "Tennessee's obligation is, as you know, \$3,715, and this amount should be in hand by April 30th."

So, February will bring "rally call"—we hope the last call—for Building Fund of our splendid Training School—now finished and comfortable for teacher and pupil. It's Memorial Chapel, serene and beautiful, whispering of dear Miss Heck—it's hall and stairway, awakening memories of that man of God, Dr. Frost, and one of it's rooms is to speak through the years of the lovely life of Tennessee's own Miss Josephine Winn, while the attractive dining room will be a perpetual reminder of our loyal and generous Miss Evie Brown.

With the completion of the House Beautiful come the memories of the many sacrifices, Training School girls themselves have made, to make possible the greatest school, under trying conditions they most cheerfully tried and enduring deprivations self-imposed, many a beautiful life has blossomed and matured to bless our Home and Foreign fields, and today they are rejoicing that their cherished dream has been realized—that more workers may be trained for the fields, so "white with the harvest."

The incalculable value of this great school is made evident by its exponents whose mental and spiritual training, sweet and mellowed lives, speak volumes for the gracious atmosphere of the institution. We have but to recall some of the splendid talks made at Memphis—so to the point—so convincing—so far-reaching in plan and purpose—to know what our Training School is doing for our young women.

\$3,715.00 the amount posted at the goal towards which February is to carry us! How eagerly we should enter the "home run." The greater part already accomplished, let us with intensified zeal grasp the remaining burden—not rest until victory is ours.

Society Presidents of Middle Tennessee have your Superintendents send you an "Apportionment Card." Look over it carefully—note what is expected of your society for the Training School, and "go right after it."

Treasurers of societies report promptly to your Superintendents, for Mrs. Burroughs is expecting, through them, the names of all societies reaching their apportionment. They are to be published in the Baptist and Reflector. Let's do some good work in February. I plead that Middle Tennessee come up

"With armor gleaming
And colors streaming"

her apportionments all met. My prayer is that Tennessee will pay her apportionment in full during the February campaign.

Sisters, I know the exigencies of this great world-war confront us daily, but in responding to these appeals, let it but make us more and more keenly alive to the call of the Master, who said: "These ought ye to have done, and not leave the other (the weightier matters) undone."

Yours for the House Beautiful,
MRS. A. F. BURNLEY.

MODIFICATIONS IN OUR PRESENT COLLEGE CURRICULUM.

(Continued from page 7)

dents for effective service in the world in which they are to live. Many men now teaching in Baptist colleges in the South remember when the courses in science, modern languages (including English), history, education, law, medicine, engineering, found either no place at all or a meager make-shift place in the curriculum.

Within recent years another department of human learning has been insistently demanding that it be given a place at the educational table. Religious education is knocking at the door seeking admission. To one on the outside it would appear an easy matter to introduce overnight into a college curriculum a full grown department of religious education. There are no men more anxious to serve well their day and generation than the men at the head of Baptist educational institutions. They have given themselves, in nearly every instance at real personal sacrifice, to the work of helping on the Kingdom of God.

There are difficulties in the way. A look at some of them may not be out of place.

(1) First, traditions are not easily cast aside. Especially is this true when the thing proposed is largely an experiment and is certainly yet in the experimental stage.

(2) The Baptist college is an educational system. Whether we believe it or not we are a part of a great machine. From the kindergarten through the elementary grades and the grammar school, through the high school and the college to the university the educational system of the country is being standardized by various agencies honestly interested in improving the educational work. None of these agencies are under the control of the government. In none of them do Southern Baptists have a very large share of influence. In most of them the religious point of view in education is secondary. One of them, the Carnegie Foundation, whose endowment is about \$15,000,000, has had more than any other to do with standardizing the high schools of the country. It has also had more to do with standardizing college entrance requirements than any of the educational boards or foundations. This powerful educational foundation, from its beginning, has deliberately arrayed itself against the colleges which are seeking to put Christianity in the curriculum and which are seeking to train men and women as useful, intelligent Christian citizens.

