

# Baptist and Reflector

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## Record of Christian Education in Tennessee for the Past Eighteen Months

The Christian Education Board elects Rev. Rufus W. Weaver, D.D., Secretary, who took charge of the work January 1, 1917.

"The Society of Friends of Christian Education Under Baptist Control" established in many churches. Write for plan of organization.

Through an appeal to the legislature of 1917, the law is changed so that the poorer counties receive a larger part of the state public school Equalizing Fund.

The Secretary of Christian Education for Tennessee prepares the program for Christian Education Day Throughout the South. This program was sent to 10,000 Baptist Sunday schools.

Contracts are completed with the four schools—Union University, Carson and Newman College, Tennessee College and Hall-Moody Normal School—by which the denomination controls these institutions.

A contract is made between Union University and Hall-Moody Normal School by which the college work shall be done at Union University and the preparatory work at Hall-Moody Normal School, the latter institution adjusting its faculty and curriculum so as to do work equal to that of the State normal schools in addition to that of an accredited high school.

Nearly \$50,000 raised in subscriptions for the rebuilding of the administration building at Carson and Newman College. The structure is now nearing completion. A heating plant for all the college buildings and a gymnasium will soon be erected.

The adoption by the Tennessee Baptist Convention of the budget made by the Education Board, amounting to \$36,000, and the raising of \$33,000 in subscriptions on the floor of the Convention.

The combining of Ministerial Education with Christian Education, so that only one appeal shall be made to our churches in behalf of our educational work.

The completion of the \$5,000 Woman's Missionary Union Memorial Scholarship Fund, the income of which is used for the support of one or more young women at Tennessee College.

There has been paid directly by the churches for the work of the Education Board \$31,559.05 during the past eighteen months. There has been raised of the \$36,000 budget made at the last State Convention the sum of \$16,159.91.

The Woman's Missionary Union has secured since November, 1917, \$3,700 for the Training School building and the support of the institution. The Baptist women are engaged in raising \$3,000 more for Christian Education in Tennessee.

Hall-Moody Normal School secures recognition by the State Board of Education, enabling its graduates to have the same certification as the graduates of the State normal schools receive.

The Southern Baptist Convention adopts the report of the Commission favoring the raising of fifteen millions of dollars during a period of five years, beginning May, 1919. The apportionment for Tennessee is one million dollars.

The Secretary of Christian Education in Tennessee, Dr. Weaver, is elected president of the Education Commission. Much of his time is now being given to the work of the Education Commission.

Our ministerial students held meetings during the summer of 1917, reporting 2,299 conversions and 1,726 baptisms. This is over one per cent of all the baptisms within the bounds of the Southern Baptist Convention, including the work of the Home and Foreign Mission Boards. It is over fifteen per cent of all the baptisms reported by the Baptist churches

of Tennessee. There are twenty-four states in the Union, most of them in the North, reporting fewer baptisms than the ministerial students of our Tennessee Baptist schools.

Over two thousand names of prospective students have been secured by the Education Board and furnished to the presidents of our four schools. Pastors are urged to answer the enquiries of the Secretary of Christian Education regarding prospective students.

Many thousands of letters written to pastors, laymen and friends of Christian Education relative to our work, and hundreds of thousands of pages of literature distributed. The Education Board has purchased the last page of the Baptist and Reflector for the year.

If the pastors who have subscribed for their churches pay the amounts pledged at the Memphis Convention the Education Board will be able to carry out its program in full.

President H. E. Watters, D.D., of the College of Marshall, Marshall, Texas, is elected to succeed President G. M. Savage, who is made President Emeritus of Union University. Rev. I. N. Penick, D.D., is chosen as the head of the department of Theological Instruction.

### THE POLICY OF THE EDUCATION BOARD.

1. To mobilize the Baptists of Tennessee in the interest of Christian Education.

2. To awaken in the thinking of fathers and mothers an appreciation of higher education, which shall lead them to make great personal sacrifices to send their children to the high school and to the college.

3. To co-operate actively with the agencies of the state in promoting the public school system, so long as the student is not compelled to leave his Christian home in order to continue his attendance upon the state school.

4. To demand in the interest of the spiritual and the moral development of the growing youth that when compelled to leave his Christian home there shall be provided an institution whose primary concern shall be the promotion of education for better Christian service, so that amid Christian environment and under Christian uplifting influences his life ideals and purposes will be formed.

5. To further in every possible way the interests of the educational institutions which the Baptists of Tennessee love and foster—Union University, Carson and Newman College, Tennessee College and Hall-Moody Normal School—to the end that they may more perfectly realize the highest standards of the successful Christian college.

6. To inaugurate a state-wide campaign for the purpose of uniting the friends of Christian education in one supreme effort by which our schools shall be placed upon a firm financial basis. The goal of this effort is the raising of one million dollars for Christian education within five years; the inspiration of this endeavor is the acknowledged need of trained Christian leaders.

Notice to Readers: When you finish reading this copy of the Baptist and Reflector place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers at the front. No wrapping. No address.—A. S. Burleson, Postmaster General.

Following the establishing of Hall-Moody Normal School, President James T. Warren secured as Dean of the Normal School Prof. A. T. Barrett, Ph.D., formerly Dean of Union University, and at an earlier date Dean of Peabody Normal School.

Tennessee College has maintained during the past eleven years its high standard as a Christian college. There is no institution for women in the south central states, excepting Sophia Newcomb College at New Orleans, that ranks higher in the field of education, while Tennessee College is recognized as the superior of all other colleges for women within these states. Last commencement fifteen young women, after four years of college work, received the A.B. degree.

In spite of the diminished attendance on the part of young men of the upper classes, the total enrollment in the four Baptist schools in Tennessee is larger than it has been for several years. In proportion to the number of young men enrolled, the contribution which these schools have made to the American Expeditionary forces compares favorably with that of other schools.

Chaplain A. I. Foster, of the 117th Infantry, U. S. A., now in France, writes: "Keep the cause of Christian Education to the front. It is the hope of our nation."

The following tracts have been published and are now available for free distribution:

"Reasons for Christian Education," "The Crisis in Ministerial Education," "The Preservation of Christian Education," "In Giving to Christian Education," "The Report of the Education Board," "The Rural School and the Development of Southern Baptists," "The Education Board and the Baptist Churches of Tennessee," "Suggestions." All of the above tracts are from the pen of the Secretary of Christian Education.

"The German School System the Cause of the Present War," W. J. McGlothlin, D.D.; "Why Education Should Have a Place in the Church Budget," President E. Y. Mullins; "What the College Boy May Do for the Denomination," Dr. W. W. Hamilton; "The Denominational Academy," Dr. G. W. Quick; "The Place of Christian Education in the Life of the State," Rev. S. P. White, B. A.; "A Plea for Christian Education," Dr. J. W. Gillon; "The Battle for Christian Education," Dr. J. W. Gillon. Write to the Secretary of Christian Education for as many of these as you want.

During the past year there were enrolled in the Baptist colleges and seminaries 212 young Tennessee Baptist preachers. There are only two other states in the Union reporting a larger number of young men studying for the Baptist ministry, and both of these states include in their reports all the students at the theological seminary located in the state, the Southern Baptist Theological Seminary, Louisville, Ky., and the Southwestern Baptist Theological Seminary, Fort Worth, Texas. If this be true, the number of Baptist young ministers in Tennessee seeking better preparation is second to the largest, if not the largest, of any other state in the Union. The fact that God is calling so many of our young preachers places upon us the obligation of aiding them to secure an education. The Education Board of the Tennessee Baptist Convention meets the expenses of all the Tennessee students in our Southern Baptist Theological Seminary, and whatever aid is bestowed upon the ministerial students of Union University, Carson and Newman College and Hall-Moody Normal School.



## A NEW ERA IN THE HISTORY OF UNION UNIVERSITY.

President H. E. Watters, D.D.

Modesty demands that I say in the first sentence that I did not word my subject, and that I am not responsible for the "new era" in the history of Union University. This school has had a difficult but glorious career. It has been difficult, because it has never had the financial support it deserved, and needed to the bleeding point every year of its history. It has been glorious because of the unexampled product it has turned out. Union University has more names in the "Who's Who of America" than any other school in the United States in proportion to its attendance. This means that a larger per cent of its graduates has succeeded in a large way than those of any other school, which says the last word for the character of work done.

But the "New Era." What is it, and what do we mean by it? We hope it means first, an end to the long period of poverty that has handicapped and hindered the development of this noble institution; that it means the teachers and the local trustees will not have to carry the school by their own sacrifice, sweating blood to keep it going; that at last the Baptist brotherhood are coming to realize that our Baptist schools are the hope of our Zion, and that Union University must not only be kept alive, but be equipped and enlarged for a greater service.

Second, the "New Era" college only refers to a radical change that the state convention has made in the relations of Union to other schools, or rather of other schools to Union University, and in the standing of the institution. The removal of all but the last year of the academy, thus making it a college only, has changed the nature and plans of the school very much. For the first year or two this will necessarily decrease the total enrollment, but we hope will materially increase the college attendance and widen the scope and influence of the school. It is a long step in the direction of making it what the founders dreamed it should be: a real university, or at least a college approximating the scope, power and influence of a university.

### New Departments.

Already we have added a full theological department. This is the first step toward adding those vocational departments that make a real university. We have taken the initial steps necessary to add an agricultural department next year. We are trying with splendid prospects of success, to bring about a cooperation with the University of Tennessee and the West Tennessee Demonstration Farm located here at Jackson that will enable us and them to serve the farmers of West Tennessee in a great and practical way.

Then we purpose, just as soon as the war allows the boys to return, to add strong departments in law and pharmacy. Union University is most fortunately located for a law school since nearly every kind of court in the land, except the United States Supreme Court, meets here.

We are adding a pre-medical course this year. We hope to make such arrangements with one or two great medical colleges as will enable us to offer at least two years of a course in medicine. All of these courses will be so correlated with the regular aca-

demical work that students working toward the A.B. degree can elect a portion of their work in these vocational courses, and thus give them an attractive route to their professional degrees.

### Course in Social and Religious Service.

One of the most important steps Union University is taking is in the direction of practical training for religious leadership in the churches. This will fall into three groups. First, a course for both boys and girls who desire, or should desire, to be equipped for practical religious work in the country or city, in Sunday school, personal soul winning, young peoples' work, woman's work, or any other branch of religious service. The course will also give training for various branches of social service, such as benevolence, temperance, child welfare, civic improvement, community interests, etc. We shall be glad to explain this course to any who are interested to know the details.

The second course is planned primarily for the young men who are, or are to be, country pastors, although it is admirably suited to rural teachers, and any others who are to live and lead in the country.

The third is our theological department under the leadership of Drs. Savage and Penick. The courses will be such as to give the young preachers the fundamentals of theology, but will stress most the practical needs of the young preacher in the first few years of his ministry. The Bible and evangelism will be especially stressed. Just enough of the heavier theological subjects will be given to give the boys a good sharp appetite for a full seminary course.

Jackson, Tenn.

## MY HEART AND HAND FOR CHRISTIAN EDUCATION IN TENNESSEE.

By R. H. Farrington, D.D.

My heart and hand!

As I take it, this means with all the ability of my heart and all the strength of my hands. Now the heart means the power of love and grief. Can I give to the Baptist schools of Tennessee the full strength of my heart's affection? Do I know enough about our schools to answer this question intelligently, remembering that I know practically nothing about the nonsectarian schools? I can and do, and for this reason. These lines are clearly drawn all over our country today: the difference between Christian education and state education. What it is in one state, it is that practically speaking in other states.

Now to love a thing means a great deal. It means that that project has our keen personal interest to the extent of our doing whatever we can for it, and furthermore doing it gladly, happily. It is an easy matter for us to take steps and make efforts for the object of our affection. Knowing of the multitudinous and glorious blessings that come from Christian education, we should all love this work, our teachers and our institutions. And how that helps things along in God's work! None of us are ever going to get any great salaries in any department of the kingdom work. Its remunerations do not all come that way. Character and Christian efficiency are the mightiest rewards in this work. But my, how the situation is made and kept sweet by the love and

esteem of the brethren! And oh how often, just for the lack of it they are made almost intolerable. To this program I heartily subscribe.

But this is just one side of the question. With all my heart means the power of grief as well as love. But is there anything to grieve over in connection with our Christian schools? Yes, a great deal. The first response of love is the desire to see the object of our affection well cared for, and when that is not done there is genuine grief. How painful is the fact of the dire need of our schools. Let us remember that this grief is the active form, and is manifest more by the acceleration of activity than inertia. The fact is, our people as a whole are moved more often to intense activity when they know of our acute needs than by any other means. I grieve over our lack of equipment, our unpaid teachers. Do you?

The other part of my subject is MY HAND.

Here is meant, as I take it, the consecration of all our abilities to work out the best things possible for our schools. We take it to mean simply, our strength. Our strength means the combination of all our best qualities. The energy of our heart, the intensity of our intellect, and the zeal of our soul. Now if we give our hand to Christian education in Tennessee, it means just that, the bringing to bear upon this worthy task the best that there is in us. Our heart-energy, our mind-intensity, and our soul-zeal. If we will give just this kind of consecration, the schools of Tennessee will flourish as they never have, and as they never can if it is not given. How easy then will it be, when we have done what we can, to say, Oh, Lord, bless now the work of our hands, and supply the blessing that heaven alone can give!

Jackson, Tenn.

## WHY BAPTISTS SHOULD SEND THEIR CHILDREN TO BAPTIST SCHOOLS.

James Allen Smith, D.D.

Baptists are a peculiar people, holding peculiar doctrines. They are peculiarly fortunate as to their interpretation of the Scripture. They are peculiar as to their position with reference to the peace and the part the church has in the world. We have some things in common with some other evangelical denominations, but the thing that differentiates us from all other evangelical Christians is the fact that we have and hold so many things that only Baptists do have and hold.

No other body of Christians on earth believe the whole Bible as do the Baptists. No other church can teach the whole Bible as we teach it. This being true, our salvation as a denomination depends largely upon a promulgation of our peculiar position.

1. No Baptist would feel safe to send his boy or girl to a Pequo-Baptist church and Sunday school, because we do not believe some of the things they teach.

2. Our hope for the perpetuation of the things for which Baptists stand lies in the successful planting of these doctrines in the minds and hearts of our children.

3. If Baptists do not support their own schools, no one else is expected to support them. Their death to them is inevitable.

4. Trained leadership is more the paramount call of the day and will become more imperative with every passing year.

5. Our boys and girls have a freedom for their own growth and development in our Baptist schools that they could not have elsewhere. The very atmosphere is conducive to their growth in Baptist doctrine.

6. The things for which boys and girls stand in school and college will be the things for which they will continue to stand when they are out of school and college.

7. We can never hope to convince other people that our position is the correct one till we practice what we preach.

8. When all the Baptist boys and girls are sent to Baptist schools and colleges, then we will fill our schools with other boys and girls who are not Baptist, but who are influenced to go by the going of our own boys and girls.

