

Baptist and Reflector

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THY WILL BE DONE.

Matt. 6:10.

(Preached by Dr. W. H. Geisweit before the Southern Baptist Convention, Hot Springs, Arkansas.)

The emphasis is on the word "done." The purpose of my message here is to make this sentence of the prayer of our Lord the marching order of the Christian. I would repeat it so often, with strong emphasis on the word *done*, that it would become the ringing challenge to every man who attempts to do work for the Kingdom of God.

It has grown upon me during these later years that we have not read the prayer as it should be read; for the reason that we have not interpreted it as Jesus intended it should be interpreted. This prayer, called the Lord's prayer, is not merely a model prayer for the Christian; it is a subtle revelation to the Christian of the whole program of Jesus. If the Sermon on the Mount is the constitution of the new kingdom (as I think it is), the short prayer in the heart of that sermon is in itself an outline of the program of God in that kingdom. We have not so read it. It has been a sort of relief from the necessity of making a prayer for ourselves; so when we have run out of material we simply repeat the Lord's prayer; entirely overlooking the fact, as it seems to me, that it is the prophecy and program, the principle and marching order for Christians for all time.

Our Father, who are in heaven; hallowed be thy name; thy kingdom come; thy will be done—Thy name hallowed, Thy kingdom come, Thy will be done—*be done*, on earth. I am making an examination of one part of that prayer, so often misunderstood, so confusing sometimes that not a few have made shipwreck of faith. How common are these questions: What is the will of God? Can that will be known? Is it unchangeable? What is the use of praying in the face of an unchangeable will?

Is it not possible that we have misread the Scriptures? How often passages have been wrested from their surroundings and made to declare things never intended by the Master himself. Here are some strong Scriptures: "And all things whatsoever ye shall ask in prayer believing, ye shall receive" (Matt. 21:22). "Ye have not chosen me, but I have chosen you, that ye should go, and bring forth fruit, and that your fruit shall remain that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22). "And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us: and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15). In some very clear way the will of God is bound up in those wonderful promises.

What is the will of God? What is not the will of God?

The will of God is the purpose of God.

May I be permitted to inject this paragraph here? It is not my purpose to discuss the war. But no man can take up such a theme without its thrusting itself in the very heart of the great conflict. It is common nowadays to hear people say, "God has some great purpose in this war." I have some very dear friends who take great comfort in the assurance that this great tragedy is ordered of God; that it is all in accordance with the will of God. If that is so, then God is responsible for it; then God's will is for it; then even Germany is fulfilling the purposes of God—and there is nothing left for us

COLLECTIONS FOR ORPHANAGE.

It is absolutely necessary that the churches take collections for the Orphanage during the month of June. The work of our institution can no more run without money than the business of a private individual. We have patiently waited during the spring that Home and Foreign Missions might have a good round up, which they did. Now we are counting on the churches to do the liberal thing for our orphan children. We must have money immediately. Send all collections at once to W. J. Stewart, Box 3, Nashville, Tenn.

W. J. STEWART, Sec. and Treas.

to do but to submit ourselves to the awful situation—awaiting the pleasure of God's will. Is that so? Rather, is it not because we believe that Germany is thwarting the will of God that we are in this conflict today? A few weeks ago, in St. Louis, Sir George Adam Smith, better known to us as Dr. Smith, the greatest living Old Testament scholar, said: "We know that this dreadful conflict, this awful war, was brought on the world by the sin of one nation." If this is so—then we know the will of God; if that is so, there will be a new note in our prayer—"thy will be done." It will not be submission; it will be the enlistment of humanity to the cry of a burdened humanity, and the answer to heaven will be—thy will be done!

If that is so, it is our business to seek the law of His will, so as not to thwart the will of God.

The will of God is always opposed to evil. The will of God is always actively good. God can not be a partner with anything that is evil. Let me make this matter clear to you. I want you to thoroughly understand me. With all my heart I loathe Teutonism; with all my heart I despise the whole Teutonic system; with all my heart I despise its philosophy from Nietzsche to Bismarck, from Bismarck to Kaiser; and I loathe it in America as much as I loathe it in Germany. There is no place for its idealism, no place for its propagandism, in this fair land. I believe the whole system is contrary to the will of God. If this is so, there are some serious implications which we must recognize; we cannot do the will of God, we can not bring in the kingdom of God, unless we ourselves are part of that kingdom.

Is the issue flung before us by some of the great thinkers and teachers—"Kaiser or Christ?"—the real issue? Then let us seek Christ—first. Then, this is the great fundamental message of the people of God to the world; Seek Christ. Then, let us understand it clearly, our first fundamental preparation is spiritual—to get into harmony with God.

Closer still. To say—Thy kingdom come, Thy will be done, means that the will of God is the best law, the best kingdom for the earth. This is not an arbitrary rule, but a fundamental law, perfect, good, loving, the best for the world. So surrender to the will of God does not mean resignation, a quiet, helpless surrender to something you cannot help. Here is our common error. Eli, one of the judges of Israel, was an unwise father. His sons went wrong, and he never restrained them. Things went bad in Israel—through the profligate sons of the old judge. One night God called to a little boy and told him to go and tell Judge Eli that sorrows were coming upon Israel—because Judge Eli's sons had prepared for a bitter harvest. Hear Eli saying, with pious resignation, "It is the Lord, let him do what seemeth him good!" No, Eli, it wasn't the Lord, it was Eli

who brought on the trouble, because he was a foolish father.

Hear me, surrender to the will of God does not imply submission to calamity, but it means the seeking after—the effort to fit human action into the will of God. So we pray, Thy will be done; show me the way to discover that will; I surrender, I enlist—to think, to work, according to the will of God.

What, then, is the will of God in life? Fundamentally, that I shall always do right. In the morning I pray, "thy will be done today." And I go out into the world. What have I said to God as I passed out? Thy will be done. What is that will—as I face the world? There shall be no oppression; there shall be no tyranny; there shall be no dishonesty; there shall be no selfishness—God's will is against all, and I have said, Thy will be done—Thy will is the law of my life! How this interpretation—if I am right—would sweep through our whole industrial and commercial system, and there would speedily be an end to the selfishness that is at the bottom of all our trouble.

But more than that. Keep in mind the contention here. For a man to pray in that spirit is not merely to interpret the will for his own inner life. In a word, it is not submission, it is enlistment. I have said Thy will be done—today; and I pass out into the world. I see evil; I must oppose it, I must strike it—for I have said Thy will be done. I see sin all about me; I see open vice, the open saloon; I must strike it; for I have said Thy will be done! Ever remember that God's will is linked up with the activities of men. God's defeat is tied up in your failure—in mine. Herein is revealed the helplessness of God. "How often would I—," but ye would not. How it rings down the years. God's success is bound up in the obedience of men. What solemn things I am saying here. God can not do work without you.

How wonderfully sweet is this truth expressed by Antonio Stradivari—by George Eliot. There is a controversy between Naldo and Antonio. Naldo ridicules Antonio for his care in making violins; he thinks it is foolish, and will not add masses either! Hear Antonio:

"When any man holds twixt hand and chin

A violin of mine, he will be glad

That Stradivari lived, made violins,

And made them of the best. . . .

For while God gives them skill,

I make them instruments to play upon,

God using me to help Him. . . .

If my hand slacketh,

I should rob God, since He is fullest good,

Leaving a blank behind, instead of violins.

He could not make Antonio Stradivari's violins

Without Antonio."

No, He cannot, do our work without you.

Look at the vast enterprises of the church. Here is a world to be won to God. The greatest enterprise in all human endeavor is that of sending the preacher, the teacher, the doctor, the nurse, to fields afar, to tell men of the love of Jesus, that the will of God is that they might be saved; that a new life may come to them as it has come to us. That the abundant life of Jesus is the great message of the people of God. Do you say, Thy will be done—in China, in Africa, in Japan, in America? What do you mean? How shall that will be done? Through another man's effort, through another woman's sacrifice, through another's time, through another's surrender, through another's money?

A number of years ago we were building a new church, no matter where. One day a trustee was talking with me about the enterprise. He said,

(Continued on page 9.)

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.

THE RECENT CONVENTION.

J. F. Love, Corresponding Secretary.

The Convention at Hot Springs was a most gratifying one. In matter of attendance it was a great surprise to the writer. We had expected a small Convention, but with one exception we had the largest in our history. For high spiritual level, broad vision, large purpose, faith, and courageous outlook, we think we have never seen its equal. The Convention has never made a more creditable presentation to the world than it did on this occasion.

The supreme task of those who attended this Convention is to carry its spirit, ideals and influence to those of our vast numbers who could not be present to enjoy its sessions. Much care should be taken to convey the spirit and program of this meeting, and not by word or deed to modify it and shorten its influence. Whether we as individuals are as great as the spirit of the Convention will, I judge, be shown by the sort of representation we give the Convention to those who did not attend it and by the loyalty and enthusiasm with which we sustain its program.

The figures fixed for Foreign Missions are compared with what we have been doing large, but, compared with what we are able to do, and with what some other denominations are actually doing and the great unmet needs, they are small. It will be easy for any of us who are disposed to do so to dwell upon the bigness of the advance which has been proposed and to discourage those who were not under the spell of the Convention and who have no large enthusiasm for this great Kingdom work. Is it not better that, while frankly recognizing the fact that an altogether exceptional advance must be made in our contributions over the previous year if the goal fixed by the Convention is reached, we should seek to touch the springs of enthusiasm, courage and power among our great people and enlist them for the putting through of a program which the Convention after much deliberation adopted by a great majority? This undoubtedly is the better course. If Southern Baptists fail to raise a million and a half for Foreign Missions this year, let it not be said that they failed through the faint heartedness of their leaders or without a great effort. The amount is really a very small sum for so great an enterprise, considering what our people are doing for other things and their great numbers and ability. If all who attended the Convention, and are, therefore, expected to represent it and work for its program, will, from the very beginning of the year, talk for its program, start the task early, seek friends for it, press the campaign vigorously and persistently, we can raise the million and a half dollars, and, raising it, Southern Baptists will place their Foreign Mission work beyond all peradventure for the future. Considering the present unmet demands of their work, world conditions which now obtain and which are certain to issue out of the present titanic struggle of nations, there is nothing more important for Southern Baptists to consider than the strengthening, enlarging and greatly augmenting the support of their Foreign Mission program. World tasks are just ahead of us for which God has given American Baptists three hundred years to get ready. If now, with their millions of church members and billions of money, they cannot as-

sume their share of responsibility for Christianizing a world which without Christ rushes to ruin, they will prove themselves ungrateful and unworthy of the exceptional blessings with which God has crowned their history in America. The Convention has really raised a standard which will make a great people of us if we will rally to it. Let us not figure little per cent advances on the delinquent service we have rendered, but rather let us measure our duty in the present hour by the blessings of God, the tasks which must be performed, and the vast numbers and great ability of our people. The hour imposes upon twelve thousand Baptist preachers of the South the responsibility to be heroic and invincible leaders of a people who have a mission to the world, and have at last come to the day when they must, if ever, fulfill it. Ring out, then, one and all, the slogan, "One Million Five Hundred Thousand Dollars for Foreign Missions by Southern Baptists before April 30, 1919"! Let no one utter the words with hesitation. Every pulpit should resound with this call, and through all the associations this summer and fall the echoes of it should be heard. At the conventions next fall and winter the most resolute purpose should be evident. We can do it if we will, and there should not be one who is unwilling that it should be done, nor unwilling to do his part in order that it may be.

THE FOREIGN BOARD AND SOLDIER WORK.

R. H. Pitt, D.D.

The Southern Baptist Convention at its recent session in Hot Springs instructed the Home Mission Board to take charge of the business of sending camp pastors and other religious workers, representing the denomination, to soldiers abroad. I have no purpose to discuss that decision which, of course, we all accept cheerfully. It does seem, however, only just and fair to all concerned that some clear and coherent account of the relation of the Foreign Board to this matter should be made to our people before the incident passes entirely out of mind and as I was chairman of the Committee of the Foreign Mission Board, charged with the conduct of the negotiations on behalf of that board with the government and with the Y. M. C. A. leaders, I undertake to furnish this statement.

At a conference of brethren held in Texas in November, 1917, at the time of the Texas Baptist State Convention, the business of supplying the religious needs of our army in France and other countries was considered. Dr. George Green, superintendent of the camp activities of the Home Board; Dr. Geo. W. Truett, state member of the Home Board, and Dr. Gambrell, president of the convention, were present and participated in the conference. Dr. Green stated that the Home Board had its hands full in meeting the demands here in our own land, and suggested that the Foreign Board might very well undertake to do this work among the soldiers abroad. This sentiment met with the unanimous approval of all who were present. The conference, of course, was in no way official, yet the opinions of men of their position and influence impressed the secretary of the Foreign Board who was present. Upon his return to Richmond he presented the matter to the Foreign Board. The Foreign Board, although already heavily burdened with the

work in its hands, at once recognized the importance of this proposed enterprise, decided to undertake to see what they could accomplish in the direction of meeting this need and appointed a committee to represent it, naming me as chairman.

We at once began to get in touch with the authorities in Washington and with the Y. M. C. A. people also so that there might be no conflict or friction. At the direction of the committee, Dr. Love and Mr. William Ellyson, president of the board, visited Washington and later Dr. Love visited New York where he had a conference with the War Work Commission of the Northern Baptist Convention and with Dr. Mott of the Y. M. C. A., and still later Dr. Love and Dr. Skinner visited Washington. I need not burden this communication with the details of the committee's work, except to say that we did our best to secure the desired permission and at one time it seemed quite certain that the way would be open to us. Later, however, the committee was informed by Mr. F. S. Brockman of Y. M. C. A. headquarters in New York in two letters, one dated February 21 and one March 2, that the Y. M. C. A. had no power whatever to co-operate abroad with the camp pastor arrangement as it existed here and that the War Department was the only source from which we could secure this authority. We took the matter up directly with the War Department and an appointment was made for our subcommittee to meet Dr. Keppel, third assistant secretary of war, to whom the business was referred. In our letter to the War Department we said: "We were proposing to send to the soldiers in foreign lands a few picked, strong, judicious men whose appointment, of course, should be approved by the Y. M. C. A. and the military authorities, but who should be paid out of our treasury. Such information as we were able to get seemed to indicate that there was need for these additional religious workers and quite a group of our admirable pastors have indicated their willingness to go." The interview with Dr. Keppel was not encouraging and at this juncture, early in May, it was decided to postpone further action until the meeting of the convention. To the convention the board makes in its annual report at page 6 a full statement of the entire business, with the exception of the last item of the visit to Dr. Keppel which occurred too late for insertion in the report. The full correspondence in the matter, including an account of the interview with Dr. Keppel, was taken to the convention and was in the hands of the chairman subject to the call of the convention.

These facts are set down here that our people may fully understand just how the Foreign Board was drawn into it and how earnestly they sought to meet what seemed to be a real demand.

Richmond, Va.

WHAT GOD SAYS TO HIS SOLDIERS.

"Whatsoever He Saith Unto You, DO IT." John 2: 5.

Reveille.—"Awake thou that sleepest and arise from the dead, and Christ shall give thee light." Eph. 5: 14.

The Roll Call.—"I have called thee by thy name; thou art mine." Isa. 43: 1.

And He calleth His own sheep by name." John 10: 3.

Attention!—"Look unto ME, and be saved." Isa. 45: 22.

Quick March!—"I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 14.

Halt.—"Stand still, and see the salvation of the Lord." Ex. 14: 13.

Stand-at-Ease.—"I will give you rest." Matt. 11: 28.

When on Guard.—"Watch ye and pray, lest ye enter into temptation." Mark 14: 38.

When in Camp.—"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psa. 34: 7.

When Fighting.—"Fight the good fight of faith, lay hold on eternal life." 1 Tim. 6: 12.

When Wounded.—"They that wait upon the Lord shall renew their strength." Isa. 40: 31.

"In quietness and in confidence shall be your strength." Isa. 30: 15.

When a Prisoner.—"Fear thou not; for I am with thee: be not dismayed; for I am thy God." Isa. 41: 10.

In the Hour of Death.—"Let not your heart be troubled: ye believe in God, believe also in ME." John 14: 1. "When thou passest through the waters, I will be with thee." Isa. 43: 2. "I will never leave thee." Heb. 13: 5.

The Last Post.—"Watchman, what of the night?" Isa. 21: 11.

"I heard a voice from heaven, Blessed are the dead which die in the Lord: . . . that they may rest from their labours." Rev. 14: 13.

In the Grand Review.—"Well done, thou good and faithful servant . . . enter thou into the joy of thy lord." Matt. 25: 21. H. W.

(This may be had as a leaflet from the Bible House of Los Angeles, 643 S. Olive St., Los Angeles, Cal., at 40 cents a hundred copies.)

—Sunday School Times.

PRESIDENT WILSON'S ADVICE TO SOLDIERS.