The standardizing bodies have the curriculum from kindergarten to university keyed to the needs of the man or woman who is to become a Doctor of Philosophy at present the great eastern universities will not accept work in the realm of religious education except a certain type of Biblical literary criticism. If a Southern Baptist College should place in its curriculum an adequate course in religious education, and a student should take this course and offer it for entrance in post graduate work in a large university he would probably be rejected. Can we afford to place ourselves in the

attitude of performing an inadequate task in the department of education? It requires a registration of about 625 college students to produce one Doctor of Philosophy. But we are caught by the system and the way out is not so easy as might be supposed.

(3) A third difficulty is to be found in the estimate which is placed on the cultural value of subjects in the realm of religious education when compared with subjects in other realms.

(4) Religious education has suffered many things at the hands of its best friends. The college man has been somewhat slow to place in a college curriculum subject matter which has been taught for years by Godly but often untrained men and women. The work being done by local Sunday School Young Men's Christian Associations, by Sunday School Assemblies, by leaders of Mission Study Classes, by irresponsible wandering Bible teachers—all of these are teachers in the realm of religious education.

The trained educator, while sympathizing with the effort to improve conditions, was so slow to realize that subject matter which could be handled in this manner could be worthy of a place in the curriculum of a college engaged in the serious task of educating people. A teacher in one of the best Southern Baptist Colleges remarked a few years ago that he had never been able to find in all the realm of Sunday School Pedagogy enough material to occupy the attention of a college student for more than one hundred and twenty minutes. Another widely known educator when a chair of the Bible was established in the college over which he presided made a public apology for it and assured his hearers that the college was "not in the Sunday School business" but proposed to have some real teaching.

(5) A fifth difficulty in the way is the result of our theology. Baptists are a free people. We believe in freedom of thought for ourselves and for all others. We have found it difficult to put into a course of study anything in the realm of Christian Religion and make the study of it a requirement for graduation. If it were altogether elective few students would take it. With that problem our colleges are still grappling.

(6) A sixth difficulty has been in the literature on the subject. In the realm of Bible study the literature is adequate. Beyond this there is more or less chaos. Closely related to this is the adjustment of the high school to the college in the subject of religious education. The whole subject is so new that much remains to be worked out by way of adjustment.

(7) The ever-present cloud on the horizon varying in size from a man's hand to a vast expanse overspreading all of the heavens—the financial deficit—is a serious difficulty. The Baptist college, struggling to perform an honest educational task with a totally inadequate income, cannot turn loose anything and maintain its standing in the educational world. It cannot add anything else without financial disaster. If our school people who find themselves in this condition will suffer a word from one who is in no way officially connected with any school, I will say that the Baptist people will

endow and equip a department of religious education adequately and gladly when the matter is presented to them.

These difficulties are real, but they may be overcome. Modifications are taking place year by year. Religious education now finds a place in practically all Baptist institutions. Sometimes only a beginning has been made. Sometimes the work is elective. Sometimes a part is elective and a part required.

A school established by Baptists for Christian education and to which Baptists contribute their money and to which they send their sons and daughters is under the most binding obligation to teach those things which shall result in the development of the very best type of Christian men and women. Our college doors should swing wide open with a welcome to everybody of whatever social condition or religious creed. The atmosphere should be so positively Christian, and Christian as Baptists interpret Christianity, that it would be easy and the natural thing to become a Christian and to love the things for which Baptists stand. The curriculum should provide those things which, when mastered by the student, shall tend to make him an efficient citizen of the Kingdom of God.

With an apology to this group of trained educators, I beg leave to offer a suggestion as to the curriculum of the Baptist college in the South. In the college of liberal arts let there be four courses, namely:

(1) A course in Languages and Literature in which 30 hours of the 60 college hours required for graduation shall be taken in the realm of languages and literature, ancient and modern.

(2) A course in Science in which mathematics and the sciences pure and applied shall occupy 30 hours.

(3) A course in Statesmanship in which 30 hours shall be taken in history, economics, law, and related subjects.

(4) A course in Religion in which 30 hours shall be given to the Bible, religious history, applied Christianity and the related subjects of psychology, ethics, sociology and education.