## OUR MOUNTAIN SCHOOLS.

J. W. O'Hara, D.D.

The Mountain School System, under the management of Dr. A. E. Brown, has made most gratifying progress and constitutes a most vital link in our educational work. There are now thirty-six schools, as follows: Two in Virginia, three in Kentucky, seven in Tennessee, nine in North Carolina, four in South Carolina, four in Georgia, four in Alabama, two in Arkansas, and one in Missouri. The enrollment during the last year has been 5,190 pupils, among whom were 110 ministerial students. Two hundred and ten teachers were employed. Three hundred and seventy-seven conversions are reported, almost every unconverted pupil being led to accept the Lord as Savior. These schools are veritable lighthouses. From them have gone men and women to fill every sphere and vocation in life, and they not only stand alongside others, but many of them are the peers in their chosen callings. We, however, have barely touched the vast field that calls so imperatively to us. In one of the cantonments there were 5,000 mountain boys who could neither read nor write. This condition is traceable in a large measure to the tardiness of Southern Baptists. We surely should remedy it at once.

These schools are a vital necessity. My observation has shown me that the majority of the young people of the mountains have no way of securing an education except as we build these schools within their reach, both as to location and expenses. We will be more than repaid for our efforts and investments. One soul saved and the life trained for service would amply repay. We, however, are privileged to count such lives by the hundreds—polished diamonds and sparkling gems.

Again, there is a social uplift that will justify the expenditure of every dollar. The influence of the schools has been a leaven that has penetrated the entire mountain region. Only eternity can tell all the good done. No field is so rich in resources and opportunities. Hundreds of bright boys and girls await our coming. We should hear their earnest cry, heed the urgent call of the efficient superintendent, and furnish ample means to adequately do the work at hand, and save those lives for the service of the Lord.

Newport, Tenn.



## WHY I LOVE UNION UNIVERSITY.

By G. M. Savage, D. D.

First I thank the editor for requesting me to write on this topic for acknowledging that I do love an institution so worthy of the love of every good man.

By the love I have for the Lord, I must love Union University. The evidences are clear to me that Union University is one of the Lord's chosen, elect agencies for promoting his saving work among men. The leading preacher not only of Texas but of the South said, "If you take out the work of Union University, Texas would be set back twenty-five years." The name Southwestern Baptist University interpreted as given by the Lord meant not that the institution would draw students from the Southwest, but would give men, trained men, to the Southwest. This has been done. The prophets who wrote the name did not themselves, perhaps, know the mind of the Spirit. The money invested in Union University brings perhaps the largest returns. The year ending November 1, 1917, showed 1,622 conversions and 1,214 baptisms as the labors of thirty-four of the ninety-four young ministers enrolled that convention year; while the churches had given directly for ministerial education only about \$1,200. With all our mistakes, the past fifty years, less than \$5,000 would pay all back salaries to date. I take it that the coming of Dr. Watters is another of the many evidences of divine direction.

By the love I have for Baptist people and Baptist principles, I must love Union University. In the forties of the last century our Baptist fathers felt the need of a college of their own in order to have an educated ministry. The institution was thus founded on the general Baptist conscience. "We must educate our preachers," they said.

It was then located at the center of the state which happened to be the beautiful little city of Murfreesboro. What location could then have better expressed the community interests of the Baptists of the state? I claim to be a loyal Baptist.

When in the seventies it was thought wise to select a new site, bids were opened to be examined into, and decided upon, by a committee of nine, consisting of an equal representation of the three great sections of the state. This committee selected Jackson. My sentiment was for it to remain at Murfreesboro. As I was only twenty-four years old when this question was up, I deferred to the wisdom of the aged and experienced Baptist heroes who were taking the lead. Their decision made, I acquiesced. I do not go behind the returning board.

So Union University at Jackson was founded and promoted by the Baptists of the state. This is the only institution aside from Tennessee College that has this claim.

The college education which is good for the Baptist preacher is good for the Baptist layman, and the latter is hardly less necessary than the former.

The convictions growing out of this vital relation of Union University to the Baptist cause is flavored by certain accessory matters. What greater names among Southern Baptists than Joseph H. Eaton, J. R. Graves, J. M. Pendleton, T. T. Eaton, Matt Hillsman? The blood of these men cement

Union University on the Baptist denomination. I am willing to be called an old man for the joy of personal recollections of the unselfish labors of all those Baptist leaders and scores of others for Union University.

Further, I enjoy recollections of both teachers and pupils of my alma mater for nearly fifty years, have handed diplomas to eighteen classes, men and women who later took rank among the greatest preachers, lawyers, physicians, missionaries, agriculturists, business men of our times.

Jackson, Tenn.

## OUR MOUNTAIN PEOPLE AN EDUCATIONAL ASSET.

By Rev. John R. Chiles.

Why is it that our mountain people are usually looked upon as having such great possibilities of mental developments? Is it true or is it just a kind of sentiment that has taken hold of the people in city centers and favored rural regions? The writer believes that mountain people do have large capacities to learn and to achieve and thinks it is to be accounted for in the following ways.

1. The climate is good. Mountain people have all the time that city people and lowland country people of means enjoy as a luxury for a month or six weeks in the summer. The same air and water which puts the red glow on the cheek and lustre in the eye does what is equal to that for the mental faculties which are hidden in that body. The Creator seems to have measured the blessings for the mountains and plains in even balances. On the side of the former he put many things which make for the health of the body and the mind.

2. Mountain people have been kept from a great many things. Some children back there have never seen a train. That is sad, you say, but likewise they have never seen some things that trains bring. They have never read a wagon load of novels, now popularly called fiction. They have never been to the theatre to sit at the feet of painted women and bleary-eyed men and watch them do indecent things. Many of them do not even know that a few Judases who happened to be teaching theology in so-called Christian schools imported German rationalism and tried to scatter the seed of it through their pupils out to the remotest corners of our land. "Blessed are the pure in heart."

3. What they have seen and felt. "There is a pleasure in the pathless woods; there is a rapture on the lonely shore." Others beside Landon C. Haynes have looked up and seen the heavens above and then looked down into the Watauga or some such stream and have seen the heavens below. They have smelled the fragrance of the daffodils that grow in the meadows, the cowslips in the pastures and the wild roses that cluster in the corners of the fields; they have felt the softness of the moss on the rocks; they have heard the nuts dropping from the trees in the stillness of autumn afternoons; they have listened at the sighing of the pines; they have eaten all kinds of wild fruits from vines and trees and shrubs; they have watched the flight and soaring of birds and have noted the cries and habits of many animals of the fields and woods. The very grandeur and loneliness of things strengthen the imagination, and imagination has much

to do with the possibilities of education in any boy or girl.

4. They have had hardships. "The sweat of the face" is a literal reality to most mountain people. The soil is often thin, the hillsides are steep and the weeds and briars seem to be the only things which grow plentifully and luxuriantly. There is much hard work and often small returns. But children out of such homes when they go to school seem to carry with them the disposition to overcome and accomplish. Opportunities are appreciated. They have dreamed by day. As they come to realize their dreams there is a peculiar joy in the opened books of knowledge. Their parents work hard and it is a call to them not to waste their time.

5. Many of them have the simple faith of Baptists. To bow the knee to God only but to be sure to bow it to him in all things is the creed of many mountain people. That is the essence of what Baptists have stood for from the days of John even until now. To believe in God and His Son, to be regenerated by the Holy Spirit, to confide in the Bible as God's all-sufficient and perfect revelation of moral and spiritual truth, that it is his to speak and ours to obey are things to which everything else in this world is second. Any man who leaves these ideals comes down and any man who reaches up toward them rises. What these people need is to keep on their foundation and build upward. Preserve to them "the simplicity that is in Christ." That is the most precious jewel on earth. Just give it the Tiffany setting of education and culture and you have the nearest approach to what God made in the beginning, a "man" or a "woman."

Rogersville, Tenn.

THEOLOGICAL DEPARTMENT  
UNION UNIVERSITY

By J. E. Skinner, D.D.

One of the most encouraging and hopeful features of Union University for the future, especially for young preachers and Christian workers, is its added Department of Theology and Evangelism, under Dr. I. N. Penick. Although this great school has trained and sent out to our country many great men to bless the world in the various other callings—and will continue to do so in all the future—giving the best possible training to young men and women for their life work, it has never lost sight of the original purpose of its noble founders for the education of our Baptist ministry, and in this respect stands at the head of the list of our great Baptist schools in this country. Many are the men standing at the head of our denominational affairs today who have received their college training and a large part of their religious culture in the splendid atmosphere of this honored institution; but with the best opportunity for training in theology and evangelism it has ever heretofore offered, their tribe will be multiplied manifold in the future. If, as is sadly true of many of our young preachers, any are unable for any reason to reach the Seminary for a thorough theological training, after the hard-fought battle of their college course, they will have the opportunity at Union University henceforth to acquire a liberal knowledge of Biblical and systematic theology, in connection with their college work, to prepare them for their high calling in the ministry. One of the

most shameful tragedies ever witnessed in connection with Christianity, is a minister of the gospel—and especially a Baptist minister—trying to preach the "everlasting gospel" without knowing its fundamental principles. But such need not, and will not, be the case with those who go out from Union University. There ought to be, and we hope will be, at least one hundred young preachers enter here next fall.

## THE PASTOR BACKING THE EDUCATIONAL PROGRAM.

By Rev. J. H. O. Clevenger.

What is to be the part of the preacher in the days just ahead of us? Is he to lose anything of his power? Is he to come to any greater power? There have been some prophets of the coming day, who have said "that when the people fully rule, the ministry as a class will disappear." What about it? We are not moving forward to a time when every man shall be the equal of every other man in every respect; we are moving forward toward the time when every man shall be the equal of every other man so far as opportunities and privileges are concerned.

Religious education is knocking at the door of Southern Baptists, seeking admission. There are no men who should be more anxious to serve their day and generation than the Baptist pastors of Tennessee. Brethren, whether we believe it or not, we are a part of a great machine, and our opportunities to turn out a great army of educated and fully-equipped boys and girls from the homes of our Baptist people was never so great as now. When our Master said "Go," he also said "Teach." Do not miss a single opportunity to bring the great cause of Christian education before your people. God has given us, we believe, the greatest leader in all the Southland for Christian education. We have outlined for us a great program. We should back it up with as much zeal and power as our boys are giving for the safety of our homes, schools and churches.

An infant mind in an adult body forms an idiot. If such minds should constitute fifty per cent of the membership of our churches, not only would they be of no benefit, but detrimental to its progress. Baptist pastors of Tennessee, let's pray that we grasp the great opportunity of having some humble part in carrying out or backing the educational program in Tennessee.

Kingston, Tenn.

## BENEFICENCE AND SEVERITY.

No estimate of Christianity which dwells only upon its beneficence and forgets its exacting severity can be anything but misleading. All our modern catch-words, all attempts to cover up and disguise the austere outlines of the gospel, to crown Christ, not with thorns, but with flowers—religion without Calvary—must fail.—New Zealand Outlook.

"If you could only have one wish, what would it be?" she asked coyly.

"It would be that—that—oh, if I only dared to tell you what it would be!" he sighed.

"Well, go on. Why do you suppose I brought up the wishing subject?"—Harper's Magazine.



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### MAINTAINING EDUCATIONAL STANDARDS AT TENNESSEE COLLEGE.

C. M. Faithful, Professor Education and Bible.

In the discussion of educational standards the question at once arises, what is a standard? It is very evident that questions of education cannot be measured as easily or as accurately as most of the problems that daily confront us. We are accustomed in business life to many quantitative and qualitative measures. We speak of yards and pounds, or we say a thing is 98 per cent pure, or "all wool," but when we come to education no one has yet devised a mental yard-stick which all educators will accept nor a 100 per cent standard which is uniform.

With the growth of our educational system the college was confronted with the problem of how to know whether a prospective student was really prepared for his work or not. One way of attempting this, of course, was by examination, but for many reasons this did not prove entirely satisfactory. Then attempts were made at what, in the educational world, is called the articulation of schools. This is an arrangement by which one school may accredit or accept the work of another. In seeking to properly evaluate the work of a school a number of things have been considered. When a school today seeks articulation with another school, the custom is to fill out a blank which covers a great many details; among them are such questions as the financial condition of the school, the type of building, the equipment in the way of apparatus, laboratories, etc. They take up the question of the curriculum offered, the character of the work, the number of minutes to a teaching period, the number of periods a week, and the number of weeks to a school year. The teacher is a very important element. The questions cover in detail his training and experience, his salary, the number of subjects he teaches, the number of classes a week and so on.

While various educational associations in our country have attempted to formulate definite standards necessary to entitle an institution to be termed a "college," the Carnegie Foundation for the Advancement of Teachers has established the set of requirements which are now almost universally adopted. So far we have considered the general question of standards. It would be interesting at this point, had we the time, to trace the development in the United States of the higher education of women; however, a few statements must suffice.

At the close of the eighteenth century in the United States very little had been accomplished in the education of girls. Our schools were primarily designed for boys, but gradually girls were admitted to some of the privileges. This movement soon led to what is called co-education. There soon developed two decided types of schools for girls only. There were those who felt that the usual studies pursued in the boys' schools were useless for girls, and that the girl needed an education to better fit her for her peculiar duties in life. Out of this developed the type of school which is perhaps better known as the finishing school. This is not a good term to use, because it conveys different meanings and its use is resented by many institutions. Many people use the term, "Girls' School,"

"Boarding School," "Seminary," and even "Woman's College," with the same idea in view. Some of these schools are certainly very superficial. On the other hand, some of them do excellently the work they undertake. It is extremely difficult in a few words to justly discriminate between this type of school and the real woman's college. The type of school which for want of a better name we have termed the finishing school does not consider it necessary that women go through the same vigorous mental discipline that is required in the university for men, but that by taking fewer literary studies, or by giving less time to those taken and emphasizing other studies which are considered peculiarly feminine, the young woman is better and more quickly fitted for her position in life than if she had spent the time and labor required in the standard college. With this brief review of conditions, let us consider the problems of Tennessee College.

This institution, chartered in December, 1905, and opened in September, 1907, had as its ideal to meet the needs of young women who wanted a real college education under Christian control and influence. While Tennessee College realized that it could not possibly at once meet all the requirements of the Carnegie Foundation, it did seek to approach them as nearly as possible. As evidence of this, although opened in 1907, the college did not grant the bachelor's degree until 1912, or until it had had time to take its first graduates through the four years of college work. As was indicated above, the real test of standards is the credit given the work by other colleges and universities. One of the members of this first class of 1912 from Tennessee College was admitted the following autumn to full standing in the graduate school of Radcliffe College, where she successfully completed a year of graduate work.

Since then a number of our best institutions, among them Vanderbilt University, George Peabody College for Teachers at Nashville, Chicago University, and Columbia University have accepted our work as a basis for graduate study and given the students full credit without examination for the work done in Tennessee College. Tennessee College is an accredited school according to the conditions required by the Department of Education in the state of Tennessee, and its graduates are issued certificates admitting them to teach in the high schools. It is the only institution in the state, exclusively for women, to which high school certificates are granted on this basis. While Tennessee College is very proud of these recognitions of the standard quality of its work, the institution has not yet been able to meet all of the requirements of the Carnegie Foundation. One of these requirements is that a college must have an adequate endowment. Experience has proved that a standard college cannot be maintained on the fees usually charged unless it has some other source of income. We have in various ways succeeded in partially overcoming this difficulty. But we realize the school can never obtain its full growth until it has an adequate endowment. Another condition required by the Carnegie Foundation is the elimination or separation of the preparatory or high school department. The elimination of our preparatory department is absolutely impossible, for many of our students come from the rural districts which do not have standard four-year high schools, and they could not come to us unless we gave them the oppor-

tunity to make up the work necessary to college entrance. The complete separation of the preparatory school from college would require additional buildings, which of course means more money. These are the two main requirements of the Carnegie Foundation which we are not able to meet.