Bibles for American soldiers and sailors, given by the Scripture Gift Mission of Philadelphia, carry a foreword by President Wilson urging the troops to read the Scriptures diligently. The President has written this inscription:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it.

"You will find it full of real men and women not only, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean.

"When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness, and your own duty.

"WOODROW WILSON."

THE NEED OF DOCTRINAL PREACHING TODAY.

E. C. Dargan, D.D.

Christianity is a religion of doctrines. Its founder was pre-eminently the Teacher. Doctrine is teaching. A doctrine is a principle, or truth, to be taught. Preaching has always been more or less doctrinal. It cannot be preaching without some doctrinal basis, but doctrine may be obscured by excess of exhortation, or by too much illustration and merely popular appeal. The doctrinal element, on the other hand, may go to excess. The question is always as to the proper relation of doctrine, properly speaking, to other elements in preaching. There should always be a sufficiency of great truth of our religion.

We must distinguish between the narrower and the broader sense of doctrine. Many people think when we speak of doctrinal preaching that we mean only preaching on the distinctive beliefs of some particular denomination. Such persons will understand if you hear a Methodist give a "doctrinal" sermon that it will defend falling from grace and infant baptism, or will indulge in polemics against Baptist narrowness in reference to immersion and close communion. On the other hand, if it is announced that a Baptist preacher will give a "doctrinal" sermon you will expect a demonstration that immersion is the only baptism, or an attack upon infant baptism, or a defense of the doctrine of final perseverance, or some other of the principles for which we stand. Now, of course, such sermons are doctrinal, and again of course, these doctrines ought to be preached. If a man believes thoroughly that a certain teaching is true he is not loyal to the truth, or the Master who is back of the truth, if he does not honestly proclaim, at suitable times and in suitable ways, his convictions.

There ought to be a continued presentation of our Baptist position. The truths for which we stand are as important now as they ever were. There is a great lack of strong conviction among our own people, and certainly among others, concerning the importance of the things in which we differ from our Christian brethren of other names. Every contention for which Baptists have stood for has been justified and strengthened by the progress of modern learning. The present day interpretation of the New Testament to any unprejudiced mind yields the things for which we contend. Our position is stronger before the world than it ever was. Certainly this is no time to hide or depreciate the cluster of truths for which we stand. At the same time let us remember that the feeling for Christian unity, the growth of our own Baptist principle (the liberty of conscience) makes it imperative that in preaching our doctrines we should have due regard for the opinions of those who differ from us. The day for angry polemics is gone. Conscientiousness and rational discussion without rancor and abuse is what is needed.

The large respect of doctrine must not be overlooked. The great doctrines of our Christian faith, as stated in the beginning, must be the foundation of preaching. Our ministry should be a teaching ministry. Patient study of the Scriptures with a view to discovering the mind and will of God is essential. No preacher is fit for his business today who has not mastered the fundamental doctrines of the faith so as to be prepared to state and defend them. Nor must it

be a defense alone. Perhaps the apologetic strain has been too frequent in our preaching. Our Lord himself was not on the defense always. He replied when He was attacked, but He was a positive preacher of truth. Paul did not beg pardon in advance for believing in the resurrection and other doctrines. He put them forward with positive conviction. They were part and parcel of his mental and spiritual makeup. So it ought ever to be. The Christian preacher should be a man of thought, of conviction, of blood earnestness. The doctrines which he believes with the mind should be inwrought with the fiber of his soul.

Doctrinal preaching of both sorts is greatly needed among us. We are thankful to see signs of a growing conviction on this point among our ministers. Let the good work go on. Clear mental grasp of the truth, warm acceptance of it as a personal experience, courage and fidelity in speaking it out, these are the essentials of doctrinal preaching, and with these the great truths of our faith will, with the blessing of God, gain and hold an ever-widening acceptance.—Baptist Standard.

SOME FIGURES IN PERCENTAGE.

By J. W. Gillon, D.D.

Before the close of the Southern Baptist Convention year of 1917-1918, I compiled a table showing the gifts of Southern Baptists for State, Home and Foreign Missions from 1906 to 1907, inclusive.

From 1906 to 1917, inclusive, Southern Baptists gave to	
State Missions	\$ 6,145,672.88
Home Missions	3,840,097.97
Foreign Missions	5,816,497.99
Foreign Mission Debt...	190,589.07
Foreign Mission Judson Fund	632,112.91

Total for all Missions..\$16,614,894.62

The per cent of gain and loss by the states is as follows:

	Home Missions Per Ct.	For. Missions Per Ct.
Alabama	18 gain	9 loss
Arkansas	112 gain	27 gain
Dist. Columbia...	245 loss	8 gain
Florida	14 gain	45 gain
Georgia	1 gain	23 loss
Kentucky	62 gain	55 gain
Louisiana	47 gain	29 gain
Maryland	58 gain	83 gain
Mississippi	18 gain	10 loss
Missouri	43 gain	23 gain
North Carolina ..	105 gain	82 gain
Oklahoma	296 gain	311 gain
South Carolina ..	40 gain	56 gain
Tennessee	60 gain	78 gain
Texas	33 gain	32 gain
Virginia	91 gain	55 gain

In the above figures and per cent the gifts to the Judson Fund and gifts to Foreign Mission debt are not included. If these were included, the per cent of advance would be greatly increased in every state. If the Judson Fund and amounts given to Foreign Mission debt were counted to the credit of the states as a gift to Foreign Missions, no state would show a loss for the period covered. Without doubt the Judson fund and the amount given in 1917 to debt ought to be counted in Foreign Missions. If so counted, the per cent of gain for Foreign Missions for each state would be as follows:

	Per cent
Alabama	64
Arkansas	122

District of Columbia.....	38
Florida	152
Georgia	16
Kentucky	131
Louisiana	117
Maryland	274
Mississippi	37
Missouri	111
North Carolina	133
Oklahoma	485
South Carolina	137
Tennessee	146
Texas	209
Virginia	194

The gifts for the states for Foreign Missions, counting gifts to the current work, to debt-paying and to Judson fund, were as follows:

	1908.	1917.	Gain.
Alabama	28,285.79	46,478.37	18,192.58
Arkansas	10,345.48	23,031.18	12,685.48
District of Columbia	2,665.32	3,684.57	1,919.25
Florida	5,728.28	14,481.19	8,752.91
Georgia	66,769.50	77,344.55	10,575.05
Kentucky	34,089.02	78,746.94	44,657.92
Louisiana	7,990.06	17,337.23	9,347.17
Maryland	7,668.62	28,749.81	21,081.19
Mississippi	28,920.54	39,701.80	10,781.36
Missouri	19,418.55	41,119.38	21,700.83
North Carolina	35,540.97	82,920.46	47,379.49
Oklahoma	2,368.30	13,856.13	11,487.82
South Carolina	31,548.87	74,866.49	43,317.62
Tennessee	21,700.41	32,714.03	11,013.62
Texas	44,508.11	134,199.29	89,508.11
Virginia	50,085.73	147,259.23	97,173.50

It will be noted that Oklahoma made the largest per cent of gain, while Virginia gained the most in dollars and cents. Oklahoma's gain is that of a state just beginning. Oklahoma, in 1908, was still dividing its gifts between the Southern and Northern Boards. If the amount given in 1908 to the Northern Board were counted in computing per cent of advance, the per cent of advance would be reduced.

It will be noticed that, in the case of Texas, the gain, not counting debt paying and Judson fund, is only 32 per cent, while if debt paying and Judson fund are both counted Texas gained 209 per cent in the ten years. It is also noticeable that Texas' gifts in 1908 are smaller than her gifts of 1907 by \$13,773.15. The gifts from Texas in 1908 were the smallest in the eleven years from 1907 to 1917, inclusive, except in the year 1916.

THOUGHTS ON PRAYER.

By W. T. Ussery, D.D.

The season of war prayer is now upon us. And the first petition of every prayer should be "Lord, teach us how to pray"—Paul. The President appoints such a day, only once in awhile. But God's call is daily to a throne of grace—Yea, "pray without ceasing." But the vital query just now is, as to how to pray. (Lord teach us.) We so often ask and receive not, because we ask amiss. I confess that it is a puzzle to me to know how to pray intelligently in the circumstances of the present hour. The first impulse of course is to pray for peace, but we are reminded not to cry peace! peace!! when there is no peace. I deem that in our condition peace is not the primary and most important petition. I can only pray for peace remotely and indefinitely, just as God's will, purpose, and appointment would have it. For I imagine that if God's purpose is not served he would abrogate his throne and it would crumble with a crash, and his sovereignty would cease. I cannot see how any rational one can expect at present any sudden or immediate peace. But this does not preclude

prayer after a manner. Now I consider it a minor matter (comparatively) whether our soldiers return or not—live or die—so that they be saved in the eternal beyond. This is paramount to every other consideration.

Then let not our anxiety for (carnal) peace weaken our solicitude and desire for the salvation of the soldiers. Let our petitions be in the order of their importance—praying first for deliverance from sin, and then from their enemies. Seek for them first the kingdom (salvation) of God, that they may fear not them that kill the body, but rather him who is able to destroy both soul and body in hell. Then peace with God is the principal thing. "Ac-

quaint now thyself with God and be at peace." It is more rational and wise to pray for God's saving grace and guidance than to remove the calamity. Let us pray for forgiveness, and peace will flow like a river. Pray not so much for God to avert the tide of war, but to convert the unsaved soldiers. For a few fugitive days of peace here are not to be compared with an abiding and eternal peace with God. There is no doubt but many of our soldiers will fail to return to a peaceful home in America, but fall in a foreign land. They will be buried "in the regions beyond." But shall their souls be buried in burning and banishment forever from God?—God forbid.

Then let us pray for their rescue from the enemy of souls; for God is able and willing to save to the uttermost all who call on him in sincerity, and come unto him through Jesus Christ our Lord. Let us make no mistake in reference to the salvation of our boys—peace, or no peace. And we would better pray now than in the near future, to howl with hopeless wails for that which has come too late. While they fly to arms, to arms, for us; let us fly to prayer, to prayer, for them.

Although it is difficult to formulate a model near prayer, yet we cannot err in praying.

First, for the triumph of justice, righteousness and mercy. Second, for the health, happiness and salvation of our soldiers. Third, for our foes in battle array. That they be forgiven, blest, and saved spiritually. That God would change the hearts of our arch enemies—kings and rulers.

If we can't pray for our national enemies, I am sure we cannot pray for our personal enemies; and if so, we have a slim hope for peace—here or hereafter.

Let us pray for all these things, and for peace—whenever it is God's holy will.

Columbia, Tenn.

"Truth never dodges, no matter who throws mud at it."

OUR BOOK CORNER

Books reviewed will be sent on receipt of price. We can supply any book published. Send us your orders.

Greatheart. By Ethel M. Dell. G. P. Putnam's Sons. \$1.50.

Miss Dell has written a novel of unusual interest and fascination, a book that is deserving of the title "best seller." The scene is largely laid in Switzerland, and the wonderful beauty and glory of that country is painted with admirable skill. Dinah, the heroine of the story, who has been brought up in an unlovely home by a harsh and unkind mother, goes with friends for a short stay at a fashionable winter resort in the Alps. Two brothers are among the guests at the big hotel. One is handsome, impulsive and hard to manage; the other physically unattractive, but with a heart of pure gold, is loved by all who know him. Both brothers are in love with Dinah, and almost up to the end the reader is kept guessing as to which will win out. There are several splendidly drawn characters and the book as a whole is well written, and one that once you begin you'll just have to finish.

Prayer in War Time. Sir W. Robertson Nicoll, M.A. George H. Doran Company. \$1.00 net.

The chapters of this book originally appeared in a British weekly of London. The author has long been a dominant figure as a statesman and religious spokesman of the Non-Conformist party in England. These chapters speak of the fundamentals in this great war. The war has brought the English speaking world into a deeper recognition of the religious forces of life. One cannot read this book without feeling that he should be a real soldier in the rank of pray-ers. Deeply devout, keenly intellectual, far-reaching in sympathy, the author brings an insistent call that men shall turn their hearts to God. Some of the noteworthy chapter headings are: "Prayer in War Time," "Humiliation a Part of Prayer," "The Hand of God in Judgment," "When the Wounded Come Home," "The Acceptance of Sacrifice." To those who are troubled about the religious side of this war we commend this book, not for its argument, but for its spiritual emphasis upon the need for dependence upon God.

The Soul of the Soldier. By Thomas Tiplady. Fleming H. Revell Co., 1918. \$1.25 net.

The author of "The Cross at the Front" has again produced a masterpiece, a book that will take very high rank in the library of inspirational war literature. Chaplain Tiplady has had the inner glimpses of the soul actions of the men who are waging the present world conflict. A keen student of human nature, he has seen and heard things a less sensitive man would have overlooked. He has a marvelous story to tell and he tells it in a marvelous way. Throughout the book there is the dominant note of optimism, the kind of optimism that gives rise to the belief that the cause of right, truth, justice and righteousness is that which the gallant allied armies are fighting for today and that that cause must and will triumph. No notes of whining or failure can be found. Nothing but a ringing note of victory, sounding clear above the din of battle, sending forth a message of

joy, hope and cheer born from the thrilling nerve- and soul-racking experiences of the western front. The author has a remarkable style, a felicity of expression to be admired, and a philosophy which is ever radiant and which, properly imitated, would add something to the life of every one of us.

R. P. B.

God and the War. Archdeacon Patterson Smith, D.D., D.C.L., author of "How We Got Our Bible," "The Gospel of the Hereafter," etc. Geo. H. Doran Co. Price, \$1.00 net.

The great war continues to call forth deeper appeals to religious loyalty. The consciousness of the sovereignty of God and the conviction of the ultimate triumph of righteousness must be continually held as twin truths lest one should be overly confused amid the turmoil of the world crisis. These sermons bring in a judicious and calm way the spiritual significance beneath the awful carnage of war. One is not to be cast down with despair because of the dark days. These sermons will bring a larger spiritual outlook and an unyielding assurance that God will bring order out of chaos. The final mission and influence of Christianity must appear. We commend most cordially this unusual discussion of a question that is almost universally prevalent and perplexing.

Your Boys. By Gipsy Smith. Geo. H. Doran Co., 1918. 50 cents net.

The name of Gipsy Smith has become a household word and well it might, for this evangelist is doing a great work among the Tommies in France. He has his own way of doing things and, although they may be slightly different, he gets the results. Of these results and his evangelical experiences he treats in this little book. The dominant note is "Jesus"; who could suggest a better? This is the kind of book that will make you glad you are a Christian and thankful that able men like Gipsy Smith are leading the soldiers of democracy to our common Christ.

R. P. B.

LITERATURE FOR THE SOLDIERS.

Rev. Dr. Jowett, the greatest preacher of modern times, recently said, "The moral and spiritual forces of the nation are after all the manifest equipment," and those returning from the battle front in France and those visiting the training camps at the various cantonments, report without exception that the greatest need in the present world war is the keeping of the morale of the men up to the highest possible standard, meaning by "morale" faith in God as the righteous ruler of the universe, and in Jesus Christ as their Savior, and in the justice and righteousness of the cause for which they are fighting, namely, the establishment of human liberty throughout the world.

The opportunity has been given to the American Tract Society of New York to furnish the religious and uplifting reading required to maintain the morale of "our boys" and the splendid testimonies received as to the value of the religious reading sent to them remove all doubt as to its necessity.

The call for an increased supply of

Chaplain Tiplady's
"THE SKY-PILOT
OF THE TRENCHES" *New Book*

The Soul of the Soldier

AUTHOR OF
"THE CROSS
AT THE FRONT"

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An astonishing story in which the very foundations of existence seem temporarily parted and the world turned up-side-down

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Order from Baptist and Reflector, 161 8th Ave., N., Nashville, Tenn.

Christian literature in behalf of Latin America was never so loud and persistent as at the present time. Over 16,000,000 copies of volumes, tracts and periodicals have been issued and distributed by the Tract Society in the Spanish and Portuguese languages, while several manuscripts in the above languages await funds for publication.

Inasmuch as the moral and spiritual forces of the nation are its manifest equipment, how supremely essential it is that the gospel should be preached to all the people. It has become fully evident that the missionary colporter with the gospel message on the printed

page is the most practical and efficient way of proclaiming the gospel of Christ to the non-church-going.

Drives for great sums of money in various lines are continually on, and doubtless you, like thousands and millions of others, are lending a hand. One of the greatest needs, however, is an adequate supply of evangelical truth on the printed page, thereby proclaiming the gospel of Jesus to our soldiers and sailors, and also to the unsaved everywhere.

Will you lend a hand in this most essential service? Very sincerely yours,
JUDSON SWIFT.