Let the first year of the college work be prescribed for all students. The following suggestion is made for this first year's work:

Subjects.	Hours.
Latin	3
Mathematics	3
Hebrew History	3
English	3
Greek, French or German ..	3
	15

At the beginning of the second year let the student elect the course which he wishes to pursue for his degree. Since this discussion is not primarily dealing with languages, sciences or statesmanship, I suggest merely the outline of a proposed course in religious education:

Bible 1 Hebrew history	3
Bible 2 New Testament History ..	3
Bible 3 Christian evidences	1½
Bible 4 Christian doctrines	1½
Applied Christianity	15
Related subjects:	
Psychology	2
Ethics	2
Education	2

A detailed statement of the subjects to be covered in the department of applied Christianity by quarters,

five hours per week, is submitted as follows:

Second Year.

Quarter.

1. B. Y. P. U.
2. Sunday School Training.
3. Sunday School Teaching (3 wks.); Sunday School History (6 wks.).
4. Sunday School Administration.

Third Year.

1. History of Missions.
2. History of Missions.
3. History of Missions.
4. Mission Methods.

Fourth Year.

1. Comparative Church History.
2. Church Administration.
3. Religious Sociology.
4. Religious Sociology.

Quite a number of Southern Baptist colleges now offer courses in religious education and subjects closely related to it. Some of these subjects are offered in such numbers that a student may take from fifteen to thirty hours in courses which contribute directly to efficiency in religious work.

The Kingdom of God needs trained men and women. A few years ago the churches turned toward the colleges for trained ministers. They were not disappointed. The churches are now calling for trained men and women who are not preachers. The demand is far in excess of the supply. In addition to the large number of volunteers who can give only a part of their time, without financial remuneration, there is a call loud and persistent for volunteers trained for service who will give themselves wholly to the work of the Kingdom. There is a new avocation among us. Men and women in increasing numbers are being sought for various lines of religious work. The financial remuneration is about equal to that of the ministry or of the teaching profession. We are looking to the Christian colleges for these trained men and women. In the past the Christian colleges have been the mightiest factors in supplying efficient men and women for work in the Kingdom. They will be even mightier factors in the years to come. We are now passing through a transition period. Soon the Christian college will find itself. Then shall its glorious work, with ever widening reach, be felt more and more as it makes its impress on the religious life of the students and through them makes its impress on the religious life of the world.

FOR THE PARSON.

It is not necessary to preach old sermons in order to present old truths. The person who never gives offense is as expert as he is scarce.

When the pulpit is aflame, the pews will soon begin to burn.

There is nearly always a revival of religion in the minister's heart before it breaks out in the church.—Bishop J. F. Berry.

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THE MAN BEHIND THE PRAYER.

By Rev. James M. Martin.

It is wonderful to be successful in prayer. Ah, that magic word success! What a talisman it is in American circles. How highly the man who makes money or gets political honor is regarded by his fellow men. But to enter the throne room of Eternal Majesty and hold audience with the Royalty of Heaven and do it frequently, and beside that, to get from the hands of the King Immortal and Invisible the petition asked, what could be more wonderful. There are men who are successful in prayer. They get the things they ask. Not always are they known on earth, but their names are on the honor roll among the angels.

There are several rules to be observed in successful praying. One is that prayer is made up of two things, the petition asked and the man who asks it. The man who prays is part of the prayer he makes. To every prayer God listens with both eyes and ears, the ears to hear the request and the eyes to see the man who offers it. There is a man behind the prayer whose heart God looks into.

David said this years ago: "If I regard iniquity in my heart, the Lord will not hear me." The wise man also told us, "He that turneth away his ears from hearing the law, even his prayer shall be an abomination." Isaiah rebuked his day, saying, "And when ye spread forth your hands I will hide mine eyes from you: yea, when ye make many prayers, I will not hear, your hands are full of blood." He said again, "But your iniquities have separated between you and your God and your sins have hid His face from you that He will not hear." And James, that practical exhorter, adds these strong words, "Ye ask and receive not because ye ask amiss that ye may consume it on your lusts."