The library and the laboratories need constant additions to keep them up to date. The present unusual conditions have brought many problems to educational institutions; in spite of these the enrollment for the year just closed was the largest in the history of the institution, and we are very hopeful for the coming year.

The war has put a new emphasis on education. It is the one thing which has proved its certain value in these uncertain days. The conflict which we are witnessing is certainly due to wrong ideals of life. The coming generation will need leaders with right conceptions to meet the many problems which are sure to face us. With all our heart we believe that Tennessee College stands for the right conception of life, and because of this, we are counting on the continued support of our Baptist brethren.

Murfreesboro, Tenn.

### THE PROGRAM OF THE EDUCATION COMMISSION OF THE S. B. C.

Ryland Knight, D.D.

The program of the Education Commission of the Southern Baptist Convention as outlined in their report at Hot Springs contains three distinct elements, all of which are vital if Southern Baptists are to prosecute their educational undertaking in any adequate way.

The first element in their program is a systematic plan. They have bid us first of all to stop and think; to discover if possible what we were after, to ascertain what Southern Baptists are really proposing to do along educational lines.

Our educational procedure has been glaringly and dishearteningly haphazard. Our only plan seemed to be to have no plan at all. Schools and so-called colleges were started by individuals or churches or district associations with little regard to the desires of the denomination as a whole, buildings were erected, debts were accumulated and then the denomination was appealed to that the school might not be sold and the denomination thereby injured. Each school sent its representative to our various churches and solicited funds. After the money was paid it was often discovered that the school did not in any sense belong to the denomination. So far as the denomination was concerned, there was no system about establishing the school, maintaining it, correlating receipts and expenditures, appealing to the churches, or collecting and disbursing funds. It was this disorderliness which has made many people half-hearted if not actually antagonistic to our educational institutions.

The Education Commission has very wisely proposed first of all to think the matter through, to take a year to get the facts and consult the state conventions and then to come to lay before the Southern Baptist Convention a systematic plan, a carefully considered educational program.

The second element in the program of the Commission is a regard for the sources. However satisfactory and well-equipped our colleges may be, they must be failures without stu-

dents. And the students must come through the primary and secondary schools. Our own efficient Secretary of Christian Education, Dr. Rufus W. Weaver has brought Southern Baptists under lasting obligation by calling attention to the lamentable neglect by the state, of the public schools in the rural sections of the South. Here the vast majority of Baptist boys and girls grow up. Our people can render no larger service to the cause of education among Baptists than to see to it that this host of boys and girls have a fair chance for at least an elementary education. Without this, a college education remains an impossibility.

The third element in the program of the Education Commission is a worthy vision. If three million Southern Baptists are to have an educational program it can not be a little program. To talk in small terms is to dwarf our educational ideals and to discredit our educational institutions. Southern Baptists should select one or the other alternative. Let us either have no Baptist schools, or else let us have Baptist schools of which we may be proud. This is in no sense a reflection on those of our schools which with inadequate equipment and insufficient financial support have rendered a superb service. But neither the faculties nor the trustees of these schools should be subjected to such hardships. If Southern Baptists desire to maintain denominational schools then \$5 per capita is not a large amount to ask to provide them with adequate equipment. When this is done the students will be forthcoming.

Clarksville, Tenn.

### "LOYALTY TO OUR SCHOOLS."

Roy Chandler, Fayetteville, Tenn.

The worth of a book is not in the beauty of its covers, the quality of its paper or the attractiveness of its print but in the truth, the ideal, the moral contained. The value of a musical instrument is not in the elaborateness of its case, but in the sweetness and permanency of its tone qualities. The virtue of a man is not in his appearance, but in the character which he possesses. Two residences face each other. One is an humble cottage with simple surroundings, small apartments, scant furnishings, but is a real home. The other is a magnificent mansion, with beautiful surroundings, spacious apartments, handsome furnishings, but is no real home. Why the difference? In the one there is cooperation, congeniality, and love while in the other there is not. So the real value of an educational institution is not in great buildings and much equipment but in those influences which give to the student inspiration as he receives information, which attempt to lead him to Christ as he is led to mental effort, which seek to cause him to develop a noble character as he develops a strong intellect, which endeavors to help him build a great life as he builds a great mind.

These influences our Baptist schools in Tennessee seek to the utmost to exert and give to them a tremendous appeal to our people for their undivided loyalty which should express itself in their interest, their prayers, their liberality and the enrollment of their children as students that their children may have the benefit of these superb opportunities and advantages.



## SUNDAY SCHOOL and B.Y.P.U.

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

### NOTES.

Miss Dority is the young lady whom the Unions are keeping in Tennessee College. Following is her record in the school for the term just closed: French, 92 per cent; English, 90 per cent; Latin, 92 per cent; mathematics, 94 per cent; Bible, 97 per cent. I am sure that no one who has given to her tuition regrets giving to a girl who has made such a fine grade. She is deserving and promises to make a leader in her sphere.

Following is a complete list of the unions which have sent in contributions to this fund: McMinnville, \$2; Centennial, Nashville, \$3; McLemore, Memphis, \$2; Neubert, \$1.50; Covington, \$3; Bellvue, Memphis, \$2; Temple, Memphis, \$4.25; Island Home, Knoxville, \$2; Mt. Olivet, Knoxville, \$2.50; First, Nashville, \$4; Humboldt, \$2; Cades, Cove, \$1; Auburn, \$1.25; Newbern, \$2; North Side Mission, Knoxville, \$1.50; South Harriman, \$2; Broadway, Knoxville, \$2.10; Seventh Street, Memphis, \$2; Boulevard, Memphis, \$3; First, Jackson, \$2; Newport, \$2; Lenoir City, \$2; Woodland Park, Chattanooga, \$1; Mountain View, Knoxville, \$4; Avondale, Chattanooga, \$2, making a total of \$56.10. We must have yet nearly \$100.

We are now ready for the Summer Campaign of Country Sunday School Institutes. The campaign will begin in earnest about July 15 and run through August and September. Following is the program which will be carried out at each of these institutes. You will see from this program that we mean to teach the First Division of the Manual and do other practical work on B. Y. P. U., Church Finance, Missions and other practical church problems. If you have not arranged for your associational work, please help us to get the same planned at once so there will be no danger being left out.

Special Campaign  
Sunday School Institutes  
under auspices  
Sunday School and B. Y. P. U.  
Department  
State Mission Board  
Tennessee Baptist State Convention  
W. D. Hudgins, Superintendent.  
Estill Springs, Tenn.  
Meeting to be held at time and place mentioned herein.

### PROGRAMME.

#### First Day.

- 9:45 Short Devotions and Enrollment.
- 10:00 Standardizing and Grading.
- 10:50 What the B. Y. P. U. Means.
- 11:20 The Departments of a Sunday School.
- 12:00 Lunch at the church.
- 1:30 Officers and Methods of Building the Sunday School.
- 2:10 How Have the B. Y. P. U. in a Country Church.
- 2:45 Essential Organizations and Review.
- 8:00 Round Table Discussion, "Practical Problems."
- 8:30 Address, "Missions."

#### Second Day.

- 9:45 Devotions.
- 10:00 The Teacher's Preparation (Two Lessons).
- 10:50 Church Records and How to Keep Them.

- 11:20 How We Learn With Two Preliminaries.
- 12:00 Lunch at the church.
- 1:30 The Art of Illustrating and Covering the Lesson.
- 2:10 Church Finances.
- 2:50 General Review and Examination.
- 3:00 Round Table Discussion, "Practical Problems."
- 8:30 Address, "Soul Winning."

### Notes.

This institute costs the people nothing except the book and the lunch which they bring.

The work merits a certificate looking to a diploma in the regular normal course.

It is the purpose to hold one of these institutes in every association in the state and, where possible, two or three.

This work is prepared especially for country churches that have no chance at the larger training schools.

Everybody invited. Preachers, teachers, officers of Sunday schools, officers of B. Y. P. U.'s, deacons, church clerks, associational clerks and all others who wish to know better how to do the Lord's work.

The course covers the first division of the normal manual. Come, bring lunch and spend the day with us studying.

"Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." See Tim. 2-15.

Institute to be held with

..... Church  
..... 1918  
..... Conductors

The following churches will be expected to co-operate by bringing their workers and lunch:

### THE YOUNG PEOPLE AND THE CHURCH.

By E. E. Lee,

This is a day of large opportunities for young people, and especially for those engaged in real work.

Particularly does that apply to young people in our beloved Baptist denomination.

In all the distant future the world stands in a greater need of the truth as Baptists hold it.

Our conception of the church is that it stands first, last and all the time for the gospel of Jesus Christ. Many things change, but the great heart of humanity is ever the same. Men today need the gospel of Jesus Christ just as they did in the darkest period of the world's history. Where there is no church there is no gospel, and, however much we may find it necessary to apologize for the shortcomings of some of our church members, the fact remains that the church presents to the world its only and sufficient Saviour.

The mission of the church is indeed more than that men need to be brought to Jesus and saved from their sins. The mission of the church, the church of which you are a member, is to take these same saved ones and so teach them, so train them, so culture them, so develop them, that each individual may look into the face of the other and see reflected therein the very spirit of our Master, which is the spirit of service.

Great is the church. Great also are the young people. "I write unto you, young men, because you are strong." Young people are strong physically and mentally, strong in hope, and possibilities for the future.

The great problem of today is to bring these two great forces, the church and the young people, together, that each may supplement and complement the other, to the one end that Christ's name may get the glory and the world may get blessings.

To this end two things are necessary: The church must care for and give consideration to the young people; the young people must magnify and honor their church.

We can honor our church by giving freely all those elements of strength to the Master through the church, and it is in this way that the Master intends for us to make use of these splendid elements of power with which our lives have been endowed. We can honor the church by taking advantage of the opportunity offered in the church for becoming better trained for our Lord's service. Indeed, we are honoring our church when we enter in the work of the B. Y. P. U., which is the training service of the church, and the young Baptist who ignores it fails to utilize the opportunity found in the B. Y. P. U. and is not only failing to prepare himself for the largest and best service, but is refusing to honor his church.

We can honor the church by recognizing the church as being the one agency through which the work of the Lord Jesus Christ is to be done here in the world without making any fling at outside agencies.

I make bold to say that the church is fully capable of ministering to every need along every line and that if the

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Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Pepton, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves.

If a laxative is needed take Hood's Pills. They are gentle and thorough.

church had not failed in the performance of some of her duties these outside organizations would have never been brought into existence.

So, then, we are honoring our church when we rise up in the one united effort to push the church forward to her right position as the divine organization through which Christ's work is to be done here in the world.

### NEW TESTAMENTS FOR THE SOLDIERS.

The Sunday School Board during the last convention year distributed 56,000 copies of the New Testament in the various cantonments. We have already placed orders for 20,000 more copies which we will receive shortly, and other orders will be placed for the fall and winter. The Sunday School Board is paying for all this out of its earnings. This policy received the approval of the Southern Baptist Convention, and we are glad to continue it. We have not cared to ask for mercy at the expense of any needy enterprise.

But we are constantly receiving information that our Baptist Sunday Schools are being approached for money to put testaments into the cantonments through other organizations. One of these movements is a national movement and we would not in any way interfere with it. So far as the other movements are concerned, however, we wish to make our appeal to be given first consideration in such gifts.

We work mainly through our camp pastors but that means we supply the Y. M. C. A. workers, the chaplains and the pastors in or near every cantonment. It is a great help to our Baptist camp pastors to have these testaments not only for their own use, but so that they may supply the other workers. We are using great care and do not practice indiscriminate giving. We have a minimum of red-tape and we know our work is effective and unique. We confine our efforts to Southern camps.

If you want to give money for the distribution of New Testaments among the soldiers, why not let it come to us? Though we are not soliciting such gifts, we can make use of them, and there is little or no need for Southern Baptists to make use of any other agency to do this work among the camps in this section of the country.

The Testament we are giving is the handsomest put out in the camps through any organization. It is the American Standard Revision, finely bound, with the flag in colors on the cover, and of a quality suitable to stand the wear and tear of camp life. Moreover, through us you help every Baptist camp pastor, and enable him to be of service to the chaplains and Y. M. C. A. men. All this helps him in turn in his own work.

I. J. VAN NESS,  
Corresponding Secretary.

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### and Other Sermons

By EDWIN C. DARGAN, D.D., LL.D.

This book of sermons is one of the few books published that does not relate to the war. The author is widely known, as one of the best exegetes as well as the leading homeletician in the South.

Every preacher should have this volume of carefully prepared sermons to study with a view of improving his own methods in sermonizing, as well as to read it for the spiritual uplift that his soul will receive.

Recommend it to your laymen to read during these perilous times, for deep spiritual thinking. Price, \$1.00.

BAPTIST SUNDAY SCHOOL BOARD, 161 Eighth Ave., N., Nashville, Tenn



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### VACATION NOTES.

The two weeks spent away from the office with loved ones in Mississippi were pleasant indeed. Aside from the joy of being with the home folks it was my pleasure and privilege to be in the fortieth anniversary of the W. M. U. of my native state, held at New Albany. This June meeting is a new departure for Mississippi workers. Having determined to have a separate time and place from the state convention, in order to have one fiscal year for general objects, they will hereafter close their books with the S. B. C. year, and hold their annual session soon after the beginning of the new S. B. C. year.

Notwithstanding the extreme heat of these June days the attendance was good, the hospitality of New Albany people unbounded. The reports of the corresponding secretary and other leaders were splendid.

Wonderful progress has been made by Mississippi women in the past few years.

Miss Mallory was present. That alone would insure a worth while meeting. Miss Pearl Caldwell of China, a Mississippi girl, had the joy of this gathering, contributing much to the meeting. Misses Keithly and McConnell, training school girls, under appointment by our boards and soon to enter upon their life work, were honored guests. Miss Keithly goes to China to teach in the Baptist College at Shanghai; Miss McConnell to Cuba to take the place of Miss Effie Chastain, who returns for another year in the training school. Miss Mary Anderson, another Mississippi missionary on furlough, could not be present but sent a good message. Mrs. Geo. W. Riley, a former president of the state union, now of Texas, was also visiting the old home state. The touch with old friends and relatives was good after an absence of five and one-half years and it was pleasant to be a visitor and silent on-looker at a convention. Although resting from the routine of work, my mind would turn to the work in our own Tennessee. Plans for some institute work must be made. The women of Shelby County will have the unusual privilege of having Miss Mallory with them for their annual separate associational meeting July 2, and Little Hatchie workers will have her for a two days institute immediately following. She is to remain in North Mississippi for some field work and having some days before going into Arkansas for their assembly, kindly consented to give us this time, and we truly appreciate her service.

The eagerness with which most of our workers have received the suggestion of the institutes or training schools for workers is gratifying indeed, and we will plan for these just as rapidly as we can.

Quarterly institute of W. M. U. of

Sweetwater Association met with Wetmore Church, June 14.

Devotional prayer by Mrs. Moody; Bible reading by Mrs. Lillard of Benton. Business reports from different churches read by secretary.

Dedication of "The House Beautiful" by Mrs. Robinson of Chattanooga, followed by a description of the building by Miss Snyder.

Missions, by Mrs. D. Harris, Etowah, noon.