The Most Amazing Story of the War---

This is what critics say about "Gunner Depew," the story of a "Fighting Laughing, American Sailor Boy." Some say it is even better than "Over the Top" by Guy C. Empey. So far as we know this is the first story of sailor life that has been written during this war, and it will likely find a warm welcome, especially to those who have friends or loved ones in this department of the service. Here is a short outline of the story:

"Fighting with the Foreign Legion at Dixmude—Gunner on the French Battleship Cassard—Fighting the Turks at the Dardanelles—In the Trenches at Gallipoli—Winning the Croix de Guerre—Wounded and Sent to France."

Later: "Captured by the German Raider Moewe—Transferred to the Yarrowdale and Landed in Germany—Three Months of Starvation and Torture in German Prison Camps."

Finally: "An Interview with Mr. Gerard—Anxious Waiting—Freedom!"
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THIRD ANNUAL CONVENTION

Tennessee Baptist Young People, a Union to Be Held at Martin, Tenn., June 19 to 21, 1918.

Officers of the Convention.

- J. Elmer Lambden, Army Camps, President.
- T. L. Tate, Harriman, Vice-President, East Tennessee.
- H. W. McNeely, Orinda, Vice-President, Middle Tennessee.
- E. E. Hanson, Memphis, Vice-President, West Tennessee.
- Eugene Alsop, Birmingham, Secretary.
- Miss Catherine Banks, Nashville, Corresponding Secretary.
- W. Earl Robinsen, Army Camps, Treasurer.
- W. D. Hudgins, Estill Springs, General Secretary.
- Fred Coulter, Knoxville, Group Leader, Knoxville.
- Miss Baldwin, Group Leader, Chattanooga Group.
- R. A. Lasater, Nashville, Group Leader, Nashville Group.
- Judson Stamps, Memphis, Group Leader, Memphis Group.

PROGRAM.

Wednesday Evening.

- 7:30 Song and Praise, led by Local Choir.
- 7:45 Devotions, Miss Sadie Tiller.
- 8:00 "Welcome Words," Martin Young People.
- Response, Dr. U. S. Thomas, Knoxville.
- 8:20 Special Music, Local Choir.
- 8:30 Address—"What the B. Y. P. U. Means," Arthur Flake, Baldwin, Miss.
- 9:00 Annual Sermon, Dr. J. W. Gilson, Nashville.
- Adjournment and Assignment of Homes.

Thursday Morning.

- Vice-President E. E. Hanson presiding.
- 9:00 Tarrying at Jerusalem, Dr. A. U. Boone, Memphis.
- 9:40 Organization and Election of Officers.
- 10:10 "The Keynote Address," Dr. J. W. Storer, Paris.
- 10:45 Special Music.
- 10:50 "B. Y. P. U. Essentials":

 - (a) Personal, Mr. Daniel Driver, Memphis.
 - (b) Educational, Robert Moore, Brownsville.
 - (c) Material, Mark Harris, Jackson.

- 11:20 "About Fifty-five Minutes," address, Mr. E. E. Lee, Dallas, Texas.
- Lunch.
- 2:00 Tarrying at Jerusalem, Dr. Boone.
- 2:30 "B. Y. P. U. Problems."

 - a. The President, Richmond Bond, Nashville.
 - b. The Group Leader, Fred Dearing, Chattanooga.
 - c. The Missionary Leader, Miss Sadie Tiller.
 - d. The Quiz Leader, Miss Rebecca Fortner, Covington.

- 3:10 Special Music.
- 3:15 "B. Y. P. U. Tools and How to Use Them," Mr. V. B. Filson, Nashville.
- 3:45 "Reports from Local Unions," two-minute talks from the floor. Conducted by W. D. Hudgins, Estill Springs.
- Adjournment.
- 7:30 Song and praise.
- 7:45 Devotions, Miss Ona Whipple, Jackson.
- 8:00 Debate, "Resolved, that under present world conditions that Foreign Missions is more important than Home Missions." Affirmative: Miss

Mildred Dodson, Tennessee College; Miss Elizabeth Leigh, Tennessee College. Negative: Miss Bessie Howell, Union University; Miss Susie Jones, Union University.

- 9:00 Decision rendered and special music.
- 9:15 "Trip to our Mission Fields," led by Miss Sadie Tiller.
- Good-night.

Friday Morning.

- 9:00 Tarrying at Jerusalem, Dr. Boone.
- 9:40 "Educating our Young People."

 - a. Daily Bible Readers' Course, Miss Lena Page, Nashville, Tenn.
 - b. Weekly Meetings, Miss Janet Bilderback, Memphis.
 - c. The Study Courses, Mr. H. J. Nelson, Humboldt.

- 10:25 Special music.
- 10:35 "B. Y. P. U. Work in our Denominational Schools," Prof. W. L. Gentry, Jefferson City.
- 11:15 Miscellaneous business.
- 11:30 Address, "The Spirit of the Game," Mr. E. E. Lee.
- Lunch.
- 1:30 Sectional Conferences:

 - a. "Junior Work," Miss Tiller.
 - b. "Presidents," Mr. E. E. Hanson.
 - c. "Group Leaders," Mr. E. E. Lee.
 - d. "Other Officers," Mr. V. B. Filson.

- 2:30 Fellowship in the Work, Dr. Boone.
- 3:00 "Associational Federations and what they Accomplish," Miss May Allen Giles, Harriman.
- 3:15 "What Our City Union is Doing."

 - a. Memphis, Judson Stamps, Memphis.
 - b. Jackson, R. E. Jernigan, Jackson.
 - c. Nashville, N. B. Fetzer, Nashville.
 - d. Chattanooga, Walter Iler, Chattanooga.
 - e. Knoxville, Loyd Household, Knoxville.

- 4:05 "Reports from Local Unions Continued," W. D. Hudgins.
- Adjournment.
- 7:30 Song and praise.
- 7:45 Devotions, Miss Sadie Perkins, Colliersville.
- 8:00 Address, "Developing My Inner Self," Miss Ina Smith, Murfreesboro.
- 8:30 Special music.
- 8:40 Reports of committees and miscellaneous business.
- 9:00 Address, "Requisites to Successful Christian Work," Dr. W. M. Wood, Mayfield, Ky.

DR. PENICK—AN APPRECIATION.

R. L. Motley, D.D.

While my field of labor lies outside the good, old state of Tennessee, the interest which I have felt in her Baptist affairs for many years is still strong and true. I therefore hasten to express great joy over the election of Rev. I. N. Penick, D.D., to the chair of Theology and Evangelism in Union University. A wiser choice could not have been made. His soundness in the faith, and his remarkable experience in the pastorate and in the field of evangelism, fits him in an unusual degree for the important task committed to his hands. No one who knows Bro. Penick will question his ability to measure up to the responsibilities of his new position, or the depth of spirituality and sweetness of disposi-

"I have studied Beecher's and Maclaren's sermons, but they have not moved me as Truett has in 'A Quest for Souls.'"

This is what a distinguished Methodist minister says about Dr. George W. Truett's great new book.



A Quest for Souls

It is a blessed privilege to be able to hear great preachers like George W. Truett. Not

every one, however, will be given this privilege, but every one may read this remarkable book, which contains all the twenty-four sermons preached and all the prayers offered by Dr. Truett in a series of revival meetings held in June, 1917.

The first edition of "A Quest for Souls," 5,000 copies, was practically sold in 30 days. This fact will give an idea of the popularity of the book.

Every Baptist in the South ought to read "A Quest for Souls," and certainly every Baptist preacher ought to have the book. A broad circulation of this work will accomplish untold good. Many souls will be led to Christ by the reading of these sermons. Buy a copy and lend it to some unsaved friend.

The book contains almost 400 pages, and is printed in large, clear type. The price is \$1.50, postpaid.

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Nashville, Tenn.

tion that will characterize his labors.

While many will regret to have Dr. Penick leave the pastorate and the important field at Martin, we shall recognize the still larger field of opportunity that opens to him at Union University, where scores of young men will gather to prepare themselves for the work of the ministry. Fortunate, indeed, will be the young preacher who may be privileged to pursue the course of theology and evangelism under the vigorous, large-hearted and loveable Penick.

Winchester, Ky.

SAYINGS OF WISE MEN.

Selected by R. P. Bond.

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be; all human virtues increase and strengthen themselves by the practice and experience of them.—Socrates.

There is no use arguing with the inevitable; the only argument with the east wind is to put on your overcoat.—Lowell.

To see what is right and not to do it is want of courage.—Confucius.

Earth changes, but thy soul and God stand sure.—Browning.

No sadder proof can be given by a man of his own littleness than disbelief in great men.—Carlyle.

Character is higher than intellect.—Emerson.

A little fire is quickly trodden out; which, being suffered, rivers cannot quench.—Shakespeare.

There is nothing strictly immortal but immortality; whatever hath no

beginning may be confident of no end.—Sir Thomas Browne.

That single effort by which we stop short in the down-hill path to perdition is itself a greater exertion of virtue than a hundred acts of justice.—Goldsmith.

Human happiness has always its abatements; the brightest sunshine of success is not without a cloud.—Johnson.

To be weak is miserable, doing or suffering.—Milton.

Prosperity is not without many fears and distastes, and adversity is not without comforts and hopes.—Bacon.

But a man's reach should exceed his grasp, or what's a heaven for?—Browning.

Faith is a higher faculty than reason.—Bailey.

In what we improve we are never wholly new; in what we retain we are never wholly obsolete.—Burke.

The man who has begun to live more seriously within begins to live more simply without.—Phillips Brooks.

Beyond all doing of good is the being good; for he that is good not only does good things, but all that he does is good.—George MacDonald.

SINGING EVANGELIST WANTED.

I am in need of a singing evangelist for all of July and August. Could use only an efficient man, and would insist that he be an orthodox Baptist. Those desiring to make inquiry, write me at once at Coldwater, Miss., giving all needed information and reference for my consideration. B. F. WHITTEN.

SUNDAY SCHOOL and B. Y. P. U.

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

THE TENNESSEE ENCAMPMENT CALLED OFF.

After having secured workers for the entire program and having made partial announcement of the encampment to meet at Murfreesboro, July 8 to 15, the committee has decided to call off the encampment for the present year. There are many reasons why this has been done but we state only a few.

First: The people do not seem to be interested in the encampment as they were once and many have discouraged having it.

Second: The encampment, for several years, has not been supported by our people either in numbers or finance.

Third: We have no place to meet except to go back to Tennessee College, Murfreesboro. Estill Springs has been put out of business by the railroads and Qvoca will not entertain us any more. This left no choice in the matter. Many do not want to go to a city for an outing or rest. The school agreed to entertain it only as an accommodation since provisions are so high they cannot do this without a sacrifice.

Fourth: The government is discouraging travel on the roads and have raised the rate with no concessions whatever.

Fifth: We are having training schools and institutes in every nook and corner of the state and our people do not care to pay railroad fare to an encampment and board while there to get what they can get at home in a training school.

For these and other reasons the committee have unanimously agreed to have no encampment this year and plan to reorganize for a real encampment later or do away with it altogether.

We are personally sorry to make this announcement, as it was the encampment that brought us into the work and the encampment has always been our favorite meeting of all the meetings of the state. The last three years we have had less than 100 present and this seems to be a waste of time and money when we can reach more than that in a local community with one or two men.

Sincerely,
AUSTIN CROUCH, Pres.
W. D. HUDGINS, Gen. Sec.

SPECIAL NOTICE.

On account of the Southern Baptist Convention reports our page has necessarily been crowded out for two weeks; hence, many notes have not appeared yet. We will get them in as rapidly as possible now. Please be patient with us and the paper.

REGULAR MEETING OF THE EXECUTIVE COMMITTEE OF THE EAST TENNESSEE SUNDAY SCHOOL CONVENTION.

The executive committee of the East Tennessee Sunday school convention met in regular session at the First Baptist church, Knoxville, on Thursday, May 2, 1918, with the following members present: President C. P. Jones, Secretary S. G. Wells, Chairman R. E. Corum, W. D. Hudgins, J. C. Johnson and R. L. Huff. After

prayer, led by C. P. Jones, the regular business of the committee was taken up.

A committee on Constitution was appointed to report later. This committee consisted of W. D. Hudgins and S. G. Wells.

A motion passed requesting every Sunday school in the East Tennessee convention territory to send in to the treasurer, S. G. Wells, Knoxville, Route 2, a contribution for the expenses of the convention. This contribution to be an amount equal to the Sunday school enrollment, one cent for each member, and to be in the hands of the treasurer as early as possible and not later than January 1st each year.

The committee also requests that provision be made on the program of this convention for the B. Y. P. U. and that the young people be requested to join in this convention.

A request was also made by unanimous vote asking the W. M. U. of East Tennessee to pay their part in the expense of printing, etc.

The committee on Constitution reported the following:

Article I.—Name.

The name of this convention shall be the East Tennessee Baptist Sunday School Convention and shall be under the immediate control of the churches of East Tennessee.

Article II.—Object.

The object of this convention shall be to foster local organization in associations in East Tennessee and lend every possible help to same. It shall be the further purpose of this convention to develop our work and workers in every line and to gather from personal contact mutual help and fellowship. The great aim to be the promotion of our Baptist Sunday school work, through teacher training, better organization, helpful instruction and definite conference and cooperation.

Article III.—Membership.

Membership of this convention shall be composed of representatives from Baptist Sunday schools of East Tennessee, elected by the churches from which they come, each church having the right to at least three messengers, and one additional for every fifty members over one hundred, the associational superintendents and secretary being members by virtue of their office.

Article IV.—Officers.

The officers of this convention shall be a president, vice-president, secretary-treasurer, superintendent of teacher training and extension leader. The duties of these respective officers shall be in keeping with the office they fill. All general officers to be elected at a regular session of the convention by majority vote of members present.

Article V.—Committees.

There shall be an executive committee and a program committee each filling the place suggested by the name and each to be elected by methods suggested in the by-laws of this convention.

Article VI.—Plan.

The plan of this convention shall always harmonize with the general plan outlined by the Sunday school department of the State Mission Board of

Tennessee. The convention shall foster and promote every worthy general movement projected by this department.

Same was adopted.

This executive committee recognizes the organizations already organized in the various associations and recommends that there be brought about in all other associations in East Tennessee a similar organization for the promotion of our Sunday school and B. Y. P. U. work. These organizations to be patterned after the suggestions outlined in the pamphlet being sent out by the Sunday school department of the State Mission Board.

By motion the following committee was appointed to arrange a program for next regular meeting of this convention.

W. D. Hudgins, chairman; Rev. S. G. Wells, Mr. R. L. Huff, Rev. C. P. Jones and Rev. R. E. Corum.

The chairman was instructed to arrange a place for the next meeting, giving preference to Jefferson City, if arrangements can be made satisfactory.

The committee adjourned to meet January 1, 1919.

Diplomas.

Butler, Tenn.—Julia Irene Crosswhite, Chas. W. Mary and Louis Shoun.

Jackson, Tenn.—Elizabeth Brooks, Roberta Cherry, Neota Davis, John Enochs, Roy Hall, Connie Hargrove, Ruby Houch, Richard B. Jackson, R. M. Jennings, Fred D. Keele, Florence McCullom, Margaret E. Matthews, S. C. Pinkerton, Bessie Powell, Ernest Price, S. H. Sadler, Julia Savage, Birdie Selser and C. T. Starkley.

Knoxville, Tenn.—George S. Ainslee, Mrs. George G. Ainslee, Clell Atchley, Miss Pauline Brown, Miss Hattie Burnett, Fred Coulter, John Coulter, Mrs. Linnie Coulter, Earl Felix, C. M. Ford, Mrs. C. M. Ford, Bert R. Gilbert, Miss Gertrude Gilbert, Mrs. J. C. Gilbert, John R. Gilbert, George Goolsby, Miss Rebecca Jackson, Mrs. Mary James, Mrs. Lella Johnson, Mrs. Nin Johnson, L. M. Leach, Mrs. Telia McClain, Miss Carrie Myers, Miss Ola Monday, Miss Lela Reed, Miss Mabel Stern and Miss Mildred Stern.

Morristown, Tenn.—Miss Nattie Sue French.

Nashville, Tenn.—Thelma Clair Kinnington, Mrs. C. W. Knight, Eleanor Pepper, Louise Rice, Alma Smith, Maggie Mae Smith, Mrs. S. F. Utely, Annie Sou Vanderford and Mrs. Jas. W. White.

Sevierville, Tenn.—Lillie Franklin and Hubert Williams.

Red Seals.

Butler, Tenn.—Julia Irene Crosswhite, Parker M. Jones, Chas. W. Mary, Louis Shoun, Toll Wagner, James E. Ward, Paul Ward, Wiley W. Ward and Paul D. Younce.

Estelle Sams, Flag Pond; Connie Skinner, Jackson; R. A. Brown, and Mrs. R. A. Brown, Knoxville; Mrs. L. A. Williams, Memphis; Laura Clark, Mary Clark and Clifford Elder, Sevierville.

Blue Seals.