See now how these Scriptures help to define prayer. Indeed, prayer is a simple thing. Whoever takes away from it the simple character which it has in the Bible and in which it is maintained in the minds of God's children does injury to the cause of Christ. But is it possible to think of prayer in too simple a way. If any think of it as only bending the knee, speaking the petition and waiting the answer, they leave out the strong elements which make up the very essence of it. Prayer is more than form. Prayer is more than petition. Prayer is access to God. Prayer is talking with God. Man on earth is admitted to the presence of his Maker. Not by any angel are our petitions heard and carried to heaven. Neither are there any wireless devices on the battlements of the City of God that catch our requests and thence despatch them to the throne. But rather God Himself bends His ear and listens to the cry of His children. Prayer is the believer himself seeking the face of his Father and entering the divine presence.

Thinking of prayer in this way exercises certain influences on the Christian, and among others is the one that leads him to look in upon his own

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.

heart and inquire who he is that is admitted into the fellowship of the Most High. Is he living right? Is he obedient? Is he submissive? Is his life pleasing to God? Is his heart filled with love and his service with zeal? For if he comes himself into the divine presence, with his own hands bearing his petition before the Lord of all, will not those eyes that are too pure to behold iniquity and which in omniscient power see the life through and through will they not see a wicked motive, or an unrepented sin, or a hateful feeling, or a complaining, unsubmitive spirit, and will a holy God, sensitive to all manner of unholliness, find Himself free to grant the petitions when the heart of the petitioner, bared before Him, is sinful and rebellious?

It is presumptuous to expect a holy God to answer prayer when sin is in the heart. If He did so He would deny the whole attitude to sin which He has revealed to us in His Word. The man who gets answers to his prayers has reason to believe he has found favor with the Almighty. But what inconsistency would God be guilty of, if He told us how much He abhorred sin and then shower His blessings upon the soul that lived in what He abhorred. God will not be partners with sinners, which He would be, if, without repentance, He answered their prayers; nor will a holy God encourage sinners in their sinful state or do anything even to seem to give approval to a heart of unbelief and wickedness which He would do if He gave the unrighteous access to His presence and answers to their prayers without first requiring of them repentance and obedience.

Now this must not be interpreted to discourage those who may feel the burden of the struggle with sin. This does not forbid God's children from approaching Him in prayer by demanding of them conditions which no man could fulfill. God does not say you must first be sinless and then I will hear you. If so, then no one could pray. It is not sin, after all, which keeps our prayers from being heard and answered. It is the attitude to sin. Do we when we sin, repent and seek forgiveness? Do we, when the old temptation comes round again, fight it and strive for victory where formerly we fell? Then we have access to the throne. Our attitude to sin is right. But if we say, "Oh, they all do it; they all lie in business; they all live in lust,"—and surrender to the sin which does so easily beset us, we shall never be heard and answered, for our attitude to sin is wrong. Not are we perfect in conquest of sin but are we perfect in our attitude to it; this determines whether our prayers shall be answered. It is not the lapse into sin from which, by the grace of God, we are recovered but the living in it which keeps our prayers from being heard. The cry for victory over sin strengthens every other cry; but all other cries without that avail not at the throne.

Neither does this hinder any sinner from going to the Lord and seeking salvation. No matter how wicked and vile he has been, he has immediate access to Heaven. The cry for forgiveness reaches God's ear at once. If now some one confesses, "I am too wicked,"—but alas, how few there are who ever say this,—let him know that no sin however dreadful, nor any number of sins however many ever keep the doer of them from going straight into

Warning!

This Year You Must Pay an Income Tax

Don't feel that the new income tax does not apply to you—you may be pretty sure it does.

Single persons with incomes of \$83.33 or more a month (\$1,000.00 or more a year) and married persons with incomes of \$166.66 or more a month (\$2,000.00 or more a year) must file a statement of this income with the Government. It is only the income above \$1,000 and \$2,000 which is taxed.

This statement must be filed on a form which the Internal Revenue Representative in your community has. To locate him, ask your employer, the Postmaster, or any Banker.