Devotional service by the pastor, Rev. F. M. Waugh.

Royal Service, Miss Pearl Burnum, Etowah.

Echoes from the Hot Springs Convention, Mrs. Robinson.

A talk on mission work by Rev. Langston of Englewood.

Several organizations were present and reports from others.

An abundant lunch at the noon hour was spread in the grove near the spring and thoroughly enjoyed by all.

Great interest was shown in all subjects discussed. It certainly made us want to do more for the House Beautiful, of which we are so proud and pray that more of our girls may feel the call to go.

All felt it was a day well spent. We shall always be glad to meet with the people of the Wetmore Church, for they know how to make you feel welcome.

Our efficient superintendent, Mrs. T. E. Moody, was on hand to conduct the meeting.

MRS. S. P. THOMAS,  
Secretary.

Etowah.

### ANOTHER OF OUR TENNESSEE GIRLS TO CHINA.

Word comes from Miss Gladys Stephenson, of Sharon, West Tennessee, who was our memorial scholarship girl in the training school, that she has her appointment from the Foreign Board to school work in South China. We rejoice with her that she has her heart's desire at last and that we will have another representative in China from Tennessee. Is it not a cause for gratitude that we can thus through those whom we have helped to train "go into all the world?" Miss Olive Edens, in Africa; Miss McBride, already in China; Miss Adelia Lowrie in mountain school work, and now Miss Stephenson, all of whom have been helped by our scholarship funds to equip themselves for service.

Nashville workers met with the Franklin W. M. S. in quarterly session June 25. It was a good meeting. Complete notes will be furnished by the secretary later.

### MISSION STUDY COURSE.

One of the significant things done at the annual meeting in Hot Springs was the proposed mission study course. This course to include six

books. A Bible study arranged by Dr. W. O. Carver, title, "All the World in All the Word," will be ready in September. A book on "Stewardship and Missions." "In Royal Service," the history of our Woman's Missionary Union, written by Miss F. E. S. Heck; "W. M. U. Manual of Methods," and two mission study books, one each on Home and Foreign Missions, these to be selected by the states and questions furnished for these by the states. Questions for the tests on the other four books will be furnished by Union headquarters, Baltimore.

Copies of the certificate given as a reward for mission study are now ready. A small monogram seal will be given for the completion and successful test on each book and when the six books have been completed and the test questions answered the seal of the Union will be affixed. The certificates are signed by the president and corresponding secretary of the general union and the state corresponding secretary. We feel sure this plan will stimulate mission study. Begin now, meet out of doors under the trees or on verandas of the homes; spend some of these long summer days in equipping yourselves for better service. "In Royal Service," 50 cents, may be ordered from the Foreign Mission Board, Richmond, Va.; W. M. U. Manual, 60 cents, from S. S. Board, 161 Eighth Avenue, North, Nashville, Tenn.; "Stewardship and Missions," 35 and 50 cents, from J. W. Gillon, 161 Eighth Avenue, North, Nashville. We would suggest "Baptist Missions in the South" or "The South Today," 40 and 60 cents, by Masters, as a Home Mission Study; and "The Romance of Missions in Nigaria," 35 cents, as a foreign mission study. This can also be ordered from Foreign Board, the others from Home Board, or Dr. Gillon.

### STEWARDSHIP CARDS.

Send to state headquarters for copies of the "Stewardship" cards authorized by the W. M. U. at Hot Springs in May. We are so anxious to enroll all who are already tithers and all who may be induced to become such. As many cards as you wish for your society will be sent on request.

### SOUTHWESTERN STUDENT CONFERENCE.

The Southwestern Student Conference, June 6-16, of the Baptist Student Missionary Movement closed with the evening session on Friday, June 14. From any viewpoint the conference was a great success. Throughout it all there was a deep spirituality and an intense missionary spirit. On account of the world war there was not, of course, a large number present, but this in no way affected the fine spirit. A number of schools in the Southwest sent a delegation. All the sessions of the conference were held on Seminary Hill and in the Seminary buildings. There were in attendance upon the Summer School of the Southwestern Seminary some one hundred and twenty-five students. Most of these also attended the sessions of the Student Conference. It was a fine company of young men and young women who came from various Baptist and state institutions to attend the conference. They are returning home thoroughly convinced of the value of the Baptist Student Missionary Movement to our denominational life, and glad in their hearts for the spiritual

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Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS CHILL TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

uplift, information and inspiration received.

We were unusually fortunate in the class leaders and conference speakers. Dr. W. O. Carver of the Southern Baptist Theological Seminary at Louisville, Kentucky, conducted a class daily and in addition to this work delivered a number of addresses on the "Missionary Message of the Bible." Dr. Victor I. Masters, of the Home Mission Board of the Southern Baptist Convention, conducted a class daily on The Country Church in the South and other phases of Home Missions, and delivered a number of addresses in this field. He did a most acceptable work. Rev. C. C. Marriott, missionary to China under the Foreign Mission Board of the Southern Baptist Convention, was present and delivered a number of addresses on various phases of China and the Chinese people and mission work among these great people. Professor J. M. Price of the Southwestern Seminary, conducted a class on Missionary Education in the Sunday school. Daily class work was also conducted by Rev. A. L. Aulick and Mrs. Aulick on the subjects of North American Problems and Missionary Education. Mr. Aulick also made a number of addresses. These young people have spent the past year visiting our educational institutions throughout North America and working with Baptist students. Addresses were also delivered by Dr. C. E. Dicken, president of Ouachita College; Dr. C. B. Williams, of the Southwestern Seminary; Dr. L. R. Scarborough, president of the Southwestern Seminary, and Chas. T. Ball, general secretary of the Baptist Student Missionary Movement. The conference will be held annually on Seminary Hill or elsewhere in the Southwest, under the auspices of the Baptist Student Missionary Movement. The fine spirit throughout and the success of the conference this time insures a growing attendance in the future.

Bishop Phillips Brooks was conducting a conference in hot weather. He appeared at one of the sessions in a short alpaca coat. An intimate friend sent a note to him asking if he did not think it a little out of place for the presiding officer to appear in such a garb. The Bishop scribbled on the back of the note, "I did start out with a long coat, but it was so hot that the tails melted off."—Christian Register.



## EDITORIAL

### READING GOD'S WORD

The Bible is the most important Book in the world. It is at the same time the most widely read and greatly neglected Book. It has not yet secured the reading that its importance justifies. The Sunday school lesson for July 14th presents an illustration of the estimate of the value of reading the Bible (Acts 8: 26-39; Psalms 19: 7-11). Philip fortunately met the Eunuch who was reading from Isaiah while traveling in his chariot. It was the privilege of Philip to interpret to him the Scriptures and to show their fulfillment in Jesus. This led to the acceptance of Jesus as Saviour and the baptism of the Eunuch. The quotation shows how the Psalmist honored the Word of God.

#### The Obligation.

**Authoritative Message.**—The Bible is the authoritative message. In this regard it differs from all other books. Its authority comes not only from its exalted message, but also from the controlling personality behind the message. Written by various authors through a period of hundreds of years, dealing with the manifold phases of human life and needs, written in response to the different emergencies that arose among the people of God, the Bible has become the recognized standard of Christian truth. It assumes to speak with authority and finality the assumption of which in other books would be sufficient to deny them belief. But, if the Bible shall be more than a book of human ingenuity, it must be recognized as having divine authority. This feature of the Book brings the obligation to read it.

**The Soul's Need.**—The supreme need of the soul is to know and obey the will of God. Knowledge of the Bible is essential to the satisfaction of such need. Every soul should come in direct touch with this source of unerring truth. Whatever may be the particular need of the soul, the Bible may always be read with profit. Tossed by the storms of doubt, shadowed by the clouds of trouble, weighed by the heavy burdens of misfortunes, distressed by the carping cares of the monotony of every day life, confronted with the temptations to sin, every soul needs consolation, direction, strength and good cheer that can come only through reading God's word.

#### The Spirit.

**Open-mindedness.**—The Bible needs to be read with an open mind. Readers often fail to secure the full benefit by the lack of the proper spirit when reading the Bible. One should come to the Bible with full readiness to know its meaning. Previous conception as to what the Bible ought to mean will often close the mind to its real meaning. We do not treat other books quite so badly in this regard, for we let the author tell his own message whether we agree with it or not. If one will come to the Bible, willing that it shall speak its own message, it will have a wonderful body of truth to offer. People often force their own opinions into the Bible.

**Reverence.**—The reverent student of the Bible will be its best interpreter. Scholarship has often lost the power to interpret divine truth because of its supreme egotism. Some scholars have attempted to teach what the Bible means when they themselves have had no reverence either for its statements or its authors. A reverent heart may be a better interpreter of the Holy Book than a critical mind.

**Prayerful.**—The student of the Bible should have the prayerful attitude. Jesus had given assurance of the proper method of understanding his own words: "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."

#### The Method.

**Consecutive.**—One should read entirely through the Bible at least once in a life time. One should begin at Genesis and read entirely through and also one should read largely in the various books, beginning at the first chapter and reading through the book. To read a few verses here and there in the Bible will not give one an accurate survey of its wonderful message. It is true that one may almost anywhere pick out helpful passages for the needs of particular occasions, but one should not be satisfied

with anything short of reading the various books of the Bible as one would read any other book, that is, from beginning to end.

**Topical.**—It will be a wise habit to run through the Bible with certain great subjects in mind. For this purpose a good concordance will be helpful.

**Regular.**—And one should read the Bible regularly. Three meals a day is the usual custom with us, and yet sometimes we think that we can thrive on spiritual fasting.

#### The Results.

**To Know God's Word.**—The reading of God's Word will discover to us his will for us. We may be assured that the great truths set forth in the Bible will have their particular bearing upon human duties today. God's will may be known through the principles of religion that we find in the Bible and it becomes our duty to translate these principles through individual cases into our lives.

**To Develop Spirituality.**—It may be a trite observation, but it is true one—spirituality rarely exists apart from Bible reading.

**To Cultivate Obedience.**—The Eunuch was ready to obey when he knew what to do. Bible reading results in obedience to Bible doctrines.

### BAPTISTS AND EDUCATION.

God does not put a premium on ignorance. Intelligence is no bar to the progress of the gospel. Development of personality is a fundamental religious axiom. Baptists believe in the universal right of men to come to their highest possible culture.

They therefore have stood for both general and religious education.

The Southern Baptist Convention at its recent session projected a large educational program. To carry this to success the various states are asked to do their part both in their own particular problems and in the larger concerted movement in education. In Tennessee our Education Board has sought to bring to worthy attention our educational situation. During the month of July special attention will be given to Christian Education as this is the month for the offering for this cause.

In order the better to understand the Baptist attitude toward education we take occasion to here emphasize certain things that we need.

#### A Denominational Conscience.

The first effort of our Education Board has been to give to the Baptists of Tennessee definite information concerning our educational institutions and our educational situation. We must know both what we have and what we ought to have for educational assets. Many of our people have not known about our four schools in Tennessee—Union University, Jackson; Hall-Moody Normal, Martin; Carson and Newman College, Jefferson City; Tennessee College, Murfreesboro.

Out of this educational information there would gradually come an educational conscience. Hitherto Baptists have not regarded as an essential feature of their denominational life the creation and support of proper schools and colleges. We must be made to realize that Baptists must pay their debt to the future generation in the establishment and maintenance of schools that will give a worthy presentation to the Baptist conception of life. Most of us have been content if our own children have secured school advantages and have not felt it a part of our duty to provide for the larger educational advantage. The day is rapidly passing, however, when we as Baptists can shift from our conscience this obligation.

#### An Educational Ambition.

There is yet lacking among Baptists a real and vital ambition for education. Our Education Board is seeking to create on the part of young people a consuming ambition for education. In the clamoring for commercialized success we must constantly remind ourselves that the dollar mark cannot justly measure every worthy ambition. Our young people need to have presented to them while still in the secondary and high schools such ideals of educational life as to provoke in them an ambition for higher education.

The mothers and fathers must not hinder their children in this ambition. Previous obstacles have prevented the mother and father possibly from getting more than a grammar school education and yet they have secured an honorable position in the com-

munity life. One hears frequently from some successful business man some such remark: "I have made a success and never had any schooling, why does my boy and girl need it?" The day has forever past when the poorly prepared man or woman can hope for the same success as will come to those of thorough training. It will be part of the purpose of our Education Board so to present the future of the boy and the girl as that the father and mother may have an ambition for the execution of which they will be willing to sacrifice. I am persuaded that the need of a larger vision refers more to the parent than the child. In the heart of many a boy and girl are deep longings for education, but these find small encouragement from the parents.

#### An Educational Ideal.

Baptists need to have a definite conception of what a Baptist school should be. Baptist ownership or control of a college does not necessarily make that college distinctively denominational. The right to claim denominational support and patronage should inhere in the fact of differentiation of the type of product of the educational ideal of the college. The state college has as its purpose the equipment for citizenship; it seeks to make citizens that shall be competent to serve and who may conserve the aims of the state. If the denominational college shall have a real claim to exist, it must present a definite contribution to educational processes. If it offer nothing more in curriculum and product, even though owned by Baptist individuals or corporation, it fails of its distinction and has no more right to Baptist patronage than does the state college. The Baptist ideal should so dominate the college that the entire process of faculty, curriculum, ownership and patronage should eventuate in the Baptist product of a Baptist citizenship, comparable to the civic citizenship as the product of the state school.

Our Board of Education and our four Baptist schools in Tennessee are in thorough cooperation in an effort to make our Baptist schools something more than Baptist in name only. They are glad to stand for our Baptist principles both as regards the faith of the faculty and the general influences produced upon the student life. It may thus be seen that our schools may contribute in a vital and large way to our denominational convictions.

#### Our Educational Program.

At the recent session of the Southern Baptist Convention an adequate program for the future was projected. It is proposed that within the next five years Southern Baptists shall raise for educational work the sum of \$15,000,000 as a minimum for sustaining the work and enlargement; 35,000 boys and girls in our schools, 3,500 ministerial students. The part for Tennessee will be a million dollars within the next five years.

Such a program challenges not only our faith, but our convictions. If we as Baptists really believe that our doctrines have an imperative value for the rest of the world and that intelligent Baptists are more competent to propagate these convictions, there ought to be on our part a thoroughgoing willingness to meet this challenge.

### 100 PER CENT LOYAL.

On July 1st we sent out 1,200 statements. The amounts of these statements would aggregate \$3,000, and represent the entire amount due the Baptist and Reflector by its subscribers. This means that if every one of these subscribers should pay we would have a list of subscribers 100 per cent loyal. That is, every single one of our 6,000 subscribers would be paid in advance. It is impossible for us to tell you how much this would mean to the Baptist and Reflector. In the first place, it would give those of us in the office new courage and inspiration for our great task. We have spent days—and often well into the nights—getting these statements ready for the mails. And it means more than you can know to us to have a liberal response. How happy we should be if each one of you should respond with your renewal. Then, aside from the joy that would come to the office force, there is the great financial help that would come from such a response. We are confident if you knew how much we need the amount you owe, the mails could not bring your check fast enough. Won't you be 100 per cent loyal by sending your renewal by return mail? We shall count upon you, and thank you in advance.