Parker M. Johns, Chas. W. Mary, Henry Stout, Toll Wagner, James Ward, Paul Ward, Wiley Ward, Butler; Mrs. J. L. McAllister, Viola Sullivan, Jackson.

Post Graduates.

Mrs. Mortimer G. Bailey, Memphis. Dr. R. M. Inlow, gold seal. A-1 Schools Second, Jackson and Southside Nashville.



A Book that Never Grows Old---

Fanny Crosby's Story of Ninety-four Years

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

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

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

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

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OUR WATCHWORD FOR 1918-19:
"THAT I MAY KNOW HIM."—
PHIL. 3:10.

That I May Know Him and the Power of His Resurrection.

Lord, let me talk with thee of all I do,
And that I care for, all I wish for, too.
Lord, let me prove thy sympathy, thy power,
Thy loving oversight from hour to hour!
When I need counsel let me ask of thee:

Whatever my perplexity may be,
It cannot be too trivial to bring
To one who marks the sparrow's drooping wing;

Nor too terrestrial, since thou hast said
The very hairs are numbered on our head.

'Tis through such loop-holes that the foe takes aim,
And sparks, unheeded, burst into a flame.

Do money troubles press?—Thou canst resolve
The doubts or dangers such concerns involve.

Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.

Before the mysteries of thy word or will
Thy voice can gently bid my heart be still,

Since all that now is hard to understand
Shall be unraveled in yon heavenly land.

Or do I mourn the oft-besetting sin
The tempter's wiles, that mar the peace within?

Present thyself, Lord, as the absolving Christ,
To whom, confessing, I go forth released.

Do weakness, weariness, disease, invade
This earthly house, which thou thyself hast made?

Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.

Should I be taught what thou wouldst have me give,
The needs of those less favored to relieve?

Thou canst so guide my hand that I shall be
A liberal, "cheerful giver," Lord, for thee.

Of my life's mission do I stand in doubt?
Thou knowest and canst clearly point it out.

Whither I go, do thou thyself decide;
And choose the friends and servants at my side;

The books I read I would submit to thee,
Let them refresh, instruct and solace me.

I would converse with thee from day to day,
With heart intent on what thou hast to say;

And through my pilgrim walk, whate'er befall,
Consult with thee, O Lord, about it all.

Since thou art willing thus to condescend
To be my intimate, familiar friend

Oh, let me to the great occasion rise
And count thy friendship life's most glorious prize! —Exchange.

THE HOME BASE.

What is the greatest need at this hour? One word answers—efficiency.

We cannot go far afield, because the vast majority of our women do not know the work well enough to explain it to others and lead those who would know the truth were it presented in an attractive way. With great difficulty we seek women who can and will lead others in the organized work. We would enlist every interested woman in an earnest effort to find and train leaders. Can we not learn from the work of our government in these strenuous times the value of training? The time has come for those of us enlisted in the King's army to master the details of our work, so that we may be equipped soldiers, to fight in the battle against ignorance, indifference, opposition to the great business committed to us.

Let us look within and see what we are lacking in efficiency. Master the missionary program of work by reading our magazines and denominational papers, learn how to do by a true mastery of our W. M. U. Manual of Methods. Helps are easy to get.

It is our purpose to inaugurate a movement that we feel will be of untold practical benefit—a series of meetings for intensive enlistment and training work. We want in every association possible training classes for leaders, conducted by state officers, who can help the willing worker to find her place. Letters have gone out to superintendents asking for co-operation and help as to details. If you have no superintendent in your association, dear reader, and want help, write us at headquarters.

This is a chance for the college girl fresh from college halls to consecrate her superior equipment to the service of her Master, as well as the girl who has not had the advantage of a college course but who has native ability and a desire to serve. The busy housewife and mother needs just the help a few days in such a meeting would bring to her of inspiration, fellowship and enlarged vision. All together, let us work this idea out.

The June meeting of the Executive Board was held in the assembly room Tuesday, the 4th, at 10 a. m. Reports of the convention and other meetings were given by some of those attend-

ing. The report given by Mrs. Wheeler of the interdenominational conference held at McKendrie Church Friday, May 31, was of local interest. The state policy suggested by the General Union was read and adopted, with minor changes. This policy will appear in our pages in the near future. Watch for it, read it, preserve it for reference.

Miss Agnes Whipple, Young People's secretary, will spend her vacation at Blue Ridge, N. C., attending the Missionary Conference June 26-July 4. Ye Editor will spend a few days with the home folks in Mississippi the second and third weeks in June, taking in the Mississippi W. M. U. annual meeting at New Albany, Miss.—Ed.

EXPENSE FUND RECEIPTS, MAY, 1918.

Eastland W. M. S.	\$1.00
First, Nashville, W. M. S.	4.50
Jackson, Second, W. M. S.	2.00
	<hr/>
	\$7.50

Our W. M. U. apportionments for Southern Baptist Convention year, May 1, 1918, to May 1, 1919, are: Foreign Missions, \$13,500; Home Missions, \$10,000; training School, \$1,000; Sunday School Board Bible Fund, \$160; Margaret Fund, \$115. Total, \$24,775.

Respectfully,
MRS. J. T. ALTMAN, Treas.

THE HOUSE BEAUTIFUL IS DEDICATED.

It was a glorious day, that wonderful Wednesday when the women assembled in Louisville, Ky., with a company of sympathizers, to dedicate our great new Training School building. The building itself has been described in the Baptist and Reflector.

How our hearts swelled with joy and pride as we walked through its spacious halls and looked into its well-appointed rooms! And it is ours. We women had planned it and we had built it.

I am pleased to think of this great new building as a unifying force, a sacred tie to bind together the hearts of Southern Baptist women. It is the fruit of our combined efforts and sacrifices. We love it because we have given it our time, our prayers and our money. And now it stands as a monument of what our women, by faith and prayer and united effort, can accomplish. I wish I could tell of the thrilling program, of the high tides, of the joyous enthusiasm. But others will write of this. My heart is burdened with this word. This wonderful building was planned for the future. Now our next task, and this I wish to emphasize especially, is to fill it with our choice young women. Tennessee women have freely given it their money; will they now give their daughters? Let us talk of the school to our young women. Let us direct the attention of our college girls to the advantages to be gained in this school. Tennessee must send her quota of students for next year.

Commencement and graduating days are at hand. We should keep an eye out for choice, consecrated girls who ought to go right on to Louisville for special training. We all have touch with bright young lives, and during the coming summer we will in the association and encampments and elsewhere have opportunity to lead girls to dedicate themselves to the service of the Master. Tennessee should send a dozen students this fall. Dear women, let us pray and plan and work for this.

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron is the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

Our brightest and best must be sent for missionary training to Louisville. Send in the names of any girl or young woman from your section who ought to go for this training.

MRS. P. E. BURROUGHS,
Trustee.

REPORT OF YOUNG PEOPLE'S SECRETARY AND COLLEGE COR. FOR APRIL, 1918.

Miles traveled, 958; talks made, fifteen; letters received, thirty-one; cards received, five; letters written, twenty-six; cards written, six; mite boxes, sixty-five; mimeograph letters, 281; auxiliary manuals, ten; R. A. manuals, two; S. B. B. manuals, ten.

New organizations—Y. W. A.'s, nine; G. A.'s, five; R. A.'s, two; S. B. B.'s, ten.—Agnes Whipple.

STANDARD OF EXCELLENCE HONOR ROLL.

The following societies sent in blanks filled out thus fixing their place. Those meeting all points placing them on Honor Roll:

Athens, W. M. S. Broadway Knoxville, Y. W. A. and S. B. B.; Central Fountain City W. M. S.; Eastland, W. M. S. Eastland Y. W. A.; First Chattanooga W. M. S.; Cleveland, W. M. S. Jefferson City, W. M. S.; Lewisburg W. M. S.; Portland, W. M. S.; Springfield, W. M. S. Third Nashville, Y. W. A.; Trenton, W. M. S.; In Class A.—14 W. M. S.; eight Y. W. A.; two S. B. B.; In Class B.—twenty W. M. S.; one Y. W. A.; one G. A.; five S. B. B. In Class C.—eighteen W. M. S.; one Y. W. A.; three G. A.; one R. A.; seven S. B. B. Those less than four points, eighteen W. M. S.; one Y. W. A.; four G. A.; one R. A.; one S. B. B. Total blanks returned 125; blanks sent out 685. In time to be counted in report to Baltimore 104.

"Judge a man's true worth by what he has in his heart rather than by what he has in his pocket."

THE TRAINED MIND

is in demand today. Draughton training in Shorthand, Typewriting or Bookkeeping is offered you. Good positions guaranteed to responsible graduates. Board and room as low as \$10.00 a month. For catalog and rates write to THE DRAUGHTON BUSINESS COLLEGE Box 204, Knoxville, Tenn.

A SLIP OF THE KNIFE resulting in an injured finger, a stubbed toe, a splinter or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., for sample.

EDITORIAL

THE CROSS IN PERSONAL EXPERIENCE.

The tragedy of the Cross for Jesus was preceded by the treason on the part of a disciple, by mock civic and ecclesiastical trials; by the clamoring incidents for death on the part of the crowd that had been stirred to violence by religious leaders and by cruel treatment by soldiers and others. But amid it all Jesus kept serene command of himself and manifested his superior greatness. The Sunday school lesson (Mark 15:1-47) presents this tragedy of the Christ in such a form as to make forever evident the testimony of the Centurion who was an eye-witness: "Truly this man was the Son of God." We wish to give not the historical facts of the crucifixion, but an interpretation of the Cross in personal experience.

In the Life of Jesus.

Voluntary Acceptance.—The cross was not a human necessity for Jesus. He could have prevented the success of the bitter enmity of foes if he had so desired. But he had come to fulfill the divine plan for human redemption and this led him to Calvary. For himself Jesus had voluntarily accepted this strange method by which men might be saved. We cannot understand the mysteries connected with the pre-incarnate plan of the Son of God, but we do know that his earthly life was bound with the ethical interest of the Cross. He himself declared that he had power to lay down his life and take it up again and that no man could place upon him the necessity to follow a prescribed course of action. In his own experience the cross for Jesus was a voluntary devotion to the will of God.

A Measure of Suffering.—The cross with its preliminary steps measured the suffering of the Son of God. One must not see in this series of suffering the physical part as the chief thing. Men have often gone to death with stoic indifference or with a bravery of martyrdom. They have doubtless suffered intensely. But the chief element in the suffering of Jesus was the ethical and spiritual. He was conscious that upon himself alone rested the burden of the sins of men and that to him a sinning race was to look for redemption. We cannot fully realize the significance of this measure. The cry of the forsaken sufferer—"My God, my God, why hast thou forsaken me?"—in some small measure interprets to us the extent of this soul suffering of Jesus. The cross measures his suffering, because it is a standard of redemption.

A Method of Saviourhood.—The cross is God's method of bringing his Son into Saviourhood. Theories of the atonement are not entirely satisfactory, while the fact of the atonement is wonderfully comforting. We may not understand just why God should have selected this method of making his Son the Saviour, while we may rejoice in the benefits accruing from it. The cross was the consummation of Jesus' preparation for Saviourhood. His experience could not have been complete without it, and being complete he has the right to assure the penitent heart of his competency to save: "And I, if I be lifted up from the earth, will draw all men unto myself."

In the Life of the Believer.

An Appropriated Benefit.—The benefits of the cross must be personally appropriated in the experience of those who through repentance and faith are brought into the company of the believers. One may give historical credence to the fact of the cross without securing therefrom any personal advantage. Few men will be found denying the fact that Jesus died, but the Cross of Christ must be made of vital interest through a spiritual experience of its benefits in order that it may become more than a historical fact of value. It must be at the foot of the Cross that the burden of sin shall be lifted from the shoulders of the penitent.

A Fellowship in Suffering.—As one realizes for himself the value of the crucifixion, he in a measure participates in the suffering of Christ. He begins to understand what his redemption has cost. But the real fellowship in suffering comes through a willingness on the part of the saved life so to relate himself to the will of God that he too shall be able to come to his Calvary with resignation and obedience. Jesus had declared to his disciples that each one must be willing to bear his cross as a token of fellowship in

suffering. The life of the Christian is not altogether one of ease and indifference. There are battles to be fought and won. There are temptations to be met and overcome. There are plans for individual and social betterment to be executed and each Christian must take part in such enterprise.

A Symbol of Service.—Jesus gave a supreme example of service for others in his crucifixion. Before his death he had declared that his disciples would be sent upon a mission similar to his own: "As the Father hath sent me, even so send I you." The cross has often been used for adornment in personal and church customs, but it must stand for more than an ornament. It should be the symbol of a service for men who are in need of the spiritual and temporal blessings that come through Christianity.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

June—Orphan's Home month.

WHAT THE STARS SAY.

The stars have been used in song, story and poetry. They serve as a beautiful imagery. The book of Job invites man to remember his short life in view of the fact of God's existence "when the morning stars sang together and all the sons of God shouted for joy." The Psalmist rejoiced "That the heavens declare the glory of God, and the firmament showeth his handiwork." The great philosopher Kant rested upon two fundamental facts, the starry heavens above and the moral law within. Thus may the stars speak in language that will be understood the world over.

A new star has arisen with a clear, shining message and takes its place upon the service flag to represent that loyal hero who has gone forth in defense of world democracy. Upon church walls, in windows of homes and business houses, upon the bosom of men and women, these service flags have attained a notice that will have increasing honor. Those who are competent to display such symbols of heroism testify that their beloved has gone into military service.

What the stars say will be an interpretation of the message of the service flag. Upon a background of red in a field of white, the blue star shines forth with an undimmed luster. By the measure of the blue the star declares the unwavering faithfulness of the soldier. True-hearted and loyal, he has gone forth with undaunted courage, knowing that difficulties of war are not to be underestimated and yet willing to be true to the high ideals that have sent America into the war. No one expects our soldiers to be other than brave and true. True blue—what a fitting emblem of America's youth! The stars thus declare that no hardship of training camp, or danger of field or trench can turn aside the American soldier from the determined course of victory. Out of such true-heartedness toward a noble cause, the soldiers captained by Prince Immanuel are likewise to be undaunted in their warfare against the world, the flesh and the devil. Having enlisted for a life service in the spiritual militarism, whose hopes of victory reach every rampart of sin, the soldier of Jesus Christ must go forth conquering and to conquer. The spiritual slacker merits the same disgrace that attaches to the one who refuses to do his duty in this world war.

The field of white, out of which the star shines, speaks its message of purity and sincerity of purpose. America was not moved into this war by grasping greed, nor unselfish ambitions toward property or power. Having suffered repeated insults, having heard the distress cry of maltreated neutrals and having listened to the cry of a world's distress, and having seen the necessity of self defense, America projected her military program. Purity of motive characterized such act, and when victory shall come to us, and please God it will, there will be no dominant revenge. This pure field of white suggests to the soldier of Christ sincerity of purpose, purity of ideals, worthy ambitions, and an unclouded vision of holy things. As the soldier in camp and trench and battlefield should ever keep constantly in mind the purity of our purpose in war, so should the soldier of Christ ever remember that his life is to be unsullied by impure purposes, desires and deeds.

The background of red, encircling the field of white with its star of blue, tells its story of carnage

of blood and sacrifice. War takes its awful toll of human life and property. Never before in history have so many lives poured out their blood upon battlefields. One can hardly imagine the awful destruction, but the sacrifice of American youth must be made along with the youths of other allies in order that righteousness may prevail and peace may be established. It may be a severe price to be paid for liberty, but the price must be paid. The sacrifice must be endured. And this sacrifice is two-fold, the self-giving of the soldier and the giving on the part of families thus bereaved of loved ones. Blessings upon every sacrificial hero and every home thus represented. The field of white with its shining star is sanctified by this border of sacrificial red. The soldiers of Jesus Christ are to remember that around about their lives, dedicated to noble purposes, has been drawn the background of Calvary's sacrifice. Without the blood of the cross earthly ambitions toward righteousness would fall short. Jesus gave himself that men might be dedicated to God, and to his own sacrifice in redemptive purpose he joined the sacrifice of his disciples to his holy mission. He invites his disciples to take up the cross daily and follow him, and his pathway led to the cross.

One other star, more and more frequently appearing, deserves notice. The gold star takes its place by the blue star to show that the faithful soldier has given his life in service. A golden star of appreciation will thus enshrine the memory of the departed. He becomes a heroic martyr whose name shall be listed with the immortals of all the ages, but the hero of the cross shall be entitled of the same gold star, as down into the valley of the shadow of death he marches with faithfulness. It may not be in physical martyrdom that he shall win his golden star, but he shall be worthy of it if he is true and loyal to his Lord.

Thus the stars speak and thus we shall listen.

June—Orphan's Home month.

A VISIT TO CHATTANOOGA.