Get the necessary form at once. Your statement must be filed before March first and you must not neglect it—for two reasons:

First: it is your patriotic duty in helping to win the war.

Second: there are severe penalties to be visited upon you if you do.

This announcement is published by The Baptist and Reflector to help the Government collect these taxes—and thus aid in winning the war.

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The Government has enlisted the aid of Draughon's College in securing 10,000 stenographers and thousands of other office assistants, making, so to speak, DRAUGHON'S a recruiting and training station for Government office assistants.

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Washington, D. C.—Miss Vera Gilley, Murfreesboro, Tenn.: You are appointed bookkeeper Revenue Bureau, \$1,000.00 a year. Report 234 Treasury Bldg. ROPER, Commissioner.

Another Telegram
Washington, D. C.—Miss E. J. Laws (Draughon's), Nashville, Tenn.: You are appointed stenographer, \$1,100.00 a year, Surgeon-General, War Department. Report room 506 Mills Building. NINAS, Chief Clerk.

The foregoing telegrams are worded along the line of other telegrams the Government is

sending almost daily to Draughon students, offering them \$1,000.00 to \$1,200.00 a year to begin on. If you prefer a position with a business concern, Draughon will guarantee it.

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God's presence, if the prayer on the lips is for forgiveness. And then also no one should wait for a certain improvement in character or conduct before seeking the place of prayer. Some may be bound in the chains of a besetting sin. The purpose of their hearts may be to put the sin away and then, when they have done that, to find God. But this, too, is wrong. Let them go to God at once, make confession of their folly, get the forgiveness which the divine love is ever ready to bestow and, in addition, receive the grace to conquer the temptation and put the sin away. God is jealous of His own work upon us. He wants to be the author of our righteousness and the secret source of our victory. Let no one think that any sin keeps from access to God in prayer if God be sought to do the very thing He wants to do for us. Therefore, let every one of us seek God more, taking to Him these hearts of ours that do not love as they ought, nor obey as they ought, and ask Him from the riches of grace to forgive us and from these same riches to renew us daily in the likeness of Jesus Christ.—Christian Intelligencer.

FIELD NOTES.

Part of the last two weeks have been in my study and part on the field. Cleveland—Big Springs church, Rev. L. A. Hurst, of Knoxville, accepts pastorate for one-fourth time.

On a recent Wednesday evening, held prayer meeting and Deacon G. W. Weaver asked me to be with them any time.

Lenoir City—Tabernacle church, supplied the Second Sunday. Preaching morning and evening. Good services and good S. S., and received \$10 for my service, and entertainment with Deacon J. H. Dyer and took a meal with Rev. J. L. Richmond, who could be secured for ministerial work.

Rev. I. H. Cate is considering a call extended him to become pastor.

On train Monday saw Rev. and Mrs. G. Lee, of Tasso, and enjoyed talking with Brother Lee, who is always interested in all our denominational work and is one of our best gospel preachers and always loyal to his home church. The writer enjoyed being his pastor at one time at New Friendship church.

Jones Chapel church—Supplied, preaching Saturday evening before the third Sunday on Excuses, and third Sunday in morning on "Burden Bearing." Very good services and S. S., considering the snow and cold. Received \$5.00 for my service, and entertainment with Deacon A. N. Green, and a meal with Brother A. E. Long, who carried me to Ebenezer to the train. Rev. J. H. Sentell is a

loyal member to his home church and a good preacher, and could be secured for some ministerial work. Write to him, Concord, Tenn., R. F. D. No. 1.

Only one more Sunday for offering for Christian Education in January, and the rural churches have been hindered by the bad weather thus far. What shall we do?

If at any time your paper or books ordered fail to reach you; write me. These are testing times with our church work. Are we equal for the test? The faithful ones are answering the question in the affirmative. Are you among them. R. D. CECIL.

Cleveland, Tenn.

A CATALOG OF SACRIFICES.

We are glad to pass on to our readers the following definite instances of sacrifice which have come about as a result of mission study:

A rich girl who spent a dollar a day for sweets has deprived herself of this luxury for three month's time and has given the \$90 to Christian work.