### TRIP NOTES.

The Wautauga Baptist Sunday School Convention met July 28-30 in its thirty-sixth annual session, with the Siam Baptist Church, Rev. C. P. Holland, pastor. Upon reaching the church at the close of the first day's session I found that the convention had organized by the election of John A. Lowe president and A. J. Gambill secretary and treasurer. The discussions of the day had been full of interest. At night Rev. L. Q. Haynes delivered a splendid address on Christian Education. He is the new president of the Wautauga Academy, at Butler, and the brethren are delighted at the prospects of the school under his leadership. The reports for this district for the War Savings Stamps, which were turned in at the church, amounted to about \$5,000.00. Among the topics that created lively discussions on Saturday were "Why the Sunday School Should Support the Orphanage," John M. Stout, Rev. Sherman Grindstaff; "What Constitutes a Well-rounded Sunday School Teacher?" Rev. W. H. Hicks; "Advantages of Denominational Conventions," Rev. D. B. Bowers. Among the other speakers that contributed to the success of the convention may be mentioned Rev. R. E. Grimsley, Rev. H. B. Cole, Dan J. Berry, M. D. Allen, C. S. Morley, Rev. C. H. Cosby. By request I spoke several times and preached to a large congregation Sunday morning. A pleasant feature of the patriotic service Saturday night was the singing of a song written by Rev. R. E. Grimsley. It was my good fortune to be entertained in the home of Mr. and Mrs. Wm. Chambers.

Sunday night I preached at the First Baptist Church of Elizabethton. A severe storm just before the preaching hour interfered somewhat with the congregation. Brother Cosby is doing a great work and the church is enthusiastic and well organized.

### SOUTHERN BAPTIST THEOLOGICAL SEMINARY—A SOURCE OF VITAL ORTHODOXY.

Southern Baptists have the reputation for unwavering orthodoxy. Other sections of the country have been more or less disturbed, even in Baptist circles, over questions of criticism and interpretation that have not been in harmony with the general belief of Baptists. But the South has been signally free from such disturbances. Perhaps the chief contribution to sound faith among us has been the Southern Baptist Theological Seminary at Louisville, Ky. The founders of this seminary were zealous for the good teaching that should be done in the institution that was made possible by the sacrificial giving of its promoters and the sacrificial services of its early teachers. All through the years, when the moorings of other institutions were being shaken by the winds of unholy criticism, this seminary has stood for sound faith and fervor in evangelism. Its students have gone forth all over the world to mould the denominational life and thought.

The Seminary today, as always, stands for good learning and enthusiasm for world-wide service for the kingdom. Its present faculty are men of broad vision, extensive learning, and sincere loyalty to the denomination. They are experts in their departments and have enriched the world with many valuable books.

Every young man who intends to preach should prepare himself for complete service. He needs theological training. The Seminary at Louisville offers exceptional opportunities. Write to Dr. Mullins for information and a catalogue.

### PROHIBITION LEGISLATION.

Tennessee is vitally concerned in the matter of ratifying the Federal Constitutional Amendment of the prohibition law. While prohibition as a local state issue no longer enters into politics, prohibition as a national question faces Tennessee as really as the states which have open saloons. The law requires that the proposed federal amendment shall receive the vote of two-thirds of the legislatures of the Union. Tennessee will shortly select its legislators. It ought to be true that no man should offer himself as a candidate for the legislature who is not openly and vigorously in favor of this Federal Constitutional Prohibition Amendment. Tennessee cannot afford to stultify itself by refusal to ratify the amendment. Every loyal patriot should see to it that he stands for the best interests of his country, and the ratification of this amendment will undoubtedly

contribute to the general welfare of the country.

We further suggest that you get in touch by telegram or letter with your Congressman and Senator, requesting that they shall use their influence to secure the passage by congress of a war-time prohibition measure. The plea has been made that labor would be disturbed if beer and whiskey were entirely taken away from the workmen. To increase the efficiency of our workman would certainly be an advantage to the government and no workman can be thoroughly equipped when he is addicted to the use of strong drink. The liquor forces of the country recognize that if a war-time prohibition measure were passed it would mean the final overthrow of the traffic in the United States. The friends of prohibition ought to get busy and press the measure upon Congress.

### THE BAPTIST BIBLE INSTITUTE.

The Southern Baptist Convention did a wise thing in establishing the Baptist Bible Institute in New Orleans. The purpose of this new institution will be to give adequate training to preachers and other Christian workers and especially to missionaries who expect to do work among the foreign population. In the section of Louisiana and the Gulf Coast of our Southern States will be found many thousands of French, Spanish, Italian and other nationalities. These need the gospel presented to them in their own language. The Bible Institute will seek to prepare workers for this distinctive service. A splendid building has been secured which will furnish proper facilities. Dr. B. H. DeMent, so well known in Tennessee and at one time professor in the Southern Baptist Theological Seminary at Louisville and the Southwestern Baptists Theological Seminary at Fort Worth, is the president. This fact assures the thoroughly orthodox and spiritual type of the work done. The Institute has recently received two great tokens of encouragement. Deacon W. H. Managan and wife of West Lake, La., have generously agreed to give the Institute \$5,000 a year for five years, a total of \$25,000, which is enough for a memorial building. The Texas Baptists will honor their retiring secretary, Dr. J. B. Gambrell, by a gift of \$25,000 for the Gambrell Memorial Building. May every hope for prosperity attend this institution.

### EDITORIAL BREVITIES

Intelligence quickens interest.

"Act well your part; there all the honor lies."

Christian education has the right of way during July. Make your offerings generous.

The Psalmist delighted to meditate upon God's Word. In the rush of modern life meditation is fast becoming a lost art.

"The voice of the people is the voice of God." This has often been true. It seems eminently so now that the government is asking for so many splendid ministers to look after the spiritual and social needs of our soldiers.

Rev. Chas. Wanford, pastor of the First Baptist Church, Covington, Tenn., and Rev. J. N. Bull, of East Chattanooga, Tenn., Baptist Church, have resigned their pastorates to enter overseas war work. We invoke God's choicest blessing upon them and all others who go for this increasingly important service.

"We do not need jolly good fellows in the ministry. We need prophets who stand apart unto God; men who stay in the presence of God until their faces are white with the light of God, and who hasten with his message to their fellowmen while the light is still on and the fire is still burning in their hearts."—Pell.

"The history of the past has provided abundant proof of the utter powerlessness of the Unitarian propaganda (which denies the divinity of Christ). It has created no ministry worthy of mention, it has started no missions that have proven virile, it has established no colleges that play conspicuous part in the educational process."—W. B. Riley.

Every hoe well used is an effective long-range gun.

War Savings Stamps will help to stamp out Prussianism.

Consecration is a definite commitment of the life to a great purpose.

Religion touches every phase of life. Naturally it must support the cause of world liberty.

We have a number of other splendid articles on Christian education. Watch for them next week.

After the war, what? Important, yes. But during the war what? Is your answer patriotic and Christian?

After-the-war stories will be interesting in proportion as the narrator has been in-the-war service of some sort.

Congress should put the country on a war prohibition basis. Materials that are used to make liquor should be saved to help win the war.

On June 27 the drawings were made for the draft of the young men who recently registered. This will call many into active service.

Read the list of associational meetings. Have your church select its delegates in time. Get your church letter ready in time to send it to the association. We trust that this season will be the best yet.

Mercer University, Macon, Ga., has had a shake-up in its faculty. The president, Dr. W. L. Pickard, did not stand for re-election. The trustees decided to elect a president later and to allow him to select his faculty. For some years there has been friction. A clean slate seemed to be the best method. We trust that the new order will mean an enlarged institution.

We have received a number of letters of commendation of the action of Union University in securing Dr. I. N. Penick as teacher. Most of these letters make grateful acknowledgment of the splendid service that Dr. G. M. Savage has so long rendered the institution. We trust that the University under the presidency of Dr. H. E. Watters will enter a period of unparalleled success.

Dr. J. G. Gambrell has resigned as secretary of State Missions in Texas in order to devote his talents to teaching in the Southwestern Baptist Theological Seminary. He will doubtless be as great in this new task as in every other that he has undertaken. It will be a great privilege for the students to secure his advice on pastoral duties and other doctrinal and practical subjects.

The Sunday School Board held its annual meeting June 27. The following state members were present; W. W. Jones, S. C.; Lansing Burrows, Ga.; W. C. Barrett, N. C.; C. W. Culp, Ill.; E. L. Compere, Okla.; W. A. Borum, Miss.; C. Ross Payne, N. Mex.; A. K. Wright, Ala.; J. R. Hobbs, Ark.; H. H. Harris, Va. Various plans for the new year were outlined. These will be brought to the denomination's attention later by Dr. Van Ness.

It is interesting to see how other people size up the situation. We quote the Baptist Record:

"Dr. J. W. Gilson has a series of articles in the Baptist and Reflector with a cartoon of a milk cow in various stages. The cow is the church; the milkman is the pastor; various people are waiting with buckets, etc. We have only one suggestion to make: Please give that cow a large bale of the denominational paper to feed on if you expect her to keep in good condition and give plenty of milk."

Our great universities were founded to give adequate training to the ministry. Upon the north gate at Harvard one may read this: "After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, settled the civil government, one of the next things we longed for and labored for was to advance learning, that we might not leave an illiterate ministry to our posterity when our present ministry shall lie in the dust."



## THE YOUNG SOUTH

Missionary's address, Mrs. P. P. Medling, Kagoshima, Japan.  
Address communications for this department to Miss Ann  
White, Folk, 1106 Nineteenth  
Ave., South, Nashville, Tenn.  
Our Motto: "Nulla Vestigia  
Retrorum" (no steps back-  
ward).

HOW CARSON AND NEWMAN COL-  
LEGE IMPRESSED ME.

ANNIE WHITE FOLK.

Loyally,

I want to hear from you.

Now, just because it's hot and you may be tired, don't put off writing to the Young South. We love you and

The former are practically boundless; with such a constituency as we Baptists of East Tennessee have both in numbers and in wealth, we should own and support a better, bigger Christian College. Instead of a property valued at a hundred and twenty-five thousand dollars, our college should have half a million or more of equipment, with an endowment sufficiently large to care for all its growing needs. A thousand young people from Baptist homes should be enrolled in its student body.

With the new awakening as to the value of Christian education to the life of the world, I am confidently expecting the dawn of a new day where in we shall rejoice to see a "Greater Carson and Newman College," and to this end I pledge myself as a Christian and a Baptist. HAROLD MAJOR, Pastor First Baptist Church, Chattanooga, Tenn.

## THE WISE USE OF MISTAKES.

It is not the chipping off of the diamond's surface that polishes the diamond, but it is by the wise use of the diamond dust or clippings, in the hands of a skilled lapidary, that the diamond's polish is finally secured. It is not the making of mistakes that makes a man, but it is the wise use of mistakes that enables a man to be made—to become a polished man in his best sphere. Whenever we see the light and glow of a beautiful character, we may know that its illuminating power came through its slow polishing by its own diamond-dust, at the hands of the Great Lapidary.—H. Clay Trumbull.

THE WHITE HOUSE, Washington, June 20, 1918  
It gives me great pleasure to express my admiration for BINGHAM MILITARY SCHOOL. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it.

(Signed) WOODROW WILSON.

WAR DEPARTMENT, Nov., 1917. By order of the SEC. of WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps. Address Col. R. Bingham, Sup't, Route 4, Asheville, N. C. Or Capt. John A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.

**The Southern Baptist Theological Seminary**  
LOUISVILLE, KENTUCKY  
Next session of eight months opens October 2nd. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. B. Presley, Treasurer of the Students' Fund. For catalogue or other information, write to E. Y. MULLEN, President

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Dear Miss Annie White:  
You will find enclosed check for four dollars for which please send the Baptist and Reflector to Mrs. N. H. Robinson, Mr. Pleasant, Tenn., and the two dollars is to renew our time. I want the paper to keep on coming. I feel as if we could not do without the Baptist and Reflector. It has been coming to see us for more than twenty years now and I feel like it is a part of our life. You spoke sometime ago of it being so easy to love some. I feel that way about you. Although I have never seen you, I knew your good father and counted him as a friend. You have had my prayers and sympathy in your loss. I know what it is to give up a good father. I feel like every Baptist in Tennessee lost a friend when your father went. Please send me the Fanny Crosby's Book. Wishing you a long life and great success in your work, I am yours in love,  
MRS. W. W. DURHAM.

You don't know how much obliged we are to you, dear Mrs. Durham, for the new subscriber you send to the Baptist and Reflector and your own renewal. I am sending you today a copy of Fanny Crosby which I hope you will enjoy. I want to thank you for those kind things you said about me, and I certainly may say in return that never having seen you I love you and I appreciate your interest in me. Please, Mrs. Durham, won't you write to us again soon?  
Edenwood, Tenn.—Dear Miss Annie White: Enclosed find check for five dollars for the Orphanage, a thank offering from "Chestnut Farms." They are so good to the orphans, those dear people at "Chestnut Farms." They are always sending us something, and we appreciate it very much.

Just at the last moment the postman brought us this letter from Hartman. You will please find enclosed check for \$31.26 for the Orphan Home from the Y. W. A., \$28.20 from the South Hartman Sunday school. Wish that this may be of some relief to the orphans, for whom I have great sympathy. Yours,  
W. S. Robinson, Supl.

Mr. Dear Young South Friends:  
What are you doing these long, summer days? Have you been so busy with gardens, home duties and patriotic services that you have forgotten the Young South? You haven't written very faithfully this last month, and we all miss it. You know this has been Orphans' Home Month, too, and in spite of the fact that we have not done our share it has been the biggest month that the orphanage has had in a long time. Mr. Stewart says that the gifts have exceeded his expectations. Isn't this splendid? You see what people will do if you only ask them. American people are the most generous hearted in the world. Certainly they have demonstrated this in connection with the world war. And I know each one of you will do all that you can to keep the many causes that the Young South represents. We have our missionary way over there in China, who is devoting her life to our work, there are Home and Foreign Missions to help support, and our own dear little orphan children, and we mustn't fall in our task. How about the egg money that some of you who live in the country are making? It should to a good deal when eggs are forty cents a dozen. Books for the Laura Dayton Eakin Library are still coming in, and we have such a nice collection now. I am giving you a list of some of the books that have been given to us. See if it doesn't make you want to come and spend an afternoon with the children and read them.

Kind Friend: For such I take you to be, I hereby send you this old-time spell for the library. It is so nice of you to remember Mrs. Eakin in this way. I learned to love her through the Young South. Listen, I have a history of the Civil War, by Ben Riley, of Martinsboro. Would it suit in the orphan library? I am sorry this book is soiled. I bought it several years ago from a boy; this account for it being soiled.  
ISABELLA R. HORN.  
This book which Mrs. Horn sends them for it. Thank you, Mr. Robinson, certainly done their part and we praise Sunday school and the Y. W. A. have Home work. The South Hartman men-bers not doing their share of Orphans' I said about the Young South men-bers now I'll take back some of the things the amount of the check, enclosed, man brought us this letter from Hartman brought us this letter from Hartman. Just at the last moment the postman brought us this letter from Hartman. You will please find enclosed check for \$31.26 for the Orphan Home from the Y. W. A., \$28.20 from the South Hartman Sunday school. Wish that this may be of some relief to the orphans, for whom I have great sympathy. Yours,  
W. S. Robinson, Supl.