My first visit to Chattanooga in the interest of the paper will remain a pleasant memory. Though some of the pastors had plans that prevented a personal canvass of the entire city, I was received graciously and assured of cordial support. It was my privilege to speak at the St. Elmo Baptist church, Rev. O. D. Fleming, pastor; Ridgedale Baptist Church, Rev. J. J. Johnson, pastor; and Highland Park Church, Dr. W. S. Keese, pastor. Brethren Fleming, Keese and King gave time for a personal canvass with their membership, which resulted in a large list of new subscribers, while Brother Johnson guaranteed a list of subscribers equal to about half of his church membership. In this way the trip was made both profitable and pleasant. I have never been more cordially welcomed in any home, and the response showed a remarkable interest in the paper. New subscribers were easy to get. One lady exclaimed, "Oh, I know why you have come. You have come to get me to subscribe for the paper that I have been wanting to take a long time." This seemed to be the general attitude. We hope later to return to Chattanooga and be with other churches that we did not canvass at this time. We are more than ever convinced that when pastors are enough interested in the paper to give their time to securing new subscribers the results will justify the effort. On Brother King's field we secured a new subscriber at every home visited. We enjoyed the hospitality of Brethren Fleming and Keese.

June—Orphan's Home month.

HONOR ROLL FOR WEEK OF JUNE 13.

Forty-eight new subscribers this week give us quite a lift up the June hill. Won't YOU help to make it a hundred for next week? We thank the following for new subscribers during the week: Dr. A. R. Bond, 41; Rev. R. D. Cecil, 2; Rev. J. L. McAlley, 1; V. B. Filson, 1; Mrs. G. W. Spain, 1; Mrs. Penelope Hughes, 1; Mrs. Eva Jenkins, 1.

June—Orphan's Home month.

Happiness does not mean freedom from care and responsibility.

The cross-roads of life's decisions have providential signboards that ought to be followed.

Let us make it unanimous next time. The first Red Cross Drive had three million contributors; the second forty-seven million.

June—Orphan's Home month.

By authority of Carson and Newman College we are now to recognize as Doctors of Divinity Rev. J. J. Burnett, Jefferson City; Rev. James Allen Smith, Maryville; Rev. J. C. Shipe, Knoxville; Rev. Lee Baker, of Louisiana, and Rev. D. B. Clapp, of Texas. These brethren will wear their new honor with becoming dignity.

June—Orphan's Home month.

Secretaries Hight C. Moore and O. F. Gregory have had an immense task in the compilation of the Southern Baptist Convention Annual for 1918. The volume runs to 552 pages, but its valuable contents are made easily available by the full and accurate index, which is a new feature in the Annual. The proceedings of the convention, reports from the boards, general statistics, list of pastors, etc., make an indispensable handbook. Drs. Moore and Gregory are expert secretaries. Copies of the Annual may be secured by Tennessee Baptists by sending seven cents to Dr. J. W. Gillon, 161 Eighth Avenue, N., Nashville, Tenn.

June—Orphan's Home month.

We regret that Rev. C. L. Skinner leaves us for a pastorate in Texas. The following resolution meets our cordial endorsement: The removal of Rev. C. L. Skinner from Nashville to San Antonio, Texas, is the occasion of much regret to his fellow-workers of the Nashville Baptist Pastors' Conference. As pastor of the Seventh Church of this city he has shown himself to be an untiring worker, a warm-hearted shepherd, a forceful preacher of the Word. As secretary of our Conference he has been faithful and efficient. We join with his people in an expression of our appreciation of his high worth as pastor, brother, friend. We heartily and cordially commend him to the membership of the church to which he goes, to the people of San Antonio, and to the great Baptist brotherhood of our sister state. May God's blessings be upon him and his work.—C. W. Knight, G. S. Dobbins, J. W. Gillon.

THY WILL BE DONE.

(Continued from page 1).

"We'll soon have this thing finished; and then—it's up to you pastor, it's up to you." I made no answer; I was so heart-stricken, so crushed by the suggestion that I went aside and wept over it. Up to me? And about him—? There came a day when he sat in my home, just a few days before I was to say good-bye to them all. Tears rolled down his cheeks, as he said, "I see it—I see it; I told you it was up to you; I discover it was up to us." Aye, God's will for that place was to be done through him as much as through me.

I spoke of the defeat of God's will. A great subject opens here which can only be intimated. This question of God's will is often bound up in the matter of human suffering. What is God's will in the matter of sickness? Sickness is simply a violation of the law—which is the will—of God, by somebody. Without any hesitation I am saying that God's will for us all is health. The laws of God, obeyed, always bring health. But remember that the law—the will—of God operates in the physical realm just as it does in the other realms here mentioned. It is possible that we may have so broken the law of our physical being that his will cannot operate. We talk of epidemics. I spent three weeks in a cantonment. The hospitals were full of young men. They said to me, "This whole thing is a mystery; the doctors cannot find the cause." Now I am no doctor; but the epidemic was no mystery to me. The sudden massing of young men under wholly abnormal conditions—unavoidable doubtless—exposed them to the penalty, which was sickness. The thing to do is to consider the laws of health, which are the laws of God, and saying, "thy will be done," and go to it, and do it—health will issue. Search for the law of health, be obedient to it, and normal life will issue. For this is the will of God.

If the will of God is perfect; if it is an operating law for good, two things follow: It can never be changed; I don't want it changed. So—prayer can-

not change the will of God. Prayer does not affect his dealings, his methods of action. Perhaps I can say it in an easier way: Prayer may set free the will of God, enabling him to do far more for me than is otherwise possible. I seek harmony with God; I pray that His will may be done; I long to do his will. And then, when defeat seems to stare me in the face, when the thing I long for seems impossible, I fling myself upon him, and say, "Even so, Father, for so it seemeth good in thy sight;" not because of his unwillingness, but because of his inability—there was no place for his will to operate.

I know this is a difficult place here; yet I may venture a little further to help you to appreciate the position I have taken. A son says to his father, "I want your will done in my life; your will is good; I want to keep close to you—so that every day I may know your will; I yield myself to your will." What happens? Father and son are workers together. The father's actions toward the son are determined by the measure of his surrender. Many things can be done for the son which otherwise are impossible. But, suppose the son insists on his own way—he defeats the will of his father, and the father's actions are determined accordingly.

Do you see how this brings prayer into an entirely new realm for some of us? Prayer does not move the hand that moves the world, but it makes possible the movements of the hand that moves the world. Prayer does not change the will of God; it makes possible the will of God. So prayer is work. Sometimes it is hard work. Prayer does not ask God to do what a human hand may do; it surrenders the hand to the guidance of God. Thy will be done—here's my hand; here's my money; here's my life. Thy will be done—be done!

This interpretation, which has been growing with me for many years, finds some support in that charming little book by Dr. Fosdick, "The Meaning of Prayer." Nothing that I have ever read has helped me more, and I gladly acknowledge my indebtedness to him for his help in this troublesome question. I desire to repeat a few paragraphs from his book to show you yet more clearly the growing thinking of men. Says Dr. Fosdick:

"One thing you can do. You can open the way for God to do what he wants to do. Prayer cannot change God's purpose, but prayer can release it. God cannot do for the man with the closed heart what he can do for the man with the open heart. You can give God a chance to work his will in and for you, and through you. Prayer is simply giving the wise and good God an opportunity to do what his wisdom and love want done. . . . Christian prayer is giving God an opportunity to do what he wants, what he has been trying in vain, perhaps for years, to do in our lives, hindered by our unreadiness, our lack of receptivity, our closed hearts and unresponsive minds. God stands over many lives, like the Master over Jerusalem, saying, 'How oft would I . . . and ye would not.' True prayer changes that. It opens the door to the will of God. It does not change God's plan, but it does give God's plan gang-way. It is not begging from God; it is cooperation with God. In the luminous words of Archbishop Trench: 'We must not conceive of prayer as an overcoming of God's reluctance, but a laying hold of his highest willingness.'"

Brethren, I do not know whether you are entering into this interpretation—this truth, may I say?—or not; but its application is of tremendous importance.

What is the will of God concerning us? "For this is the will of God, even your sanctification." Are we ready to say, Amen, Thy will be done?

What is the will of God concerning the salvation of man? "God our Saviour, who would have all men to be saved and come to the knowledge of the truth." Are we ready to say, Amen, Thy will be done?

What is the will of God concerning the world? "The earth shall be full of the knowledge of Jehovah as the waters cover the sea." Are we ready to say, Amen, Thy will be done?

What is the impelling command of Jesus? "Go ye into all the world and preach the gospel to the whole creation." Men and women of God, are we ready to say, Amen, Thy will be done?

Thy will be done. It means the enlistment of life in bringing in the kingdom of God; it means cooperation with God in the business of that kingdom; it means the surrender of life to the sway of God's power. Shall we say, Thy will be done—in me—now?

Churches with vision are churches with information

The Baptist and Reflector furnishes denominational information to broaden the vision and quicken the enthusiasm.

Baptists have a great program to meet. Will you do your part?

Never before have the calls come for such loyalty to the message of the Gospel. No church can afford to neglect these calls. But to know just what to do one must keep in touch with the denomination. The Baptist and Reflector is the medium of such contact.

The paper in every home

Some churches are planning to put the Baptist and Reflector in every home in their membership. Write for special offer for every home subscription.

Why not your Church?

The Baptist and Reflector Necessary

Because: 1.—It is the State Organ. 2.—It presents the news of Tennessee churches. 3.—It stands for the denominational program. 4.—It brings the message of our boards, secretaries, conventions and associations. 5.—It cultivates the spiritual life and the world outlook.

One thousand new subscribers

When? The month of June.

Who? Friends of the paper must get others to subscribe.

Where? In every church in Tennessee. Make your church head the list for honors.

Why? Because every Baptist needs the paper and the paper needs the subscription.

Loyalty to Christ means loyalty to His agencies

WOMAN'S WORLD

THE EVENING STAR.

By Harold Seton.

The evening star a child espied,
The one star in the sky.
"Is that God's service flag?" he cried,
And waited for reply.

The mother paused a moment ere
She told the little one:
"Yes, that is why the star is there!
God gave his only Son!"

PERSONALS.

We have had many "lifts" up the June hill this week, and we are slowly but steadily climbing.

Mrs. Ada Gant, of Knoxville, brings a friend this week and says that she has the promise of two or three others. That's good news, Mrs. Gant, and we thank you for this new member, and trust that you may bring the others soon.

Three subscribers from Mrs. W. D. Enochs, Brush Creek, make the climb up the June Hill much easier. We thank you, Mrs. Enochs, for this "lift."

A paper bill for \$450, due May 15, hinders our progress up the June Hill. Won't you send us a new subscriber or your renewal on or before June 15 and help to remove this obstacle?

We have another subscription for the soldier boys. Mrs. Eva Jenkins, of Elizabethton, sends two dollars and asks that the Baptist and Reflector be sent to the cantonment at Camp Sevier, S. C. The Tennessee boys say they enjoy the paper so much, and we are sure that this copy from Mrs. Jenkins will be welcomed by them. We hope that a large number of our women will follow the example of Mrs. Jenkins.

What a comfort it is to have some one upon whom you can always depend. We have such a friend as this in Mrs. Penelope Hughes, of Mt. Airy. She sends the name of a Baptist preacher as a new subscriber this week and promises to send other subscribers when she can.

MAGAZINES FOR JUNE.

Never before have we seen such attractive magazines as the June number. Good Housekeeping is always interesting and helpful, but it is especially so this month. In addition to the household hints, Dr. Wiley's health talks and fashions, there are a number of splendid stories. "Sisters," by Kathleen Norris is especially worthy of note. The Woman's Home Companion has as its leading article "What Margaret Deland Has Seen in France." In this article Miss Deland pays a beautiful tribute to the women of France, and every American woman should read it. Then, too, this magazine has its usual attractive features. Those who have for their favorite The American Magazine will certainly not be disappointed in the June number, for it is chock full of good things from cover to cover. "The Man Nobody Knew" is continued in this issue and reaches a very thrilling stage. Physical Culture gives a life-story of Secre-

tary of Navy Daniels that will be found most interesting. In addition there are a number of instructive articles on health culture.

BAPTISTS BUSY WITH WAR WORK.

The members of the Woman's American Baptist Home Mission Society are directing their efforts for war service to sewing, knitting, gardening, canning, economy and conservation of food, minute care of the health of individual members of the family and cooperation with local committees on food conservation, Liberty Bond and thrift stamp campaigns and Red Cross, according to Miss Katherine S. Westfall, corresponding secretary of the society.

There has been a campaign for prohibition as a war measure, led by Mrs. Lucy W. Peabody for the society, throughout New England. Cooperation has been established with other organizations of the denomination by which large amounts of money have been secured for the support of preachers and missionaries in camps and cantonments.

THEIR HEARTS TOUCH.

"There is a river in France so narrow that you can talk across it. Birds can fly over with one sweep of their wings. Great armies are on either bank, but they are as far apart as the stars in the sky, as far as right and wrong.

"There is a great ocean. It is so wide that seagulls cannot fly across it without rest. Upon either shore there are great nations. They are so close that their hearts touch."

A French girl of sixteen wrote that. Their hearts touch. American and France henceforth are bound by a tie stronger than that which makes Lafayette one of our national heroes. Our

boys are there fighting with Frenchmen, under a French general, for the rescue of France and America and of all free peoples. And where our treasure is, there will our hearts be also.

And the call of the Third Liberty Loan is a call to give sacrificial expression to the affection of our hearts. The money we loan—for we are not asked to give it—will serve the need of France as well as of America. The money which America was making and hoarding in 1914 and 1915, while France was holding the western line almost single-handed against the Hun, is the reserve of liberty which should be poured into the common treasury in this day of bitter need, just as Pershing is bringing up the first hundred thousand of our sons to strengthen the thin places in the line of steel and flesh on which the German waves must beat in vain.

In the land of Lafayette even the children believe the two peoples are "so close that their hearts touch." Prove it by taking a double portion of Liberty Bonds. France will feel the heart-throb.—The New York Christian Advocate.

BOILED MAYONNAISE DRESSING.

- 2 Yolkes.
- 4 Tablespoons olive oil.
- 4 Tablespoons milk vinegar.
- 1 Teaspoon salt.
- 1 Teaspoon dry mustard, or to your taste.
- Dash of paprika.
- Cup cream, or
- 2 Egg whites.

Place yolkes in double boiler, stir them slightly and add half the olive oil, a spoonful at a time, then the oil, a spoonful at a time, then the vinegar. Set this over boiling water and stir until thick and creamy, like scrambled eggs. Remove from fire and cool. Then add balance of oil slowly and seasonings.

Whip the cream and stir it into the cooked mixture. In place of cream the beaten whites of eggs may be used. This gives a slightly thinner dressing.

The cooked part of the dressing will keep for several days in the refrigerator.

tor, and whipped cream or beaten white of egg may be added when using.

PLANT POTATOES.

Kansas is looking ahead and encouraging the planting of potatoes. The theory is that potatoes are so plentiful this season that people are beginning to turn their minds to other crops. This would be very unfortunate, indeed, as the growing of potatoes for next year would combine patriotism and profit. With respect to the potato, America can well learn from the food practices of Germany. In the last year before the war Germany produced almost 2,000,000,000 bushels of potatoes, as compared with about 332,000,000 bushels for France.



WAR RAGES IN FRANCE

WE MUST FEED THEM

They cannot fight & raise food at the same time. Denying ourselves only a little means life to them.

United States Food Administration

THE MEN AT THE FRONT.

John Oxenham.

Lord God of hosts, whose mighty hand Dominion holds on sea and land,
In peace and war thy will we see Shaping the larger liberty.
Nations may rise and nations fall,
Thy changeless purpose rules them all.

For those to whom the call shall come
We pray Thy tender welcome home;
The toil, the bitterness, all past,
We trust them to Thy love at last.
Oh, hear a people's prayers for all
Who, nobly striving, nobly fall.

For those who minister and heal,
And spend themselves, their skill, their zeal—
Renew their hearts with Christlike faith,
And guard them from disease and death.
And in thine own good time, Lord,
send
Thy peace on earth till time shall end!

—Exchange.

TEACHER TRAINING.

We are rejoicing in the greatest report for the past month we have ever been able to make in the history of our teacher training institution. The record shows that we have sent out during the month 1,324 diplomas, 354 Red Seals (four books), 116 Blue Seals (eight books), and 15 Post-graduate Diplomas, and 8 Gold Seals. Blue Seals sent to Tennessee workers as follows:

Miss Myrtle Younce, Butler, Tenn.
V. B. Filson, Nashville, Tenn.
Truly yours,
P. E. BURROUGHS.

—Why Delay in Ordering Sunday School Literature?

Much expense and trouble can be avoided if the orders for literature for the Third quarter were sent to us now.

Sufficient labor to handle the rush orders for literature which come during the last month in each quarter is difficult to secure. Note change in prices and order now.