One poor girl who had only \$25 with which to provide herself with new clothes for the winter, took only \$5.00 of this amount and used it in having her old clothes repaired and spent the other \$20.00 for Christian work.

The girls in one college are doing their own washing and ironing and are taking the money that is being saved and putting in into the support of Christian work.

A group of boys deprived themselves of two or three banquets and of the pleasure of giving their girl friends flowers and candy and have put the money in the support of Christian work.

One boy has cut out chewing gum for the year, five cents a day, \$1.50 per month, \$1.00 per year, and is giving the \$18.00 to the support of missions.

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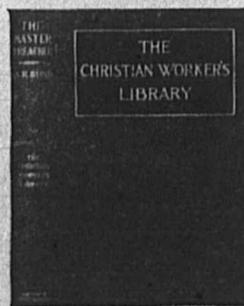
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emotional; but it is said of a Scotchman who had found Jesus that he was so happy he could scarcely find words to express himself; he stood up in a testimonial meeting and declared, "I'm happier now, when I'm no happy, than I wis afore when I wis happy." That tells the whole, blessed, wonderful story. Is it your story?—Sunday School Times.

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CIATION.**

We have under way a very excellent program for Clarksville, April 17-19. The Program Committee held a meeting a few nights ago and planned for our April Convention. There are many reasons why you should attend this Convention, one of them to see the beautiful new meeting house at Clarksville, which has just been completed. The program will be published a little later.

The Convention at Watertown was good; that at Tullahoma better; at Springfield, best. Now let's try for one that will excel all of them.

M. E. WARD, Pres.,
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**ANNUAL MEETING STATE SEC-
RETARIES.**

The annual meeting of the State Mission Secretaries was held at the Sunday School Board Building, Nashville, Tenn., Jan. 21-24. Those in attendance were Dr. Joe P. Jacobs, Mo.; Dr. Geo. H. Crutcher, La.; Dr. O. E. Bryan, Ky.; Dr. W. F. Yarbrough, Ala.; Dr. W. N. Johnson, N. C.; Dr. B. F. Rodman, Ill.; Dr. J. W. Gillon, Tenn.; and of the General Boards, Dr. W. D. Powell, of the Foreign Mission Board, Dr. J. T. Henderson, Laymen's Movement, and Dr. I. J. Van Ness, Sunday School Board. Dr. J. W. Gillon was elected President and Dr. O. E. Bryan, Secretary.

A number of splendid addresses were delivered during the session, some of which we expect to publish in full later. On Tuesday Dr. W. F. Yarbrough spoke to the subject "How Can the State Organization Help the Pastor." He suggested 1. "Keep before him the dignity of his task and the exalted mission of his church. 2. Keep the denominational program before him. 3. Inspire in him the denominational spirit. The method by which to do this: 1. Sympathetic spirit of the executive office. 2. Fraternal work and spirit on the part of the field force. 3. Maintenance of training schools. 4. Encourage the rural pastor in keeping in step with his people. 5. Make free use of the denominational literature in the State paper and the mission bulletin."

Other suggestions on reaching the pastor: Dr. Crutcher "Circulate helpful books, especially 'Grace in Galatians,' 'The way made Plain,' 'Pardon and assurance.'" Dr. Johnson, "Small conferences are a great point of contact." Dr. Jacobs, "Let the Secretary send a man to put on an ever member canvass to raise the pastor's salary." Dr. Powell, "Put great emphasis upon the Associational work. Get the pastor to do some definite work for you." Dr. Gillon, "Circular letter gets results. Send pastor and church clerk copy of the State minutes. Personal travel of the Secretary."

Dr. W. N. Johnson spoke to the topic: "Disintegration versus organization." 1. There are disintegrating influences in which our Baptist people have to contend: World confusion; interdenominationalism; faulty evangelism; inefficient enlistment. 2. We cannot be disintegrated nor permanently organized. 3. But we can do some things that will help toward organization: divide the regular from special things in our work; a calendar providing space for all the work; make the work a consistency in each Baptist body; depend on the pastor for leadership."