Life of R. E. Lee for Boys and Girls  
—Baptist and Reflector.  
Blueback Speller—Mrs. Isabella Horn.  
Kind Friend: For such I take you to be, I hereby send you this old-time spell for the library. It is so nice of you to remember Mrs. Eakin in this way. I learned to love her through the Young South. Listen, I have a history of the Civil War, by Ben Riley, of Martinsboro. Would it suit in the orphan library? I am sorry this book is soiled. I bought it several years ago from a boy; this account for it being soiled.  
ISABELLA R. HORN.  
This book which Mrs. Horn sends them for it. Thank you, Mr. Robinson, certainly done their part and we praise Sunday school and the Y. W. A. have Home work. The South Hartman men-bers not doing their share of Orphans' I said about the Young South men-bers now I'll take back some of the things the amount of the check, enclosed, man brought us this letter from Hartman brought us this letter from Hartman. Just at the last moment the postman brought us this letter from Hartman. You will please find enclosed check for \$31.26 for the Orphan Home from the Y. W. A., \$28.20 from the South Hartman Sunday school. Wish that this may be of some relief to the orphans, for whom I have great sympathy. Yours,  
W. S. Robinson, Supl.







## PASTORS' CONFERENCE

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

### NASHVILLE.

Grace—W. Rufus Beckett, pastor. Preaching in the morning by the pastor, on the subject, "The Call for Laborers." Evening subject, "The Sublime Hero." In Sunday school, 201. Sunday school offering to Christian Education, \$21.60. The Baraca Class presented to the Sunday school a Liberty Bond and nine War Savings Stamps for the building fund.

Park Avenue—M. Bunyan Smith, pastor. No preaching in the morning. Subject at night, "The Sight of the World." Held first service last evening as pastor of church.

Third—C. D. Creasman, pastor. The morning subject was, "The Greatest Sinner and His Greatest Sin." Evening subject, "What Makes Men Great?" In Sunday school, 173. Received by letter, one. Good day. Three additions and one baptism since last report.

Calvary—"Prayer" was Pastor H. B. Colter's morning subject. "God's Few Against the Devil's Legion" was the evening theme. In Sunday school, 114. Fifty-one at preaching service in morning, fifty-seven in evening. Good services.

Shelby Avenue—C. A. McElroy, pastor. Morning subject, "Your Own Salvation." Evening subject, "Your Own Salvation Worked Out." Number in Sunday school, 44. Collection for Christian Education, \$1.82; for Old Ministers' Relief Fund, \$1.00.

Jacksonville Mission (Powder Plant)—J. K. Haynes, pastor. Evening subject, "Following Jesus." One thousand or more present, mostly men. Possibly one hundred requests for prayer. Many lingered for religious instruction.

Centennial—J. Henry DeLaney, pastor. Morning subject, "The World and the Church." Evening subject, "Fellowship With Christ." In Sunday school, 125. Splendid B. Y. P. U. Sunday school graded.

Edgefield—Wm. Lunsford, pastor. In Sunday school, 234. One received by letter. One by baptism.

Lockeland—W. R. Hill, pastor. The morning sermon was preached by Dr. H. C. Moore. The pastor preached in the evening on "The authority of Jesus." In Sunday school, 166. One received by letter. Good congregations. Spoke twice at New Bethel Church.

Grandview—A. F. Haynes, pastor. Morning subject, "When a Church Obeys God in the Matter of Giving." Evening subject, "Stand in Awe and Sin Not." One hundred in Sunday school. Preparing soon to have every-member canvass.

Franklin—O. W. Taylor, pastor. "A Castaway" was the morning subject; "A Completed Creed" was the subject at night. Collection in the evening for ministerial aid. Fairly good day.

First—Allen Fort, pastor. "Simon the Zealot" was the morning subject, and in the evening preached on "Rachel at the Well." In Sunday school, 272. One received by letter, one for baptism.

North Edgefield—Pastor Duncan on "The Comforter" and "The Age-Mission of the Holy Spirit." Two by letter; 180 in Sunday school.

Judson Memorial—C. F. Clark, pastor, whose morning subject was "A Great Life." Evening subject, "A Divine Saviour." In Sunday school, 120. Received two by letter.

South Side—C. W. Knight, pastor. Morning subject, "Preparedness;" evening subject, "Retribution." Baptized, eight; received by letter, one; received for baptism, one. Good day.

### MEMPHIS.

Shelby County Baptist Association—Place of meeting changed. Millington has asked that the association meet somewhere else on account of crowd conditions caused by the aviation field. The executive board decided to accept the invitation from Highland Heights Church in Memphis. Take Raleigh Springs car.

La Belle Place—Pastor D. A. Ellis spoke at both hours to fine congregations. In Sunday school, 201; two received, one by relation and one for baptism. Good interest.

Speedway Terrace—Pastor S. A. Wilkinson spoke in the morning, Bro. Eoff at night. Good interest; 72 in Sunday school. Pastor in meeting at Rowan.

Highland Heights—Pastor preached in the morning to good and attentive audience. Meetings in progress, Dr. Boone doing especially fine preaching. Splendid audiences every evening. Two responses, two approved for baptism. Invitations are extended. Prospects fine. In Sunday school, 103.

Baptist Memorial Hospital—M. D. Jeffries, pastor. Tuesday evening service good. Supplied at Paneyville, Ark., on the 23rd, and First, Memphis, on last Sunday.

New South—Pastor Jasper R. Burk. J. H. Pennock, of Portageville, Mo., spoke at both hours to very good audiences; 73 in Sunday school.

Rowan—Pastor J. E. Eoff spoke on "But Thou Art a God Ready to Pardon." In Sunday school, 110.

Binghamton—Pastor spoke at both hours. Good congregations at both services. In Sunday school, 105; one received for baptism. Had a funeral.—T. R. Stroup.

First—Pastor Boone preached in the morning. Dr. M. D. Jeffries delivered the sermon at night. Three added by letter, one approved for baptism. Fine Sunday school.

Seventh Street—Pastor I. N. Strother preached in the morning on "How to Get Laborers." Evening, "Recognition in the Beyond." One baptized; 139 in Sunday school.

Boulevard—T. N. Hale, pastor. Morning subject, "1 Cor. 13:13. At night, Children's Day exercises. During the week there were three additions.

Calvary—Pastor Norris preached at both hours. Subjects: "Never Man Spake Like This Man," "Christ's Message to the Weak." One addition by letter. One funeral. One wedding; 139 in Sunday school. Sunday school gave \$325 on building debt. Work encouraging.

Temple—Brother S. A. Owen delivered the sermon at both hours. Pastor McCoy absent, making an address in Dyer County.

(Other Conference notes did not arrive in time for insertion. The material for this column must arrive by Tuesday morning or it will be too late to insert it.—Editor).

### FIELD NOTES.

New Prospect, pastor, A. T. Hayes; on call, fifth Sunday meeting held two days' session with ten churches represented.

Programme partially carried out, with addresses by Clerk W. D. Powell and Revs. D. P. Longley and John London, and R. D. Cecil, and superintendent of W. M. U. work by Mrs. W. F. Robinson and Mrs. E. H. Ralston, who has been so faithful in W. M. U. work, and Miss Mary Smith, a student in the training school at Louisville, Ky.

Superintendent J. F. Stansel, in charge of Sunday school colportage, G. A. Chunn, preached Sunday. Offering for ministerial relief, \$8.47.

Plenty of dinner at church Sunday and splendid crowd. Moderator W. C. Smedley came with the Jr. B. Y. P. U. of Chamberlain Avenue, Chattanooga, and they rendered an excellent program on "The Life of Paul."

The writer was entertained in the homes of layman A. J. Marlet and Rev. John London, and on my return

to Ooltewah of Deacon Eli Scoggins, who subscribed for Baptist and Reflector, making eight subscriptions to Baptist and Reflector and some books sold on the trip. A very good work.

Pastor Hayes was in charge of the sessions, and the church appreciates their pastor and they are destined to do good work.

Tent meeting still in progress First church, Cleveland, with Pastor Sprague doing the preaching and Brother Bell leading the singing.

Give me news from your church and work.

R. D. CECIL, Evangelist.

Cleveland, Tenn., July 1, 1918.

### CHURCH AND PERSONAL

The Philathea Class of Grace Baptist Church, Nashville, Tenn., is the first class to report a collection taken on Christian Education Day. Only about half of the membership was present, yet the offering for Christian Education amounted to \$5.33.

### BETHLEHEM CHURCH (ROBERTSON COUNTY) HAS HOME COMING.

Bethlehem church, Rev. S. P. Devault, pastor, invited her mother church, Hopewell, and five daughter churches, to an old-fashioned homecoming, June 29-30. This event proved to be of wide interest, and the meeting was largely attended. Dr. Rufus W. Weaver and the writer went out from Nashville and spoke on various themes of popular interest.

Pastor Devault accomplished at this meeting two notable things: He succeeded in organizing a Baptist Young People's Union, and he launched a movement for extensive additions to the present building. The church is in the open country and has preaching service only once a month, but the people were led to believe that they could successfully conduct a Baptist Young People's Union. The house is comparatively new and was only recently renovated and repaired; the pastor has now led the church to see that they must have, and can have, Sunday school rooms and a really modern plant.

Sunday morning under the skillful guidance of Pastor Devault the spiritual tide ran high, and there was a service of such power and high fervor as one is seldom permitted to see. Many hearts were filled to overflowing, and the wise pastor permitted expressions of joy in old-fashioned shouting. It was one of the days of the Son of Man on the earth.

P. E. BURROUGHS.

Rev. O. H. Colter was born and reared on the farm near Blue Mountain, Miss. On completing the high school work at Mississippi Heights Academy, he entered Mississippi College, Clinton, Miss., in 1912. He worked his way through college. By his own efforts he paid almost his entire expenses. June 1, 1916, he graduated with a B.A. degree. The following July 12 he was happily married to Miss Nettie Hodges, of Blue Mountain, Miss., who received her training at Blue Mountain College. He held two pastorates in that state while a student. Leaving Mississippi he went to western Nebraska to do missionary work. While on his vacation visiting home people at Blue Mountain he accepted a call to Calvary Baptist Church, Nashville, May 15, 1918.

Brother Colter, the pastor, will conduct revival meetings for two weeks at Calvary church on 28th Street, be-

ginning first Sunday in July. The public is cordially invited to attend.

\* \* \*

At a called meeting of the pastors representing all the denominations, it was voted unanimously to ask Rev. W. A. ("Billy") Sunday to come to Chattanooga for a campaign January and February of next year.

This was not considered the most desirable date, but he had written that unless he came at that time he did not know when he could come.

In his discourse on Christian education Pastor Keese, of Chattanooga, called attention to the fact that while Baptists outnumbered Presbyterians more than three to one, and outnumbered Episcopalians more than six to one, the Presbyterians had furnished seven Presidents of the United States, the Episcopalians nine, and the Baptists none!

The many friends of Deacon T. H. Gilbert, formerly of Chattanooga, now of Atlanta, will be grieved to know that his most excellent wife lingers dangerously low at a sanitarium in Asheville.

Dr. E. L. Grace reported in New York this week for embarkation. He will be missed in his denominational life not only in his city but in the state.

The church will probably make no effort for the present to secure his successor. Dr. Grace closes the longest—seven years—and one of the most successful pastorates the church has ever had.

His family will make their home in Chattanooga while he is away.

\* \* \*

### CHATTANOOGA NOTES.

That was a very pleasant occasion at Highland Park church last Friday night when the ladies of the church tendered a banquet to the older members—all those who have reached their sixtieth milestone. For the past six years this has been an annual custom, but never has there been a more delightful program than the one rendered last Friday night.

A very pleasant fifth Sunday meeting was held at New Prospect, near Apison, last Saturday and Sunday. Despite the rain and mud, a few of the brethren persisted in carrying out the program Saturday and Saturday night with a distressingly small attendance. But Sunday brought some sunshine, and the crowds came. Ten churches were represented.

After the Sunday school lesson, Mrs. W. F. Robinson made a pleasant and helpful talk on the junior department. Brother G. A. Chunn preached at 11:30 from the theme, "The Cry of Despair Overcome by the Cry of Faith."

Mrs. W. F. Robinson, Mrs. C. H. Ralston, and Miss Mary Smith presented in the afternoon our mission periodicals, the W. M. U. work, and the training school. Brother R. D. Cecil was present. He greatly aided the discussions and secured several subscribers to the Baptist and Reflector.

The cause of the old ministers was presented by the writer, and a collection taken amounting to \$8.47.

Brother W. C. Smedley brought about twenty members of the Junior B. Y. P. U. band of Chamberlain Avenue Church. They rendered a program on the "Life of Paul" that was enjoyed by the large crowd present. Everyone carried out his part well, but the map talk on Paul's missionary journeys by Brother D. E. Whittaker's son was remarkable.

W. D. P.



## Among the Brethren

Fleetwood Ball  
Lexington, Tenn.

Rev. J. C. Greenoe, of Vicksburg, Miss., writes: "I have been assisting the pastor of the Second Church here in a meeting. There were forty-two additions and the two Baptist churches are co-operating as never before."

Dr. C. A. Owens, of Thomson, Ga., writes: "Have just closed a gracious meeting here, resulting in seventeen additions to the church. The pastor did most of the preaching, but was ably assisted by Rev. C. D. Wood of Monticello, Ark., who did the singing, and gave us several strong addresses along doctrinal lines. On last Sunday I received a call to the pastorate of the First Church, Salisbury, N. C. It will be difficult to break the ties here, but Salisbury offers a field of rare opportunity for service. Over 600 members in a town of 16,000."

Rev. C. E. Wauford, of Covington, Tenn., has resigned that pastorate to enter the Army Y. M. C. A. work and has reported for overseas service.

Rev. O. W. Taylor, of Franklin, Tenn., has been called to the care of the church at Bolivar, Tenn., and it is believed he will accept. His welcome to West Tennessee will be cordial.

Hats off to Secretaries O. F. Gregory and Hight C. Moore of the Southern Baptist Convention! We opine that the burden of the work of getting out the recent minutes, a book of 552 pages, fell on the latter. The work has been done in admirable fashion.

Rev. R. L. Baker, of the First Church, New Orleans, La., is now a doctor of divinity by the grace of Carson and Newman College, Jefferson City, Tenn. We do not think a whit more of him as a preacher.

Rev. J. H. Oakley, of Lineville, Ala., is to be assisted in a revival at that place by his father, Rev. J. T. Oakley, of Hartsville, Tenn., beginning the first Sunday in August. We expect to hear of gracious results.

The Lineville Headlight, Lineville, Ala., comes to our desk through the generosity of Rev. J. H. Oakley of that city. The Headlight will do well to receive illumination from Brother Oakley by giving him free access to its columns.

The First Church, Chester, S. C., has secured as pastor Rev. Lee McBride White of the First Church, Shelby, N. C., the gifted son of Dr. Jacob L. White of the First Church, Miami, Fla. He entered on his work last Sunday.

Rev. J. A. McMillan has resigned the care of the First Church, McCall, S. C., to go into Y. M. C. A. service at the training camp. He is said to be especially adapted to the work.

Rev. J. Walter Camp, of Life, Tenn., has accepted the care of the Union Hill Church near Reagan, Tenn., and will take charge at once. He is a deserving young man.

The Board of Trustees of Furman University, Greenville, S. C., have done the thing that everybody thought ought to have been done. They have conferred the honorary degree of LL.D., on Charles S. Gardner, professor of homiletics in the Southern Baptist Theological Seminary, Louisville, Ky.