UNIFORM SERIES	Per copy Per quarter.	GRADED SERIES	Per copy Per part.
Home Dept. Magazine	\$.05 1/4	Beginners' Teacher (2 Gr.)	\$.20
Supt.'s Quarterly	.15	Beginners' Bible Stories (2 Grades)	.06
Bible Class Quarterly	.04 1/2	Beginners' Pictures (2 Gr.)	.65
Advanced Quarterly	.02 1/2	Primary Teacher (3 Gr.)	.20
Intermediate Quarterly	.02 1/2	Primary Bible Stories (3 Gr.)	.06
Junior Quarterly	.02 1/2	Primary Pictures (3 Gr.)	.65
Children's Quarterly	.03	Junior Teacher (4 Grades)	.20
B. Y. P. U. Quarterly	.06 1/2	Junior Bible Stories (2 Gr.)	.07
Jr. B. Y. P. U. Quarterly	.05	Intermediate Teacher (4 Grades)	.20
Jr. B. Y. P. U. Leader's Quarterly	.10	Intermediate Pupil's Book (4 Grades)	.07
Kind Words	.15	Senior Teacher (4 Grades)	.13
Baptist Boys and Girls	.08	Senior Pupil's Book (4 Gr.)	.07
Child's Gem	.06	Beginners' and Primary Superintendent's Manual	.25
Teacher	.15	Junior Supt.'s Manual	.25
Lesson Leaf	.01 1/4		
Primary Leaf	.01 1/4		
Organized Class	.12		
Bible Lesson Pictures	.75		
Picture Lesson Cards	.02 1/2		

BAPTIST SUNDAY SCHOOL BOARD
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COMMENCEMENT AT CARSON AND NEWMAN.

The first installment of commencement oratory and entertainment at Carson and Newman this year was the "literary address" by Dr. Harold Major, new pastor of the First Baptist Church of Chattanooga. He was greeted by a fine audience in the First Baptist Church. The speaker's subject was "Play to Win." Dr. Major is a good speaker, and his address was practical, forceful, helpful, and was greatly appreciated by young and old alike.

Dr. E. C. Dargan, new editor of our Convention Teacher, delivered the baccalaureate sermon Thursday morning, in the presence of a large concourse of people gathered for prayer and to hear the Word of the Lord. The preacher's text was Psalms 46:8, 9, 10. The three verses furnished the three divisions of the subject: (1) God permits war and war's desolations; uses war as an instrument—it is the broom in his hands with which he will sweep things that are hateful to him out of his sight and from the face of the earth. (2) God makes an end to war, when his purposes are accomplished. (3) God's hand is made manifest in war; the people will "know" and understand that God is in it, and "exalted," and learn the needed lessons. It was a war sermon, and a great sermon, pronounced by many "the greatest sermon" ever heard in our city. The preacher dug the whole philosophy of war out of the Scriptures, re-enforcing it with historic examples. On motion of Dr. Lloyd T. Wilson the sermon was unanimously requested for publication in the Teacher, with 20,000 extra copies for distribution.

The "class day" exercises were of a high order, and were well attended by the public. The pay entertainment given under the auspices of the college Glee Club, under the direction of Miss Kellogg, musical director, was a delightful affair, light and airy, patriotic and full of genuine and good-natured fun. On commencement day proper Mr. Robert Wisecarver was salutatorian, Miss Grace Wine was essayist, Rosco C. Smith was orator, and Miss Caroline Wright was valedictorian. Speakers and essayist were alike pleasing and forceful.

Degrees were conferred as follows: Upon the twelve graduates in the literary courses was conferred the degree of B. A.; diplomas were given to the seven graduates in domestic science, to two graduates in music, and to one graduate in art. The M.A. degree was conferred upon former graduates as follows: J. Newton Garst, Oakland, Cal.; Prof. Willis B. Bible, Mercer University; D. N. Livingstone, Knoxville, and I. N. Carr, of the U. S. Army. The title of D.D. was conferred upon Brethren James Allen Smith, of Maryville; J. C. Shipe, of Knoxville; Lee Baker, of Louisiana; D. B. Clapp, of Texas, and one other brother, whose name it is not lawful here and now to mention.

The board of trustees with perfect unanimity decided to push the work on the Administration Building to completion just as fast as the materials can be put on the ground and the necessary workmen secured to handle the materials, with the purpose of having the building, or a part of it, ready for use at the opening of the fall term. The newly elected members of the board, namely, Dr. Lloyd T. Wilson and C. R. Henderson, of Knoxville; Mr. H. D. Blank, of Fountain City, and Brother Glascock, of Maryville, enter enthusiastically into the

new plans of the board for a greater Carson and Newman. President Gentry says of our board of trustees that "there is not in the South, or anywhere, a more loyal, a more liberal, or a more progressive body of men to be found."

The closing year has been a good year, everything considered. The new building is going up in fine style. A faculty to do business for another year has been completed. The fall term will open, as usual, the last days of August or the first of September. There will be no lack of accommodations for students. So the president, confident, hopeful, determined, announces to the audience as he closes his strong appeal to every Baptist in the land for loyalty and devotion to Carson and Newman College. Adjourned in order.

J. J. BURNETT.

Jefferson City, Tenn., June 3, 1918.

LANIER UNIVERSITY CLOSING FIRST SESSION'S WORK.

The first annual commencement exercises of Lanier University has now passed into history. In many respects the commencement was a notable occasion. There were many visitors of note, present and the enthusiasm of the student body was beautiful in every respect.

Lanier University was organized just one year ago. A group of Baptist leaders who lived in Atlanta and in different parts of Georgia for a long time had felt that the time had come for the founding of an all-Southern Baptist university in Atlanta, which is destined to be the educational metropolis of the South. Consequently, they got together in May, 1917, and organized Lanier University, working out its policy and set in motion those forces which have been crowned with such marked success during the past year. By charter the university requires that all members of its board of trustees shall be members of Missionary Baptist churches in good and approved standing. By charter and by by-laws the spirit, the teaching and the purpose of the university is and shall ever be Baptist.

The university was opened in temporary quarters, rented buildings, on September 11, 1917. At the time of the closing last Tuesday 176 students had been registered during the year. There were sixteen members in the first graduating class, as follows:

- Annie Mae Arnall, B.M.
- Eggye Cornelia Bedingfield, B.M.
- Allene Campbell, B.M.
- Dasie Wilma Carlton, B.S.
- Augusta Madaline Cooper, B.M.
- Annie Elizabeth Couth, B.M.
- Grayce Domingos, B.M.
- Florrie Fort, B.M.
- Martha Estelle Hutchins, B.M.
- Mary Elizabeth Hunter, B.M.
- Helen McLane, B.M.
- Mae Miller, B.S.
- Mary Bealle Stallings, B.M.
- Emily Montine Thompson, B.S.
- Mrs. Vinnie Ream White, Diploma in Spoken Word Department.
- Jenny Estell Wood, B.M.

During the year the university has received in campus fifty-six acres of ground located in Druid Hills, Atlanta, which is without doubt the choicest location in the city, and experts say the gift is worth \$150,000. We have also received a farm of seventy-three acres in Campbell County, Georgia, and have received a beautiful home in an adjoining county which is worth \$6,000 to the school. Over and above this, the school has accumulated in

LANIER UNIVERSITY

Atlanta, Georgia

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 COURSES for TEACHERS who wish to better prepare themselves for service.
 COURSES for STUDENTS who wish to make up work.
 COURSES for STUDENTS who will work for Advance Credits.
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 COURSES in Public School Music.
 COURSES in Art and Public School Art.
 COURSES in FRENCH and SPANISH, Conversational Method.
 COURSES in Platform Speaking.

A Strong, Live and Efficient Faculty. Lanier University Summer School will do good work. If interested, write or see PRESIDENT C. LEWIS FOWLER, 614 Peachtree St.

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 Prepares for War Service

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 F. P. PROVOST Vice-President
 C. A. FOLK Secretary

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ALBERT R. BOND, D.D. Editor and Manager
 MISS MATTIE STRAUGHAN Assistant Manager
 MISS ANN WHITE FOLK Editor Young South

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notes, building material and gifts of various kinds, including much equipment, to the value of \$186,000. The board of trustees at its annual meeting voted to continue the campaign for money both in Atlanta and in Georgia, and in the South, until the full million dollars shall have been subscribed. Dr. R. C. Granberry, a man who is thoroughly trained for his work and who has the modern attitude in educational methods, has been elected to co-operate with President Fowler in carrying out the large and modern program of the university. Other notable teachers have been engaged. It is the plan of the university to build immediately upon its new campus and to be ready to receive a part of the school in the buildings by September 15.

The university is co-educational and is under the direction of a self-perpetuating board of trustees, who are committed forever to the policy of genuine, sincere, Christian education. The university is so planned as to function in the denomination and also to minister to the modern methods of all our Southern people. Accordingly, all kinds of business courses, such as bookkeeping, typewriting, shorthand, accounting, salesmanship, advertising, banking, and other such courses have been put in the curriculum. The School of Religion will offer many fine courses of study under the ablest preachers and leaders of the South. The university is to offer correspondence courses in Home Economics, in

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Religion, in Law, in Pharmacy, in High School work and other such courses as shall meet the needs of the struggling young men and young women of today.

Governor Sidney J. Catts, of Florida, preached the baccalaureate sermon, his subject being, "The Fullness of Christ." The governor's sermon made a very profound impression, for he preached with unusual freedom and power. The message made a profound impression upon all hearers. Col. Frank A. Hooper delivered the graduating address. His theme was "Service." At the conclusion of his address many said that Col. Hooper had struck the keynote of the hour for this nation. After the address President C. Lewis Fowler gave the final charge to the graduating class, and among many other things said that he would always remember with peculiar interest and pride his first graduating class of Lanier University.

The university is now arranging for a quadruple attendance next year, and is expecting an overflow attendance at the Summer School, which begins June 17.

C. LEWIS FOWLER,
 President.

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 ever moment counts much in getting the forms made up for press.

NASHVILLE.

Lockeland—W. R. Hill, pastor, took for his morning subject "Strength for the Day." A. R. Bond preached in the evening on "A Clinic in Soul Winning." Number in Sunday school, 184. Fair day.

Grace—W. Rufus Beckett, pastor. Morning subject, "A Remnant Saved." Evening, "The Scarlet Woman." In Sunday school, 207. Sunday school offering, \$42.20, including \$23.20 for the Isolation Hospital at Orphanage.

North Edgefield—Pastor Duncan spoke on "The Anointing of the Spirit" and "The Holy Spirit, the Inspirer and Director of Our Worship." One by letter; 201 in Sunday school.

Third—C. D. Creasman, pastor. Subject at morning service, "Divine Consciousness." Preaching in the evening by the pastor on "The Bible Doctrine of Faith." Number in Sunday school, 210. One received by letter, one by profession. Two fine audiences. Orphanage day in Sunday school, with splendid offering.

Grandview—A. F. Haynes, pastor. Morning subject, "Stewardship;" evening, "Prayer." In Sunday school, 126. Received by letter, four. Children's Day in Sunday school.

Eastland—Supply Pastor G. S. Dobbins' morning subject was "The Undeatable Life," and in the evening, "What's the Harm in Theatre Going?" In Sunday school, 150; baptized, one.

Central—Morning sermon by W. R. Puckett, supply. Subject, "God's Dealing With Us. Gen. 52." Evening subject, "Christ Our High Priest. Heb. 7:25 to End."

First—Allen Fort, pastor. Morning and evening subjects, "Nathaniel" and "Refuge of Lies." In Sunday school, 278; baptized, one; received by letter, two; received for baptism, one.

Park Avenue—No pastor. Preaching in the morning by Dr. Van Ness. Evening sermon by J. K. Haynes, on "The Two Ways." In Sunday school, 156. Good day. The church has called Brother Smith, of Gallatin.

Calvary—H. B. Colter, pastor. Morning subject, "Intercessory Prayer," evening subject, "Christian's Burdens Lightened." Number in Sunday school, 112. Forty at church in morning, 65 in the evening. Good interest, especially in the evening service.

Edgefield—Wm. Lunsford, pastor. Morning subject, "Holding Fast." Five for baptism.

South Side—C. W. Knight, pastor. Morning, "The Revival." Evening, "Elijah." Good day.

Judson Memorial—C. F. Clark, pastor. Subject in morning, "The Spirit of a Son;" evening subject, "The Father's Pity." In Sunday school, 125.

Immanuel—No pastor. Preaching in the morning by J. W. Gillon; subject, "Christ's Message to Us on Obedience."

Shelby Avenue—C. A. McIlroy, pastor. Preaching in the morning by the pastor. Subject, "The Spirit-Led Are the Children of God." Evening subject, "From Beer-sheba Toward Haran." Fifty-one in Sunday school. Good interest at preaching service at both hours.

MEMPHIS.

Hollywood—Pastor T. E. Rice spoke at night Fifty-four in Sunday school. Three deacons ordained in the afternoon.

McLemore Ave.—Pastor Roswell Davis preached at both hours. In Sunday school, 109. Two received for baptism.

First—A. U. Boone, pastor. "Children's Day" in the morning. Pastor preached at night.

Calvary—Pastor Norris spoke at both hours. Subjects, "My Memorial of My Saviour," and "Looking This Way." Large crowds. In Sunday school, 137. Fine Junior and Senior B. Y. P. U. Paid cash for piano. The work is very encouraging.

Union Ave.—Pastor H. P. Hurt preached. Over one hundred additions to the church since the present pastor began his work two months ago.

Speedway Terrace—Pastor S. A. Wilkinson spoke at both hours. Seventy-one in Sunday school; two additions; one profession.

Binghamton—Pastor preached both hours. Fine congregations; 110 in the Sunday school; eight additions, one by letter. T. R. Stroup, pastor.

Highland Heights—E. G. Stout, pastor. Very good day yesterday. Pastor preached in the morning to a full house. In the evening offering for the Orphans' Home.

New South Memphis—Pastor Jasper R. Burk spoke at both hours. Seventy in Sunday school.

Boulevard—T. N. Hale, pastor. Subject in the morning, "God's Commission to Abram." Night, "The Day of Reckoning." In Sunday school, 128; one profession; one addition; one baptized.

Central—Dr. T. S. Potts spoke at 11 o'clock on "Army Camp Experiences." Pastor Cox spoke at night on "Gospel A B C." Nine received, one baptized.

Rowan—Pastor J. E. Eoff spoke on Romans 6:23. In Sunday school, 106.

Bellevue—Pastor R. M. Inlow spoke at morning hour. Musical program at night. Good congregations; 298 in Sunday school. Three additions by letter, one for baptism.

Temple—Pastor J. Carl McCoy spoke at both hours on "God's Place in Our Plans" and "The Permeating Power of God's Word." In Sunday school, 163. One received by letter. Church has purchased house next to new church lot for pastor's home. Sunday school made good offering to Orphans' Home.

La Belle Place—Pastor D. A. Ellis spoke at both hours to fine congregations. Four by letter and one for baptism. Good Sunday school.

CHATTANOOGA.

Central—Pastor, E. L. Grace. Topics: "What Is Necessary to Please God?" and "Banished from the Presence of God." One by letter, one for baptism.

Highland Park—Pastor Keese spoke at both hours to good congregations. Good Sunday school. Good B. Y. P. U. One baptized.

Avondale—Subjects, "Jesus Fulfilling Prophecy" and "Liberty." Three by baptism since last report. W. R. Hamic, pastor.

Alton Park—J. W. Wood, pastor. In Sunday school, 130. Our revival is going on, with I. R. Walker, of Rome, Ga., doing the preaching. He has greatly won the hearts of the people, and we are delighted to have him with us. The meeting will continue through the week. Pray for us that there may be great number of souls saved as the result.

Rossville—Pastor W. C. Tallant preached at both hours. Morning subject, "The Whole Family." Evening theme, "The Office Work of the Holy Spirit." In Sunday school, 355. Auxiliary and class work splendid.

Woodland Park—Preaching at 11 a. m. by Rev. Barber, pastor; subject, at night, "The Last Promise and Prayer of the Bible." Very good day. Baptist Tabernacle—J. B. Phillips, pastor. Subjects, "What Would Jesus Do With My Life?" and "A Bad Bargain." Five additions. In Sunday school, 302.

Tyner—Pastor, J. Bernard Tallant. Subjects, "The Home, the Greatest Influence for Good," and "The Conversation of Jesus With a Rationalist." Receiver 9 members since last report. Splendid Sunday school.

East Lake—W. E. Davis, pastor. Morning subject, "The Secret of a Powerful Life." Evening, "That I May Know Him." In Sunday school, 154. Church voted a nice increase in pastor's salary at last business meeting.

First—Rev. Harold Major, pastor.

"Vacation Perils and Possibilities" and "The Great Decision." Baptized two soldiers; received one by letter; two under watchcare and three girls for baptism; one letter soldier stationed at Camp Pike, Va. In Sunday school, 402.