Dr. Joe P. Jacobs spoke on "State Missions and the Denominational Paper." "We could not carry on the work of missions without the denominational paper. It must be truly denominational. The tone and spirit of the paper must create a real denominational sentiment. The Editor must be in line with the denominational program. The paper should foster alike allied forces of the State. We have not appreciated the power of the paper in the work. In Missouri each worker of the Board is an agent for our State paper."

Dr. B. F. Rodman spoke on "State Missions and Denominational Schools." 1. "The State Universities are not equipped to take care of the entire educational problem. 2. State College is essential to the perpetuation of the Christian element in education. 3. Religion is an essential element of life and no education is complete when the religious life is not trained. Baptists should support their own colleges; because of the great commission; to make the foundation of a denomination secure; to secure education of ministers and missionaries; to perpetuate the denominational program."

Dr. J. W. Gillon spoke on "Building a Home Base." "Preliminary conditions: 1. A railroad system is no more secure than the prosperity of the country it traverses makes it. 2. An army is no more powerful than are its resources at home plentiful. 3. A local church is no more efficient than are its individual members. 4. A denomination is no more capable than are the local churches that compose it. 5. The trouble with our denomination is not that it lacks men of vision, but that it is defective in the home base. Home base defined: 1. Sufficient men identified with the denomination at home from which to secure men to man the denominational enterprises. 2. Sufficient manhood consecrated to the ideals of the denomination to enable the denomination to man its enterprises. 3. Sufficient money consecrated to the promotion of the denomination's ideals to enable the denomination to finance its enterprises. The thing done when a home base is builded.

1. New Christians are being made at home. 2. Old Christians and new Christians are taught their duty to God and the world until they endeavor to do it. 3. Old Christians and new Christians are denominationalized. Builders of home base: 1. Every local church. 2. Every pastor. 3. Every home evangelist. 4. Every Board that operates legitimately in the home land. Some ways to build a home base: "By the right kind of evangelism." 1. By furnishing the right kind of pastors. 3. By the right kind of teaching. 4. By the right kind of pastorates."

Dr. O. E. Bryan spoke of "The Sunday School Teaching Service of the Church." He called attention to the fact that the Sunday School should teach the proper connection of the scripture; to teach doctrine and theology in an efficient way; to emphasize evangelism and the development of the spiritual life."

Dr. George H. Crutcher spoke on "The Stranger Within Our Gates." He spoke of the difficulties connected with his work, but also gave cheerful note from the success that has attended such efforts.

Dr. I. J. Van Ness discussed "Our Duplicate Organizations and Suggested Remedy." While recognizing that much of our work through the various organizations overlaps there is a growing tendency to eliminate such overlapping, the spirit controlling the workers being that of partnership and co-operation to secure the best results. In the rapid development of our denominational program some overlapping is almost necessary.

Dr. J. T. Henderson discussed "The Sphere of the Layman's Work." He showed how the purposes of the movement is to enlist men through the effort of other interested laymen.

**Why I Believe
in Nuxated Iron**

A Strength-Builder For The Nation

BY E. SAUER, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monsigneur Nannini, a prominent Catholic Clergyman, recommends it to all members of the Catholic Church. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician. Sarah Bernhardt—"the Divine Sarah," the world's most noted actress, has ordered a large quantity sent to the French soldiers to help give them strength, power and endurance.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. H. B. Vail, Medical Examiner and late of the Baltimore and Columbus Hospitals, says: "A physician is often more likely to let himself get run-down from overwork than people of any other class and the fact that I took Nuxated Iron to build myself up after a serious case of nervous exhaustion is the best proof of my confidence in its strength-giving power. The effects were apparent after a few days and within three weeks it had virtually revitalized my whole system and put me in a superb physical condition."

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former Members of the United States Senate and House of Representatives, and other prominent people with such surprising results, and which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron, that they offer to forfeit \$100 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.



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But thou, O Lord my God, hearken; behold and see and have mercy and heal me, thou in whose presence I have become a problem to myself; and that is my infirmity.—Augustine.