Dr. J. J. Taylor, of Savannah, Ga., is supplying at Leaksville, N. C., for several weeks and everybody who knows the preacher understands full well that they are hearing great ser-

mons. How we wish some Tennessee pastorate would capture him!

After a recent Sunday spent in Murray, Ky., where Rev. H. Boyce Taylor recently resigned as pastor, Dr. I. N. Penick, of Jackson, Tenn., states that all efforts by the opposers to the pastor and church have utterly failed to sustain any charges against them. The church is very anxious that Brother Taylor reconsider his resignation and remain with them as their pastor and leader.

Evangelist E. V. Lamb of the Home Mission Board has been called to and accepted the care of the First church, Moberly, Mo., effective September 1. He is a frisky Lamb of great virility.

The West Broadway Church, Louisville, Ky., has granted its pastor, Dr. M. P. Hunt, leave of absence for one year to work for the Baptist Hospital, to be located in Louisville. He is going to hunt money and he is the kind of man who gets what he goes after.

Rev. Nelson Crull, formerly of Jackson, Tenn., has resigned the care of East Hickman Church, Lexington, Ky., and has accepted the care of Clover Bottom Church near that place for half time.

Dr. J. W. Porter, of the Western Recorder, says anybody is much mistaken in the surmise that the matter of admitting women to be delegates in the Southern Baptist Convention is finally settled. He says it can never be settled so long as thousands of Southern Baptists hold their present views concerning Paul's teaching on the question.

To expose Ben M. Bogard's episode of drunkenness and his more sinful effort to lie out of it is proper and right, but is it quite in harmony with the spirit of Christ to persistently agitate the matter? Did he not say, "Be ye therefore merciful as your Father also is merciful?"

Rev. Charles E. Maddry, of Austin, Texas, has been called to the care of the First Church, Bowling Green, Ky., and it is believed he will accept. The church lately had a red letter day in cleaning up an indebtedness of \$60,000, the last \$5,000 being raised without a pastor.

Rev. S. A. Cowan, of Orange, Texas, has been called to the care of the Trinity Church, Houston, Texas, but his decision has not been announced.

Rev. W. E. Foster, of Taylor, Texas, has accepted a call to Woodland Heights Church, Houston, Texas, and is on the field.

Dr. A. E. Booth, of Harrisburg, Ill., formerly of Tennessee, accepts the call to the First Church, McKinney, Texas, and will move at an early date.

Rev. Austin B. Conrad, of College Hill Church, Lynchburg, Va., has been granted leave of absence for one year that he might go to France for Army Y. M. C. A. work. He was lately made a Doctor of Divinity by the trustees of Temple University, Philadelphia, Pa.

Rev. W. Y. Quisenberry has accepted an engagement for two months service in the interest of Fork Union Academy in Virginia. He will raise money.

The work of Dr. Ben Cox, of Central Church, Memphis, Tenn., in the revival at Lexington, Tenn., was of a very gratifying order and productive of much good. He endeared himself greatly to pastor and people. Prayers will follow him in his great work in Memphis.

Rev. W. R. Farrow, of Amory, Miss., writes: "Have been here four months and have raised \$4,000 cash and \$8,127.50 in notes, making \$12,000, and we will soon have our new church completed. We will finish it out of

## LANIER UNIVERSITY, ATLANTA, GA.

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The fall session of the Resident School opens September 16th.

debt. Will go to Winchester, Ky., the second Sunday in July for a two weeks' meeting with Brother A. M. Nicholson."

Dr. Livingston T. Mays, of El Dorado, Ark., writes: "Am to supply the pulpit of the First church, Nashville, for Dr. Allen Fort one Sunday in August, and should be glad to have a ten days' meeting in Tennessee to fit in with the trip."

Rev. A. E. Emfinger, of Townley, Ala., has been called to the care of the church at Greensboro, Fla., and is on the field. His welcome to the Land of Flowers has been most cordial.

The Word and Way calls attention to the fact that the Retail Liquor Dealers' Association has a purpose and program to defeat Hon. Jos. W. Folk, of St. Louis, Mo., for the United States Senate. Then let every good man in Missouri rally to Folk.

Dr. James McAllister, of Saywell Avenue Church, Cleveland, Ohio, has accepted the care of the First church, Bowling Green, Mo., effective at an early date.

Rev. Lewis M. Hale, of Delmar Avenue church, St. Louis, Mo., offered to resign his pastorate to go overseas in Army Y. M. C. A. work, but the church refused to allow his resignation, gave him a year's leave of absence, and voted to pay him \$1,000 for the year. The church will build a new house of worship at a cost of \$100,000 during his absence.

The sympathy of the brotherhood is extended Rev. T. M. Boyd, of Parsons, Tenn., whose devoted wife recently suffered a stroke of paralysis, which has rendered her entire left side helpless. The care of his home and a large family of children, besides his church work, falls on Brother Boyd.

Rev. Bonnie Grimes, of Honey Grove, Texas, accepts the care of the First church, Ada, Okla., succeeding Rev. S. W. Kendrick. The Oklahomans are glad of his coming.

His friends are very hopeful that the sojourn of Dr. I. N. Penick, of Union University, Jackson, Tenn., at Dawson Springs, Ky., will result in a complete rehabilitation of his shattered health. He was compelled to turn aside from his arduous work for recuperation.

Rev. Ira D. S. Knight, of Glasgow, Ky., has been called to the care of Calvary church, Roanoke, Va., succeeding Dr. H. W. Virgin. It is thought he will accept. Such a Knight as that is a blessing to any church.

Rev. W. H. Carson, of Louisville, Ky., accepts the care of Grace church, Baltimore, Md., succeeding Rev. W. H. Sledge. Brother Carson is a graduate of the Seminary and his wife of the Woman's Training School in Louisville.

### CHURCH AND PERSONAL.

"I have been accepted for overseas service with the Y. M. C. A. and will

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### WANTED.

Second-hand pipe organ; must be small and in excellent condition. Describe fully and state lowest cash price. Jonesboro Supply House, Jonesboro, Tenn.

report in New York July 1st. I am giving up my work here in Savannah, Ga. I am a Tennessean and was formerly pastor at McMinnville. My address after this week will be American Y. M. C. A., 12 Rue d'Aguesseau, Paris. R. L. PEOPLES.

Pastor Major of the First Baptist church of Chattanooga spoke to a large congregation on the courthouse lawn Sunday evening. This is the first of a series of union services to be held during the summer by the four large downtown churches. The pastors will take their turn in preaching.

Dr. J. H. Fuller, pastor of the First Church, Yazoo City, Miss., will spend the month of August in Tennessee. He will be glad to assist pastors in meetings or supply some church or churches while in the state. Brother Fuller was pastor in Chattanooga before going to Mississippi, and has spent most of his life in Tennessee. He is an unusually fine preacher and a successful pastor. We hope he may be kept busy while in the state.

### NOTICE.

The White Temple, Portland, Oregon, extends a glad and hearty welcome to all soldiers, particularly Baptist soldiers, who may be in the barracks at Vancouver, Washington, just across the Columbia River from Portland.

Inasmuch as these soldiers come from different parts of the United States, Dr. William A. Waldo, pastor of the church, would be glad if parents and friends would communicate to him the names and addresses of these soldiers, so that he may give them a church home while they are in the vicinity of the White Temple.



## CHURCH AND PERSONAL

DR. R. L. MOTLEY RE-VISITS  
MISSISSIPPI.

Dear Editor:

I have just returned from a delightful visit to Yazoo City, Miss., where I spent nearly two weeks in a meeting with the First church. The work for Baptists has been exceedingly hard in that city for years, but the Lord gave us a great victory in this meeting. The church was wonderfully revived, quite a number professed conversion, and twenty-one united with the church.

Rev. J. H. Fuller, one of Tennessee's best productions, is pastor, and is doing a successful work. Brother Fuller is young, vigorous and studious, and, withal, one of the finest spirits I know. As a result of faithful correspondence work, he has won two degrees from a Western college, and has been recently "dubbed" D.D. by the same institution. No pastor ever treated a visiting minister with greater consideration and kindness than he, and I have only the best words to say about Pastor Fuller. This is the second meeting I have conducted for Brother Fuller, and am prepared to appreciate him and his delightful family.

I found that your own M. C. Vick, of Brownsville, Tenn., is still loved devotedly by the church and people generally of Yazoo City. Both he and his wife are greatly missed there. I found many delightful people there, and greatly enjoyed another visit to "Ole Miss." I go to Social Circle, Ga., next week for a meeting with another old Tennessee boy, Rev. J. D. Winchester.

R. L. MOTLEY.

Winchester, Ky.

As one of old said in the long ago, "The Lord has done great things for us, whereof we are glad." The Lord has graciously blessed us by giving us a great revival. Dr. R. L. Motley, of Winchester, Ky., came to us on Monday night, June the 10, and stayed with us for ten days bringing great messages from the Old Book, preaching repentance and faith as the believers only hope of everlasting life through Jesus Christ, our Lord. He preached a topless heaven and a bottomless hell, and endeavored to show beyond the shadow of a doubt that while there is a personal God, there is a personal devil. He was just as kind and gentle as the most refined lady, but the word fear found no place in his vocabulary. As the results of the meeting nineteen additions, and the church wonderfully revived; and we praise God for sending this man of God this way. Now we take new courage and believe that we face a newer world with greater opportunities and possibilities.—Yours in Him, J. H. FULLER.

The First Baptist Church of Sweetwater began its seventh year's work with the present pastor, with a meeting in which "The Black Smith Preacher" J. T. Sexton, did the preaching. It had been twenty years since this man of God had preached in Sweetwater and that long since the present pastor had heard him preach, and it was a real joy to the community to laugh and cry and shout and sing with the old "Black Smith" who for three weeks preached with the same zeal and more power than in his younger days. Great crowds heard him gladly

and many souls were quickened, renewed in the faith, and saved through the meeting. Thirty to forty have come into the church with ten or twelve yet approved for baptism. The pastor and church were pleased with the results of the meeting and will follow Uncle Tom, as he is familiarly called by his friends, with their prayers and good wishes.

J. H. SHARP.

Sweetwater, Tenn.

I want to add a bit of personal commendation. Brother Spragne supplied the pulpit for me during February, March and April while I was away in special meetings. I have had several men to supply for me in the past, but can truthfully say that taking all phases of the work in account Brother Spragne excelled them all. Our people are very fond of Brother Spragne as a man and as a preacher he is first class.

Brother Spragne has a lovely sympathetic disposition which readily wins for him the hearts of the people. He is courageous, and evangelistic in his preaching, which enables him to be a great soul winner and he is a tip top business man which makes him strong with the business element of the church.

I predict great things for the First Baptist Church at Cleveland under Brother Spragne's leadership and shall expect to hear of wonderful spiritual achievement through this dear man of God in the years to come.

—Cordially yours, J. B. Phillips.

## "HOSPITAL PASTOR."

A number of good brethren promised some months ago that they would be responsible for fifty dollars in taking care of the salary of a hospital pastor. It will be pleasing to the brethren to know that the pastor, Dr. M. D. Jeffries, is now on the ground, and giving great satisfaction in his good services. Brethren who pledged the \$50 (not more than that in any case is now asked) will kindly remit through the State Mission Board, making sure to designate the offering for the "Salary of the Hospital Pastor."

Yours sincerely,

A. U. BOONE.

## GREAT MEETING.

First Baptist Church of Maryville has just closed a great meeting. The meeting was held under a large tent furnished by the Aluminum Co. of America, and located in the residence section of their plant here in Maryville. The meeting was in progress for four weeks. Rev. J. T. Sexton (blacksmith preacher), did most of the preaching. He is a great leader of men and has great power with God. Great crowds came every service for the four weeks. The immediate results of the meeting were the conversion of 220 and more than 100 added to the church. It is the purpose of the First Baptist Church to help these people organize a church of their own at an early date.

## CHATTANOOGA NOTES.

The going of Brother Claude E. Sprague to become pastor of the church at Cleveland removes a valuable asset not only from the St. Elmo Church, where he held his membership, but from all Chattanooga. For nearly three years he has been Associational Missionary in Ocoee, and his labors have been abundant and fruitful. Fortunately he is still with-

in the bounds of the association, and will continue to help in the general work, as far as possible, while he serves the Cleveland church. He is now conducting a tent meeting at Cleveland. His people are delighted and are going right ahead with their new building. Brother Sprague is a safe, enthusiastic leader and generally does what he sets his head to, so we shall expect to see that new church soon.

The farewell meeting last Thursday night of the Central Church to Dr. Grace, who is leaving them for overseas service, was informal but beautifully appropriate. The resolutions passed by the church were tender and heartfelt, but not fulsome. Dr. Grace carries with him the high esteem and tender regard of Central's noble band, whom he has served for nearly seven years.

Chattanooga pastors will vote this week on the proposition of inviting Billy Sunday here next January. There is little doubt but that he will be asked to come by a large majority of the church people.

While many do not admire his methods, all feel that his efforts have been blessed of God at other places, and are willing to waive objections for the sake of the good that may be done.

June 24.

W. D. P.

FIRST BAPTIST CHURCH NEWS.  
CHATTANOOGA.

Hot summer months with the long Sundays caused by the daylight saving plan have not affected the services at the First Church in Chattanooga as much as was expected. To the contrary, without an exception the work in every department is being maintained at practically "full speed." Naturally the Sunday school has lost a bit of its momentum because many of its pupils are on the nearby mountains, but the teachers have not lost any of their vim and energy in an effort to keep up their work, for they are continuing to meet every Wednesday evening for an hour's session just before prayer-meeting.

It is gratifying to both the pastor and the superintendent to have such splendid co-operation on the part of a faithful band of co-workers. "Decision Day" resulted in much good. A number of the boys and girls were converted and many others are yet to come. The teachers are coming to realize the responsibility and privilege of doing personal work more and more. They teach the lesson with a greater desire to see their scholars converted.

Our school is also doing all possible to co-operate with the general program of the state convention. Each month we strive to carry out the various programs sent out by our denominational leaders. Sometimes local conditions crowd out a program but place is given later on for the presentation of each cause. Next Sunday Mrs. S. P. Courtney is to be in charge of the "Orphan Home Day" exercises. Our Educational Day program will come in July.

## B. Y. P. U. Work.

Although the sun is yet high and hot at B. Y. P. U. time each Sunday afternoon, our young people are gathering at 7 o'clock for their weekly program. At first it was difficult to get them to even come late, but when Mr. Joe Gillespie, president, called on his fifteen officers and group leaders, in a monthly business meeting in May, to be on time, he got the co-operation. Next Sunday night Miss Mary Pearse, whose expenses the union paid to the State B. Y. P. U. Convention at Mar-

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tin, will give a report. Having learned that motto, "Back Your Pastor Up," our young people attend the night services and are offering to do anything that the pastor may outline for them to do. Consequently the night services have been largely attended by young people.

## Union Services.

Rev. Harold Major has been the principal mover in starting union services, with the downtown churches co-operating, to be held on the courthouse lawn on Sunday evenings for the next ten weeks beginning June 30. Dr. Major is to deliver the first sermon. Considerable preparation is being made for the success of these meetings. Seating arrangements are being made for at least 1,000 people. A large platform is to be erected for speakers and a chorus of 100 voices. Mr. Talbot McRae, song leader at Fort Oglethorpe, is to be in charge. The services are to be of an evangelistic nature and every effort possible made to reach the unsaved and bring them to confess their sins.