St. Elmo—O. D. Fleming, pastor, who spoke at both hours. Morning, "Crucifixion of Christ." Good attendance. In Sunday school, 150.

Chamberlain Avenue—G. T. King, pastor. Preaching by the pastor on "Following Jesus" and "The Upright Man." Received one by letter.

KNOXVILLE.

Lincoln Park—T. E. Elgin pastor. Morning subject, "Passing Through the Valley of the Shadow of Death." Rev. A. F. Mahan talked at night on "Second Coming of Christ." In Sunday school 162. Revival, Rev. A. F. Mahan preaching. Good congregations and much interest.

Fifth Avenue—J. L. Dance, pastor. Morning, "The Divine Institutions;" evening, "God an Accessible Refuge." In Sunday school, 244; baptized, 22; received by letter, five. There have been 42 additions in a month; no protracted meeting.

Burlington—H. C. Ponder, pastor. Rev. S. G. Wells preached at the morning hour. Subject, "Preparation for Service." Sermon in the evening by Rev. Wells on "Letting the Saviour In." In Sunday school, 103.

First—Len G. Broughton, pastor. Morning subject, "Child Culture and Parental Responsibility." Evening subject, "The Gospel of Good Cheer." In Sunday school 540. Children's Day in Sunday school. For Orphanage, \$300. Packed house at both services.

Central—A. F. Mahan, pastor. Subjects, "What of the Night?" Rev. T. E. Elgin at night, subject "Vision of Dry Bones." In Sunday school, 150.

Alder Branch—W. A. Masterson, pastor. Morning subject, "The Passing of the Night." One hundred and seventy in Sunday school.

South Knoxville—M. E. Miller, pastor, preached in the morning from Zeph. 3:17, and at night from the same text. Number in Sunday school, 260.

Oakwood—Pastor S. M. McCarter took for his subjects "Some Mark of an Apostolic Church" and "The Qualification for Soul Winning." In Sunday school, 199. Offering for Orphans' Home in Sunday school, \$17.00.

Lonsdale—J. C. Shipe, pastor. Morning subject, "The Blessedness of Giving." Evening subject, "Lessons From the Eclipse." In Sunday school, 202. Good attendance.

Euclid Avenue—W. M. Griffith, pastor. Morning subject, "God's Orphans and His Identification." Evening subject, "Daniel's Description of the Judgment." In Sunday school, 284. Pastor resigned, but church did not take action on resignation. Gave \$52 for Orphans' Home.

Grove City—D. W. Lindsay, pastor. Morning subject, "A Sad Disappointment." Evening subject, "Jesus At the Door." Number in Sunday school, 150. Received by letter, two. Good day.

Gillespie Avenue—David N. Livingstone, pastor. Morning subject, "Forbid Them Not." Evening subject, "When I Was a Child." In Sunday school, 360. Observed Children's Day. Junior B. Y. P. U. opened evening service.

Mountain View—W. C. McNeely, pastor. Morning subject, "God's Knowledge." Evening, "Giving." In Sunday school, 174.

Third Creek—Geo. M. Reeves, pastor. Morning subject, "Enoch;" evening, "The Publican in the Temple." In Sunday school, 140. Collected \$10 for Christian Education.

Deaderick Avenue—H. T. Stevens, pastor. Morning subject, "Interpreting Jesus." Evening subject, "Turning back at Kadesh-Barnea." Received by letter, one. Brother of the pastor preached at both hours. Good congregations.

Fountain City—E. A. Cates, pastor. "What Do Those Stones Mean? Joshua 5," was the morning subject. Evening theme, "Excellent Way." In Sunday school, 128.

Island Home—Wm. M. Sentell, pastor. Morning, "Son, Give Me Thine Heart." Evening subject, "What Shall the End Be?" Five hundred in Sunday school. Children's Day in Sunday school. Raised \$101.62 for Orphans'

Home. Two professions of faith; one addition for baptism.

Smithwood—J. E. Wickham, pastor. Morning subject of Rev. J. W. Oliver, of Oregon, "The Attractiveness of the Cross." The pastor preached at night from I Pet. 5:10. In Sunday school 135.

Calvary—Stephen C. Grigsby, pastor. Morning subject, "A Good Soldier." Rev. Green preached in the evening on "The Power of God Surpasses Knowledge." In Sunday school, 93. Very fine day.

Broadway—L. T. Wilson, pastor. The morning subject was "Elisha at Dothan." "Christ and the Bystander" was the evening theme. In Sabbath school, 413.

Union McMinn—C. A. Johnson pastor. The morning text was Matt. 26:26. Evening subject, "The Conversion of a Soul as Described by Isaiah." In Sunday school, 65; received by letter, six; collection for Orphanage, \$7.23.

Englewood—Pastor, A. D. Langston. Preaching in the morning by the pastor on "A Saved Man, a Safe Man." Night subject, "What It Takes to Constitute a Backslider." More than ten reconsecrated and dedicated their lives to God and the church. In Sunday school, 150. The pastor will preach a special sermon to the W. M. U. of the Sweetwater Association next Friday at Whitmore. Our new parsonage, the finest building in town, on the church lot, will be completed this week or next. This church has raised more than \$2,000 this year. The Lord has blessed his work here this year in spite of the war.

JACKSBORO.

Jacksboro—D. A. Webb, pastor. The pastor preached in the morning from 2 Thess. 3-1, and in the evening from Phil. 3-8. In Sunday school 127.

HARTSVILLE.

Hartsville—Sunday morning I spoke on three victories, (1) victory over plutocracy, (2) victory over the prince of darkness, and (3) victory over death and the grave. Funeral today of Bro. Chilton Allen, an aged Confederate soldier. J. T. Oakley, pastor.

BRUSH CREEK.

Brush Creek—G. A. Ogle, pastor. We had a very helpful service Sunday. Old Folks' Day. Had a full house and a deep spiritual worship. A United States flag was placed in the church, and three stars pinned to it in memory of three boys from the Sunday school now in France. The collection in the Sunday school was given to the Orphans' Home, amounting to \$22.00. The church fixed the second Sunday in August as the time for the protracted meeting, and the pastor to do the preaching. A beautiful Bible was presented the church and received. The ladies are carpeting the church with additional touches of taste and service.

DICKSON.

Dickson—On Wednesday evening the church voted unanimously to arrange a workers' school for the fall and to invite the pastors of Judson Association to attend it. Sunday morning two were received by letter. Raised for improvements on the church, \$82.50. The pulpit stand was provided for the new church at Gum Springs. The fifth Sunday meeting of the Judson Association will be held at Bon Aqua, beginning June 28. A great crowd and a great meeting is expected. Wilson Woodcock, pastor.

LINEVILLE, ALA.

Lineville—Jas. H. Oakley, pastor. Large Sunday school and B. Y. P. U. Sunbeams had a special service at 2:30 p. m. Large crowds attended both hours and services very spiritual and uplifting. The Woman's Missionary Union gave their annual calendar social last Monday, June 3rd, when a good program was rendered and \$150 placed on the table. All departments are doing good work.

ELIZABETHTON.

Elizabethton—Rev. C. H. Cosby, pastor. We had an average attendance in Sunday school for May of 284. Subject Sunday, "The Supreme Gift to Jesus," and "Ahab." We go to Cincinnati and Southern Ohio for two Sundays.

Among the Brethren

Fleetwood Ball
Lexington, Tenn.

Rev. D. C. Gray, of Whitlock, Tenn., writes: "I am in need of some one to assist me in a revival at Oak Grove Church, to begin the third Sunday in July. Have been there as pastor five years. Am preaching to five churches and am getting along fine."

Rev. R. M. Hastings, of Omaja, Cuba, writes: "Am in a strange land and must win any way as I go. Am happy to say I have won many friends. If I could just use the Spanish language there would be a wonderful mission field for me here. It is sad to think of the great need of the gospel here."

Rev. L. D. Summers, of Blytheville, Ark., writes: "The First Church here is sending me to Camp Pike to preach to and work with the soldiers there, and, as there will be many boys from Tennessee, I shall be pleased, if their loved ones want me to talk with them, to have them write me, care of Rev. J. O. Johnson, 4112 Thirteenth Street, Little Rock, Ark., giving the name and address of the boys. Began Sunday night, June 9th. Pray for me and the work."

Rev. C. L. Skinner, going from the Seventh Church, Nashville, Tenn., to Pegues Memorial Church, San Antonio, Texas, removes from Tennessee one of its truest men and best pastors. His daughter, Miss Elah Skinner, has just graduated from the high school in Nashville.

Rev. J. K. Haynes, who has recently been installed as pastor of the new work inaugurated by the State Mission Board at Hadley's Bend, near Nashville, is, in our judgment, the right man in the right place. The Home Mission Board lately gave \$5,000 to the new venture.

Rev. L. R. Ashley, who recently graduated with honors at Union University, Jackson, Tenn., has accepted the care of the church at Luxana, Ark., and goes at once to his duties. He has won some medals during his college career, the last being the Joseph H. Eaton medal.

We hear echoes of a great sermon delivered by Dr. P. E. Burroughs, of Nashville, Tenn., on the commencement occasion of Hall-Moody Institute, Martin, Tenn. The subject was, "The Philosophy of Knowing God."

Rev. Earl Gooch, of Martin, Tenn., has accepted the position of missionary of West Kentucky Association and has moved to Fulton, Ky. He is well adapted to the work.

Rev. I. E. Gates, of the First Church, Plainview, Texas, accepts the call to the First Church, Amarillo, Texas, and goes at once to the new field. He is a Texas giant.

Robert and Jane Howard, grandchildren of Rev. Martin Ball, Jr., of Clarksdale, Miss., and great grandchildren of Rev. Martin Ball, Sr., were lately baptized into the church at Paris, Tenn.

Dr. L. R. Scarborough, of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, is to hold a

great evangelistic campaign at Farmerville, Texas, beginning June 23.

Drs. Geo. W. Truett, of the First Church, Dallas, Texas, and Fred F. Brown, of the First Church, Sherman, Texas, have been released by their churches to go overseas and preach to the soldier boys. Truett expects to be gone six months and Brown a year. What a comfort that ought to be to mothers with boys "over there!"

The Sunday school of the First Church, Houston, Texas, has attained an enrollment of 1,200 since Rev. Jas. B. Leavell became pastor. The prayer meeting has overrun the Sunday school room and gone into the main auditorium. Bro. Leavell is in the midst of a great meeting, doing his own preaching.

Mrs. Julia Gambrell Wiley, daughter of Dr. J. B. Gambrell, of Dallas, Texas, is a Red Cross nurse in France. She writes: "I am crazy to see 5,000,000 Americans over here in up to the neck. How I envy the men their chance."

FIELD NOTES.

Rev. C. L. Ledford accepts South Harriman for half time. A good preacher and a good field.

Dr. W. C. Golden, beloved in Tennessee, pastor Palm Avenue Church, Tampa, Fla., and his people have recently paid on their debt \$9,500, leaving only \$4,000 indebtedness. Dr. Golden says, "God bless you and the friends in dear old Tennessee. We shall never forget them, though we may never see them again. Wherever you go, give our love to them." (The above was in a personal letter, but I took the liberty to place it in my notes).

Cleveland (First).—Pastor, C. E. Sprague. The writer conducted prayer meeting Wednesday, June 5, and the pastor presided during the business session. Pastor and people are very hopeful of the work.

Union—Pastor, H. W. Stallings. I preached for the people Saturday and Sunday and represented the Baptist and Reflector and H. and H. F. and Books. Entertainment with Brother Joel Smith and Deacon W. H. Million. Pastor Stallings is doing good work, as was manifested by the splendid attendance on the services and the Sunday school, and he has a splendid people to work with. Some Baptist and Reflector and book work.

Allow me to suggest that we arrange and lock our church buildings in the rural sections and not allow them to stand open, as so many do.

What of a man who says "I have tried to get our members to take the Baptist and Reflector, but it is too high?" We would prefer he would not work for it if that is the way he feels about it, and certainly he will not succeed in getting subscribers and make it more difficult for another to succeed in taking them.

Cleveland, Big Springs—Pastor, L. A. Hurst. A splendid Sunday school, and Rev. G. A. Chunn, colporter of Ocoee Association, preached at the evening hour. The sermon was good, and Brother Chunn is doing some good work. Offering, \$1.40.

Cedar Springs Church is pastorless. If interested, write S. C. McClure, of Cleveland, Tenn., R. F. D. No. 10.

A series of meetings should be held in every church once or twice a year. Will pastors, evangelists, deacons and churches see to it that a meeting is held in each one this summer and fall? Write me if I can serve you.

R. D. CECIL, Evangelist.
Cleveland, Tenn., June 10, 1918.

"Study to show thyself approved unto God, a workman that needeth not be ashamed"

This is an age when one must study if he would be approved, and perhaps never before did this advice of Paul to Timothy have more meaning than in the present day. And, first of all, we should study the Book of all books—the Bible. If you would have a great text book on the Bible, secure a copy of

Scientific Method of Bible Study

By Rev. Jas. R. Lamb.

Brother Lamb has given us a scientific method of studying the Scriptures, and students of the Bible will find the book of great value. It ought to be in every Baptist home in Tennessee. Price \$1.00, postpaid.

Send orders to Rev. J. F. Isbell, Huntland, Tenn.

AN IMPRESSION OF TENNESSEE COLLEGE.

Rev. J. W. Storer.

I have just returned from the Commencement exercises of Tennessee College. I have been profoundly moved by the evident opportunities at this great school. Murfreesboro is a ideal place for such a school. It is a clean little city, and makes an attractive setting for the college. The broad, beautiful street leading to the campus is a delight, and makes one think of the doctrine of foreordination—God has surely prepared something fitting at the end of it. You are sure of it when you see the campus.

It is a magnificent site; shadowy old oaks, and newer trees giving the most inviting shade, the grassy campus having just the right slope, and the architecture of the building all combining to form a physical plant for the school not only dignified and imposing, but a large factor in the building of school traditions as well.

I am persuaded that Tennessee Baptists, along with myself, have never appreciated this property as we should. The next thing about the school that impressed me was the student body. After all, that is what makes a school. You may have everything else, but you won't have much of a school without pupils.

As a young man, it goes without saying that I took particular notice of the student body! And I would like to say that I saw less of 'boarding school snobbery' at Tennessee College than I have ever seen at a girls' school. A splendid bunch of girls, jolly and happy, but very evidently there for a purpose that demanded study and application. Then, too, I could not but be mindful of the leadership of President Burnett. As a people, we may well congratulate ourselves that we have such a great and good man at the head of our girls' school in Tennessee. We have a thorough Christian gentleman, a Chesterfieldian in manner, scholarly in attainments, and diplomatic (in the best sense of the term) in the administration of the school, in President Burnett. How long he can keep up under the tremendous load of financial worry, and added duties of teaching, I do not know. We Baptists have never shown the proper appreciation for our servants who do the thankless job of educating our folks and furnishing us with trained leaders. Certainly this is a case where we "let George do it!" This school needs money. You see it is orthodox! And a lot of us will see that it remains so! When will Baptists wake up to the fact that if we are to retain the lead we have got to become in earnest about the educating of our people. And I could not but think of the imperative need for added equipment, teaching force, etc., here in this college, which will help to mould the leadership among women for us Baptists. It is a new day for

women. Not a day for new women. I would rejoice in seeing a determination among us to make the most of the opportunity at Tennessee College. Why not an awakening among the pastors of the state as to the help we can render President Burnett by turning our girls in the direction of Murfreesboro? Why not make it a point to appeal to the parents and girls alike to consider the claims of our school, and our duty as Baptists, to support it as patrons and financial contributors?

I was privileged to attend a meeting of the board of trustees and listened to some of their plans for the coming year. I was profoundly impressed with the very evident forward look of the men who have this school of ours on their hearts. They will make us proud some day that we came to the help of Tennessee College. And I am most heartily ashamed of the lack of interest I have had in the school.

This year there were 42 graduates, 21 in the preparatory department and 21 from the college proper. The president of the board of trustees, in a fitting manner, presented the graduates of the college with a beautiful copy of the Word, as a token of love, and a guide unto their pathway. This was to me a unique custom of graduating day. I would commend it to all of our denominational schools. And I feel constrained to ask if it be not another tremendous argument for Christian education?

Brethren, July is our Christian education month. We will be put to it to remember the claims of our schools as we should, in the midst of the multitudinous calls for money. But let us do the large thing and the safe thing this time. It is unsafe for us not to prepare for the day of tomorrow. It will be a day when we will need leaders, as never before. It does not take a prophet to foresee the mighty problems that will demand trained minds, when this business is over. There is a temptation to go afield just here on the subject that is Dr. Weaver's by right of priority, and Dr. McGlothlin's by right of interpretation.