Dr. W. D. Powell spoke to the subject "Shall We Have An Apportionment Committee In the Southern Baptist Convention?"

An interesting feature of the discussion was the stereopticon lecture by Dr. P. E. Burroughs on "Church Building Plans." The Sunday School Board has recently undertaken to suggest plans by which intelligent efforts may come to success in remodeling old buildings and building new ones. If you are planning any sort of building write Dr. Burroughs for suggestions.

While this meeting of the State Secretaries from various causes was not largely attended, it was one of the best ever held.

CHURCH AND PERSONAL.

We have had such a good Junior B. Y. P. U. that I wish to tell you about it. We have the new honor roll and the new books. Officers: Leader, Rev. J. C. Miles; President, William Earle Ghormley; Vice-President; Susie White; Recording Secretary, Lida Pennington; Corresponding Secretary, Charles Sheets; Treasurer, Annie Mae Burleson; Librarian, Nina White; Chorister, Margaret Pennington. Group Captains: Lida Pennington, Annie Mae Burleson. Chairman Membership Committee, Susie White. Social Committee, Margaret Pennington. Program Committee, Willie Merle Ghormley. Missionary Committee, Annie Mae Burleson. Instruction Committee, Bertha Lee Roberts. Brother Miles, our pastor, has done a great work among our young people. This is our motto: "Every boy and girl our age a Christian, a member of the church and of the Junior B. Y. P. U."

CHARLES SHEETS,
Corresponding Secretary.
Madisonville, Tenn.

Rev. C. H. Cosby, Elizabethton, Tenn., writes: "Brother J. T. Henderson spent last Friday, Saturday and Sunday with us in a financial campaign. Our budget this year will amount to about \$4,500, including an old debt on our church building. I will be glad to help increase your list of subscriptions."

Rev. M. Bunyan Smith is delighted with his new pastorate at Gallatin, Tenn. Already in the short while he has brought the church to consider larger Kingdom plans. He writes: "I think the plan you have arranged to enlarge the circulation of the Baptist and Reflector is splendid. I certainly feel the need of the paper in every home of our church. I am glad to appoint the committee mentioned in your letter and will assist them in every way I can. I assure you of my hearty support, and at any time we will be glad to have you come and visit our people, and preach to them, and form a great friendship with them, and through the paper become a regular visitor in their homes each week."

Baptist War Service, Newport News, Virginia.

Parents, relatives and friends of enlisted men are invited to correspond with Rev. Marinus James, Baptist camp pastor at Newport News, Va., 130 32nd Street. He will be glad to render service of any kind. Be sure in writing to give full information,

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such as name, division, company, regiment, etc. It is very difficult to find a man in these large camps unless the complete address is given.

Jenkins-Snelling.

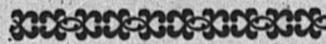
Rev. J. T. Jenkins of Jackson and Miss Johnnie Snelling of Grand Junction were married Sunday evening at 8 o'clock at the home of the bride's parents, Rev. J. E. McPeake of Jackson officiating in the presence of the family and a host of friends. In this

marriage is effected the union of two of Shelby and Hardeman counties' best families. The bride is a daughter of Mr. and Mrs. J. H. Snelling, and is a woman of striking graces of mind, heart and reason, bringing to the responsible position she is called upon to fill those virtues which qualify her to be a true helpmeet. The groom is the son of Mr. and Mrs. J. H. Jenkins, Raleigh, and is a young Baptist minister of shining ability and promise. He is a student of Union

University and a worthy young man. The bridal party will reside in Jackson.

It is the life that is lived beyond the gaze of men that determines a man's value at the last. Therefore, be watchful. There is an audience always. There are eyes that go to and fro throughout the earth. In the loneliness of the crowd is One who sees, and our glad assurance is—He sees to save.—G. H. Morrison.

A Crisis in Christian Education



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

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

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

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

RUFUS W. WEAVER,
Secretary Christian Education.

161 Eighth Avenue, North, Nashville, Tennessee.