P. L. JOHNTON.



## OBITUARIES

"... For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14.)

**PHILLIPS**—On January 7, 1819, death entered the home of Bro. A. L. Phillips and claimed for its victim the beloved wife and mother, Sister Lucinda Conway Phillips, aged 53 years, one month and twenty days.

Brother and Sister Phillips were married on September 13, 1889. To this union was born one child, a son, Joseph Arthur. Sister Phillips professed faith in Christ when young, uniting with Antioch Baptist Church, and in later years moved to French Broad Church, from which place she moved in 1905, becoming a charter member of the Buffalo Grove Baptist Church near Jefferson City, where her funeral services were conducted by her pastor, Bro. E. F. Witt, and Bro. W. H. Fitzgerald. She was a great helping member of the W. M. U. of this church, and to us remaining few 'tis sad to find this vacant seat. But God knoweth and doeth all things well, and, with the heartbroken companion, we bow with submissive hearts and minds to the will of Almighty God.

Before her health failed no home was more hospitable than hers, it being her delight to entertain her pastor and friends. Her love for little children was unsurpassed. She would take them into her home for long visits, and by her patience and kindness win their love and respect in a way they will never forget. She suffered her affliction with fortitude and patience. Now pain and suffering will be no more, for her soul has passed out into the mists of the great unknown, into the infinite, just beyond the bridgeless river of death.

She is survived by her husband, son, daughter-in-law, three grandchildren, two sisters, three brothers and a host of friends, who sincerely mourn her loss. To you, her husband and children, we extend our warmest sympathy, and entreat you not to grieve as one without hope, but look through the clouds to the sunshine of God's love, where your loved one awaits you.

GRACE A. HIL,

TENNIE KLEPPER,

EDWIN GARRETT,

Committee.

**SEWELL**—Death has again invaded our church and called from our earthly fellowship two of our oldest and most highly respected members, Bro. Alvin D. Sewell and Sister Frances E. Sewell.

While the church deeply feels the loss it has sustained in their going, yet we feel that, after having borne the burdens of life for more than seventy years and its weight had begun to press heavily upon them, they were entitled to a rest, and, believing that they have been admitted into a land of pure and happy intelligence, where the conditions are more congenial to their spiritual nature than any place earth could offer, therefore we bow in humble submission to Him who doeth all things well.

Alvin D. Sewell was born in Franklin County, Ga., Dec. 24, 1830, and was one of the first settlers of Cherokee County, Ga., later moving to Forsyth County. He made a profession of faith in Christ at the age of nineteen and joined the Baptist church, and for 68

years he lived a consistent and faithful Christian life. For more than fifty years he was a deacon of the church, and during this long period of service he performed well the work of his office.

Twenty-six years ago he moved to McMinn County, Tenn., when he connected himself with Mt. Harmony Baptist Church, with which he retained his connection until his death, which occurred July 23, 1917.

Sister Frances E. (Chadwick) Sewell was born in Buncombe County, N. C., Feb. 4, 1838. For a long stretch of years she and her husband lived happily together, training their children up in the fear and nurture of the Lord, and in a quiet and unassuming way building a character for eternity, and on the 17th of January, 1917, at the age of 79 years, 11 months and 13 days, she was called to her reward.

Resolved, That a copy of this memorial be placed upon the church record, a copy sent to the bereaved children, and a copy sent to the Baptist and Reflector for publication.

T. J. ISBELL.

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**BRUCE**—Died, at her home in Nashville, Tenn., at 6 o'clock p. m., on Sunday, January 13th, 1918, Mary E. Bruce, wife of the late James H. Bruce.

Young, full of life, beautiful in person and an enthusiastic church worker, she united with the First Baptist Church of Nashville during the ministry of Dr. R. B. C. Howell, a noted and beloved minister of that day; and up to the time of passing away her life through all the changing years has been characterized by the true Christian spirit of a devoted member. Her home was ever open to the visiting ministry and those she loved, who always found her hospitable home a refuge whenever an opportunity came to visit her. She was always most unselfish, working early and late for the comfort and pleasure of all around her. Her devotion to her husband during the period of his illness was truly remarkable, as she often ministered to him when she was scarcely able to sit up herself.

Having married early in life, on November 8th, 1860, to Mr. James Henry Bruce, it was given to her, in the providence of God, to celebrate her golden wedding in 1910, some seven years before her death, her husband having died in November, 1914. That event was a notable one in the social life of Nashville and was attended by many visiting friends and relatives.

Having received extraordinary training in early years along educational lines, she was especially well fitted for the duties of a teacher, and was engaged as instructor in the public schools of Nashville during the superintendency of Mr. Pearl, the pioneer of Nashville's great system.

Not being blessed with children of her own, her life's service was given up to her sister's children, and all the years she has been acting as a faithful mother, opening up and directing to a bright and prosperous future the lives of her nephews and nieces, which she so devotedly loved to the end.

In her departure for the mansion prepared in heaven for her, crowned

with hope and faith and love, she has left to her loved ones, relatives and friends the bright hope of meeting her in the Sweet Bye and Bye.

### ASSOCIATIONS.

#### July.

- 17 Shelby County, Highland Heights Church, Memphis.
- 23 Big Hatchie, Harmony Church.
- 24 Concord, Laguardo Church.
- 26 Little Hatchie, Grand Junction Church.

#### August.

- 6 Robertson County, Oak Grove Church.
- 8 Sequatchie Valley, Little Hope Church.
- 13 Holston, Limestone Church seven miles N. W. of Jonesboro.
- 14 Nolachucky, French Broad Church, Oak Grove, Tenn.
- 20 Duck River, Union Ridge Church, near Rover.
- 21 Chilhowie, Kagley's Chapel.
- 21 Cumberland Gap, Oak Grove Church, Claiborne County.
- 22 East Tennessee, Big Creek Church, Del Rio.
- 27 Mulberry Gap, Ida's Chapel, Hancock County.
- 28 Sweetwater, Niota.
- 30 Unity, Cooper's Chapel.

#### September.

- 3 Northern, Maynardsville.
- 4 Ebenezer, Friendship Church, Maury County.
- 5 Watauga, Caldwell Springs, Winner, Carter County.
- 10 Central, Medina Church.
- 11 Midland, Salem Church, Knox County.
- 11 Salem, Greenvale Church.
- 13 William Carey, Kelly's Creek Church, Lincoln County.
- 14 Stockton Valley, Oak Grove Church, six miles S. of Byrdstown.
- 17 Ocoee, Candies Creek Church.
- 18 Friendship, Maury City Church.
- 20 Beech River, New Fellowship Church, four miles W. of Sardis.
- 20 Indian Creek, Iron City Church.
- 24 Campbell County, Jacksboro Church.
- 26 Clinton, Zion Church, one mile from Edgemore on L. & N. R. R.

#### October.

- 1 Beulah, Cypress Creek, five miles W. of Martin.
- 2 New Salem, Alexandria Church.
- 2 Providence, New Providence Church.
- 2 Sevier, Evans' Chapel No. 1, Sevierville, Route 15.
- 3 Riverside, Falling Springs Church.
- 5 Judson, Missionary Ridge Church, three miles W. of Bon Aqua.
- 8 Cumberland, Mt. Hermon, Shelton's Station, T. C. R. R.
- 9 Knox County District, Deaderick Avenue Church, Knoxville.
- 9 Weakley County, Enon Church, two miles S. of McKenzie.
- 10 Nashville, Green Hill Church.
- 11 Southwestern District, Mt. Pisgah Church, three miles E. of Wildersville.
- 15 Bledsoe, Hopewell Church.
- 16 Stewart County, Walnut Grove Church.

No minutes have been received from the following associations: Big Emory, Eastanallee, Enon, Harmony, Hiwassee, Holston Valley, Tennessee Valley, Union, Walnut Grove, Western District, West Union, Wiseman, New River.

I think that there is success in all honest endeavor and that there is some victory gained in every gallant struggle that is made.—Dickens.

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*The Education Board expects one thousand Baptist Churches and one thousand Baptist Sunday Schools to make generous offerings to the work of the Board during July*

## FIFTEEN MILLION FOR CHRISTIAN EDUCATION

A COMMANDING PROGRAM THAT CHALLENGES SOUTHERN BAPTISTS AT THE POINT OF THEIR GREATEST NEED IS SET FORTH IN STRIKING STATEMENT AND APPEAL

Many who attended the Convention at Hot Springs declared that the session of Sunday afternoon was the greatest hour of the Convention. Two of our foremost men made great addresses: W. J. McGlothlin, Ph.D., LL.D., who discussed the varied elements which enter into the educational problem of Southern Baptists; and the peerless pulpit orator, Dr. George W. Truett, who made an eloquent appeal for the adoption of the report of the Education Commission, which carried with it the approval by the Convention of a financial program calling for the raising of fifteen millions of dollars for our Southern Baptist schools. The report, following these two brilliant speeches, was heartily and unanimously adopted.

### DEVELOPMENT AND DEFICIENCY.

During the past twenty years the development of Southern Baptists in certain directions has been phenomenal. There has been a steady growth in church organizations, a gratifying increase in church membership, an astounding development in the erection of church buildings, and an almost startling increase in the gifts to our mission causes. In 1898 there was received by the Foreign Mission Board from all sources, including the amounts paid to the state for the expenses of collection, \$124,000; in 1918, the receipts of this Board went to \$1,013,800; an increase of over 800 per cent. Southern Baptists have invested in buildings and other property during the last twenty years nearly two and a half times as much as in all their previous history. As a result of church building movements, forty-three millions of dollars for church buildings alone have been expended during the past two decades. The amount raised this past year by Southern Baptists for all purposes is 500 per cent more than it was twenty years ago. We are advancing along every line except Christian education.

During these twenty years many Baptist schools have disappeared for lack of support. In Tennessee alone fifteen institutions of either secondary or college grade have died. There are other states in which the number is probably larger. It is safe to say that Baptists have lost more educational institutions during the past twenty-five years than we now have in existence. The reason that Southern Baptists show such a remarkable progress in missions and so little progress in education is due directly to the fact that the machinery of the denomination has been organized primarily in the interest of missions. Until recently, in none of our states did the denomination undertake to support Baptist schools as we support our mission work. During the past ten years nearly every Southern state has taken over legally the institutions which Baptists foster in these states, have created education boards or commissions and have made Christian education one of the regular objects of Baptist beneficence. During these years the sentiment has steadily grown, that our Baptist schools must be supported and that all our churches and societies must contribute to Christian education as they now do state, home and foreign missions.

Southern Baptists do not have an educational tradition. The pioneer Baptist preachers were not college-bred men. It is their glory that they preached the gospel in its purity throughout the South. Their successors did not inherit an appreciation of fine learning. There is one denomination which has little more than one-tenth as many members as we which today is furnishing more leaders to the South than all Southern Baptists. This denomination stood for an educated ministry and an educated laity. We have outstripped Southern Presbyterians in numbers; they have outstripped us in leaders.

Our Baptist schools have come into sharp competition with state and independent institutions whose incomes have enabled them to draw away many students of Baptist families from our schools. We do not have the pride in our institutions that we ought, because many of them do not come up to the educational standards which are now accepted, and are sadly lacking in equipment and in endowment.

### A PROGRAM FOR A TASK.

Realizing that our denominational machinery was not being utilized for the promotion of Christian education, realizing that other denominations were doing more for their schools than we, and were furnishing more men and women for leadership than Southern Baptists, realizing that the supreme need of our Baptist institutions was a closer dependence upon our denomination, a larger student attendance and a sufficient financial support, the Education Commission recommended to Southern Baptists at our recent Convention as a worthy educational program for the next five years the following:

1. 35,000 boys and girls in our schools.
2. Tithe of these 3,500, to the Lord as preachers.
3. \$15,000,000.00 as a minimum for sustaining the work and for enlargement.

In order that this program may be carried out, the Education Commission was authorized to present the following apportionment to the state conventions for their approval and ratification:

State.	Amount.	Students	For Ministry
Alabama .....	\$ 700,000	1,500	100
Arkansas .....	700,000	750	60
District of Columbia .....	10,000	50	10
Florida .....	350,000	400	30
Georgia .....	1,200,000	4,000	150
Illinois .....	350,000	400	50
Kentucky .....	1,400,000	3,000	450
Louisiana .....	800,000	600	200
Maryland .....	150,000	100	30
Mississippi .....	1,000,000	1,000	100
Missouri .....	1,000,000	1,750	300
North Carolina .....	1,200,000	5,000	200
New Mexico .....	100,000	100	20
Oklahoma .....	700,000	700	75
South Carolina .....	1,000,000	2,500	100
Tennessee .....	1,000,000	3,000	250
Texas .....	2,300,000	7,500	800
Virginia .....	1,300,000	1,500	125

The Women's Missionary Union has already taken action upon this matter, and has agreed to co-operate in this five-year campaign, beginning May, 1919. The Baptist women of the South have never failed in any undertaking that they have made. We believe that they will be able to raise \$5,000,000 of this \$15,000,000 fund. The Laymen's Missionary Movement is officially committed to this enterprise. Other agencies that may be interested in this educational campaign will be appealed to and the Education Commission, of which the Rev. Rufus W. Weaver, D.D., is president, and the Rev. J. W. Cammack, D.D., is secretary, hopes to report to the next Convention a definite plan of procedure for the successful consummation of the five-year campaign.

### A STUDY IN STATESMANSHIP.

The most statesmanlike educational program that Baptists have is being carried out not in homeland but on the foreign field. Our Foreign Mission Board reports that they are conducting 482 schools, ranging in grade from the kindergarten to the college and the theological seminary. Last year these schools enrolled 13,866 students, or one student for every four members of the churches which Baptists have on the foreign field. The purpose of training these students is to furnish through our fellow Baptists in other lands, educated Christian leaders, and our Foreign Mission Board does not feel that the training of one student for every four members of the church is too large a proportion for us to have.

Southern Baptists have a membership of 2,844,000, or fifty-three times our foreign membership, yet the total enrollment in all of our Southern Baptist schools, according to the latest reports, including the grammar school, preparatory school, college and theological seminary, is only 24,788. Of this number 5,190 are enrolled in the home mission mountain schools, leaving 19,598 in attendance upon Southern Baptist educational institutions not classified as mission schools. Of this number only 9,462 are doing college work. On the foreign field there is a student for every four church members. In this country we have one student out of every 114 church members in some Baptist school. This includes grammar grades as well as secondary schools, colleges and theological seminaries.

A college education is necessary in this country to recognized leadership. The majority of Southern Baptist students doing college work are women. Including both men and women, Southern Baptists have one student doing college work in some Baptist educational institution for every three hundred church members.

Through the farsightedness and statesmanship of the Foreign Mission Board, the future leaders of our Baptist faith are being trained on the foreign field for their work there.

The Education Commission challenges Southern Baptists to adopt at home the methods of the Foreign Mission Board in the field of education. The wisdom of spending large sums of money by the Foreign Mission Board for education has been proved beyond any controversy to be a wise expenditure of funds, and if this be true of the foreign field, how much more true it is in the homeland where we must provide leaders not only for the home field but for the foreign work as well.

The future of Southern Baptists is involved in the success or the failure of the program which the Education Commission has made.

RUFUS W. WEAVER, *Secretary Christian Education.*

161 Eighth Avenue, North, Nashville, Ten n