I would like to see our people send their girls to Tennessee College, their own school. In many of our churches there are girls who go outside of the state and to colleges of other denomination, many of them. To my way of thinking, this reveals a weakness of their pastor's conception of the importance of our own schools. And I take my share of the blame. But I am going to do better. And I am going to have a new viewpoint for Tennessee College, because of my visit there. If I had a daughter who was advanced far enough for a college course, I should send her there. I shall persuade my folks to send their girls there. And I shall support it as best I can with my money and influence. Let us all wake up to the great Kingdom asset we Tennessee Baptists have in Tennessee College.

Paris, Tenn.

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Fixed anywhere, **Daisy Fly Killer** attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not collect before any thing. Guaranteed effective. Ask for **Daisy Fly Killer**. Sold by dealers, or 5 cent by express, postpaid, \$1.00.
HAROLD SOMERS, 160 DeKalb Ave., Brooklyn, N. Y.

CHURCH AND PERSONAL

We greatly appreciate the following kind words from Rev. A. F. Haynes, the new pastor of the Grandview Baptist Church, this city: "I want to commend you on the greatly improved looks of the paper. The mechanical make-up of the paper is very much improved. I am seeking to interest my people more in the paper."

In sending us nine new subscribers and one renewal Brother J. N. Monroe of Bluff City, writes: "Our work is moving very nicely at Bluff City and Blountville. We have more than met our apportionment thus far at both places. We have had a good meeting at Bluff City from which we have received 24 members, 6 by letter; 18 by profession. We have a good B. Y. P. U. and Sunbeam Band, organized since we came. Our W. M. S. is doing good work. And now I feel since we have these new subscribers to the Baptist and Reflector that it will come in and help the pastor to inform the people along the lines of church work."

Sunday, May 19, was a day not to be forgotten when the church granted letters of dismissal to Brother J. K. Haynes and entire family. Brother Haynes goes to Nashville to work in the new government plant near there, and the love and good wishes of the Erwin Baptist Church and the town go with him.

He has labored faithfully for six and a half years among us and many changes have come to the church during his ministry.

He was the leader in erecting a commodious house of worship, of which we all feel proud. Brother Haynes' entire work was one of self-sacrifice, giving, building up, and service to humanity.

We most heartily commend him to the fortunate people he goes to labor among. May the God of the universe give him health and strength, physically, to carry on the work he is so well fitted for spiritually.

Rev. C. P. Jones, of Knoxville, preached two able sermons last Sunday, which were very much enjoyed by all who heard him.

Rev. Jones has a very pleasing manner, which, together with his impressive sermons, made a good impression on his hearers.

Rev. L. B. Swope, of North Carolina, will preach Wednesday night, May 29, and Rev. Bass of Virginia will preach Sunday morning and evening.

We are hoping and praying for the right shepherd to be sent at once, for the work is suffering—the sheep will get scattered.

MRS. W. A. ROBERTS.

Erwin, Tenn.

RESOLUTIONS BY LADIES' AID SOCIETY.

This is a time of great and changing events. The whole world is in a state of restlessness, and almost every day brings news of sudden



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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray and Faded Hair. 50c. and \$1.00 at druggists.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

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changes. Some come as good news to gladden our hearts, while others bring tidings of sadness and lasting regrets.

The resignation of our much and long beloved pastor, Brother Penick has brought gloom and sadness to all of our hearts: Whereas, Elder I. N. Penick has been the faithful pastor of this church for more than twenty-two years, having visited us and the sick in our homes, and followed many to their last resting places in the cities of the dead, comforting the bereaved and broken-hearted; married many of us, and our children; lead many of us and our friends to Christ and baptized them; and,

Whereas, He has been a constant attendant at our weekly meetings, always taking a deep and earnest interest in all of our undertakings for the cause of our Master. And by his help and wise counsel having been able by God's help to accomplish so much during these twenty-odd years. Therefore be it

Resolved, That we feel the loss of his going from us with deepest regrets; that it will be hard for any one to fill the place he has occupied in our work and hearts; that we will ever remember him and his dear family in our prayers and cheerfully recommend him and them to the brethren and sisters at Jackson, Tenn., where he is entering his new field of labor.

Also that copies of these resolutions be furnished the Baptist and Reflector, Baptist Flag, Baptist Builder—the paper which he has so loved and given so much of his best labors and prayers for years—and that a copy be given himself and family.

Approved.

MRS. A. D. FUQUA,
MRS. J. T. WARREN,
MRS. T. H. FARMER,
Committee.

Rev. J. E. Merrell asks for his address to be changed from Louisville, Ky., to Troup, Texas. We congratulate Brother Merrell upon his graduation from the Southern Baptist Theological Seminary last week.

As my time is out this week, you will please find enclosed money order for seven dollars, one dollar for myself and three new subscribers to help you climb the June hill. I tried to get some in May but failed. As Brother Folk used to call for help to climb the June hill I send these to help you. I think I will get more soon. Every Baptist family in the state ought to have the paper. E. D. HIGH.

COMMENCEMENT EXERCISES OF UNION UNIVERSITY.

It is now, Wednesday afternoon, June 5, 1918. The stress of the closing exercises is over. Union University has had few commencements equally successful with this. A number have pronounced it the most brilliant of all, but of course the memory of like occasions in years long gone has somewhat faded. Still, everyone is happy over the close.

Recitals of graduates in Expression and in Music, annual occasions by literary societies, the contest for the Joseph H. Eaton Medal, the contest for the J. W. Porter award, the annual sermon at 11 a. m. by Dr. F. H. Farrington, pastor of the First Baptist Church, and the J. R. G. sermon by Dr. J. R. Hobbs, pastor of the First Baptist Church of Jonesboro, Ark., the large auditorium of the First Baptist Church on both occasions being practically filled. All these have constituted a

series of cultural performances leaving a refined, elevating influence on both the university and the community, almost equal to a great church revival.

In this report I am here brought to Commencement Day proper. The class of seventeen graduates filed on the rostrum. In a conspicuous place on the front line of the rostrum was a vacant chair on which was placed a beautiful bouquet of flowers. This vacant chair represented one of the seniors, Robert D. Crutcher, of Lewisburg, who had recently been called to the colors. This is the first experience of the kind that Union University has had.

The class was represented by four members who delivered addresses in the contest for the C. H. Strickland Medal. Two of these had been elected by the class itself, and two by the faculty. They went through their addresses without a hitch. Their discourses were their own production. The judges pronounced in favor of Miss Annie Grave Everett, daughter of Judge S. J. Everett.

The winners of medals were: Mark Harris, Festus Rhodes Medal; M. B. Howard, Most Improvement Medal, Calleocean Society; best debater in the Calleocean Society, L. P. Royer; Mrs. W. M. Couch, the loyalty medal in the Palladian Literary Society; Miss Bessie Powell, best essayist medal; L. R. Ashley, the Jos. H. Eaton Medal; Z. P. Freeman, the J. W. Porter Award; Z. P. Freeman and Ruth Prince won medals in the School of Expression; Miss Thelma Ryburn and Alfredo Miller won medals in the Senior Academy class; Miss Grace Everett, the Strickland Medal and the A. W. Prince award for the best article in the Cardinal and Cream during the year; J. W. McGavock, the Tigrett Medal for the best all-around student, including college activities and service in bringing out the college publications.

Everything was in readiness on all these occasions, all commencing on time.

The enrollment this year was the largest in the history of the university, the net enrollment being 607, representing thirteen states, including Mexico.

The baccalaureate address was delivered by the incoming president, Dr. H. E. Watters. His subject was "Christian Education." It was a masterful address. G. M. SAVAGE.



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.

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



Work-shop Strains result in Heart Trouble when you least expect it.

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All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

THE SOLDIERS' "COMFORT KITS"
Are not complete without a box of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. The Plattsburg Manual advises men in training to shake Foot-Ease in their shoes each morning. It takes the friction from the shoe, freshens the feet and gives instant relief to corns, bunions, callouses and aching, swollen, tender feet. Allen's Foot-Ease has been the standard remedy for over 25 years. Try it today and mail some packages to your friends in Army and Navy.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

YOUR DUTY TO BE ATTRACTIVE

Have Pretty Dark Hair.

"La Creole" Hair Dressing is the original hair color restorer, and not a dye. Applying it to your hair and scalp revives the color glands of nature. It is the only hair color restorer that will gradually darken all your gray or faded hair in this way. No matter how gray, prematurely gray faded or lusterless your hair might be, "La Creole" Hair Dressing will make it beautifully dark, soft and lustrous. Easily applied by simply combing or brushing through the hair. Don't be misled into buying some cheap preparation.

USE

"LA CREOLE" HAIR DRESSING for gray or faded hair. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—(Advt.)

OBITUARIES

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

A TRIBUTE TO JUDGE W. C. DODSON.

"He giveth his beloved sleep."

On May 14 Brother W. C. Dodson heard the "well done, good and faithful servant," and entered into the rest that remaineth for the people of the Lord.

Brother Dodson was one of God's gentlemen; dignified; courteous, considerate, devoted to his family, friends and church; exalting the service of the Lord above all else and walking serenely on the heights with him.

He was a public officer without vices, a friend without treachery, a neighbor without reproach and a man without guile. As teacher for twenty-two years in the First Baptist Church of Athens, he displayed a rare knowledge of the Bible and his influence will live and grow and widen in the lives of those who have been his pupils. As deacon for twenty-two years and superintendent for many years, he was a leader tried and true. Not only did men respect his counsel but children loved and honored him. Among the many floral offerings at his funeral, their's showed their love, their tears showed that they will miss him.

A born leader, he possessed the rare ability of giving ready assistance to others. "Blessed" are the helpers, the companions of Christ."

While from this Sunday school his wise and kindly presence will be missed, we turn our eyes to the fair land of heart's desire with a prayer that in the Master's own good time the chain broken on earth may be united there.

To Brother Dodson's family we extend our heartfelt sympathy. May a Savior's love crown them in the glorious light of a perfect day.

MARY NOEL MOODY,
MARY PARKINSON,
H. A. VESTAL.

Wilson.—The passing of Mrs. Ola Jones Wilson from earth to glory on Thursday evening, January 24th, 1918, removes from our church and community one of the most estimable women. She was born in Davidson County forty-six years ago, the first day of last August. She professed religion in early life and lived a consistent Christian, and was always found doing her part in every department of the church and community for the uplift of humanity. And her going will leave a vacancy which can never be filled. Our hearts go out in sympathy for the husband, one son and one daughter. May the life of this noble woman be lived in the lives of her children and their Christian influence be felt in the neighborhood in which they live. May it be truly said, "Precious in the sight of the Lord is the death of his saints."

Resolved first, That the church and W. M. Union in which she labored so earnestly has sustained a great loss.

Resolved second, That we extend to the bereaved family our deep sympathy for them in their bereavement.

Resolved third, That a copy of these resolutions be spread upon our minutes and copy sent to the Baptist and Reflector and a copy to the bereaved family. W. M. U. COMMITTEE.

Cecil.—Mr. Granvil Cecil was born on May 8, 1845. He was born and reared in McMinn County. He professed faith in Christ while young and joined the Baptist church and lived in that church until he died, which was on the twenty-first day of May, 1918. He was married to Miss Jane Davis on the eighth day of May, 1867. There

were born to this union eight children, five boys and three girls. The children are all living and were all there when he died except one of the girls and his son, the preacher, who was gone to Hot Springs, Ark. He came home in time for the funeral, which was conducted by L. A. Hurst, the pastor of Big Springs Baptist Church, of which the deceased was a member.

After the funeral was over and the remains had been reviewed by a large number of friends, he was laid to rest by the side of his wife, who had preceded him nine years ago. Thus ended the earthly career of a man who had lived a very eventful life. Mr. Cecil was an old soldier, having served some years in the federal army. He

was a man who read the papers and kept posted on matters of general interest and was always free to express himself on all public questions. Brother Cecil was a good neighbor and an upright citizen, a good husband and father, always providing well for his family. The children are all grown and are all members of the church except one.

It will always be sad to go back to the home now for the writer, for he was almost like a father to him. We humbly bow to the will of our Heavenly Father and await the day when we shall see our loved one again. May the blessings of God be ours until we are called home from this world of care. L. A. HURST.

"Thank you for lending me your copy! Now I want a copy of this great book for myself, for it is a book to read and re-read"—said a minister friend.

The above conversation is real, the incident being vouched for by the editor of "Reformed Church Messenger," who tells how he has been thanked, over and over again by discerning readers for strongly recommending to their notice this radiant book of our times!

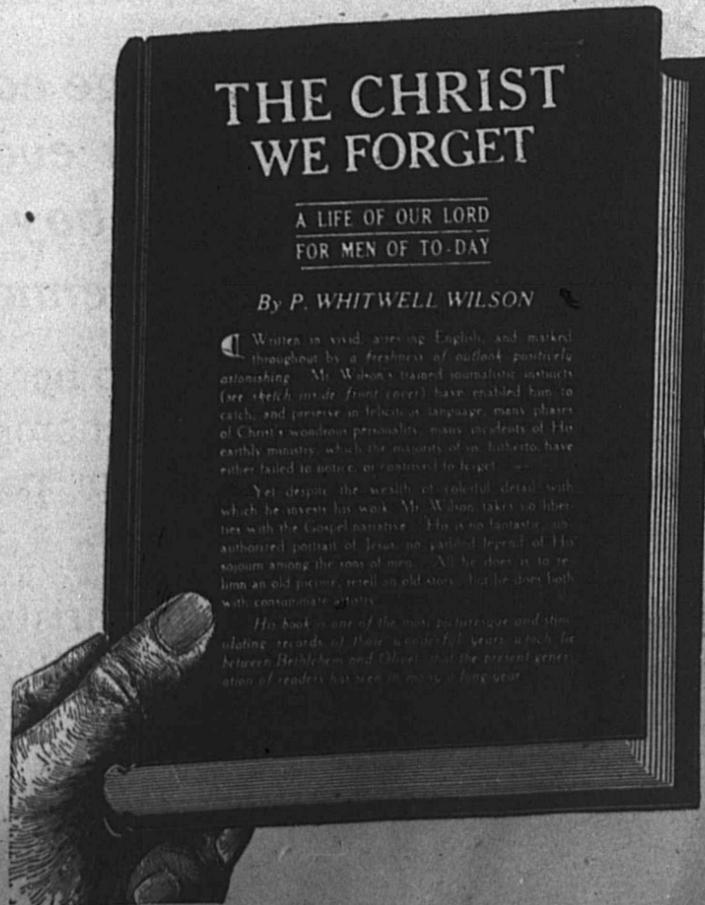
"The Christ We Forget"

By P. WHITWELL WILSON
Parliamentary Correspondent of the London Daily News

is a book that every member of your family will enjoy. It brings all into the real presence of the Christ, strengthening them for the duties and sorrows and anxious moments of these critical times. It is a book to place next to the Bible itself. **Whatever books you've read, you've never read anything quite like this!**

Ask your Minister about this fascinating book

Perhaps he will even lend you his copy for a "taster." At any rate, don't miss the influence of this helpful work that HAS TAKEN RELIGIOUS CIRCLES BY STORM!



Dr. Edgar Whitaker Work says: "One feels like rejoicing over it as one who has found great spoil!"

Dr. J. Wilbur Chapman says: "I wish I could tell you how much I appreciate it. This book really ought to be in every minister's hands. Is there not some way to arrange it?"

The Standard says: "The old kingdom, old songs and old ideas become new."

The British Weekly says: "I has brought me as by new road to behold the moral beauty of our Lord."

The Christian Standard says: "Mr. Wilson's book has a place of its own."

The United Presbyterian says: "A freshness of expression positively astonishing."

Chicago Herald says: "A life of Christ which surpasses in reverence, profundity, clarity, keen insight, scholarly reference, daring devotion, fascinating, empowering force, anything that modern Christianity has tried to produce."

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Christian Education Day

JUNE 30

We hope no Baptist Sunday School in Tennessee will fail to use the special program sent out by the Education Board for observance of the day. Pastors are urged to preach on that day a great sermon on Christian Education.

OUR BAPTIST SCHOOLS:

Union University

Jackson, Tenn.

H. E. WATTERS, D.D., President
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Tennessee College

Murfreesboro, Tenn.

GEO. J. BURNETT, President

Carson and Newman College

Jefferson City, Tenn.

W. L. GENTRY, President.

Hall-Moody Normal School

Martin, Tenn.

JAS. T. WARREN, President
A. T. BARRETT, Ph.D., Dean Department of Education

In the early period of our national life to be illiterate was no reproach, but in the rapid development of our country's resources life has become so complex a thorough education is no longer a luxury, but a necessity.

Let our slogan be:

*A college education
for every
Baptist boy and girl
in Tennessee*

It is to her own colleges that the denomination must look for the preparation of her future leaders.

The Sunday School will send their Christian Education Day offerings to our Treasurer, Dr. J. W. Gillon, 161 Eighth Avenue, North, Nashville, Tenn.

RUFUS W. WEAVER,
Secretary Christian Education.